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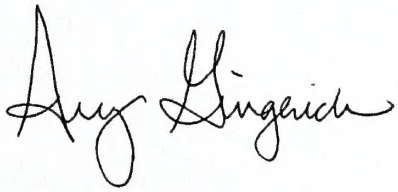
Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

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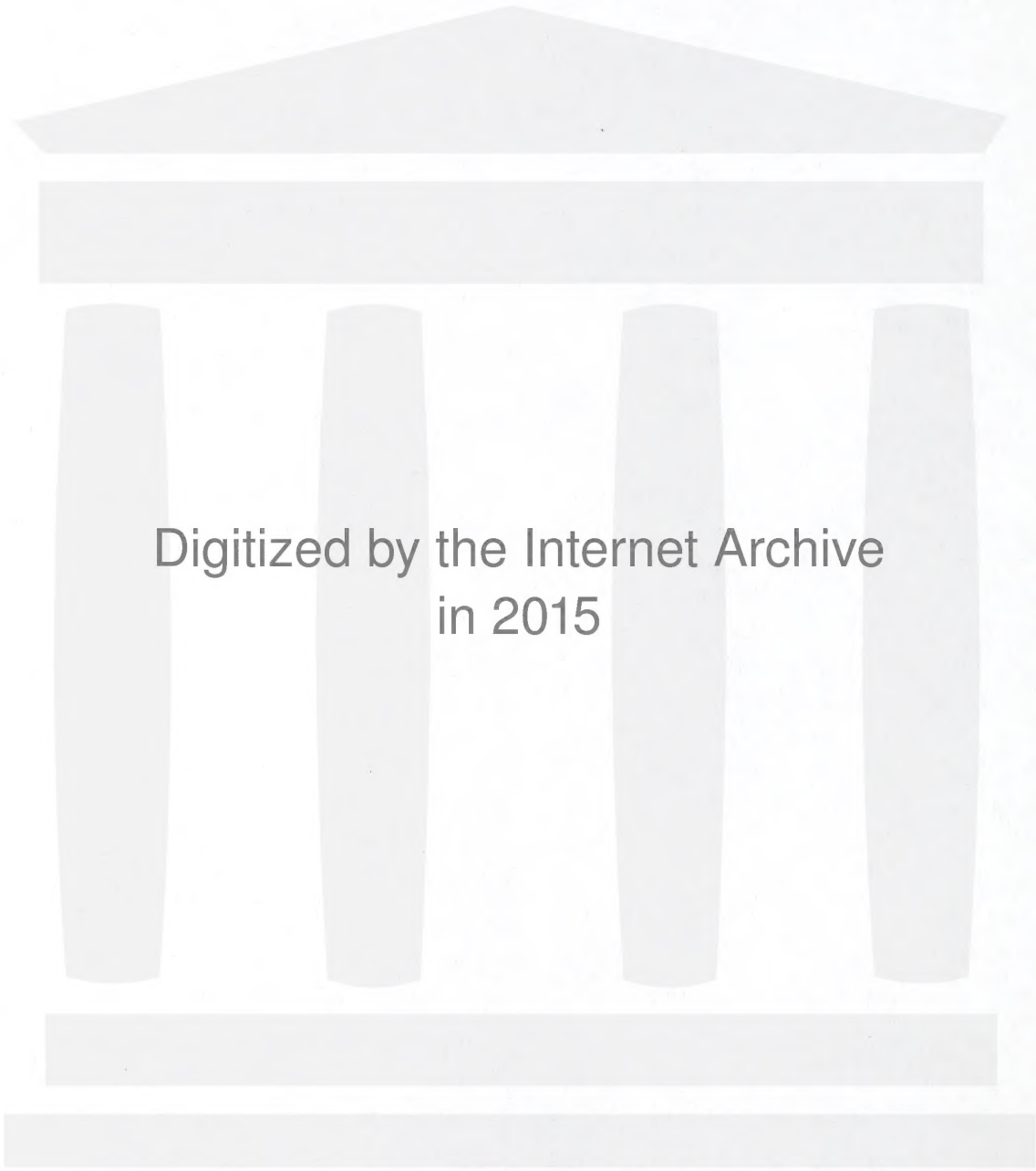
Best wishes in this important endeavor!

Warmly,



Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 1, 1920 (Established 1905 Gospel Witness) No. 1

EDITORIAL

"The Lord is risen."

In our joy occasioned by the memory of our Savior's resurrection, let us not overlook the sacrifice on the Cross which made it possible to have a resurrection. Good Friday brings to us food for meditation quite as rich as that which Easter affords.

The Candy Habit.—This may not be an important subject, and we are sure that we will not bring in any radicalism in discussing it. Candy is not, like alcohol and tobacco, a poison in itself (unless some dopester puts it there) and it has some food properties that are helpful to the body. Yet there are a few facts about the candy habit that ought not to be lost sight of.

1. Candy has something in it that appeals to the "sweet tooth" and creates a progressive appetite for more of it.

2 The habit overloads the system with something it does not need, which makes it injurious to the health.

3 It is an expensive luxury which is hard to harmonize with I Cor. 10:31.

If your life is dedicated to the Lord, if you believe in spending your money for that which helps most in glorifying God and doing good to man, you will avoid the candy habit yourself and testify against it for the good of others.

This number of the Gospel Herald is the beginning of Volume XIII. You can help this to become the most profitable of any yet published: (1) by remembering us at the Throne; (2) by keeping us supplied with the best kind of material for publication—original preferred; (3) by helping to get one thousand new subscribers during the year, thus extending the usefulness of the paper; (4) by favoring us, from time to time, with thoughts, suggestions, criticisms, or anything that the Spirit prompts you to say or do in the interests of the paper and the cause of Christ and the Church which it represents.

The trial and conviction of Senator Newberry of Michigan for violating the corrupt practices act carries with it an object lesson for all Christian people. The senator made an acceptable record (in the eyes of all patriotic people) during the late war. He was one among the first to volunteer his services, and his career was quite acceptable to his country. But that did not justify his violation of other laws, and for this violation he was sentenced to imprisonment, the same as if he had had no acceptable war record.

The lesson for us is this: To be right on one thing does not justify us for being wrong on others. We may be right in our views of church ordinances, but if we are wrong otherwise to be right on some doctrinal points does not justify us wherein we are wrong. We may be right on fundamentals, theoretically, yet this does not this help us a particle if we are wrong in other things. We may have the Bible position on nonresistance, but if we are wrong on other points we are guilty before God. These illustrations might be multiplied to any length. God wants us to be right on all things. It is remarkable how often the word "all" appears in the Gospel when setting forth the principles of faith and life. Let us not be satisfied until we can look God in the face and be able to give a good account of ourselves with reference to our faith on fundamentals, on the Gospel ordinances, on nonconformity, on nonresistance, on the holy life, on every other point of Bible faith.

Easter.—Elsewhere in this issue are to be found a number of articles bearing on some phase of this subject. We trust that you may give all these articles careful reading.

Easter represents a time of triumph. It is a time when all Christian hearts should be filled with joy. The fact that Christ arose triumphant over every foe is an earnest of that eventful time when we shall follow Him in the resurrection from the grave. As no power on earth could restrain our Savior from rising from the tomb, so no power will be able to restrain the blood-bought sons and daughters of God from rising in triumph at the time when the last trump is heard and the dead shall be raised. Neither will it be possible for any doomed soul to keep itself from rising at the call of God to "the resurrection of damnation." All glory to God for His matchless power.

As is usually the case, we may expect two kinds of pleasure to animate the breasts of different people. One is the kind of joy already described, the other is the pleasure indulged in by fun-loving people who seek their joys in the gratification of carnal lusts. Brother, sister, before you carry out your intended program for Easter, be sure you consider it carefully and that the whole program will bear the test of doing "all to the glory of God."

The joy of Easter, if it be the same kind which moved the holy women to go out from the empty tomb to proclaim the joyful tidings that our Savior had risen again, is shared by the heavenly hosts. The Lord help us, not only to look forward with blessed hope to the time when our bodies will be ransomed from the grave and we will rise in "the resurrection of life," but that we may anticipate that glorious resurrection by daily living the overcoming life. "He that overcometh shall inherit all things."

Thoughts on Easter

"HE IS NOT HERE, BUT IS RISEN"

By Mabel E. Miller

For the Gospel Herald

"He is not here, but is risen."
Listen to the words so sweet:
"He is not here, but is risen,"
Again we the words repeat.

"He is not here, but is risen,"
Was the message to the weeping three,
When the angel was there by the prison,
And asking them, "Whom seek ye?"

"He is not here, but is risen."
Then where could their dear Lord be?
He was not there, but had risen,
And was over in Galilee.

Go and tell thy brethren
To go into Galilee,
There shall ye find Him,
And then He will talk with thee.

This means the same to you today,
O, weary, wandering child,
That if ye seek, then ye shall find
The risen Lord today.

Then no longer in darkness wander,
But seek for the Light Divine;
And be saved by the blessed Redeemer,
Who died that ye the true light might find.

"He is not here, but is risen."
May this our motto be;
"He is not here, but is risen,"
Is risen for a sinner like me.

Midland, Mich.

A QUAINT OLD CROSS

By H. C. Hess

For the Gospel Herald

Blest they who seek
While in their youth
With spirit meek
The way of truth.
To them the sacred scriptures now display,
Christ is the only true and living way,
His precious blood on calvary was given
To make them heirs of bliss in heaven
And on earth the child of God can trace
The blessings of his Savior's grace.
For them He bore
His Father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain;
Then haste to choose
That better part;
Nor even refuse
The Lord thy heart;
Lest He declare,
"I know you not,"
And deep despair,
Should be your lot.
Now look to Jesus who on calvary died
And trust in Him who there was crucified

EASTER

By Jason Miller

For the Gospel Herald

Easter is the day which by common consent has been set apart in commemoration of the resurrection of Jesus Christ. It is very fitting that a number of churches have arranged special programs for this day. Such exercises tend to draw our minds back to the time when our Savior suffered, bled, and died and then so triumphantly came forth from the tomb with that halo of glory over Him in all splendor and beauty of heaven itself.

There are no series of events which have meant more for humanity than those of Passion Week. They culminated in the complete triumph of Christ when He arose triumphant over every foe, opened the way out of the grave, and "became the first fruits of them that slept" (I Cor. 15:20).

The great importance of the event for which Easter is commemorated suggests the seriousness with which this time should be spent. Better far would it be to forget the day altogether than to use it as an occasion for vain display, worldly amusements, or ungodliness of any sort.

The frivolities practiced on such occasions are an abomination to the Lord. Are we observing Easter because of a "risen Lord" or have we allowed the world to dictate to us as to what we shall eat or wear on that day? God forbid that any of His true followers should be guilty of such conduct! Let us each examine ourselves, by the help of God's Word. I Thes. 5:21, 22.

Again, Easter is suggestive of the triumph of righteousness and salvation. It brings joy to the hearts of those who look forward to that blessed time when on the resurrection morn the ransomed of God will follow their Savior out of the grave and meet with Him in the air. The farmer perceives the little green blades, the son of the buried life. So with the dead. The upspringing will soon come—when, we do not know. We shall thus perceive they were not lost but while their spirits were in the hands of an all-wise God their bodies were committed to the grave to wait the resurrection.

Dear friends, if death be but a sowing, let us have faith in God. Our beloved family circles are broken here only to be reunited over yonder. Our loved ones are not lost but sown. The lights are setting here to arise in other skies. Oh, how blessed it is to have hope in Christ, but "if in this life only we have hope in Christ we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept" (I Cor. 15:19, 20).

He died for us to remove death's sting and the temporary abode in the dingy tomb will give way to the brightness of the resurrection morn. Why should we fear when we have His blessed words in John 14:1-4 and such a feeling of comfort in John 14:27? It is this great resurrecting power which sustains all the hopes of the Christian life. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). Oh that we might exercise more faith and have that spirit dwelling within us! "And every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:3).

It is also by this same power that the child of God lives a life "pure and unspotted from the world." "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). Let joy and gladness fill the soul and the world be directed to the "once crucified but now risen Redeemer."

Westport, S. Dak.

IS THE RESURRECTION BODILY?

By Mildred Eigsti

For the Gospel Herald

The Bible teaches that there will be a bodily resurrection of every human being, when soul and body will be reunited and appear before the Lord. Jesus said, "The hour cometh when all that are in the graves shall hear his voice and shall come forth." There is a belief that by the resurrection is meant the continued existence of the soul after death. It is easy enough for those who believe in a future existence and the immortality of the soul to believe that the soul lives on after the body is dead, but it is hard for some to believe in the literal resurrection of the body. The Sadducees did not believe in a resurrection of any kind. They thought that soul and body perished together. So naturally it was hard for them to believe that Christ was able to raise the

dead. The wise men and philosophers of Athens, then the center of culture and knowledge, mocked when told of a bodily resurrection. And so there are "wise men" today who scoff at the idea of a bodily resurrection, and deny the fact that Christ's body rose from the dead.

Is the resurrection then only a spiritual resurrection? If so, then Christ's resurrection was simply a spiritual one, and of course His appearance to the disciples after that was merely a spiritual manifestation, and of course His body is still lying in the tomb where it was placed twenty centuries ago.

But in the face of these assertions we are confronted by an empty tomb. If Christ's body was not resurrected, why was it not found in the tomb on that Easter morning? "Oh," the guards said, "While we slept the disciples came and stole it." In the first place, the soldiers were bribed to tell that story. In the second place, no competent guard would have allowed such a thing to happen. Sleeping at one's post of duty was a death offense. In the third place, if people had stolen Christ's body they would have been in too great a hurry to leave the linen shrouds in the perfect order in which the disciples found them. Burglars do not leave things in order. The clothes would have doubtless been taken with the body. In the fourth place the presence and testimony of the angel to the fact that Jesus had really risen is enough to convince most anybody.

Jesus was recognized by people who saw Him after the resurrection. When He appeared to Mary and asked, "Whom seek ye?" she recognized Him. He appeared to the eleven as they sat at meat and they recognized Him and welcomed Him. He even ate with them, so surely He appeared in the body, and undoubtedly it was His same body, because people recognized Him. Even the wound prints in His hands and side were retained, and it took these to convince Thomas that He was not a spirit. In Rev. 5:6 we read that He still bears these wounds.

Christ had testified before and after He rose concerning this event. He knew He would rise again and that bodily. He told His disciples "the Son of man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall **be raised again.**" To prove His bodily resurrection He said to His disciples after He rose, "Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have." In Rev. 1:18 He says, "I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." No other construction can legitimately be put upon these words other than that Christ refers to the resurrected body.

Peter was at the tomb and saw for himself in what condition the linen clothes were left. The angel spoke to Him and testified that Christ had risen. Peter was an eye witness to the fact that Christ's body was no longer in the tomb. Is anyone in a position to gainsay Peter's testimony?

In Matt. 28:9, 10 Jesus met His disciples, and they recognized Him, and held Him by the feet, and worshiped Him. Could they hold a spirit by the feet? He told them to tell their brethren to go into Galilee and there they would see Him. Could they see a spirit? On the journey to Emmaus the men did not walk with and talk to a spirit or phantom, but a living, bodily man. He could be seen, touched, handled. He ate and drank in their presence. These records prove a literal physical resurrection.

In Eph. 1:20 Paul speaks of God's miracle in raising Christ from the dead and setting Him at the Father's right hand. Christ surely did not die spiritually and have to be raised. In Eph. 3:20 Christ's glorious body is spoken of. It does not say that our bodies will be fashioned like unto His glorious **spirit**, but "like unto His glorious **body.**" Note I Thes. 4:14-17: "For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him: For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

These and many other passages of scripture would be unintelligible except on the ground of a bodily resurrection of Christ from the grave.

Hesston, Kans.

Be not afraid to meet temptation. It is only a messenger or herald to show one the "way of escape," which always comes along. At the end of this "way" stands a new realization of God.

"Blessed are the pure in heart: for they shall see God."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Harmony of I Jno. 2:1 with I Jno. 3:9

While studying the Word of God we find one thing evident; that is, that sin and righteousness cannot dwell in the same heart. There can be no premeditated sin in the heart as long as the Seed (Jesus Christ) remains in us. Born of God, Christ in us cannot sin. Premeditated sin excludes Jesus from the heart. When Saul, the king, sinned an evil spirit entered into him. Sin of an unconscious nature through ignorance or lack of judgment may be what is meant in I Jno. 2:1 and premeditated, wilful sin in I Jno. 3:9.

H. S.

The harmony of these scriptures can only be understood and appreciated in the light of their relation to other scriptures pertaining to the sinful nature and total depravity of man, and God's perfect salvation plan thru Jesus Christ and His high priestly work and office in His atonement and intercession. Man is sinful, depraved by nature. The carnal, flesh man "can not please God." But the new man in Christ Jesus, the regenerated soul, the transformed mind, the new heart (affections), live God-ward, love Him, seek to please Him, by His power and grace keep the old man (flesh nature) in subjection, under. I Cor. 9:27. This new man, new nature, will not, can not, sin, is born of a holy, divine seed (God, Word and Spirit), a divine nature (II Pet. 1:4; I Jno. 3:9). To these new-born, divine children God the Father says (I Jno. 2:1): "Sin not," follow me. Your divine nature, "Walk in the Spirit" (Gal. 5:16), and yet if any man sin (the flesh nature), the divine nature (the soul) cries to God for pardon in the name of Him who has become our Savior and advocate. God for His sake forgives and sin is not imputed unto us. (Rom. 4:8). So these scriptures as they stand related to fundamental salvation truth beautifully harmonize, praise God for His perfect work.

A. M.

"You keep the Sunday in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work."

Why do we owe the Gospel to the Indian any more than those at our own doors?—E. D. H.

2807

Preacher's Page

TWO VIEWS OF ONE SUBJECT

For the Gospel Herald

Note.—At the meeting of the District Misson Board at Masontown, Pa., Feb. 26, 1920, two subjects were assigned to two different speakers with a view to getting an expression from a lay member as to the duty of the ministry, and from a minister as to the duty of the lay members, both with reference to the cause of missions. Bro. H. C. Deffenbaugh of Scottdale, Pa., discussed "What I Expect from the Ministers to Help the Cause of Missions," and Bro. Ed Miller of Pinto, Maryland, discussed "What I Expect of the Members to Help the Cause of Missions." It was expected that each speaker would reduce his talk to writing for publication, but both so far have failed to do so and the extracts given below are reproduced from scanty notes taken at the time. —R.

What is Expected of the Minister

The text of the address was II Timothy 4:5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Ministers have the highest and most important calling and profession in the world. The speaker said, "I wouldn't want to stay here on earth after all the ministers were caught up to meet the Lord in the air."

It is not for us to make the standards for the ministers. The standards were made long ago. I expect the ministers to be deeply interested in the cause of missions, for the minister is primarily a servant of the Christian religion and Christianity is purely a missionary religion.

The minister must be all that he expects his members to be. Many of the ideals of the members are gathered from the minister. Unless you manifest life, do not expect much of the members.

Ministers ought to be interested in humanity all the time everywhere. There is no phase of human life that should not be a proper subject for a minister's attention. He must be expected to deal with humanity as he finds it, and in order that he deal wisely he must know humanity as it is.

Not only should the minister be interested in missions, but he should be a mission station within himself. Wherever he goes, his chief work of making Christ known to the world should be in evidence.

The minister is expected to take the lead in mission work in all its phases. Not that he should do it all, but he should be in advance of any of his members and in advance of them all.

The reason so few ministers have the Peter-Cornelius call is because so few have the listening heart and mind. Peter was fasting and praying when he had the vision, and Cornelius was engaged in the same way when the angel appeared to him.

The minister should do the preaching. He should preach the Word of God in Holy Ghost power—the ministry is sadly lacking in this Power. Preach Christ and the cause of His missions and not "League of Nations."

Ministers should be an example in giving in a material way. They should give because they want to give and you may give "more than they all."

The church service in charge of the ministers should primarily be a service for the worship in which true believers join, not primarily a meeting for the ingathering of sinners. Yet sinners should be sought and brought to salvation. The true worship of God by a believing Church will lead sinners to seek salvation for themselves.

Ministers have a duty toward those who grow cold and indifferent to religion. They should know the spiritual condition of each member.

People in general watch the minister when he is out of the pulpit to understand what he means when he is in it. They interpret what he says in the pulpit by what he does when he is out of the pulpit.

I expect the minister to act out his faith for his temporal support. If the Lord will supply your spiritual needs will he not also supply you temporally?

Finally, Be not easily discouraged. Sustained courage won many a battle.

What is Expected of the Members

Members do not realize what it would mean to the ministers if they were sympathetic with them. It is not expected that members flatter the minister, but it is expected that they sympathize with him and give him helpful and encouraging suggestions. It should not spoil a minister to have a member tell him, "You helped me on a certain point in your sermon this morning."

Members should acquaint themselves with missionary conditions. They can do this from our publications. They should not depend entirely on the minister for their information and opinions. The minister finds it much easier to talk to people who know something about the subject on hand.

The members are expected to support the work in general and missions in particular by their means. In many cases they are better able to do this than the minister. The minister may give as an example to the flock, but the bulk of the support of the Lord's work must come from the membership. The minister is often working hard to make a living and does the direct work of the ministry in various kinds of spare time.

Members should have a friendly and encouraging attitude toward mission work. When the cause of missions is presented to them they should respond cheerfully and liberally, and should be ready to explain missions and mission work to those seeking information.

It is seen that members in rural mission stations help more in a financial way than regularly organized congregations.

It is expected that members be faithful to and in the services of God's house. Would you wish your minister to take your faithfulness and regularity in church attendance as his standard in these respects?

The world learns your doctrines and your faith from what they see in your daily lives. This is as true of members as of ministers.

A united recognition of the divine commission for all the Church is the lowest standard that should be expected of minister or member.

THE CHURCH EVANGELISTIC

By Aaron C. Good

For the Gospel Herald

These are days when a great many things in the church are demanding our attention—such as Relief and reconstruction work and our various missionary activities. All are good and important, but let us not forget the home base.

I am thinking of the evangelistic work of the church in particular, and I believe it to be important.

I have been wondering if our present plan could not be improved upon. There are those who may be used in the evangelistic field but conditions are such that many cannot get away from home (as most of us live in the rural communities where there is much work to be done and scarcely any help to be had.)

It is hardly fair that individuals solve it as best they can and usually must meet this problem alone and they say, **"I cannot get away."** At a certain missionary meeting a brother gave a talk on **The Call.** After this meeting two brethren were heard talking together. One said, "How is it? They talk about answering the call and consecration but you can't even get them to hold a series of meetings." The other answered, "Oh well, they just want to make a big speech to hear themselves."

But there may be a reason for some not answering the call—and reasons that the Bible would bear them out in.

With some it may be the financial

question: Who will provide for my family when I am in the field? Any one that has had any experience along this line knows what it means. Why could we not at our annual Board meeting set apart brethren, (as many as would seem wise) and send them out as evangelists for a term of one or two years. Let them devote all of their time to the work, and the church provide for their temporal needs, where it is needed, as well as the missionary? I believe in Church authority and she ought to do the sending out, as they did in the early church: "Separate me Barnabas and Saul for the work where unto I have called them" (Acts 13:2).

We would not want to discount city mission work, but suppose we would spend the same amount of money sending out evangelists — would we even dare compare results? But aren't results what we are looking for, gathering souls into the kingdom?

A great saving could be realized in railroad fare as well, for the work could be planned and the field covered without so much back and forth travel. We must **conserve** our **resources.**

Certain individuals and congregations are supporting missionaries. Why not **support evangelists** as well?

Converts to the faith at home are an **asset** to the work at home and abroad.

Some will say, Will not the offerings where the evangelist labors provide for the material? Yes, provided his calls all come from the large congregations; but that leaves the small congregations without help and many times there is where the help and encouragement is needed most. I have faith in the church and that she is able to meet all of her problems and I believe she can and will meet this one.

Sterling, Ill.

AN ALPHABETICAL SERMON

Our faith is exceptionally precious because it is filled with
Assurance. We must not forget that ours is a life of warfare, filled with
Battles. Nevertheless the secret of real success in this life is entire
Consecration. To do our best we should have communion with God
Daily, never giving place to the devil; never possessing the slightest
Envy toward any of the brethren. As we progress we develop rapidly in
Faith. We are commanded to practice to all men, whether lost or saved,
Goodness. We should always strive, with all possible means toward
Holiness, without which no man can see the Lord. Be willing to be
Instructed no matter how instruction comes. Often God's method is
Judgment although we are slow in comprehending it. Even in this His
Kindness is without measure and every event that comes to us has his
Love branded upon it. He has called us with a blessed and holy calling. Our
Mission is to preach the Gospel to every creature, emphasizing that
Now is the accepted time, that this is the day of salvation. This is our
Opportunity and our great privilege; so let us be instant in
Prayer, never compromising for a moment, nor letting the old man of sin
Quench the spirit which is so vital to our spiritual life; which reveals the
Redeemer's will. Not much money in our business, but the satisfaction of
Saving souls is better than gold which perisheth. Moderation and
Temperance is a weapon we should use. It is a deadly dart driven into
Ungodliness, and when used with the whole armor of God, gives complete
Victory. Our enemy is strong, but we fight not with flesh and blood, but
Wrestle with principalities and powers. The Jews displeased King Arta-
Xerxes and God's work was hindered. It is never hindered when we use the
Yoke of love, and our hearers learn to love the Lord seeing a peculiar people
Zealous of good works.

P. S. When Goodness, Love ,Omnipotence and Redemption are Yours, that's GLORY!—Edward L. Jeambey in Gospel Banner.

INDISCRETIONS OF PREACHERS

Preachers are not always wise. Some of them can bear to have a little more of that desirable commodity which made Solomon famous. There is no calling in life which requires more downright common sense with the addition of a good stock of heavenly wisdom than that of a minister of the gospel. There are so many places in his work where he needs extraordinary ability or he will botch things and fail. In Pungent Truths there is found the following item concerning the indiscretions of preachers:

"Christ derives many of is best illustrations from farming operations. A farm furnishes a good deal of excellent training for religious teachers. Moses, brought up in the court of Pharaoh, afterwards had his forty years' training on a farm, before he was fitted to become the leader and law-giver of God's people. A month's work splitting rails might do some young preachers more good than a theological seminary could do for them in the same time. I am not certain that Abraham Lincoln could have carried this nation triumphantly through the great crisis which endangered its existence, if he had not learned to split rails when a boy. He found out that, though, to split a log, it is necessary to get the big end of the wedge in, yet the best way to do it is to put the thin edge in first. This is something that it takes some preachers so long to learn. It seems as if they will never learn it. They will persist, in spite of repeated failures, in trying to get the big end of the wedge in first. They make it a matter of conscience to do it. They think it is compromising not to attack at once whatever they may see wrong in another, although the person assailed may see no wrong in it, in comparison with others of which he knows he is guilty. Instead of drawing souls to Christ, they stir up their prejudices and arouse their animosities. Brethren, do not spoil your mauls by trying to drive in the big end of the wedge first."—Free Methodist.

GUARDING AGAINST EUROPE'S PLAGUES

United States health officers at foreign embarkation ports have been notified to exercise the greatest caution, to prevent immigrants from importing typhus and bubonic plague from "infested Europe." According to Surgeon General H. S. Cumming, of the United States Public Health Service, the sanitary and health conditions all over Europe are bad, and the officials in charge are not as yet able, with facilities at their command, to combat diseases that threaten public health. Most alarming is the report that a new and more fatal form of "sleeping sickness" has become epidemic in Vienna. Only by the most thorough vigilance can that disease be kept from entering this country. But why should our authorities not exercise equal vigilance to exclude from our shores the morally diseased and defective?—Gospel Messenger.

There is no sense in always telegraphing to Heaven for God to send a cargo of blessings unless we are at the wharf to unload the vessel when it comes.—Meyer.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

TO THE YOUNG PEOPLE

Young people, all attention give,
While I address you in God's name:
You who in sin and folly live,
Come, hear the counsel of a friend:
I've sought for bliss in glittering toys,
And ranged the luring scenes of vice;
But never knew substantial joys
Until I heard my Savior's voice.

He spake at once my sins forgiven.
And washed my load of guilt away:
He gave me pardon, peace, and heaven,
And thus I found the heavenly way.
And now with trembling sense I view
The billows roll beneath your feet.
For death eternal waits for you
Who slight the precious Gospel truth.

Youth, like the spring, will soon be gone,
By fleeting time or conquering death.
Your morning sun may set at noon,
And leave you ever in the dark.
Your sparkling eyes and blooming cheeks,
Must wither like the blasted rose.
The coffin, earth, and winding sheet,
Will soon your active limbs enclose.

Ye heedless ones that widely stroll,
The grave will soon become your bed,
While silence reigns and vapors roll,
In solemn darkness round your head,
Your friends will pass the lonesome place,
And with a sigh move slow along,
Still gazing on the spires of grass,
With which your graves are overgrown.

Your soul will land in darker realms,
Where vengeance reigns and billows roar
And live amid the burning flames,
When thousand, thousand years are o'er,
Sunk in the shades of endless night,
To groan and howl in ceaseless pain,
And never more behold the light,
And never, never rise again.

Ye blooming youth, this is the state
Of all who do free grace refuse.
And soon with you 'twill be too late,
The way of life in Christ to choose.
Come, lay your carnal weapons by,
No longer fight against your God.
But with the Gospel now comply
And heaven shall be thy great reward.

—Sel. by a Sister.

"DO ALL TO THE GLORY OF GOD"

For the Gospel Herald

That people look at questions of propriety and ethics from different viewpoints, is evident from the following:

"As I was reading the Gospel Herald from week to week through these long wintry hours, I noticed discussions on plain clothing, tobacco, bringing up children in the nurture and admonition of the Lord. There came to my mind a question which I shall now repeat: Shall we as fathers and mothers buy our children automobiles and help them out into the world? Is that the way to train up a child in the way he should go? I think that we as parents should teach them the "old paths" which we read of in Jer. 6:16. Would it not be more pleasing in the sight of God if we were to come into possession of $1000, to give it to the poor than to purchase an automobile? Ye ministers who stand on the walls of Zion, can we walk "humbly with our God" (Micah 6:8) and indulge in such things? "That which is highly esteemed of men is abomination in the sight of God." Let us prepare to meet our God.

A brother."

A rather extreme position is indicated in this letter. Some would pass it by without notice, but there is a line of thought underlying our brother's message that should not be lightly thrown away. The question is, What should we do with the thousand dollars? Few object, in theory, to the suggestion that it should be used where it will do the greatest possible good to man and bring the greatest possible glory to God. Many who assent to such a disposition of it in theory pay little attention to the matter of putting this theory into practice. And because this worthy policy is ignored the human family has suffered much and the cause of Christ is greatly hindered.

To follow our brother's suggestion a little farther: Is it wrong to put this thousand dollars into an automobile? Let us again invoke our rule, most forcefully stated in I Cor. 10:31. To get the automobile and be true to the rule, it will be necessary to show that under the circumstances this is the best way to spend the money. And to arrive at a conclusion on this point we should follow the same line of reasoning that we would in the purchase of an agricultural implement, a horse and buggy, a dwelling house, or anything else that we may have use for. The Gospel rule referred to applies to the use, not the abuse. The use, rightful use, econonomical use, of automobiles is established. The abuse of this as well as of anything else that may be either used with profit and abused with dishonor should be avoided by all people.

Any agricultural implement, including automobiles, may be used to the glory of God provided that in its purchase we are moved by considerations of economy and usefulness, and in its use we cling to rule of I Cor. 10:31.—K.

EXCUSES

By Melissa Weber

For the Gospel Herald

The Son of man is come to seek and to save that which was lost.—Luke 19:10.

To me this is one of the sweetest verses in the Bible. In this one short sentence we are told what Christ came into this world for. He came to do a great work, and this little verse the whole story is told. He came, "not to condemn the world, but that the world through him might be saved."

No sooner does any one begin to preach the Gospel than men and women begin to have excuses. If you were to go to every lost one and ask why they do not partake of the Gospel feast, they would have an excuse ready. And if they had none ready the devil would be there to help them have one. If these excuses could be answered, he is ready to make new ones. He has had six thousand years of experience, and is very good at it. He can give you as many as you want.

A young man, some time ago, lay dying. His mother thought he was a Christian. One day his mother was passing his room door and heard him say, "Lost! lost!" She went into the room where the dying boy was and she cried, "My boy, is it possible that you have lost your hope in Christ, and now you are dying!" "No, mother, it is not that; I have hope beyond the grave, but I have lost my life. I have lived many years and have done nothing for the Son of God, and now I am dying. My life has been spent for myself. I have lived for this world, and now while I am dying I have given myself to Christ, but my life is lost."

Would it not be said of many of us that if we should be cut down that our lives would be almost a failure, so far as leading souls to Christ is concerned?

Dear friends, are we working for the Son of God? Are we trying to win souls for Christ? Have we really tried to get or to help lost souls to have their name written in the book of life? or would we have to say, "Lost! lost! long years have rolled away since I have become a child of God, and I never took the privilege to win some poor souls to Christ."

There is no greater privilege on earth than to start at once. Try and win them some way. I believe there never has been a time when work was more urgently needed than at the present time. May God wake up the Church. Let us turn our thoughts heavenward, go forth and work for the Son of God, and make heaven our home.

Reist, Alta.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Now abideth faith, hope, charity, these three, but the greatest of these is charity."

Sunday School

For the Gospel Herald.

Lesson for April 11, 1920—Jgs. 4:4-16

DEBORAH AND BARAK DELIVER ISRAEL

Golden Text.—God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

Introductory.—Something over a hundred years had elapsed since the events recorded in last lesson. Since that time Israel had forgotten God and plunged into idolatry. As "the way of the transgressor is hard," so Israel found that the path of sin is not a path of roses. Oppressors arose and Israel tasted of the fruits of his folly. At this time the leader of the hosts of Canaan was Sisera, a man of more than ordinary skill. The cry of the people was heard in heaven and God raised up Deborah the prophetess as a judge in Israel. The story of the deliverance recorded in this lesson presents to us many object lessons for prayerful meditation.

Deborah (4, 5).—Deborah was a prophetess in Israel at this time whom the Lord raised up to judge Israel. She was the wife of Lapidoth, and dwelt between Ramah and Bethel. The brief description of her life does not indicate any position of wealth or great renown. But her devotion and trust in God was of the victorious kind, and to this we ascribe her triumphs.

Barak (6-8).—Barak was the son of Abinoam, evidently the chief commander in Israel at this time. He seems to have been faithful though lacking in courage. His reply to Deborah, "If thou wilt not go with me, then I will not go," does not sound like the voice of a man of courage and decision. Neither was he to share in the glory of the victory, for the conquest of Sisera was left to another woman, Jael, through whom Israel was delivered from his strongest enemy.

The Battle (9-13).—Barak collected the hosts of Israel, "with ten thousand men at his feet," and Deborah accompanied him to the field of conflict. Sisera's equipment consisted of nine hundred chariots of iron and a great host of warriors. The river Kishon was the scene of the conflict. Altogether the advantage seems to have been on the side of the Canaanites so far as equipment and numerical strength was concerned; but that counted nothing in this instance. The children of Israel had now been brought to a realization of their folly, and the Lord was with them. When the Lord is with a cause, "the gates of hell shall not prevail" against it.

The Victory (14-16.)—"Up," said Deborah to Barak, "for this is the day in which the Lord hath delivered Sisera into thine hand." Deborah knew whereof she spoke, for she was in touch with God. In this case she proved herself a true prophetess. Sisera was no match for the hosts of God, for no man can withstand the Lord. It is noteworthy that in this case the inspired writer gives God all the glory for the victory won. Sisera and his hosts were overthrown. He jumped down from his chariot and fled to the tent of Heber, expecting to find sympathetic protection there. But in this he was mistaken. Jael, the wife of Heber, drove a nail into Sisera's head and the captain of the hosts of the enemy was no more. Israel was delivered, the enemy was overthrown, and the people had rest.

Lessons for Us.—Our lesson story is for us more than a mere historical recital. We need to study the situation and draw lessons from the surrounding circumstances. Let us notice—

1. That "the way of the transgressor is hard." The fact that Israel had forgotten God was responsible for all their troubles. Selfishness lies at the foundation of the destruction of self. All the aches and ills of the world today are due to sin. The "easy way" of life is in the end the hardest way that any one can take.

2. That the ears of God are open to the cry of distress and of faith. No sooner had Israel turned to God than He raised up judges and delivered him from his distresses. Our present lesson is but one among many which illustrates this fact. In God, and in God alone, is there deliverance from the galling bondage of sin.

3. That to the Lord belongs all credit for victory. Deborah was strong in this case because her's was the strength of faith. Barak was the commander but he receives absolutely no credit for the victory. The Lord did it all. Nations may win temporary successes which some people call victory; but before God the strongest nations crumble when they forsake the paths which God lays out before them and the cup of their iniquity is full. Militarism means terrorizing and suffering and death, but in the power of God alone is there enduring victory.

4. That in Deborah's faith we have a type of the overcoming power of the child of God. "This is the victory that overcometh the world, even our faith."—K.

Our Young People

HELPING OTHERS (Jr.) Luke 22:24-27; Phil. 2:1-8.

Topic for April 11

MOTTO

"By love serve one another."

THE STUDY HOUR

I. **Ourselves and Others.**—There are things which we may give our attention to and which take up our time and strength. These things have to do with either ourself or somebody else. Some people spend only time and strength upon those things which they think will help themselves. Others spend time on things which they think will help others. Now it is impossible for us to do anything without we ourselves feeling some effect in it. We cannot do good to others without receiving some good ourselves. But when we do what we do only because it will please ourselves without a desire first to help others we are selfish. But when we look out for the chance to help others first, and how we may do good to them, we are unselfish even though by the helping we ourselves may be greatly blessed.

The world today has things upside down in many ways. The thought of the world is generally, Look out for yourself and if in looking out for yourself you can help somebody else, all right. But the true way which Jesus lived is to look out for others first, and if in so looking we help ourselves it is well. Jesus could have remained in glory and have left lost humanity to the awful doom of sin into which they had brought themselves. But He did not do it. He came and gave His life and service that we might live forever with Him in glory. When He has given Himself and greatly blessed us, He has thereby greatly blessed Himself and because of His unselfishness His name is above every name and His glory will be all the more glorious because He unselfishly gave Himself.

We need such lives in the world today as Jesus lived. Only those who are born from above and are made new can live as He lived. Will we come?

II. **Jesus' Teaching and Example. — Luke 22:24-27; Phil. 2:1-8.**—When the disciples sought to be greatest, Jesus told them that that was the spirit of the Gentiles, but should not be the spirit among the disciples of Jesus. The one who was greatest was the one who became as the least and who served others the most as if he were not great but least. He said He was as one who took the place of a servant. It is this example of Jesus which Paul wrote about to the Philippians. Jesus made the greatest sacrifice possible in order to serve those who needed help. We are also exhorted to be like Jesus in helping others.

III. Outline Study—

1. What We Can Do to Help.
   a. Serving parents.—Ex. 20:12; Eph. 6: 1, 2.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text word, **"Help"**
2. Helping to Bear Burdens

Young People
1. The Spirit of Unselfishness
2. The Law of Helpfulness and How we may Fulfill it

For Older People
1. How Jesus Helped Others
2. Little Manifestations of Helpfulness

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 1, 1920

Field Notes

Bro. D. J. Fisher of Kalona, Iowa, spent some time in Illinois recently, soliciting for the proposed new church at Manitou, Colo.

A meeting of the Executive and Mission Committees of our General Mission Board was held at Elkhart, Ind., on Thursday and Friday of last week.

Sister Shetler, wife of Bro. S. G. Shetler, whose serious illness we reported last week, is we are glad to say, rapidly improving.

Bro. Levi Mumaw of this office is spending some time at Elkhart, Ind., assisting Bro. G. L. Bender during the illness of Bro. Vernon Reiff.

Bro. D. D. Miller of Middlebury, Ind., who recently underwent an operation in a hospital at Elkhart, Ind., is, we are glad to say, rapidly improving.

Bro. S. E. Allgyer of West Liberty, Ohio, returned to his home on Saturday of last week, after an absence of several weeks in Texas, Arizona, New Mexico, California, and Colorado.

An all-day meeting is called for Yoder's Church near Haven, Kans., on Good Friday. The Lord grant the brotherhood at that place a pleasant and profitable meeting.

Bro. Perry Shenk of Oronogo, Mo., has been holding a series of meetings at Pennsylvania Church near Newton, Kans. Good interest is reported and souls were won for the Master.

Bro. Titus T. Meck and wife of Freeport, Ill., who have spent the last few weeks in the eastern part of the state, are spending a few days with friends and relatives at Scottdale.

Bro. Harvey G. Mack of Philadelphia, Pa., who was engaged in the reconstruction work in France for one year and nine months returned home at a recent date.—H. S. M.

Bro. G. J. Lapp of Goshen, Ind., was in attendance at the Lancaster Conference last week. After that meeting he went to Johnstown, Pa., where he began a series of meetings at Weaver's Church.

Bro. J. M. Gross of Blooming Glen. Pa., was among those who attended the Lancaster Conference last week. He filled a number of appointments among the churches in Lancaster county last week and this.

Bro. W. S. Guengerich and wife of Wellman, Iowa, who spent the winter in California, spent Sunday, March 21, with the brotherhood at La Junta, Colo., where the brother assisted in handing out the bread of life.

A series of meetings at the Scottdale Mennonite Church, to be held some time this month, have been arranged for. Bro. J. W. Hess of Manson, Iowa, has been secured to hold the meetings. The prayers of the brotherhood are solicited.

Bro. C. Z. Yoder of Wooster, Ohio, president of our General Mission Board, who spent the past few months among the congregations in the Middle West and Far West, returned to his home last week.

Change of Address.—Bro. P. R. Lantz and family, from Orrville, O., to Smithville, O. Bro. Lantz retains his connection with the Salem congregation, a change in farms necessitating a change in mail routes.

Sailing Date for Missionaries.—It has been definitely arranged that Bro. and Sister R. R. Smucker and Sister Mary Good, prospective missionaries to India, are to sail for India April 28. They are to go by way of the Pacific, sailing from Vancouver, B. C.

A well arranged program of the Christian Workers' conference, to be held in the West Liberty Church near Windom, Kans., April 9-11, is before us. The program is laden with live topics assigned to live workers. We hope to hear of an interesting meeting.

Mission Meeting.—A program announcing a missionary meeting at Wideman Church near Markham, Ont., April 2, is before us. The first topic on the program is assigned to Bro. S. F. Coffman and the last to Bro. S. M. Kanagy. We hope to hear of an interesting and profitable meeting.

The annual meeting of the Eastern Mennonite Board of Missions and Charities was held at East Petersburg, Pa., Mennonite Church on Tuesday and Wednesday, March 23 and 24. Good attendance, good interest, a hearty good will from beginning to end, were some of the outstanding features of the meeting.

Lancaster Conference. — The semi-annual meeting of Lancaster Conference was held at Rohrerstown, Pa., on Friday of last week. A spirit of harmony prevailed. A number of brethren from other conference districts were present. Good interest is reported. This is usually the first of our spring conferences.

The congregation at the Altoona Mennonite Mission enjoyed a refreshing communion service last Sunday, in charge of bishops J. N. Durr and J. A. Ressler. Two new members were added by water baptism. Another public confession was witnessed in the Sunday evening service and several applicants for baptism are receiving instruction. The outlook at the Mission is more promising than it has been for some time.

Through an oversight the following paragraph was omitted in Bro. A. C. Brunk's article. It belongs between the 2nd and 3rd paragraphs of the 3rd column, page 21, Mission Supplement.

The gods are under the power of the mantras. (Sacred texts)
The mantras are under the power of the Brahmans.
The Brahman is therefore our god.

Bro. R. R. Smucker of Goshen, Ind., was ordained to the ministry in his former congregation at Tiskilwa, Ill., on Sunday, March 21. The brethren, J. S. Shoemaker of Dakota, Ill., and C. A. Hartzler, the home bishop, had charge of the services. The Lord bless our dear brother as he goes forth to carry the Gospel to the lost in heathen lands.

A practical effort to get the thoughts presented at a Bible meeting in shape for reference by members of the congregation was made by the secretary of the recent Bible meeting held at Mellinger's Church near Lancaster, Pa. The thoughts presented and references given were collected and printed on a sheet for distribution. In this case it was a worthy enterprise, as many of the people were kept away by the snow storm at that time.

Correspondence

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Since our last writing Bro. Joe Hartzler has been chosen as our Y. P. B. Meeting superintendent.

We are now left with only one minister (Bro. D. W. Slagel) as Bro. Geo. Summers and family have moved to Gratiot Co., Mich. Bro. Chris Conrad and family have also left us and have gone to Sterling, Ill. May God bless both families in their new fields of labor.

Pray for the work at this place.

In His name,
March 16, 1920. Lydia H. Smith.

La Junta, Colo.

(East Holbrook congregation)

Greetings: We were expecting Bro. J. M. Kreider of Palmyra, Mo., in our midst to hold a series of meetings, but influenza sickness hindered the plans.

Health conditions are much improved again.

On Sunday, March 14, occurred an unusually severe wind and dust storm. How thankful we should be for our heavenly Father's watchful care over us amidst the storms and trials of life.

Mission study class meets Wednesday nights at the church house. Interest seems to be increasing. While mostly the young people take an active part in these meetings, the presence of the older is helpful. Our last study was "The Church." We trust a greater appreciation is held by each member for her and her mission. At this time Christ's messages to the seven churches of Asia were profitably discussed, especially since the Sunday school lessons are also connected with them. The next subject is "God's Plan of Salvation." The ministers of this place have consented to take the three subjects following. They are: "Christian Ordinances," "Bible Restrictions," and "The Blessed Hope."

Yours in Christian love,
Wm. N. Nunemaker.
March 19, 1920.

Windom, Kans.

Today Bro. J. D. Charles of Hesston, Kans., accompanied by his mother and three students from Hesston, were in attendance at the West Liberty Church. Bro. C. gave an edifying talk in Sunday school after which he preached an interesting sermon from Jude 20, 21. R. J. Heatwole.
March 21, 1920.

Roseland, Nebr.

Dear Herald Readers, Greeting:—The Lord has been gracious unto us and we have again been permitted to have another real spiritual feast. On March 12, Bro. J. W. Hess from Manson, Iowa, came into our midst for Bible conference work. The topics studied were: **The Power of Faith and its Simplicity; True Discipleship; The Worker at Work; The Second Mile Life in Practice; What Does the Church of Jesus Christ Stand For? Pure Religion and Undefiled before God.**

Meetings closed on the evening of the 17th. Four confessions were among the visible results and others were counting the cost. Also the brotherhood was strengthened and encouraged to go forth in the work for the Lord. Bro. Hess left on the 18th for Crystal Springs, Kans. May God go with and bless him wherever he may go.

Bro. Chris Oswald from Shickley, Nebr., was also with us for a few days during our meetings.

May we meditate upon the truths we have heard that it may bring us closer to God. Cor.
March 22, 1920.

Fisher, Ill.

Greeting in Jesus' Name:—We have enjoyed the privilege of having Bro. C. F. Derstine of Eureka, Ill., with us. Bro. Derstine arrived here March 17 and remained until March 21, preaching seven sermons on the Book of Revelation. Attendance was good, considering rainy weather and roads in very bad condition. May the Bible truths presented leave a lasting impression on us, and awaken a greater zeal for our Master.

In His service,
Josephine Schrock.
March 22, 1920.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—Spring time is almost here. We have many reasons to thank the Giver of all good things for His manifold blessings to us. We have been sick with the influenza the past week but are all about well again. Bro. John Detweiler and wife have returned from Freeport, Ill., where they have spent the fall and winter visiting their daughter, Loma Fortner, and friends at that place. Sister Fortner and baby returned with them to visit her brothers and sisters; also some cousins, uncles, and aunts at this place. They expect to go to California from here and other places in the west. Probably to make their future home, their baby is not well.

The attendance at Sunday school has been poor, most all winter, but we are hoping for better attendance as the spring opens and health improves in the brotherhood. Bro. Uriah D. Johnston, who has been attending school at Hesston, has returned to assist his father on the farm the coming summer. We are sorry he has to lose the time in school, but we appreciate his help in the Sunday school and young people's meeting. Bro. and Sister Mike Hershey are on the sick list, which makes a vacancy in our Sunday school. They are dear old soldiers of the cross and we miss them as they were always in their places on the Lord's day. We hope they will soon be able to come again.

Yours in the Master's service,
March 22, 1920. Cora Rutter.

Versailles, Mo.

Dear Herald Readers, Greetings:—During the month of February the influenza epidemic was prevalent in our community. Churches were closed and one of our young brethren was a victim of it. Our hearts go out in sympathy to the bereaved ones. There are still a few who have not fully recovered from the after effects of the disease.

Last autumn it appeared as though our church was going to decrease in numbers quite a little by families moving away, but we are glad to state

(Continued on page 13)

Miscellaneous

VALUES

By S. P. Yoder.

For the Gospel Herald.

Why was this waste of the ointment made? For it might have been sold for three hundred pence and given to the poor.
—Judas.

Commercialism lays its icy hand upon
Things that can ne'er computed be or told
In terms that may be understood by those
Whose standard is their silver and their gold.
Asks, "Will it pay?" or, "What is the reward
For loving God and serving Him alway?
Will true devotion to the Highest Good
Bring good returns in things we need today?"

The pure affections of the heart and soul
May not in money valuations share;
For as the sun outshines a candle dim
So heavenly things to earthly things compare.
Some food and clothes three hundred pence may buy,
Or servants hire to relieve the poor:
But gifts are dross without the giver's heart,
And deeds are dead whose life's not in the doer.

Soul attributes no market ratings bear;
Intrinsic good cannot be bought or sold.
One human soul in value far exceeds
Earth's treasures all reduced to purest gold.
Materialistic minds may call it waste
To offer to the Lord our very best:
Love's ministry to Him's the only ground
On which all true benevolence must rest.

Denbigh, Va.

READING

By John S. Wyse

For the Gospel Herald

The present age is often referred to as an age of reconstruction and readjustment. Many new theories are being proclaimed and many others which were formally rejected are being promulgated anew. Most of them are being supported with the hope of making the re-occurrence of the events of the past decade impossible. Neither are new (or renewed) ideas confined to the political world only. So widespread is the unrest that many of us come in contact with it in some form.

How are we to meet it? To investigate might lead to the approval of some erroneous doctrine, just as one drink of liquor arouses a longing for more. To determine without investigation would mean the assumption of a knowledge of all the principles involved. How, then, in this time of unrest, is one to discriminate between the misleading theory and the true one?

Of course the proper thing to do is to remain constant, but that is often more easily asserted than accomplished. The apostle Paul must have had that in mind, for in addition to his exhortations to Timothy to be constant (I Tim. 4:16), he writes, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Tim. 2:15). In another place he advises him to give much attention not only to exhortation and to doctrine but also to **reading.** How earnestly he exhorts Timothy not only to be steadfast but also to substantiate his steadfastness by reading and studying.

Would not similar methods help us to meet the issues of our day? If the unrest of the present time is getting a hold on us why not resort to reading and studying? But why not search first the Church papers more diligently? Why not reread the life and essays of Menno Simons and others of the Church? Why not search the Scriptures, like the Bereans of old did, to find what things are true (Acts 17:11).

Floyd, Iowa.

WHEN TOBACCO CONDEMNS ITSELF

One person working steadily for one hundred years could not count enough silver dollars to pay America's tobacco bill for one year.

The new slogan of the Anglo-American Tobacco Company is: "A cigaret in the mouth of every man, woman, and child in China."

The Indians used to poison their arrows by dipping them into nicotine, thereby causing convulsions and often death from arrow wounds.

During nine years' study of students at Yale it was found that the lung-capacity of non-smokers developed 77 per cent more than that of smokers.

Statistics give the ratio of the number of smoking students having poor memory to those having poor memory who do not smoke as 38 to 1; lack of will-power, 32 to 1.

The results of tryouts for football squads in a number of American colleges, selected at random, showed 33 per cent of tobacco-users and 66 per cent of non-users.

In the classification of Yale students by grades, tobacco was used by 25 per cent of the class having the highest grades, 48 per cent of the second, 70 per cent of the third, and 85 per cent of the fourth.

Winston-Salem, a North Carolina city of about fifteen thousand, has a daily shipment of $150,000 worth of tobacco products. —Selected.

HEARD AT TISKILWA MISSION MEETING

Ignorance and superstition open the way to all kinds of diseases. There are three times as many people in India as in the United States and it is absolutely impossible for one-half of them to find medical treatment should they seek it. When Jesus sent out the disciples He included looking after the physical needs as part of their mission.

In India the children are hindered from attending school and Sunday school by their parents, in America they are sent, generally speaking.

We are first called to accept Christ, then serve—by preaching (Matt. 28: 19, 20), giving, living (Rom. 12:1). "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Upon individual acceptance of our responsibility of spreading the Gospel depends God's attitude toward us. God revealed His love to us through Jesus. It is ours to reveal to others, not through compulsion but willingly, like Paul: "As much as in me is, I am willing to preach the gospel."

In finding our mission as God would have it we need an enlarged vision, nearness to the altar, pass on what we have received, be true to the calling of service. It includes consecration, forsaking, sacrificing.

The Church and Mission Board are responsible for the selection, support, laying hands on and sending of missionaries. She owes them sympathy, prayers, encouragement, advice, counsel. The missionaries in return owe humble submission, faithful service, loyalty to doctrine.

As people in times past needed Jesus, besought Him and found Him a helper full of compassion so they are still seeking blindly today, there is still a great harvest. We need to pray the true prayer that costs. Our condition meant so much to God that He sent Jesus. What does it mean to us? Lena I. Albrecht.

Tiskilwa, Ill.

WAITING FOR A PERMIT

By Elizabeth Dingee

For the Gospel Herald.

We hear much of late of "waiting for our permits." Are not we all waiting for a permit—a great permit—to enter that country where we all wish to land? A permit that must bear the great seal of the blood of Christ. Will our lives warrant us of such a permit? If not, we need not expect any. What a blessed thing it is that all, the repenting sinner as well as the righteous man, may apply for this permit to enter into the Promised Land.

Columbiana, Ohio.

JUDE'S CERTAIN MEN

From a tract by R. E. Neighbour
Sel. by J. H. Mosemann

(The "certain men" referred to are the men who pose as religious teachers, at the same time denying or refusing to confirm such Bible doctrines as the inerrancy and absolute authority of the Bible as God's Word, the virgin birth and deity of Jesus Christ, and kindred doctrines.)

(Continued)

These Certain Men are

"Murmurers, Complainers, Walking After Their Own Covetings"

They murmur at the divine teaching of God's Word.

They complain at the divine justice of God's dealings.

They walk after their own coveting.

What is there in the Book of books that these up-to-date murmurers and complainers have left to simple saints?

Some deny the Pentateuch.

Some denounce the Prophets.

The story of the creation is a myth.

The story of the Cross is a phantasma.

The story of the coming is an illusion.

The historicity of the Word is doubted.

The scientific accuracy of the Word is disputed.

The verbal inspiration of the Word is done away.

Christ was not born of the Holy Ghost and Mary.

Christ was not in very fact the Son of God—deity.

Christ was not the eternal, unchangeable, omniscient God.

Job and Jonah were not actual characters.

The miraculous must be scientifically explained, or else expunged.

Prophecy and revelation express the poetical fancies of the writers.

Murmurers, complainers, walkers after their own desires. What have they left us?

Where is the God of Elijah?

Where is the Christ of Paul?

Where is the Holy Spirit of truth?

These Certain Men speak

"Great Swelling Words"

Who can measure the length and the breadth and the height and the depth of the vocabulary of these Christless thinkers.

They talk in a language that is unknown to the common man.

They invent phraseology that is above the masses.

They fashion expressions that overreach the public.

They tell of "Calculated Archaism," of "Essential Possibilities" and "The Laws of Life." They delight in "The Coming Civilization of Brotherly Love" and in "The Ineradicable Social Nature of Man." They sound the note of "The Ethical Sphere" and of the "Contagion of Good." They speak of "The Ultimate Problem" and of "The Supremacy of Love." They believe in the "Basic Qualities of Life," and in the "Possibilities of Boundless Achievement." They hold forth "The Forward Thought of the Church" and "The Problems of Socializing Property."

They preach about their "J" and their "P" and their "E", as the writers of the early chapters of Genesis. If it suits their caprice they find no difficulty in changing their fancied "J" or "Jehovist" writer to "J" the "Judaic" writer; or their fancied "E" or "Elohist" writer to "E", the "Ephraimitic" writer. They proclaim with marvelous assertiveness that the Bible story of the flood was written by some such men as "J" and "P" and "R", who gathered fragments, written in at least twelve sections, and placed them into the Word of God.

They speak of "fabricated Scripture," of "bundles of tradition" of "stories derived from the best story tellers," of "antiquated vagaries" prepared by unknown writers and "muddled together" by "J" and "E" and "P". In fact these Certain Men offer "fine veins of ethical and religious reflection," they present "Hypotheses of perplexities" and accept the "hypercritical and capricious" theories of an "erroneous analysis."

Great swelling words to be sure.

Great swelling words that call for obeisance and demand obedience.

Men so gifted and so great must be heard.

Men who speak such words, such great words, such great swelling words must be worth while.

A Little Man who knows nothing save his Bible, who has no guide save the Holy Spirit must sit still and listen.

The Untutored Masses who have no time or desire to delve into the density of the debris of defective deductions, destitute of divine approval, and who are too weary to wade into the weird writings of worldly wisdom, and who have but one antiquated book, the Bible, must heed these teachers with great swelling words.

The University Student should never deign to think himself educated until, with cap and gown, he has become an adept in critical analysis and destructive research.

Not only do these Certain Men use "great swelling words" in disclosing the wisdom of their scientific researches, but they also use great swelling words as they discourse on the achievements of man.

This age, to these men, is worthy of their most brilliant oratory.

Man has wrought marvelous things and deserves highest commendation.

Their high sounding phrases call this age:—

The day of man,
The day of enlightenment,
The day of knowledge,
The age of science,
The age of advancement,
The age of improvement.

They parade a falsely conceived optimism on every occasion.

They glow in fervor as they speak of Social Regeneration and the betterment of the race.

They kindle their speech into fire as they tell of the coming day of peace and righteousness, brought about by the evolution of man.

They stir up themselves as they set forth the Brotherhood of Man.

The world loves these swelling words of boastful approval and approbation.

The fact that the words are not true does not matter, they at least sound nice, and men love to be flattered.

These Certain Men

"Hold Men's Persons in Admiration"

These "Certain Men" have forgotten the admonition: "Cease ye from man" and "glory not in man."

They lean upon the arm of the flesh.

They look to the wisdom of man.

They long for the advantage to be obtained from man.

If there is a conflict between the conclusions of these men and the Word of God, their conclusions must stand. God is great; so is man. The Bible has its rights; so have men. If there is a clash between Genesis and geology, the voice of God in earth's strata must outweigh the voice of God in the Book. After all, the real conflict is not between Genesis and geology. God's voice in Genesis and God's voice in geology is one voice. The conflict is between God and man. On the one hand, it is: "Thus saith the Lord"; and against that it is: "Thus say the false conclusions of science."

The same men who deny the Lordship of Jesus Christ, "hold men's persons in admiration." This is utterly a fault. Men seem never to ask, "What does God say?" But, "What do the critics say God means by what He says,—if He really said it?"

Preachers too frequently ignore a plain "thus saith the Lord, while even at the cost of honest conviction, they seek to know what "preachers higher up" will think and say. Churches seem to forget what the Spirit saith unto them, while they swing in line, with the plans, propaganda and preaching of other churches who hold "the balance of power" and who fashion the "policies of the denomination."

(To be continued)

DISTRIBUTION OF BIBLES

By H. E. Ramseyer

For the Gospel Herald

It may be of interest to know that the founder of the Northern Bible Society has given more than twenty years of his life in missionary work in our northern states among the men in the woods, and in the mines, and among the settlers in the isolated communities. In his work he had often the opportunity to know God's special help in providing the daily needs and what it means to trust Him.

For many years he had upon his heart a great desire to found a Bible Society for the purpose of carrying on the work of Bible distribution, as this work is sadly neglected in our

northern states. This work was founded upon faith and prayer as not any means or any financial backing was at hand. But God is true to His Word, they that trust Him shall not be ashamed. In our first year of work we have reached and done active work in 208 isolated settlements in 9 different states and placed in these close to 9000 volumes of the sacred Scriptures. Such letters as this come to us, "You can not realize how much good you are doing in sending the Scriptures into this sadly neglected country."

Do you know that 10,000 churches closed their doors on account of the war, and that now very few men are preparing themselves for the ministry? How many men who were carrying on pioneer missionary work gave up their work is not known, but it is very clear that God's work in our country is not progressing and it is also clear that for "such time as this" the distribution of the Bible must be carried on as our society is doing through volunteer workers in the isolated communities.

This year, 1920, is Bible year and also the year for the founding of the Northern Bible Society through "Volunteer Founders." We ask your prayers that God may raise up men and women who love His Word to be made willing to become "Volunteer Founders."

The Northern Bible Society is in need of Scriptures in different languages, and there exists a shortage. In Germany and Austria the old Bible societies there have the plates and the equipment to print and bind the Scriptures in different languages. A twofold charitable service can be rendered in giving orders to these for producing the Scriptures for us, as through employment alone is the way to get them back on their feet again, giving them an opportunity to earn their daily bread, and in doing this the Scriptures that we need in our work in this country and in Europe would be provided. This would be a practical method of relief work.

Duluth, Minn.

AFTER THE SERMON, WHAT?

By Chris L. Miller.

For the Gospel Herald.

Now that the sermon is preached, then what? How can it be made effectual?

We quite often read about services having been held here and there. Some state it in this way: "Church services were held in —" but usually the narrative ends there and nothing is said about any effect it had upon any one.

Seemingly preaching is such a common affair, and there is so much of it that it is taken as a matter of course, usually nothing more is heard about it. I am here speaking of the regular morning services.

As soon as services are over there is a clatter of tongues, about the things of this world, which immediately scatters the spoken Word to the four winds and people can spend the remainder of the day visiting, and seldom ever refer to what was preached.

In material matters, those things that are exposed to hard usage must be clinched—such as nails in boards, bolts in boilers, etc., must be firmly riveted. But sermons, which are so very common, have not been taken seriously enough to go to any further bother with them. What great results could be expected from such loose-jointed efforts?

But, the question arises, what can be done more than has been done? Do like they do with nails and bolts, clinch them. But how can that be done? By taking time for it. Before dismissing, give the sermon time to "soak in" and take effect. Give people time to meditate upon it, and pray for understanding.

It has been a common experience for me to listen to a good sermon, only to have it spoiled at the last by an immediate dismissal, without giving the members any chance to give any sort of response, or have any associations with each other during the services. There should be at least ten minutes given for testimony, if need be, and this should be a regular feature of the morning services. However, if those present cannot stand the presence of the Holy Spirit in silence for any prolonged time, there is something seriously wrong that should have prompt attention.

The ministers who in the past said in effect: "I have given you the Word, now you go home and practice what I told you," without the cooperation of the members then and there, likely continued wondering why the spiritual tone of their congregations did not improve. If the members are not given the right conditions to respond while yet in the services, they will not likely do that much after they are away from there.

That is what God instituted church services for—so believers can have fellowship with each other in the Spirit while they are together, which will be a source of comfort and strength to them during the week. Unless the hearts of members are knitted together in love they will grow cold and distant.

During a series of meetings held in one of our settlements early this year, a large percent of the members confessed that they had not lived as they should. A sister, who was one of them, said to me, "I'll tell you what one trouble was: the preachers and the members lived too far apart." I replied that I had for years noticed that they were drifting apart.

There has been too much long-distance preaching, and not enough love shown in the services. There is such a thing as ministers being knitted and knotted together, and yet not being knitted into the hearts of the members; and it is largely this that is responsible for present conditions. There are two sides to all questions, and there is a members' side as well as a ministers' side.

I believe if the suggestions given above are carried out in the right way, it will do wonders for the Church. The way to do that is to definitely turn the services over to the leadings of the Holy Spirit, and then let Him move upon the hearts of those present.

West Liberty, Ohio.

THE LOVE OF THE WORLD

By F. W. Bear

For the Gospel Herald

Having studied this subject for some time, I am prompted to write, hoping it may do some one good. I have been in the Master's service one year, and it has been by far the most important year of my life.

There is much room here for the spreading of the Gospel of Jesus Christ. People are sadly in need of salvation, but many of them do not know it. Is the world drifting away from God? If so, He will soon turn His face away from them. We should do all in our power to save souls while time is yet with us.

When we look about us we are made to realize that men do not see their need of God. We see on every hand abandoned church houses where once there were thriving congregations, but (sad to relate) their love for God has waxed cold. People seem to be so much concerned with the affairs of this life that they have no time to go to church. So many people seem to think it is a waste of time to go to church every Sunday. They would rather go visiting or fishing. But the true followers of Jesus Christ can hardly wait until Sunday comes to assemble themselves together in behalf of their Master and His cause. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him" (I John 2:15).

No wonder the Master said, "Can a blind man see?" I see men of middle or old age that are neglecting their soul's salvation simply because they have lived in sin so long they are ashamed to come and confess Him. This is one of the worst evils of the present day. It is a scheme of Satan to deceive the world, and he has de-

ceived many. People will not endure sound doctrine because they will not deny themselves of the pleasures of this life. In Mark 8:34 we read, "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels."

The truth will stand wherever found, then what is the cause of all these abandoned church houses? The answer is that they were not founded on the solid rock. There is too much worldliness, too much pride. "The hireling fleeth." In unity there is strength; in pride, destruction. We do not want 20th century preaching. What we want is sound doctrine, "the old time religion," preached by men illumined by the Holy Spirit and love for their fellowmen.

"Whereunto I am ordained a preacher, and an apostle. I speak the truth in Christ and lie not, a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or costly array; but which becometh women professing godliness, with good works" (I Tim. 2:7-10).

We should be workers and doers of the Word. A visiting minister once said that he had some workers in his congregation and some were just hangers on. Let us be workers and doers, hold fast to our faith, and look forward to His coming with joy!

We recently had a series of meetings in which we gained much knowledge of our blessed Savior. An invitation was extended to those who were yet out in the world but no one came—which reminded me of a song I heard sometime ago which read something like this:

"No sweet consecration,
No seeking his part,
No humiliation,
No place in his heart.

"No thought of the Savior,
No sorrow for sin,
No prayer for His favor,
No room in the inn.

"No room, no room for Jesus,
O give Him welcome, free,
Lest you should hear at heaven's gate,
There is no room for thee."

Cloverdale, Ohio.

Let me tell you, dear brother or sister, if you are really looking for a position of responsibility, be faithful where you are.—Ed. Miller.

"Making the Bible a center-table ornament is an altogether different thing from making it a lamp of life."

CORRESPONDENCE

(Continued from page 9)

that this has been more than made up by Bro. Mose Deiner and family moving here from Johnson county and Bro. C. B. Driver and wife moving here from Shannon county.

On March 9 Bro. Noah Showalter of Harrisonburg, Va., came here and conducted a singing class until March 18. We were glad for his presence with us and believe that the brotherhood has been instructed and edified along the line of song. May the Lord help us to put into practice what we have learned to the honor and glory of His name.

We ask an interest in the prayers of the Church for the work here at Versailles, that we may all do what little that we can do for him who died and bled for us. Cor.

March 23, 1920.

Kansas City, Kans.
(200 S. 7th St.)

Dear Readers, Greeting:—A series of revival meetings has closed at the Argentine Mission. We were glad to have with us Bro. Reiff from Newton, Kans., who preached the Word with power. The workers from both Missions and also from the Children's Home were greatly encouraged and strengthened. While there were a number of confessions as a visible result we were made to feel that not only did the seed fall upon good ground, spring up and bring forth fruit, but some also fell on the wayside, and on stony ground, and when temptations came they were not able to stand, but soon wilted and died. However we can still claim God's promise when He says, "My word will not return unto me void." Although the crowds did not come to the meetings we could go to them. Beside the mission stood a picture-show and this was filled with pleasure-seekers and while they were getting their tickets we had a splendid opportunity to give them a message in song. One well dressed lady helped us sing several songs, but gradually slipped over the border-line and went with the throng. She was asked to come to the meeting but she said she had to go with her daughter to the show, and she would come back another night. Praise God that in heaven there will be no such "pictures of misery." One old man who had been a slave to the tobacco habit for 69 years confessed. He is much in need of your prayers that he will indeed gain the victory over this filthy habit. The workers as well as the members were very glad for the presence of Sister Reiff because of her deep interest in the work at this place and also for her passion for souls.

Bros. Perry Shenk and L. J. Miller were with us on the 13th, and Bro. Jos. Driver on the 14th. Bro. S. E. Allgyer just arrived and will stay with us a day or so.

Sister Martha Buckwalter is spending several weeks in Cass Co., Mo. She expects to come back for a week, then leave for home for recuperation. Sister Ella Zook was unexpectedly called home on account of her mother's illness. Bro. Mininger is slowly improving for which we thank God. Let us keep on praying.

In His service,

March 23, 1920. The Workers.

Peabody, Kans.
(Catlin congregation)

Greetings to all Herald Readers:—Our regular services were omitted Feb. 15 and 22 on account of sickness. We are thankful to our heavenly Father for permitting us to meet since that time. May we ever praise God for His goodness, and for His wonderful works to the children of men.

A few met in prayer service on March 11. We are glad to say on March 17 the sewing circle met again for the second meeting this year. when we reorganized with Sister Brunk president, Sister Cockley vice president, and Sister Mary Beck secretary. May the Lord bless them and help them that this circle may be of use to the world. We are glad to say we had a number of the volunteers here from Hesston on March 21. Bro. Paul Erb preached to us in the morning and at the close gave us a brief talk on the Wichita field. In the evening the Volunteer Band gave us a program which we enjoyed. Come again. Pray for us although we are small in number, may we be full of the Spirit.

March 23, 1920. Elizabeth Horst.

Lancaster, Pa.

To all Herald Readers, Greeting:—On Sunday, March 21, Bro. Noah H. Mack closed a series of meetings at the Mennonite Church, Lancaster, Pa. Five precious souls accepted Christ as their Savior. We ask all God's people to remember them in prayer. Following are the dates of communion services in Bro. John Charles' district: Byerland, April 4; Millersville, April 11; Rohrerstown, April 18; Mountville, April 18, P. M.; Stony Brook (York Co.), April 25; Masonville, May 2; Lancaster, May 9.

Your brother in Christ,

Mar. 26, 1920. Lloyd S. Kemrer.

RELIEF NOTES

Only a few of our brethren are still in France, and these will in all probability be home soon. Several were to be sent to Germany. Just what the effect of present unsettled conditions will be on the relief work as carried on by the Friends has not yet been ascertained here. It is probable that for the time being at least the work will be seriously handicapped.

* * * * *

We are glad to note that there is again a hearty interest manifested throughout the Church in the support of Near East Orphans. Many of the Sunday schools and classes which assumed the support of one or more orphans last year have renewed their pledges and have pledged additional support. One Sunday school reported recently with a pledge to support twenty of these unfortunate children during this coming year. This shows a very commendable spirit and should be an encouragement to others who have not yet responded. Sixty dollars per year, payable at the rate of five dollars per month, is the amount required to feed and clothe one orphan. Further information and adoption agreement cards can be obtained from the secretary of the Relief Commission, Levi Mumaw, Scottdale, Pa.

* * * * *

The recent disturbances in the Near East, especially in Cilicia near Marash and Aintab, caused much anxiety for the safety of the relief workers who are in the interior of the country and practically cut off from help on the outside. Brother Paul Snyder was one of those stationed at Marash. According to newspaper reports in which has name was mentioned the workers there were under bombardment and shell fire for nearly three weeks. The Americans would have been safe had it not been for the fact that French soldiers were stationed in the buildings occupied by the A. C. R. N. E. and these drew the fire of the Turks. At one time several workers, among them Brother Snyder, left the buildings and attempted to get to another town but were fired upon by the Turks and were forced to return. Eventually the relief workers were able to flee to the south where they are reported safe.

It is thought that the Turks have no ill-feelings toward the Americans and that the latter are not in danger if they are distinguished from the French. The Turkish nationalists very bitterly resent the occupation of their territory by the French and that is what is leading to the trouble in that unhappy country.

* * * * *

Thousands of Armenians have again been massacred by Turks in Cilicia and the suffering there is very acute. The situation is so uncertain that it is impossible for relief workers to do effective work. Some thousands of Armenians are also reported to have perished in a very severe snow storm as they were attempting to escape from the Turks. It looks as though the unfortunates of Armenia will be in need of our help for a long time. Surely we who have enjoyed so many blessings will not withhold some of our store from those who are so needy and unfortunate.

* * * * *

The Relief Commission is finding it extremely difficult to make the negotiations necessary for entering Russia to do relief work in accordance with the action taken at a meeting of the executive committee some time ago. It was found impossible to do independent work to any extent for reasons previously explained. The Friends Service Committee at first seemed willing to cooperate with us in that country, but on account of the unsettled conditions now obtaining there they do not consider it advisable or safe to attempt to get supplies into the country. Every effort is being made by the commission to take advantage of any favorable opportunity but much time and patience are required.

* * * * *

Last November the sisters of the Ohio Sewing Circles made approximately five hundred garments for the relief of famine sufferers in India. These were sent to our missionaries there in twenty-four parcel post packages at a cost of over two dollars per package for postage. The material for clothing alone cost over two hundred dollars. Letters have just been received from the missionaries stating that the goods arrived there in good shape and telling how pleased the natives were to receive clothing that had been made especially for them by the sisters in America. The clothing was all made on a little over a week's notice and at special meetings of the circles after the regular meetings for the month had been held. We are sure that when the sisters will read the letters of appreciation referred to above they will feel amply repaid for any sacrifices they may have made at the time.

REPORT
Of the Waldo A. M. Sewing Circle

(April 1, 1919 to Jan. 1, 1920)

Money collected	$548.70
Number of Garments made	113
Comforts, Quilts and Blankets	8
Ready-made Clothing	13
Stockings, pairs	14
Fruit donated, quarts	116
Average attendance	10

Lena Augsburger,
Sec'y-Treas.

REPORT
Of the Belleville and Allensville Sewing Circle for the Year ending March 4, 1920

Membership about	40
Average attendance	26
Number of meetings	12
Number of articles made	363
Number of articles made for war sufferers	206
For home missions	157
Total receipts for the year	$242.04
Balance from former treasury	41.15
Total	$283.19

Expenditures

For war sufferers	$111.32
For home missions	114.52
Sent to Altoona for the purpose of purchasing furniture	36.56
Total	$262.40
Amount in treasury March 4, 1920	$ 20.79

We wish to thank the general public for their hearty co-operation in this great work.

Libbie E. Zook,
Treas.

REPORT
Of the Rockhill, Pa., Mennonite Willing Workers' Sewing Circle

(Mar., 1919—Mar., 1920)

Number of meetings	12
Average attendance	22
Number of garments made	262
Number of quilts finished	12
Number of comforts made	3
Money received	$307.70
Money spent	245.67
Balance on hand	$ 62.03

Mrs. Harry Derstine,
Secretary.

MISSION MEETING REPORT

Meeting of the Mission Board of the Southwestern Pa. Conference District, held at the Masontown Church.

During the meetings two sermons were preached by Bro. Abram Metzler (using as a text John 17:18) and Bro. Daniel Kauffman (John 4:35).

A number of live subjects were discussed during these meetings.

A few of the good thoughts given are:

The greatest hindrance in the way of supplying the needs of the neglected rural fields is a lack of workers with sufficient time and inclination to take hold of the work.

Christ calls those who are already busy and those who seemingly cannot be spared where they are.

We have only done our best when we have availed ourselves of every opportunity that comes to us.

The fault of the world not being evangelized lies not with God but with Church members.

We need to see the unconverted foreign population among us, not as "Hunkies" and "Dagoes" but as lost souls, deserving our sympathy, and be burdened for their salvation.

Much prayer is a great necessity to successful mission work.

The Christian service is a voluntary service.

The Church not missionary is on the decline.

We need to be faithful where we are if we expect God to call us to greater service.

Secretary.

The population of Chicago, as shown by census reports, is 2,884,827, or a gain of 700,000 during the past ten years. The city was incorporated in 1833, with a population of 350. It is predicted by some Chicagoans that within the next two decades Chicago will have outgrown New York. Looking at the city as it is, we see an immense aggregation of human beings, a little less than one-third of whom are native born whites. The city is strongly vice-infected, and presents huge problems for reformers to solve.

"True believers are a separated people. The separation is not so much from "contact" as it is from "complicity." This is not only a distinction, but a difference."

Married

Sprunger—Sprunger.—On Mar. 10, 1920, Philemon Sprunger, Dalton, O., was married to Sara Sprunger, Berne, Ind., J. W. Amstutz officiating. May heaven's blessing attend them through life.

Burkey—Roth.—On Thursday, March 11, 1920, Bro. Alva Burkey and Sister Mary Roth, both of East Fairview, Neb., were united in holy matrimony, Bro. Jos. E. Zimmerman officiating. May God ever bless and comfort them.

Oberly—Nussbaum.—On Mar. 4, 1920, Bro. Daniel Oberly, Apple Creek, O., and Sister Mary I. Nussbaum, at the home of the officiating bishop, Bro. C. N. Amstutz. May God's choicest blessings attend them through life.

Schlabach—Hochstetler.—On Feb. 1, 1920, Bro. Lee A. Schlabach and Sister Lena M. Hochstetler were united in marriage at the Upper Deer Creek Church, Wellman, Ia., by Bro. G. A. Yoder. May the Lord bless them.

Frey—Keagy.—Bro. Allen L. Frey and Sister Effie I. Keagy, both of the Hanover, Pa., congregation, were united in marriage in their home on Thursday, Mar. 18, 1920, by Bro. Daniel Stump. May the rich blessings of God attend them through life.

Erb—Huebert.—On Feb. 25, 1920, at the home of the bride's parents near O'Neill, Nebr., Bro. Albert Erb and Sister Agatha Huebert, both of the Pleasant Hill A. M. Church, near O'Neill, Nebr., were united in marriage. May the Lord bless them and guide them thru life.

Shellenberger—King.—On Feb. 4, 1920, at the home of Bro. and Sister S. B. King near Hesston, Kans., occured the marriage of their daughter, Sister Grace Irene to Bro. Vernon Shellenberger formerly of Dakota, Ill., T. M. Erb officiating. After spending some time in Illinois visiting friends and relatives they expect to make their home at Wichita, Kans., where they will have charge of a Mennonite Mission to be established there. The Lord bless them and make them a blessing to many souls.

Obituary

Gaines.—Vernon William, son of Weldon and Fannie Gaines. Age 3 days. Funeral services Mar. 19, 1920, conducted by C. D. Yoder. Text, Job 1:21. Burial in West Liberty (Kansas) Church cemetery

Wueterich.—Fred Wueterich was born in Wayne Co., O., July 31, 1897; died of pneumonia in the Canton hospital, Mar. 2, 1920; age 22 y. 7 m. 1 d. He leaves his parents, 2 brothers, 2 sisters and 2 half-brothers. Funeral services at the Swiss Mennonite Church, near Dalton, O., by Bros. J. Nussbaum and C. N. Amstutz.

Gerber.—Wayne Vanburen, infant son of Bro. Elias and Sister Fannie Gerber, was born in Wayne Co., O., Nov. 24, 1919; died of pneumonia Mar. 15, 1920. He leaves father, mother, 1 brother, 2 half-brothers, and 3 half-sisters. Funeral services were held at the Swiss Mennonite Church Mar. 16 by Bro. C. N. Amstutz. Text, Matt. 18:14.

Knepp.—Katie, wife of Levi Knepp, was born in Johnson Co., Ia., Mar. 13, 1872; died near Haven, Kans., Mar. 15, 1920; age 48 y. 2 d. She leaves husband and 6 children, 3 sons and 3 daughters, her aged parents (J. C. Miller and wife), 11 brothers and 4 sisters. She was married to Bro. Knepp on Dec. 10, 1891, living in matrimony a little over 28 years. She is the first one to depart this life of a family of 16 children that had grown to manhood and womanhood. Funeral services were held at the residence of Jonas D. Bontrager conducted by E. S. Beachy and M. J. Troyer after which the remains were laid to rest in the Amish Cemetery near Yoder. C. C. S.

Bergey.—Mrs. Wm. Bergey, widow of Pre. Wm. Bergey, died March 12, 1920. Buried 22 at Brick Church. She was preceded 9 years ago by her husband and 9 children. Two survive. Her age was 74 years. She was a lovely Christian character, loved by all who knew her. Funeral services conducted by B. F. Graybill and J. F. Riehl. Text, II Tim. 4:7.

Oberholtzer.—Bro. Christian H. Oberholtzer was born near Farmersville, Pa., May 11, 1837; died at the home of his daughter Feb. 17, 1920; aged 82 y. 9 m. 6 d. He leaves 3 sons, 1 daughter, 14 grandchildren, and 9 great-grandchildren. Funeral services were held at the Groffdale Mennonite Church Feb. 21, 1920, conducted by Bros. Ben. Weaver and John Lefever. Burial in adjoining cemetery.

Derstine.—Stanley G., son of Herbert A., and Lillian B. Derstine, died Feb. 6, 1920, after an illness of 2 weeks of pneumonia; aged 6 m. 22 d. He leaves his parents and 1 brother, besides a host of relatives and friends. Funeral services Feb. 12, conducted by Bro. Jacob Moyer at the home and Bro. Elmer Moyer at the Souderton Mennonite Church. Text, Job 1:21. Interment in adjoining cemetery.

Culp.—Elvira Orilla Culp was born in Mahoning Co., Ohio, March 7, 1875; died in the same locality Feb. 23, 1920; aged 44 y. 11 m. 18 d. On Dec. 24, 1899 she was united in marriage to Allen Culp. She leaves her husband, two children (Melvin and Thelma), two brothers, one sister and friends. She was a member of the Christian Church. Funeral at the Locust Grove Church, Bro. E. M. Detweiler officiating. Text, Matt. 24:44. Interment at adjoining cemetery.

Weaver.—Elizabeth (Musser) was born near Mifflintown, Pa., April 18, 1845; died of pneumonia in Elkhart Co., Ind., March 9, 1920; aged 74 y. 10 m. 21 d. She was united in marriage to Isaac Weaver June 11, 1872. To this union was born 1 son. Her husband died April 22, 1907. She leaves her son (Christian P. Weaver), 2 brothers, 2 sisters, 5 grandchildren, and 2 great-grandchildren. She united with the Mennonite Church in 1907, remaining faithful until death. Funeral services on Thursday afternoon, March 11, at the Yellow Creek Mennonite Church conducted by Bro. J. W. Christophel and Bro. John F. Funk. Text, Phil. 1:21. Interment in the adjoining cemetery.

Hershey.—Bro. Ephraim H. Hershey passed away Monday morning, Feb. 23, at his home, Millersville, Pa.; aged 85 y. 2 m. 12 d. Death was due to a stroke. He was sick in bed only 15 hours and peacefully slept away. He was a member of the Mennonite Church for a number of years. He lived with his only son, Joseph. He is preceded in death by his wife, who was Harriet Shandle and his only daughter, Emma S. He also leaves 2 grandchildren. Funeral services conducted by Bro. Daniel Lehman and Bro. John Senger. Text, Job 5:26.

Thou shalt come to thy grave in a full age, like as a shock of corn, cometh in, in his season.

"Oh can it be that he has left us?
He who always had a smile?
Yes, he's gone, but soon we'll meet him,
'Twill only be a little while."

Augsburger.—Albert A., son of Aaron C. and Cecil Augsburger, was born in Berne, Ind., Aug. 25, 1902; died Mar. 3, 1920; aged 17 y. 6 m. 7 d. His mother died when he was two years old. He was then taken to the home of his grandmother, Mrs. Christian Augsburger, who raised him. He leaves his father, step-mother, two brothers (Clarence and Raymond) of Elida, Ohio, his aged grandmother, and many other relatives and friends. He was of a quiet disposition and was liked by all who knew him. In his last sickness he felt the need of a Savior, confessed Christ as his personal Savior, was baptized and received into the Mennonite Church. He was fully resigned to the will of the Lord, and bore his sickness with patience, always having a smile for all who came to see him while he was sick. A few hours before his death, he thanked those at his bedside for their kindness to him, and said, "If I fall asleep, say good-bye to the rest for me." He will be missed in the home and in the community. Funeral services conducted by B. B. Stoltzfus of Lima, Ohio, assisted by Eli Lantz, of Berne, Ind. Text, Rev. 14:14, 15.

Sommerfeld.—Ernest Arthur, oldest son of John H. and Ora C. Sommerfeld was born near Canton, Kansas, Jan. 12, 1902. After a lingering illness of 4 months which developed into dropsy he died on Sunday morning, March 21, 1920, aged 18 y. 2 m. 9 d. He bore his affliction very patiently and died leaving the testimony that he went to glory. He gave his heart to Jesus and united with the Mennonite Church near Canton when 12 years of age and lived an exemplary and consistent Christian life to the end. He leaves to mourn his early departure, father, mother, and three brothers. His funeral was held at the Spring Valley Church on Tuesday morning, March 23, and was largely attended. Services conducted by D. A. Diener and T. M. Erb from Rom. 14:17, 18.

God saw fit to call him higher,
But it seems it cannot be,
As our home is now so lonely,
Since his form we cannot see.

Meck.—Sister Mary Rohrer, wife of Bro. Jacob A. Meck, was born Aug. 31, 1864; entered into rest Feb. 25, 1920, at her home in East Lampeter, Pa.; aged 55 y. 5 m. 24 d. Brief services at the home, Feb. 28, by Bro. C. M. Brubaker and at Strasburg M. H. by the same and Bro. Frank M. Herr. She is survived by her husband and these children: Edna R., wife of Elmer K. Groff, Ada S., wife of Aaron L. Landis, and I. Rohrer Meck; also 6 grandchildrn and her aged mother. Though disease had some years before laid its touch upon her, unknown almost to those about her, the end, after a short illness, came as a great shock to her many friends. Sister Mary united with the Mennonite Church in early life, and remained a consistent member ever after. Her deep concern for her children, both temporal and spiritual, had its reward, for she had the satisfaction and joy of seeing them all settle in life and accept the religion of Jesus Christ. It is hard to realize that we shall see her face no more, but among the most precious thoughts will be the memory of sacrifices she made for her loved ones. The prophet of old said, "Set thine house in order." This we believe our sister had, and if we heed the warning of the Savior, "therefore be ye also ready," then we too, can meet our dear ones on the shores of everlasting joy and happiness.

"Peacefully sleep, dear sister,
Your toils and cares are o'er,
With Jesus, free from sorrow,
You rest forevermore."

Cressman.—Israel Cressman of Guernsey, Sask., was born near New Dundee, Ont., Jan. 2, 1860; died March 1, 1920; aged 60 y. 2 m. On June 16, 1886, he was married to Sarah Bowman. To this union were born two sons and one daughter. His wife and two sons survive him, while their daughter preceded him a little over a year ago. He comes from a large family of 13 children. Nearly all passed beyond in the last years while two brothers (Samuel and M. C.) and a sister (Mrs. John Snyder) survive. The two sons (Ethelbald and John) with their mother live on the home farm estate. About one week before the end came he was taken down suddenly with intestinal troubles and was quickly taken to the hospital and operated on. The result seemed quite favorable, but about a day before the end a sudden change took place and he peacefully passed away, as he expressed, taking a journey and being lifted higher and higher. His conflicts in life were unusually great but his final relief came and God's grace was his sufficiency. Funeral services at the Sharon Mennonite Church by E. S. Hallman, M. H. Schmitt, and John Gehrbrandt. Bro. Hallman used as his text Rev. 14:13. This was followed by a brief memorial service of their daughter (Orkney, Mrs. Milton Shuh) who had died of the influenza over a year ago, triumphant in the faith. This was also followed by a brief memorial service of Brother and Sister Amos Shantz and Esther Cressman Shantz, who recently passed away in the East, parents of Addison and Jonathan Shantz of this district, and the mother a sister of the deceased Israel Cressman. May God comfort all sorrowing hearts and lead us in the faith once delivered unto the saints.

Items and Comments

It is estimated that Canada has 25,000 men engaged in the ship building industry.

Oklahoma claims the distinction of having a millionaire Negro girl. She is Sarah Rector, aged 18, of Muskogee.

The Friends' work in the Verdun Sector in France has been brought to a close. During the past few years, reports show, there were 1666 villages and 46,165 families helped. About 700 workers have been sent from America.

Anti-prohibitionists, claiming to speak from knowledge, assert that if prohibition is allowed to win in America within four years the use of tobacco will also be outlawed. Well, worse things have happened. But there seem to be too many prohibitionists infected with the nicotine habit to warrant the hope for such delightful results in so short a time.

Violent wind storms swept over portions of America March 29, causing much loss in life and property in many states. The states especially mentioned are Illinois, Indiana, Michigan, Wisconsin, Alabama, Georgia, Missouri, and Ohio. The chief centers of greatest damage seem to have been in the vicinity of Elgin, Ill., where the loss is estimated at 7 killed and $4,000,000 worth of property destroyed and in the states of Alabama and Georgia. The dead and injured are numbered by the hundreds and the loss of property is reckoned in millions. One touch of the Almighty contains the power to shake the universe.

The forces of violence are unusually active in Europe at this time. The uprising in Germany showed not only both reactionaries and radicals against the government but gave the rest of Europe a scare as the possibilities were under contemplation. Bolshevism is still making progress, the war between Russia and Poland becoming more determined and destructive. On the one hand Poland reports holding her own against Russia, while on the other hand Soviet Russia claims to be making great gains. In England the struggle over Ireland continues, the Irish home rule bill being now before the British parliament. From Berlin comes a report that a secret treaty between England and Turkey provide for leaving Constantinople in the hands of Turkey with England in control of the Dardanelles. From Paris comes a report that Germany is still able to mobilize about 3,000,000 soldiers and that the military party is planning for an opportunity to use them.

The Youth's CHRISTIAN COMPANION

An illustrated weekly paper, designed to supply the needs of our young people of the 'teen age, for use in Sunday school and home. Send for sample copies.

Mennonite Publishing House, Publisher; Clayton F. Yake, Editor.

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SPECIAL MEETINGS

Tiskilwa, Ill.

Report of Mission Meeting held at Willow Springs Church near Tiskilwa, Ill., March 20 and 21, 1920.

Subjects considered: **What is being done for the Women in India? Work in India from a Medical Missionary's Viewpoint; Called to Serve; To what Extent am I Responsible for the Spreading of the Gospel? My Mission as I see it; Responsibility of the Home Church to the outgoing Missionary.**

Speakers: Mary Burkhard, C. D. Esch, H. V. Albrecht, Alma A. Smucker, R. R. Smucker, J. S. Shoemaker, C. D. Yoder.

The entire meeting was pervaded by a deep mission spirit and many rich thoughts were brought out to which a summarized report cannot do justice. The needs of the field and individual responsibility in supplying the need were so clearly brought out that we cannot but believe that definite results will follow. As Bro. and Sister Smucker go out from our congregation (and as the first foreign missionaries from our state) our prayers go with them that they may be kept in body and spirit, true and faithful workers, blessed and a blessing in whatever way the Lord may see fit to use them.

Lena I. Albrecht, Sec'y.

Lancaster, Pa.

Report of Bible Study Meeting, held at Mellinger's Church, near Lancaster, Pa., March 5-8, 1920.

Subjects discussed: **The Creation and Fall of Man; Book Study—I Peter; Prayer; Satan and His Work; Christian Fellowship; Reverence for God and His House; The Mind of Christ; Alliance and Association with the Enemies of God; The Bride of Christ; Our Young People and Their Preparation for Usefulness; The Sure Foundation; Book Study—Rom. 8.**

Organization: Moderator, D. N. Lehman, Sanford Landis; Secy., Jacob D. Mellinger; Chors., Aaron Groff, Clayton Erb; Instructors, N. H. Mack, Daniel Kauffman.

Secretary.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

REPORT

Of Meeting of Executive Committee of Mennonite Board of Education

The Executive Committee of the Mennonite Board of Education met on Feb. 14 and 16, to consider the request of Bro. H. F. Reist to be relieved from the active duties of President of Goshen College. Bro. Reist asked for his release on the advice of two physicians who found the condition of his health such that his release from official responsibilities was considered necessary for a complete recovery.

The Executive Committee gave favorable consideration to the request and arranged for a leave of absence for Bro. Reist until the regular meeting of the Board. Bro. Reist retains the office of President, but in his absence Bro. I. R. Detweiler will assume the active duties of the office and serve as Acting President.

The attention of the Executive Committee has been called to the fact that in the last few years several communities of our people have been solicited to financially support a college which was said to be endorsed by our body of Mennonites, but which has never been recognized by any one of our conferences. For the information of our people we wish to state that there are only two schools under the Mennonite Board of Education; viz., Goshen College and Hesston College and Bible School. The Eastern Mennonite School, though not under the Mennonite Board of Education, is under a local Board recognized by one of our Conferences.

Executive Committee.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

If thousands were dying all around me, and I had the panacea which would make them well, what would I do? Thousands are dying without the Gospel. I have it; what shall I do about it?

What has the Mennonite Church done for the ten million Negroes, the three hundred thousand Indians, and the four hundred thousand Mexicans in the United States? Figures may not be obtainable, but a safe and sure answer would be, "Not nearly enough."

Very poor soil and poor farming often accompany each other but these two are not often accompanied by a strong religious spirit. This accounts for the difficulties which accompany rural mission work in some communities. Examine the soil before you censure the workers too severely.

The two young men who each allowed about fifty square inches of skin to be removed from their bodies to be grafted onto the body of a man to whom they were entire strangers showed more of a spirit of heroism than the men who shouted for their country during the great war and are now helping to create a spirit of uneasiness and are "looking out for number one."

A competition which takes the bread from the needy in order to fill the coffers of the rich is strong evidence of paganism. Trusts having a like aim have the same effect. Both are great hindrances to the progress of the kingdom of God, both in this country and in the foreign field. "Let no man seek his own, but each his neighbor's good." (R. V.) That would solve every problem which is causing the present unrest. It would have prevented the great world war, and at present would lighten the burdens of the missionaries seventy-five percent.

Have you a share in a foreign hospital, either in building it, or in giving of your means regularly for its support? If not, you are missing something that is really worth while. The following from the Baptist paper, "Missions," tells a true story that is worth repeating and remembering:

"In the crowded heathen cities,
There's sickness all around,
And fear of evil spirits
In every heart is found.

"But there'll be joy and healing
When hospitals are there,
And doctors and the nurses
With the Bible everywhere."

Do exports and imports of a country have any effect on the possibilities for successful mission work; and if so, how? In 1918 the imports of Peru, S. A., were four and a half times as much as they were in 1891, and the exports for the same period were twelve times as much. Think how this would affect the increase of population and the spiritual conditions of a country. Her greatest trade was with the United States. What effect would this have on our responsibilities? But possibly you are wondering more about these conditions in Argentina because our missionaries are there. From January to September, 1919, Argentina exported the carcasses of 1,662,913 frozen wethers, 4,922,701 quarters of frozen beef, and a considerable quantity of chilled beef, and during the first half of 1919 she exported 23,556,000 pounds of butter. Bolivia is one of the least developed countries of that continent, but that agriculture pays even there is shown by the fact that some Japanese capitalists have rented two thousand square miles for agriculture and stock raising. All these points are food for thought for every Christian, but are doubly so for mission boards

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Beginning January 19 of the present year the second Financial Pan American Conference met at Washington, D. C., with representatives in attendance from all the South and Central American republics, Cuba, and several of the other West India islands, and the United States. The significance of the meeting is very evident as some of the South American republics had appointed a dozen or more representatives. The subjects discussed were also significant. Here are some of them: The effect of the war on commerce and industry, manufacturing and mining, agriculture and public utilities of the American Republics; international loans; the upbuilding of railroads; steamship communications; banking and currency; gold credits; uniformity in bills of lading, customs regulations, checks, warehouse receipts; commercial arbitration, and a score of other subjects. This shows the attitude that the world is taking toward reconstructing and adjusting conditions brought on by the war. This is honorable and legitimate, but where is the Church? Never in the history of Christendom has it been so absolutely necessary for the Church to study the field and put forth her best efforts to meet the spiritual needs as now. Naturally, the plans of the world are leading the minds which are already too much attached to the things of this life to still greater thinking in world terms, thus preparing the nations to "forget God." It is well enough to meet and discuss methods of improvement in temporal affairs, but the Church needs to go at her work with an enthusiasm equally great. It seems to be a consolation to some that Jesus said, "The children of this world are in their generation

wiser than the children of light." Yes, He said it, but He never mended it. It is far removed from His will that it should be so.

THE RELIEF CAMP AT BALODGAHAN, INDIA

By M. C. Lapp

For the Gospel Herald

It was in the month of August 1919 (shortly after wife and I returned from furlough to America where we had spent nearly two years visiting among the brothers and sisters of the Church and relatives, the memories of which are most encouraging as we go forth in the work of the Lord) that we were given charge of the relief camp of the Mission which is maintained here at Balodgahan. This camp was opened earlier in the season, Bro. Kaufman having charge. However Bro. and Sister Kaufman were appointed to take charge of other work at Dhamtari and we were appointed to Balodgahan therefore this work naturally fell to us.

Not having seen people in a starving condition for many years, our hearts were touched with sympathy day after day as these poor emaciated men, women and children came to us for help.

Three women of the fishermen caste, with seven children came one day having walked thru the jungle for a distance of twelve miles and according to their statement they had spent three days on the way. For food they had eaten leaves of trees and roots. Their husbands and one or two children had died from starvation in their village before they had left. They had all become so reduced in flesh that they had not even strength enough left to walk properly, let alone to work. They heard of the relief work at Balodgahan and started for this place. When they were within three miles of our place one of the women's oldest boys found he could go no farther and so stopped to rest a bit. They had only a little water to give him and he died at that lonely place where there was no one to sympathize with them or give them any kind of help. To leave him lie would mean that the animals and vultures would eat the body. They had no tool with which to dig so they took the emaciated body and carried it under a tree and gathered some leaves and covered the body then carried some small stones and threw them on a pile covering the body, then came here. After receiving food for some days most of the party recovered. Two of the children however were beyond recovery and died. The remaining women and children again returned to their village and I suppose they are engaged in fishing for maintenace.

Some were carried on beds, others sat in baskets and were carried. An old man was brought one day by two men who had him sitting in a basket. The poor man was so far gone that there was no hope of his recovery. However an effort was made. A small quantity of food was given him which he seemed to enjoy very much but in spite of the efforts made to save him the poor man died and I fear he understood very little of what was told him about Jesus.

To describe in short what we really experienced I would say, day after day we admitted into the camp walking skeletons of which I am glad to state the greater part were saved for this life a while longer and I trust those who have gone to their villages heard and accepted enough of God's word so they may yield themselves to Him.

We did not have a large building for these famine victims to live in, or a nice clean hospital for the sick ones to be made comfortable in. Could we have had better quarters, there might have been fewer deaths. A short distance southwest of our bungalow is a very nice level plot of land situated on the slope of a small hill and the scenery to the south of the camp ground is attractive. On this plot of land the Relief Camp is located.

The huts in which they stay are constructed of a few thin posts with a crotch. These corner posts are approximately 5 feet high and support the roof which consists of a few branches of trees with thatching grass. The rooms are perhaps 7 ft. wide and 12 ft. long. Two adults with two or three children were accommodated in each of these rooms. If an American family would be called on to live in such quarters they would consider themselves rather cramped. However, these poor people were very glad to get food so they could keep alive and a place to stay where they could keep dry during the rains but I am sorry to say that during several heavy showers many had to leave their huts and sleep in the school house in order to keep dry.

Since the relief camp was opened over eight hundred were admitted. Usually they would return to their villages as soon as they were fed up and became strong enough to work.

We required all men and women who were able to do any kind of work to be kept busy every day except Sunday. The Gospel was taught them. The result of Gospel teaching is, 19 received into the Church by baptism and there are a number receiving instructions at present who will be baptized shortly.

Dear brothers and sisters, only eternity will reveal the good you have done by contributing money which made it possible for us to feed so many who were in real need. There are at present one hundred and forty in the camp, most of these are widows and children.

We trust rice may come down in price soon so the poor people will be able to purchase enough to sustain good health so they may be able to do a day's work.

Dhamtari, C. P., India.

THE FIRST SUNDAY IN OUR RENTED HALL AT NUEVA PLATA

By J. W. Shank

For the Gospel Herald

On the previous Saturday we placed benches in the hall and then distributed notices that a meeting would be held on the following afternoon at five o'clock.

At five o'clock on Sunday four from the Mission and several of the native Christians arrived to open the door. A number of people had already gathered for the meeting. Within a few minutes all of the seats were filled and the women and children began to line up around the room. There were seats for only about fifty people but nearly double that number were present. All except perhaps a dozen of the children and an equal number of grown people were attending their first Protestant service. They sat with open mouths to hear what was said. The songs seemed to attract the main attention. Many of them tried hard to sing the choruses.

A story of the creation was told for the children by sister Zapico. She succeeded well in getting their attention and in drawing them out with replies to her questions. The grown people listened with quite as much interest as the children. Brother Hershey gave the lesson story of the first lesson of last quarter, Jesus' first disciples.

At the close of the service the children were promised a little lesson card, one of us standing at the door to hand them out. Almost as soon as the words were said the children began to pile out the door while dozens of dirty hands were thrust into our faces and as many voices were raised begging to be served first. But to our surprise the grown people were as eager as the children. In spite of the announcement that the cards were

only for the children, many of the grown people would not cease begging until we gave to them also.

Thus they crowded out of the hot stuffy room and soon were scattered in all directions going to their homes. What a lot of soul hungry people! To them the story of the Gospel all unknown. We yearn to enter every one of the homes represented there so that we might quietly bear witness to the great love of our Savior.

Pehuajo, F. C. O.

MEXICO

IV. Possibilities for Mission Work

By J. S. Hartzler

For the Gospel Herald

Ordinarily one would say that the possibilities for mission work would depend on two things. The workers, and the people with whom the work is to be done, but here another vital force enters in, which almost seems to be supreme over the other two. It is that of the laws of the land in which the mission work is to be done.

As a rule the more difficult the field, the more ready some people are to go into it. Ofttimes the death of several missionaries because of the difficulty of the task is but a stimulus to arouse others to see the need and they are ready to take the places of those who gave up their lives for Jesus Christ, for lost souls, and for the Church. The difficulty of mission work in Mexico is but a challenge to many a young man and woman, and all that is needed is to know that a board will look after their temporal needs while they look after the souls of men, and they are ready to go. It is almost sure that this challenge will have its volunteers while some of the easier fields in this country "must go begging." It is equally certain that when the mission board calls for volunteers, there will be more than can be sent at this time. There can be no doubt as to the first of the three forces which enter into mission work.

The second —the people with whom the work is done—may need more discussion. It can be said without fear of successful contradiction that war always has a deteriorating effect. If the war continues long enough people may come to their senses and see the folly of it all, especially when there is so much uncertainty as to the principle involved in the war. The fact that the Mexicans have taken a position and now see their mistake will make them a little less positive on the religious question.

The people of Mexico have been in the conflict for seven years and realize that their condition is getting worse every day. While they feel that there is something decidedly wrong with the government, they also realize that something is wrong religiously While they were under a terrible bondage in government they seemed to think that the bondage of the priesthood went with that of government, but having cut loose from the latter, they also are denying the authority of the former. This puts them into the very undesirable position of having no religious anchor. They are like a ship at sea without a rudder. It may flounder around but the officers realize that they are getting nowhere. It is a terrible thing to pull away from a religion, especially one that has been planted into your very tissue, and know that you are adrift. This is the condition of a very large percent of the people of Mexico.

There is also another condition which needs to be considered. Missionaries everywhere are agreed that rich and poor should be welcomed provided that they are willing to accept Christ. At the same time they realize that the rich are very hard to reach while the very poor do not generally form a very stable body, but that it is the middle class which forms the backbone of nearly all the churches. This middle class is not generally found in Mexico. If one happened to be in that class it was not long until he was reduced to the very poor class. This is a real barrier in mission work in Mexico.

The "Missionary Review of the World" for March, 1917, says, "The people, seeking by force of arms to rid themselves of the dictatorship of Diaz, have fastened upon themselves a dictatorship still more arbitrary. The economic situation is critical in the extreme. The masses were in Paradise in the times of Diaz compared with their misery and suffering now. Yet good has been accomplished. The power of the priests has been broken but by no means annihilated. The common people have learned that no dictatorship can sustain itself perpetually.....Evangelical work has suffered the inevitable consequences of a condition of revolution, lawlessness and brigandage....Many schools of all grades from the primary to the theological have closed. Outlying stations have been abandoned, and the work in general has been greatly interfered with. Yet our churches in the larger cities have had a most prosperous year. The workers on the field are agreed that there never was a time when the people were so ready to hear the Gospel as at present. Bibles, Testaments, and tracts are eagerly accepted and read with avidity. There seems to be a general expectation of a great movement toward evangelical Christianity in the near future."

G. A. Brewer, an official of the Baptist Missionary Society, made an extended tour through Mexico, and on his return to the United States, said, "There never has been a time when the people wanted to hear and know and follow Christ's teachings as now. It begins to look almost like a mass movement such as they have had in other foreign countries. These are truly great days and we must not let these open doors close to us for lack of men or means."

These are very favorable reports, and while they are two years old, the reports of 1919 as given by the different societies doing work there are practically the same. It should be remembered, however, that some of those doing work there are doing it under the most trying circumstances. In many cases the work must be superintended from the outside, and the native workers directed by those who are not even allowed to be on the field, do the work. In other cases the missionaries have been told by their boards to leave the field, and that if they did not, they were responsible for their own lives. Government has given some of them notice to forsake the field, so that there would be no responsibility on either the United States or Mexico if they refused to go. That means jeopardy.

From these facts it is evident that it would be quite out of the question to open work in Mexico at this time, and that it would be a question as to what could be done even after the war is over. But there is another side to this. From all reports it is evident that there are a large number of people in that country who want to hear the Gospel and have no opportunity, and that if the Mennonite Church does not put forth efforts to give them the Gospel there will be many souls lost and their blood will be upon our heads because we could have given them the Gospel and did not. The field is ripe and waiting regardless of the fact that the way seems to be closed.

Under these circumstances what should be the process of getting the work done? Other denominations are working on the border where there are Mexicans by the thousands. These are as responsive as many of their own countrymen at home. Get these converted, and from among them get those who are "apt to teach;" "faithful men who shall be able to teach others also," have an abundance of tracts and portions of Scriptures for them to distribute as

they go through the land preaching the good tidings of the kingdom. You say, "This is a slow, risky and difficult way of doing mission work." A young man has fallen into the river. He can not swim nor can he get out without considerable help. There are ten men standing on the shore. The young man calls loudly for help. None of the men stir. At the inquest, these are examined and asked why they did not try to get the young man out. Their answer would be, "Well, we did not see any way to help except some ways that were 'slow,' 'risky,' and 'difficult' and so we did nothing." What would be the verdict of the people everywhere? Such men would hardly be safe from the mob. What do you think that the Lord would say? The soul is worth many times more than the body, and public sentiment may not condemn us so severely for our inactivity, but will the Master who said, "The very hairs of your head are all numbered,"—so much is He interested in the welfare of the body, and a thousand times more in the welfare of the soul—be satisfied if we do nothing?

Give your earnest prayers to the project which the Board has under consideration for that field; do what you can for its support, and remember that you are not only doing it for the board, or even for the lost Mexican, but for the Lord of the great harvest of the world.

Goshen, Ind.

MENNONITE WORK IN THE ARGENTINE

By S. C. Yoder

For the Gospel Herald

Location

About 216 miles southwest of Buenos Aires, on the Western R. R., in a level prairie country, which in appearance, physical conditions, products, rainfall, atmospheric and climatic conditions, reminded us very much of central and western Kansas, is located the city of Pehuajo, a typical camp (country) town of about 10,000 people, in which in years gone by there was no religious work of any kind carried on, except that of the Catholic Church. Surrounding this place are numerous little inland towns in which there is no work of any kind carried on and the people are almost entirely ignorant of the Bible and its teachings.

Here it is that the Brethren Hershey and Shank with their families went to open the work after they had acquired the language sufficiently to begin its use. Here a Sunday school was opened in an old building which they were able to leave for that purpose. A series of meetings was held, which resulted in a number of confessions. A kindergarten was also opened and about 60 children were gathered in and given such instruction and training as was possible under conditions. Later a class of seven was received into church fellowship by baptism thus laying the foundation of the Mennonite Church in South America. Since then other confessions have followed and at present there are eight or ten more under instruction waiting to be received and another Sunday school has been opened at Neuva Plata, a small inland town, twelve miles to the south, where the attendance has been ranging from 50 to 100.

Since the Lord has thus blessed the work at this place we felt that we could not do otherwise than to provide for the establishment of a permanent work at this place and began to cast about for a property that would be suitable for the work. We soon found that to rent something that would be satisfactory would be out of the question owing to the type of architecture which one finds in this country. Also rent is very high, in fact rent on unsatisfactory quarters costs more per year than the interest on the amount required to erect buildings that are suitable. After a good deal of investigation we finally decided to buy a property which is very suitably located not far from the central part of town, which we hope in the future to fit up for the home of the Church in this continent.

The property bought consists of a lot comprising one fourth of a city block, a residence, which with considerable expense can be fitted for the use of one of the mission families, a building of three rooms which is now being put into condition for the kindergarten and temporarily for worship. Besides this there is a wall for a new building which was started some years ago but for some reason was never completed which is in such a condition that it can be used as it is when we get ready to build a new church. The buildings are all of brick and with some expense can be arranged suitably as well as conveniently for the work.

Cost of Property

The price paid for this property was $5,060.00 American money. Beside this no less than $4,000.00 will be needed to put the buildings into condition so they will be satisfactory and it is possible that even more will be needed as material is very high. Besides this a church will have to be built possibly in the near future and perhaps a residence or considerably more spent in improving the one already there.

Real Estate and Building Material

Real estate and building material is very high in South America at the present time. Farm lands sell fully as high as the same grade of land with similar improvements sells for in the United States. Building material such as lumber, hardware, and most of the cement are imported from the United States and England which of course makes building construction very high. However the Lord has so abundantly blessed the work of the Church in the short time that it has been on the field. Souls have been gathered in and a territory which is now unoccupied by any other church has fallen to our lot for which we can not do otherwise than to assume responsibility. To have withdrawn and cast the souls which have come under our care adrift without a shepherd would have seemed like turning them over to the forces of evil, a thing for which we did not want to assume responsibility. So we felt that we could not do otherwise than to provide for the work and plan for the future to engage in such lines of work as have passed the experimental stage and time has proven successful.

Kalona, Iowa.

RELIGIONS OF INDIA

By A. C. Brunk.

For the Gospel Herald

I. What is Hinduism?

One may answer that it is the religion of the Aryans who live in India and are commonly called Hindus. In the past Hinduism has not been a missionary religion. And as a result we find this religion nowhere in the world outside of India except in such places to which people from India have migrated. But when we try to define farther as to just what that religion is we have to face other difficulties. If we go to their sacred books we find a philosophy worked out in detail rather than a religion and these are often contradictory. When we go to the people to see how it works out in practical life we find still greater confusion and contradictions. We find a very complicated ritual but it seems to make few or no moral demands on its followers. It appears to be individualistic in so far as the individual is left to do very much as he likes when questions of right and wrong are at stake. And yet it is difficult to find a system in which the individual counts for less. Then too

we find a code of rules worked out in detail as to certain things which are iron clad and the transgression of the least of which brings severe punishments. These rules and regulations are framed in such a way that they affect every phase of the life of the individual. If you ask what the Hindu believes, we would say that he can believe almost anything and still remain an orthodox Hindu. He may be a scholar versed in all the profound theories of Indian philosophy. Or he may belong to one of the modern reform movements which oppose idol worship and accept simple pantheism which holds that God is in all nature. Others again become atheists or materialists. Some even avow their faith in Jesus Christ, but so long as he does not accept baptism, he is considered a good Hindu. Some are simple animists who believe that spirits dwell in all material objects. Some people consider all life as sacred and would not kill even the smallest insect. While others believe in human sacrifice, and all these are orthodox Hindus. In different parts of the country the people have different standards of life. They observe different ceremonies and read different sacred books. Hinduism has many sacred books and many things which are written in them are contradictory. It is little wonder therefore that the people live contradictory lives. Although there is much contradiction in Hinduism yet there are some things on which Hindus in general are agreed.

These are as follows:

1 The validity of caste.
2 The authority of the Vedas and Brahmans.
3 The doctrine of transmigration and Karma.
4 The sacredness of the cow.

It is a first essential in order to be a Hindu that the person should be a member of one of the numerous castes. And the only way to get into one of the better castes is by being born into it. So an American could not become a Hindu unless he would condescend to be a member of one of the lowest castes who are really outcastes. However if a number of Americans should wish to become Hindus they would likely put them into one caste alone thus forming a new caste. This is what they always did when they took in the aboriginal tribes of India. This accounts in part for the great number of castes we have in India today. The caste system is of the first importance to Hinduism as it supplies about the only organization that Hinduism has. Each caste has its own organization and bears much the same relation to the realization as a whole as each denomination in Christian countries has to Christianity as a whole. In some communities they have an inter caste committee which acts on difficult problems. Each caste makes its own rules and regulations for the ordinary life of its own followers. These rules are chiefly concerned with regulating the ceremonies, of thrift, food, marriage, and of death. However there is perhaps no other organization in the world which endeavors to regulate the life of its followers so much in detail as caste. "It has rules for infancy pupilage and manhood, it ordains methods of suckling, sipping, drinking, and eating: of sitting, rising, reclining; listening, and reciting; of meditations, singing, working, and fitting. It has its laws of social and religious rites, privileges and occupations: for intercommunion, avoidance, excommunications: for defilement and purification: for fines and punishments. It unfolds the way of committing what it calls sins: accumulating, sin, of putting sin away: of acquiring, and dispensing, and loosing merit. It treats of inheritances, conveyances, possession, and the disposition of property: of bargains, gains loss and ruin. It deals with death, burial, and turning; and commemoration, assistance, and injury after death."

A person to be a Hindu must conform to the detailed rules of his own caste. He becomes a slave of the system. It seems as tho the man was made for the system and not the system for the good of man. Such a system develops bigotry in its followers as it teaches each person to consider his caste better and higher than any other. He is taught to look with disdain on those whom he thinks would defile him by their very touch or shadow. Again caste laws limit the circle within which marriage may take place and in this way responsible for the poverty so prevalent in India. For it limits the individual in the work that he may do. He is often kept from accepting a position simply because his caste people would give him trouble as such work belongs to some lower caste.

Caste is weakening under the influence of western education and contact. Those Indians who are classed as reformers are doing all they can to undermine the caste system. There are several organizations that advocate the abandonment of caste. They know that caste and social, economic, and political advancement cannot go hand in hand. But it seems that they do not realize that Hinduism which they still profess must fall with the fall of the caste system. Thus they are destroying the old but have nothing to give in its stead. It is our privilege nay our duty to save this people from drifting into modern atheism and maternalism. They need a better religion than they have and we Christians are the only ones who have a better one to offer. God is going to hold us responsible for this opportunity. What plans are we making to meet this growing need?

Another important factor in Hinduism are the Brahmans. They are traditionally the learned class. In early times they were supposed to be the only persons who should be permitted to read the sacred books and to serve as priests. It is difficult to over-estimate the power the Brahman is supposed to have, and which he so cleverly uses to his own advantage. From the following lines we may get some idea of the power the common people attribute to the Brahman:

The Brahman is the real idol maker. A stone is considered to be an ordinary stone even after it has been made into the form of an idol, until the Brahman has performed a ceremony over it, then only does it become a god to be worshiped. The Brahman is never supposed to work because all things were supposed to have been created for him and it is only through his mercy that other people are permitted to have property and live. They are his servants and anything he might want they are supposed to give. However, under British rule the Brahman has not been able to enforce his demands as of old. Now he can only bring the people into his power by threatening to curse them so that all their cattle and their children and relatives will die. This method is generally effective as the people are superstitious and really fear his curse. The Brahman's position is strengthened by many writings in their sacred books, many of which were written by them for their advantage.

Take for instance the doctrine of Karma (good works) which teaches that a person is saved by performing many meritorious acts. The act which brings the most merit is serving the Brahman or giving material things to him. When a person dies he is supposed to go to heaven to enjoy the fruits of his good deeds after that to hell to reap the results of his evil deeds. After that according to the law of transmigration he is reborn into this world into a lower or a higher form depending on how he lived when he was here before. If he was bad he may be born into the form of some low reptile, or insect, or stone. If he was good he would be born into some higher caste may be a Brahman, or a godling. Thus he may

go on being born and reborn for a million lives in this world until finally he may escape and be emerged into god. From this doctrine of transmigration springs the fatalism which hangs over Indian lives with such harmful influence. The Indian thinks that there is no use in him trying to better his condition for he is just what is written in his fate and he can be nothing else if he tries. The leper thinks he has that disease, not because he exposed himself but because it is his fate. He thinks he would have gotten it even if he would never have seen a leper. Ask a leper whether he realizes that he is a sinner he will tell you that he does, for that is why he has that disease. So we must first teach him that his disease may have no relation to his being a sinner, that many people who have no leprosy are just as great sinners. This idea of fate accounts for much of the passiveness that we find in the Indian. We preach to him about sin and its consequences and he says, "Yes, that is true, and so it shall be." But that is as far as he will go. He does not seem to consider or even comprehend that he can do anything to better his condition. Only through the power of the Holy Spirit after much prayer by God's children can we hope to break this awful spell of sin and relieve these captives.

By most Hindus the cow is considered a most sacred animal. And under no condition would they kill one of them. It is a greater sin than to kill a human being. Unless that being be a Brahman then the sin would be greater but the life of the cow is more sacred than the life of an ordinary low caste person. It is difficult to speculate as to why the cow came to be considered so sacred by the Hindus. It must be because they worship any thing from which they receive value and as the cow is the source of food and at the same time their chief beast of burden it became a special object of worship. The carpenter and the smith worship their tools the farmer worships his plow the school boy worships his slate and book. They worship these because they receive value from them. But they forget the real Giver of blessings. While many of the gods they worship are bad characters, we cannot expect the worshiper to become better than that which he worships. Hinduism does not meet the moral needs of men. Christ and He alone can meet all these needs. Are we doing all we can to bring Him to these people who need Him more than they think they do? Christ wants them to serve Him, then He will show them what He can do for them. Then and then only will they come to understand how much they need Him.

Dhamtari, C. P., India.

ORPHAN'S HOME
VI. Girls' Department

By Martha E. Yake

For the Gospel Herald

Because of the extremely crowded conditions of the Home when the boys and girls, babies and workers, all lived in the one building, the Girls' Cottage was built in the year 1911.

The good widow that bequeathed five thousand dollars toward the paying of that building surely "hath wrought a good work," and has left a memorial worthy of mention, for there were other needs for a girls' building aside from crowded conditions.

The Girls' Cottage with three floors above the basement gave ample room for both the girls and the baby department and a good-sized chapel room for worship.

This building, however, has become crowded since our school occupies the three main rooms on the first floor. At the present there are twenty-seven girls in the department ranging in age from five to sixteen years. Twelve of the twenty-seven are from thirteen to sixteen, the time when girlhood matures to womanhood. They have many a good time together, and to be sure sometimes the shadows lower and they need as Lowell says—

"A love that gives and takes,
Not with flaw-seeking eyes like needle-points
But, loving kindly, ever looks them down,
A love that shall be new and fresh each hour."

These larger girls help the worker in charge a great deal with the smaller ones. They help them dress in the morning and help them to bed at night and act as their big sister through the day.

As to the larger girls' work, the best plan we have found is to divide their work and then change the girls from one work to another monthly. This gives them a more thorough training and more like a girl gets in the private home for it takes them from the kitchen and dining room work to that of general cleaning.

As you read this you are wondering if they have any particular choice of work. Yes! they do, but since they know every one takes their turn, they take it very good naturedly and with little complaint as a rule. The workers do very little of the cleaning in either building even during the school year, due to the organized work of the girls before and after school hours. Our Saturday's program may be interesting to you.

The call-bell rings at 6 o'clock on Saturday mornings (5:15 every other morning). The beds are made and the floors cleaned (with a few exceptions) and every girl ready for worship by seven-fifteen. The devotions are followed by the children's breakfast, after which the workers eat. When the dishes are cleaned away, the week-end cleaning begins. Like bees they get busy and by noon most of it has been done, but before they go to their different corners they all want to know who are the three that shall scrub the kitchen after dinner – for none of them hanker after that job.

Then until all these girls have their bath, and especially until every one finds all their necessary clothes, their appetite is sharpened and they are happily waiting for the supper bell to tell them supper is ready. Then the dishes are washed and our Sunday School begins which we have every Saturday evening. After a little chat they gather up their Sunday clothes for the Hurry-Hurry-Up Sunday morning, for we never do get in as big a hurry from one Lord's day to the next as we do to get to Sunday School at nine o'clock on Sunday morning. Every girl is disappointed when for some reason she can not go to church and Sunday School on Sunday mornings. All the larger girls—fourteen of them are members of the church for which we are very glad. Most of the older ones respond for volunteer prayers in our little meetings for worship. A few are teaching the smaller grades in our Saturday evening Sunday School. They all take an active interest in the junior meetings held at the Bethel Church every other Sunday evening. They always look forward with real pleasure to the next junior meeting.

Sometimes the cloudy day comes for the girls but as a rule they are filled with the sunshine of contentment. They disagree many times but ere long they agree and its all over. This characteristic we would like for them to ever retain for it is a stepping stone to a real happy future life, and more than that a good Christian character.

This is our aim from day to day—to lay the foundation for a life of service for our Lord Jesus Christ. Will you pray that God may give each one of us workers much wisdom and patience that we may accomplish this for the sake of the girls and to glorify the name of Him whom they love?

West Liberty, Ohio.

THE CALL OF THE VOLUNTEER

By Iva Yoder

For the Gospel Herald

Christ said to His disciples, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit." Paul also wrote to the Corinthians, "Ye are not your own, for ye are bought with a price." It is clear that we owe all we have and all we are to God. Then what right have we to withhold from God that which already belongs to Him? The Christian in accepting Christ gives himself to God as a voluntary offering, thus proving himself a volunteer for Christ. For this reason every Christian is a volunteer. In this discussion, however, the volunteer is termed in particular as the Christian who yields himself to God for a life of service in the mission field.

It is God's to choose and ours to learn and obey, but by our own blindness and wilfulness we sometimes miss the life plan God has for us. To find His plan we must consider the question logically. We know there are certain laws of nature or of God which act in a certain way and we see certain results. For instance, a law of health disobeyed will bring illness while obedience keeps the body in good physical condition. As in ordinary life certain acts and means must be carried out to obtain proper results so the Christian in finding his life work must not evade God's will for him but willingly consider all opportunities for service as God reveals them. Paul wrote again, "For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Then the consecrated life in God's hand, and with whole-souled faith will result in an opening of God's way for the life. A lack of faith can result only in long and costly wanderings. According to our faith shall we be rewarded.

Then there must be wisdom and guidance in finding God's plan. That comes only through communion in prayer with God. "If any man lack wisdom let him ask of God." By thus trustfully, steadily and expectantly walking and talking with God we can be sure that we are led into the right way. Then no selfish pleasure or ambitions dare be our guiding chart; but when our will is wholly and trustfully surrendered to God to do His will how can we fail to find His will for our life? By actually doing God's will the dark veil obscuring our pathway for God will disappear and we will find it was only self-will that obscured the way before.

Since we now have yielded our will to God and His plans are opening up to us what next should we do? We must continue in close fellowship and prayer with much meditation, and make a careful study of actual needs. Naturally, every one seeks the place of work where lie the greatest opportunities. In any kind of secular work the true Christian volunteer is needed to exemplify in every day life the pure, true, and effective Christ-life and he is as truly chosen to bring forth fruit in his sphere as is that Christian who volunteers his whole life to be actively engaged in the work of bringing in the Kingdom. Each considers the opportunities before him and chooses the greater. But we ask, where are the greater opportunities? If you study carefully the statistics of Christian and heathen peoples you must realize that of all the Christians in our country ninety-nine and three-fourths per cent are remaining in this country; that of all the Christian young people ninety-nine and nine-tenths per cent are staying at home; that even those who have been especially fitted by college training to go more than ninety-nine of every hundred are staying in this country; and that although there are thousands of Christian laymen pouring from our colleges ninety-eight per cent of our ordained ministers are staying in this country. Is this fair?

Consider also in the heathen lands the deplorable conditions in their lack of medical aid. For instance, think of China. Imagine our own country of a hundred million people, with splendid institutions for preserving and bettering public health. By elimination we can realize partly the conditions in China, where there are only one hundred sixty hospitals, very few dispensaries for poorer people who have no care, no institutions for preserving city healthful conditions, only one medical school and no scientific knowledge of how disease is caused and how it is transmitted. Then also every home has tuberculosis. In every city small pox, bubonic plague, and cholera have a hold, leprosy is wide spread and last of all there are four times as many people living under such conditions in China alone as there are people in the whole United States. This is only one of the many suffering countries. Dare we close our eyes to this great need? Such people are "heathen by necessity." Then have not the world and God a claim upon us for this needier work? Did not our Lord teach that we should leave the ninety and nine in the fold and go out in search of the one? But we leave the ninety and nine in the wilderness and crowd to the fold to feed the one.

Another element entering into the great issue for decision is personal qualification or the ability to meet the opportunity or need. Here a great number of excuses will arise. Moses knew Israel's need, but when it came to his going, he said, "Lord, who am I, that I should go?" Let us ask this question, "Lord, who am I, that I should not go?" Do you have work here to do? Are there not hundreds of others able to do the same work here; and who is in the field to do that work? One can find a thousand excuses if he wants to but there can be no permanent obstacle, hence no valid excuse, for the person whom God would have in the foreign field. Considering even personal qualifications, the presumption still is in favor of the foreign field; for all in all, fitted and unfitted, the average foreign missionary according to statistics, wins many more souls than does the average home minister in spite of the prejudices with which the former has to contend. More than this, a soul won in heathen lands means a center of light in darkness, the nucleus of a future church. Even though we feel peculiarly fitted for work here may we not advance the kingdom more by working in needier fields, even though under a handicap?

The next great need and the one most urgent at present is for men and women to decide to go, that they may be missionaries now, pleading here the need of those millions, win others to go and awaken the Church to do its work. Decision opens many opportunities. We must face the question with definite study, conclusive thinking, and prevailing prayer until God says "yes" or "no" and we understand what is the will of the Lord.

Surely with this method of deciding, the urgent needs, Christ's example and commission given so many centuries ago, "As the Father hath sent me, even so send I you," can but make our decision turn for work among those who so much need our love and compassion. Indeed every Christian must be a volunteer for home or foreign service and the two go hand in hand, but certainly the greater need must clearly be recognized.

Shipshewana, Ind.

The wise man's proverb: "Pride goeth before destruction, and an haughty spirit before a fall," is still as true as ever, and is being manifested either on a large or small smale.—R.

"Blessed are they that mourn: for they shall be comforted."

MISSIONS FROM A BUSINESS MAN'S STANDPOINT

By Thos. E. Zook

For the Gospel Herald

When asked to write an article on the above subject many different thoughts came to mind. I concluded to give a few thoughts as it appeals to me of the Christian business man and the relation of his work in distributing the necessities of life and the pursuits which provide for others.

We wish to consider this subject from the standpoint of the teachings of the Bible which clearly shows that God made perfect provisions for the meeting of all the needs of the human family. The distribution, natural or spiritual, of it has been given to man, and whenever the work of the Lord is shortened the blame is on man, and not on God.

Things are so arranged by the Father that every man and woman starts life possessed of some capacity some power which should serve two purposes. First, provide something for self secondly, give something to the needs of others.

Every man is God-gifted. "Every good and perfect gift is from above and cometh down from the Father of Lights" (Jas. 1:17). If you are gifted for agricultural or mechanical work, a profession or business life, you see at once that every normal person will make some use of this gift—provide for the necessities of his own life, but also contribute something to the needy.

Some Christian men who have come into our home or whom we have met in our travels have been somewhat exercised, and have gotten into such a frame of mind in which they imagine that being in business is necessarily contrary to growth in grace. We are honest in making the statement that ninety per cent of the business men with whom we have associated are heavy contributors to, and supporters of, the mission work—many who lay aside more than the tenth of their income for the works of charity.

Looking squarely at the question, has the New Testament anything to say to Christian men about the business life? I am sure that those who are not active in business pursuits know very little about its demands, necessities and difficulties, and of the mental strain which their work demands. Let us notice a little the New Testament says concerning the business man.

Turn to the first epistle of Corinthians, 7th chapter, beginning with the 29th verse. "But I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoice not; and they that buy, as though they possessed not; and they that use this world, as not abusing it for the fashion of this world passeth away."

Will you notice first of all the necessity granted? "They that buy." Buying and selling are necessary. Then notice also that with this necessity it is granted, "And they that use the world." Here is the recognization on the part of the apostle that during our stay in the world it is necessary, and there is no escape from it, that there be business enterprise.

Men must buy and men must sell, and we must—to use the other phrase—"Use the world." Matt. 6:31,32: "Therefore take no thought saying, what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) For your Heavenly Father knoweth that ye have need of these things."

Christ teaches that the Father in heaven knows the need there is for feeding humanity, for clothing and caring for them and having put us into the world where He has made perfect provision for those in need and left us, that by our own toil we may appropriate and distribute His gifts. He recognizes the necessity laid upon us for a business life—eating and drinking, buying and selling having to do with the things of the world.

The handling of this world's goods, the buying and selling, eating and drinking, and thoughts of that which some men have called thrift are all in themselves right, recognized as necessary, but have to be dealt with and put upon their proper light. The things we need, buy. Value is to be given. Value to be received.

The time is short, therefore what? Use the world. We have got to face this fact that the New Testament recognizes our necessity for buying and selling, exchanging commodities, and the New Testament also recognizes man's inherent right by creation to a use of the material things—a use of the world.

The business man is often classed as worldly. What is worldliness? Many answers can be given, yet, the things a man does not care for are the things he condemns in other people.

When a Christian man plunges into the whirl of his business life, as his business increases it will be seen that he is losing his spirituality—allowing his business to encroach upon his hours until time for prayer, church and such things are cut off and he has no time to help others who are in need. That man is not using the world; the world is enslaving him.

When a man sees that he is a steward of God, then his success may be made a great blessing for today, but infinitely greater wealth which he will gather in the day of perfect light that lies beyond.

The first law of every man is to work—not to stop when he has supplied his own needs, but to put a little overtime to have something to give to the man in need. Eph. 4:28. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." The great lesson is this—we are not to stop merely when our own need is met, but to go on, helping someone else.

That is the simple, personal, final, rock-bottom principle of industry and business as revealed by the New Testament.

In Neh. 8:10 we have another verse corresponding with this where we apply the same meaning. "Eat the fat, and drink the sweet, and send portions unto those for whom nothing is prepared."

When Christian men will come to understand that they are in the business for the supplying of their own need by divine arrangement, and then that they may have something to distribute to the needy for the glory and kingdom of God, the calls for support of the many needs that are facing us on every hand will be met, and then it will be found that the business world shall have in it the element of true righteousness.

The New Testament does not say much on this subject, but in His name let us hear what it does say and be obedient to its teachings.

II Cor. 9:7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth the cheerful giver."

Luke 12:48: "For unto whomsoever much is given, of him shall much be required, and to whom men have committed much, of him shall they ask more."

Belleville, Pa.

Tempted reader, stop doubting God's leadings and rulings. You cannot be happy and your life will not be victorious, until you cheerfully bow to His sovereignty and heartily say the everlasting "Amen."—R.

There is not one promise in the dear old Book that will come short of complete fulfillment if the conditions are humbly complied with. Yield to His conditions.—R.

THE AWAKENING OF THE OUTCASTES OF INDIA

Note.—The following article is very interesting and full of helpful information regarding mission work in India. The Gospel Herald, however, distinctly disclamis all responsibility or endorsement of any facts given or statements made.—Ed.

The awakening of the outcastes of India is a subject that is of increasing interest to the leaders of all classes in the country. The reform movements are taking note of the fact that these people have aroused from their long lethargy and seeming indifference to their low degraded position and are now demanding their rights with increasing emphasis and success. They now see that many of these so-called "unfits" are in the top ranks, often commanding positions of more influence and pay than are many of the higher castes, and also that these people are going into the Christian Church with alarming rapidity, and that unless they bestir themselves, soon the bulk of these will have passed beyond the pale of Hinduism. Consequently they are endeavoring to loosen up the social and religious ties, and are trying to gain for them a welcome to embrace Hinduism, and to make them "clean" and "touchable."

The home rulers see that their claims for home rule will fall on deaf ears unless they are willing to change their attitude towards the 50,000,000 people who are suffering far more from their tyranny and graft than are they, the home rulers, from the rule of a foreign power.

The industrial man, who is seeking to exploit the wealth of India, whether for his own good or for the good of the country, sees that those who form the bulk of the laboring classes must be raised from their present standard of moral weakness and industrial inefficiency.

But who are these outcastes? Perhaps their position and condition can be most tersely told in the terms of the story of the traveler who was being taken by a certain high-caste man to his village home. Upon nearing the village he saw two groups of thatched houses nestled among the trees. He asked if this was the village, and his friend disgustingly replied that "that is not the village, but only the place where the pariahs or outcastes live." Going on they came to a group of houses smaller than the others, whereupon he was told that now they had reached the village.

Mana told the people of India that the outcastes were created to be the slaves of the Brahmins. He laid down such regulations: "The abode of the chandala and the swapaca must be out of town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron. Let no man who regards his duty, religious and civil, hold intercourse with them; let their transactions be confined to themselves, and their marriages be only between equals. Let food be given them in potsherds, but not by the hand of the river; and let them not walk by night in cities or towns."

Until the missionaries reached out the hand of sympathy and brought them into their schools, the outcastes had no chance for an education. Now there are other agencies, seeking to bring educational advantages to their doors, and some of these have received widespread recognition from the public, such as the depressed classes' mission schools. Government schools are supposed to be open to them, but often they are made so uncomfortable by both teachers and pupils that they can not stand it to remain long in the school. I have often seen these boys either sitting outside on the veranda, or quite aloof from the other children of the school. When the teacher has examined the slate of the pupil he will place it on the ground and then the pupil takes it up, and vice versa. There dare be no handing of the slate from teacher to pupil directly.

These are the "outcastes," the "submerged sixth," the "untouchables" and the "unfits" of literature. They have been the serfs and slaves to the greed and wish of the others above them, but happily, through contact with the European race, through education and travel, they are awakening to a consciousness of their true position and rights, and of the possibilities before them.

Richter, in his "History of Missions in India," estimates that about 90 per cent of the converts gathered in by the various missions during the last half of the nineteenth century were from the outcastes, or in numbers about 1,000,000 into the Protestant Churches. Since the beginning of the new century the growth has been most marked, government statistics telling us that in the province of Punjab the Indian Christians increased 431.6 per cent in the first ten years of the century. It is also interesting to note that this figure is larger than the missions claim, indicating that many have been influenced who have not yet been enrolled in the Christian churches.

The Mass Movements in India, which have attracted so much attention, properly go back to the days of the famous missionary, Fredric Swartz, in South India. Then England and France were struggling for supremacy, and Swartz was the one man who had the right of entrance to all the camps, and who could reach the courts of the native rulers. He won the confidence of the shanars, who are not really outcastes, but were the lowest of the castes and were regarded about the same as the outcastes by the Brahmins. When he died, after fifty years of unbroken service, he left 18,000 of these people Christians. This was in the southernmost district of India, where there are today over 100,000 Christians, self-supporting as to living, primary schools and churches. Many of these Christians are of great ability and hold prominent positions in church, state and society, and are most highly respected even by their former persecutors.

The movement spread into Travancore State, on the west coast, through the leadership of Ringeltaube, and a hundred years later there were in his mission alone 72,000 Christians and a large number in other missions.

The first real break among the outcastes proper was in this same native State of Travancore, and in 1867 in two small districts four thousand were baptized. The fearful famine of 1876-79 gave India a new and striking demonstration of the humanitarian spirit of Christianity. Government did what it could with limited means and poor facilities for transportation, but it was the missionary who got close to the people and often made effective the work of the government. Dr. Clough, of the Ongole District, took the contract for digging a canal. He thus gave employment to many thousands. The laborers were grouped and teachers and preachers were stationed among them. The result was that thousands applied for baptism, but this was steadily refused while the famine was on. The people were let go to their homes, and after a time those who still clung to their former decision and who were properly instructed, were received into the church. And there were thousands of them—over 9,000 in one year. From that time on there has been a continuous increase, and now there are in that one mission alone, which in thirty years had received only a few hundred converts, over 100,000 Christians.

In 1880 two Anglican societies baptized 19,000 in the Tinnevely District, while the Wesleyans in thirty years, in the Hyderabad State, baptized

12,000, and the Church Missionary Society in Warangel and Ellore Districts, near there, baptized 15,000 in the same time. Other missions made similar gains. In the Hyderabad State in 1901 there were 23,000 Christians, while in 1911 there were 54,000. In the Telugu country the number had been risen from 19,132 in 1871 to 222,150 in 1901.

It was not long till the break came among the outcastes of North India. In the Punjab and the United Provinces the Methodist Mission has devoted itself to winning the outcastes, and now yearly are baptizing 30,000 to 40,000 of them. In 1875 the United Presbyterians had 153 Christians in their Punjab work, but in 1910 the number had risen to 40,000 and in that last year had increased 25 per cent. The American Presbyterians have had also large results in these two provinces. In other parts of India there were similar turnings, but not on so large a scale. In most of these places the missionaries have not been able to keep pace with the movement, and were compelled to turn away many thousands for lack of funds and workers to follow up the work. Sad it is that the educational work has not kept pace and only 10 per cent of the converts' children are in school. The various missions are puttting tremendous forces to work for both their spiritual and educational uplift, but the people keep coming by the thousands and the situation is almost desperate with some of them. The awakening of the churches at home has given new hope and inspired the missionaries to push on, trusting that the churches will respond with the means and the men to carry this work through to ultimate success.

The significance of this great movement, which is growing in volume every year," says the bishop of Madras, "lies in the fact that it represents a revolt against the tyranny of caste, and a vehement assertion of the great principle of the brotherhood of man. The movement may seem at present small and insignificant, like the cloud on the horizon,... but it is fraught with untold blessings to India and is destined to revolutionize its whole life....It is a battle for justice and humanity, for the rights of the weak against the strong, and for the liberation of the downtrodden and the oppressed from a cruel and degrading tyranny."

On top of this awakening, which has come largely through the evangelistic and educational work of the missionaries, is seen the political awakening of India. The movement for home rule developed with most remarkable rapidity, and the outcastes soon saw that unless they bestirred themselves they would be engulfed. They held mass meetings all over the country, more especially in the south either as a protest against home rule or to demand communal representation to protect their interests. They had acquired a class consciousness, sense of their rights and importance, and a determination to assert their rights and demand just treatment, a thing which they, through long experience, could hardly hope for under Brahmin rule, which they feared would be the outcome of home rule.

Then, too, the outcastes in large numbers have gone into war service, mostly to Mesopotamia, and in the Panjab the ranks of the army were opened for the first time to the Junjabi Christians. This is having a large influence on the people, giving them a new vision of the outside world, and of the possibilities before them. Many have been able to pay off their debts to their former masters and employers, and now breathe as free men, and many who have returned have risen to responsible positions and places of respect.

This great movement brings prominently to the front several things, of which I mention two, the urgency of the opportunity, and the need for large educational efforts. Taking the first, the outcastes of India were never more open to the Christian message than they are today. They have tasted the sweets of civilization, largely coming to them through Christianity, and it is to the Christian church that they will look for leadership and guidance and eternal hope; but if the churches fail to grasp the present opportunity and exploit it for Christ and His kingdom, they will turn elsewhere, where they will close by find them other organizations as the Arya Samaj, which is carrying on a very aggressive campaign to stem the tide of Christianity and even to win back those who have become Christians. Then there are the Mohammedans, who have always been taking in these same peoples, and they, too, hold out the hand of welcome to these people.

The second thing of great importance is that this widespread movement must be backed up by a much greater educational program, especially for the rural communities. It is stated on good authority that 87 per cent of the Christians are illiterate, and that one large society states that only about 10 per cent of the children are in school, while the majority of those who do attend hardly get beyond the infant standard, and so become illiterate in a few years. This mass movement gives the churches very largely a rural educational problem which must be worked out along the line of their life needs, in a very large measure. The issue is great and fraught with much danger to the Christian Church. It must be backed up by a great educational forward movement.

Though in our own mission we have had no such large movement of the masses (and this may be due to our cautiousness on the one hand and the fact that there is not so much caste unity among the aboriginal tribes forming the masses with us as there is among the outcastes), we have in several of our stations, wide-open doors, the people in these several stations being most favorably impressed and coming to us in constant numbers. We are bringing their children, and even their non-Christian children, into our boarding schools in increasing numbers.

Socially these people hold a much higher place than do the outcastes. While the latter are not allowed in or about the houses of the caste people, these who form the bulk of the population with us are sufficiently high in the social scale to draw water and do practically everything by way of domestic service except to actually cook the food. Economically, in several of our stations they are also better off than the outcastes, but educationally they are little better, though there is an increasing number in all schools. The facts are that the children whom we took in in the early days from the outcastes have proved more apt students than those from the aboriginals, and some of those from the middle castes.

However, the problems of our work, and the methods of solution are common to practically all missions working among the less-educated peoples, whether outcastes or some others. The key to the future prosperity, strength and permanency of our work among these people is an all-around education of the head, hand and the heart.—A. W. Ross in "The Missionary Visitor."

So long as we see the unconverted foreigners among us as "Hunkies" and "Dagoes" and "Niggers" and other similar names we are not spiritually qualified to work among them. But if we recognize them as "lost sheep" deserving our sympathy, and our souls are burdened for their salvation, we are then in position to do them some good.—E. D. Hess.

Many are being lost today because some of us are not concerned for the work of bringing them the Gospel.

—Nora Weaver.

CIVILIZATION OWES MUCH TO MISSIONS

It may not be a generally-known fact, but it is one that is well attested to, nevertheless, that missionaries, as advance agents of Christianity, have greatly extended humanity's knowledge of the globe, and that they have been noteworthy as map-makers. They have replaced many of the "guess-maps" of former ages by exact and accurate descriptions of regional geography. Their explorations, notably in the case of Livingstone, have added much valuable information to our knowledge of strange peoples and strange lands. Of the debt geography owes to the indefatigable efforts of Protestant missionaries of the nineteenth century, much has been said and written. In Madagascar, in the Kongo basin, on the Gold Coast, and in New Guinea, missionary geographers have made valuable researches. In many districts, too, missionaries have done excellent work in the creation of good roads, thereby opening up vast stretches of country to ready access, and greatly facilitating traffic of all sorts. In fact, the missionary precedes the man of business.—Ex.

THE MISSION OF THE SEWING CIRCLES

By Alice H. Nissley

For the Gospel Herald

The sewing circles have done a great deal of good since they started on their mission. Do we appreciate their untiring efforts enough to heartily wish them God's blessing? They are a great help to the poor. Many sad hearts are made to rejoice through their loving deeds. The poor man receives fresh courage to labor on, with the thought that some one is willing to help lighten his burden. Those whom man may deem "unworthy" in God's sight are "diamonds in the rough."

We are thankful for the privilege to visit and teach in such homes. It is only through the guidance of the Holy Spirit that we may be of some use to them.

Jesus says, "The poor ye have always with you." Our duty towards them shall last as long as time shall last. Our example needs to be Christlike that we may be winners of souls. They will not always do the way we think; but the necessary part is to do as God thinks. God's thoughts are not our thoughts, neither are our ways his ways, saith the Lord." Isa. 55:8, 9. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The Word is their judge. It is ours. God knows their life. He knows ours. How would we do if we were placed in the same circumstances as they are and have to contend with the same oppositions? God alone knows what would be the consequence.

Whatever is done in the name of Jesus will help the careless to become interested, the indolent to get busy, the wicked to seek the right, and the proud to become humble before His Maker.

"Jesus is able to save to the uttermost" all who come to Him." A great encouragement for God's children to press onward and upward.

The sewing circles are a benefit. Sickness comes into a home. Father or mother are sick. They are too poor to get a nurse. Father has to stop work to wait on the sick wife. No money is coming in. What can be done under such conditions? The children are small.

The Dorcas' gifts under such circumstances are a great benefit. The "need of help" does not always arise from mismanagement.

When the sick are well again a little help lovingly given will give them a start financially. When the body receives the needed help then they are more ready to receive the spiritual food for the soul.

There are families where conditions are not so favorable; but they have souls for whom Christ died. By persistency and stick-to-it-ive-ness on our part they may be won for Christ.

In such homes the atmosphere may be far from favorable to lead the Christ-life. The lives of the inmates may be wretched and impure. Should we neglect or shun such? Does God withdraw His love and mercy from the wicked? No! souls are won by God's loving kindness. He draws them to Him with His sweet chords of love. Our part is to encourage the right and show those with whom we deal that we care whether they refuse or accept God's invitation. They will not forget the interest we take in them.

The sewing circles send comfort along with their products. We see a large family where the father is the only support. What effect will a Dorcas' gift have in such a home or in a home where the mother is an invalid?

Do they not feel that somebody cares whether they suffer for want or not? This is one way to manifest God's love to them.

We came to a home where the parents do not live together. The father or mother instead of doing right they go down deeper and deeper in sin. Shall the children of such homes be left to suffer on account of their parents' sins? Oh no! through our feeble efforts of advising, admonishing and giving such things as are needed we may win **them** for the Kingdom.

The sewing circles are a **blessing**, a God send. We cannot see to the extent that their work extends. The small act of putting a slip of paper with your name and address on it and fasten it on some made garment, may seem a small matter, but it carries with it a blessing.

One of our Altoona girls received a name of a sister in the pocket of one of her dresses which she got at the Mission. The result is they corresponded. The little girl delights to show the letters received.

Do the sisters of the Mennonite Church realize what good they could do by writing regularly to some boy or girl and give them good, sound advice? They will heed. They cannot get away from it if **you** are true and faithful to God. Pray for them. Do not neglect them. God will bless your efforts. "You can be a blessing if you only try."

We mentioned some of the blessings received by the public from the sewing circles. What do these kind Dorcas' gifts mean to the distributors of the same? We can say from experience what they meant to us at Marshallville, Ohio, at the Old People's Home.

How sad it was to see those poor inmates lamenting about their loss. Many of them lost all but what they had presence of mind to put on (which with some was scant).

When the Dorcas' gifts came flowing in what glad hearts and expressions of thankfulness were made known. Does it pay to live to help someone?

We saw in Knoxville, Tenn., what a blessing the sewing circles were to Bro. and Sister Byer. It gave them the privilege to give and with the giving to scatter seeds of kindness. The Lord will bless our kind remembrance of one another.

We realize the blessings that accompany the Dorcas' gifts here in Altoona. Workers elsewhere can say the same. No one can tell the good that is accomplished nor express in words the gratitude of both distributor and receiver.

Our Lord has various ways to draw people to Him. Do you, dear giver, not believe by your time, talents, and means used, you may help some soul into the Kingdom?

(Continued on page 31)

FIRST FOREIGN MISSIONARY ASSIGNED TO WOMAN'S COMMITTEE

By Clara E. Steiner

For the Gospel Herald

The first foreign missionary assigned to the Woman's Missionary Committee for support is Sister Mary Good. She is to sail for India about May 1st.

We know that the sewing circles and other sisters who have contributed to the fund for the sending and support of foreign missionaries will be interested to learn that our prayers along this line are being answered.

The fund was started in 1917 and our hopes were more than realized the first year so far as money was concerned. We, however, had no way of knowing how the war would affect missionary work and we simply were obliged to wait patiently until the Lord opened the way. Meanwhile, the money has been drawing interest and the fund has increased each year.

The object of raising this fund was not to support the missionaries already on the field and who were being supported by the Mission Board but to support additional missionaries and work—in other words, support workers and work that would not be supported except by more thoughtfulness and planning on our part—more self-denials and the giving of our abundance.

Last year, however, while we were waiting we were asked if we would support for a year Sister Helena Friesen, who is already in India for a second term. We promised to do so on condition that money for the purpose could be raised. The money came in. We have just pledged the support for another year on the same conditions. This means that, all going well, we will be supporting two missionaries in India, beginning May first. We praise the Lord for the privilege of serving Him in this manner. We are confident that we are able to support more missionaries and we trust that others may be sent in the near future.

With regular quarterly drafts upon our treasury it will be necessary for us to remember our foreign missionary fund with regular contributions. Since the need for relief work is constantly growing less we will be able to keep the treasury replenished. It should be a source of great joy that instead of giving so much money for physical needs brought about by the horrors of war, as has been given the past few years, we may give more directly to the cause of missions and the building of Christ's Kingdom of Peace.

Columbus Grove, Ohio.

INDIA MISSION NOTES

By Lydia Lehman

For the Gospel Herald

(January)

On New Year's Day we had preaching in the church, after which the business imeeting was held for the year such work was done as choosing janitor, appointing church committee etc. After this meeting we went to Sister Subhoti Dais' funeral who died. She leaves two sons, a number of grandchildren and friends to mourn her departure.

Jan. 4. The new organization in the Sunday School went into effect ad the prizes for attendance during 1919 were distributed. It was a happy day for the Sunday schools and even though the prizes did not cost much they are valued more highly and are a great inducement to more prompt attendance.

Jan. 6. The Church Conference was held at Sankra. The missionaries on the field were all present except Bro. Lapp who was sick with fever. We were very sorry for this when his name was called on the roll special prayer was offered in his behalf. The attendance was good. The Church was full. Every one seemed anxious to see Sankra and go to the Conference even though it was far. Some lame, and some blind, walked the eighteen miles distance, which shows they were anxious to be there.

Opening exercises were conducted by Bro. Kaufman from Phil. 2:1-11.

Bro. Friesen preached the Conference sermon in Bro. Lapp's place. He used Rev. 2:8-11 for a text on which the following points were emphasized: Faithfulness a requisite for spiritual life in (1) Faith, (2) Observing God's Word, (3) Observing the rules of the Church, and (4) Preaching the Gospel.

The Home Mission Committee report, the statistical report and the report of the Poor Committee all took considerable time, besides the separate reports from each congregation but all were interesting.

Such subjects as (1) What can be done to help illiterate Christians spiritually? (2) What can be done to help temperance in the Church? (3) Shall the Indian Church publish a small paper? were discussed. The interest manifested and the discussions all showed growth and development of the Church for which we are so thankful. We owe much to our Indian Christians who are standing by so nobly in the strenuous times that are upon the missionaries.

Jan. 13. Two more boys were admitted into the orphanage.

Jan. 15. Seven parcels of clothing sent by the Ohio Sewing Circles arrived.

Jan. 16. Bro. Friesen with three workers started on tour in the Gatasilli, Ghatula, Sihawa direction. He returned Jan. 31 .

Jan. 20: Bro. P. A. Penner's daughter Miriam and sister Martha Burkhalter from the General Conference Mennonite Mission came to Dhamtari and spent several days, visiting all the stations and missionaries. We enjoyed their visit and received encouragement from them.

Jan. 22. The remaining sixteen parcels from the Ohio sewing circles arrived. All the parcels were in perfect condition and the clothing very nice, well made and of good material. They are very much appreciated.

Bro. Lapp's fever broke the latter part of January. Severay days after he was well, Sister Lapp took sick and had fever three days but is well again at this writing.

Bro. Kaufman visited all the Mission village schools and gave the examination the latter part of January.

Dr. Cooprider has had many calls out this month and the number of patients at the dispensary were quite large.

Some cases of influenza in town brought from another place. Six deaths reported in two families up to the present.

Dhamtari, C. P.
Feb. 4, 1920.

NEWS NOTES FROM SOUTH AMERICA

By J. W. Shank

For the Gospel Herald

Dec. 2. The last chapter on the mission study book for South America was finished. This was quite a satisfaction after a number of months of pretty hard work.

Dec. 4. Today the missionary families celebrated Thanksgiving day. Last week on the appointed day we were too busy with the meetings in progress. The plan for the day was to go to Madero, a town down the railway and while there see what the needs are for Gospel work. The roads were so full of water in places that we could not go. Instead we had a quiet lunch at the roadside and during the time we worked out our Christmas program for the Sunday school. The children enjoyed the chance to run out into the grass and wade into the water.

Dec. 9. Brother Hershey left for Buenos Aires to meet the brethren, Yoder and Musselman. All of us

expectant for their arrival on the 12th.

Dec. 11. Word comes from brother Hershey that the ship will not arrive for some days yet. We wonder how much more waiting will be necessary.

Dec. 15. On this day the Vauban arrived with all well. Some delays about landing and getting baggage through the customs.

Dec. 20. Finally the expected ones arrive. All of us go to the station to meet them. We have a happy reunion at Brother Hershey's home. The brethren are very tired after their many days delay in Buenos Aires. In the evening a number of the mission folks come together for a meeting of welcome for the brethren. Each of them gave a little talk which we translated into Spanish. The responses from the native people we translate into English. Every one seems happy. We praise God for His goodness.

Dec. 21, & 22. Most of the time these days is spent getting news from home from our new visitors. We marvel at some of the things they have to tell about war times and present activities. Will we know our country when we see it again in some future years?

December 25. Christmas day. In the afternoon we have an English program for the missionary families and our visitors. Every one takes part.

December 28. The Sunday school was very small today on account of the county election being held in town as is the usual custom on Sunday. The children are afraid to go on the streets on account of the danger of meeting drunken men.

January 4. Record Sunday for Sunday school attendance. More than 200 persons were present in the two Sunday schools, the one in Pehuajo and the one in Nueva Plata.

During these days we are making a thorough study of property and prices in and out of town. A number of trips to the country have been made visiting large farms. Reports of some findings will likely be given later.

Pehuajo, F. C. O., Argentina, S. A.

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago Home Mission

God has been graciously remembering us in many ways. Recently a wave of evangelism has been sweeping over our congregation. A number of precious souls have taken a definite stand for Jesus Christ. Right now a number are under deep conviction and it is our daily prayer that they may decide for the right.

A great deal of interest is being manifested in the mother's meetings and in the sewing circle. About twenty women met recently and sewed for a number of poor families in Germany who are friends of those who attend the Mission. All present enjoyed the day and were thankful for the privilege of rendering some service to suffering humanity.

There has been a great deal of sickness among the friends of the Mission. Bro. H. R. Schertz at this present writing is afflicted with rheumatism so he is not able to turn himself in bed. Special prayer is being offered for him by the congregation.

Our workers have been busy during the cold weather in supplying food and garments for the poor. It fills our hearts with gratitude when we are able to lend a helping hand that we might lead them to know Christ.

Sister Anna Yordy returned today from a four weeks stay at Goshen, serving her brother as well as students in the capacity of a nurse. All the workers are enjoying good health for which they are very thankful.

We ask that we be remembered in prayer at this special time in order that God's will may be done in our work. God is leading and we are very grateful for His leadership. It is not a matter where He is leading but it is a matter as to whether we follow closely in order that we might hear His voice and obey.

Yours in the Master's service,
A. H. Leaman.

Canton, Ohio
(1939 3rd Street, S. E.)

To all Herald Readers, Greeting in Jesus:—

We are indeed grateful to our Father for so many manifestations of His mercy to us, and for verifying His promises in so many ways.

Since the weather has been getting so much better, and various diseases and epidemics have largely subsided, our attendance has been on the increase in the regular services—106 in Sunday sunday March 21.

If all attended services who had promised to attend, we would soon have a crowded house. We find that of all the thieves in the city of Canton, the greatest is the thief, "procrastination." However, there are some "new" folks come in very frequently, and we also have gotten in touch with a good many recently who go nowhere to services.

One Greek lady whom we dealt with while sick, who claimed the promises, but there wasn't as clear evidence of a real work of grace as we would long to see; and a few others who had their past uncovered, which revealed some rather painful things: one young soul got thru to victory last evening, for which we praise the Lord.

We are also endeavoring to get into some home every week to give some Bible lesson whatever we feel is most needed, especially homes where they do not go to any services.

The brethren, E. F. Hartzler and J. I. Byler, gave us an agreeable surprise a week ago by coming in just a little before time for evening services. We are also glad to have all the young men from other sections of the state who are working in shops, to come in to services. The latest out-of-town callers were Bro. John Esch of Akron and Sister Katie Nussbaum of Orrville.

Call again, everybody welcome.
March 22, 1920. The Workers.

La Junta, Colo.
(Sanitarium)

Dear Herald Readers:—We greet you in Jesus' Name. "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord." Truly, we have received many benefits from His loving hand, for which we feel grateful. One of the greatest joys of Christian service is the consciousness that God is so manifestly present in the humblest tasks that come with the daily round of duties, as well as in the heavy responsibilities that must be assumed. "Hitherto hath the Lord helped us." Memories of what He has done for us in the past encourage us to press on and "labor till the Master comes."

As a band of workers we have been saddened by the death of one of our helpers—Bro. John Krupp, who, with his father, was working on the farm. We are glad to know that he had confessed Christ as his Saviour, lived an exemplary Christian life, and when the summons came, he peacefully passed from time to eternity. May God comfort the bereft family.

We are thankful for the spiritual blessings we are permitted to enjoy. Our home ministers preach the Word with power, unto edification. Here at the Sanitarium we have regular services—preaching every Sunday evening and prayer service Thursday evening, also a Sunday school class. Those who can not attend regularly at the house of worship appreciate these privileges very much.

Bro. Allgyer is at present with us. This evening he preached a heart searching sermon on the subject of Peace, using as a text. Rom. 5:1. Tomorrow morning (D. V.) he will preach to the East Holbrook congre-

gation, and in the evening in La Junta.

Bro. Will Guengerich, of Wellman, Iowa, accompanied by his wife and daughter, Clara and his sister. Susie Guengerich are also welcome visitors having arrived this afternoon. Bro. Guengerich gave a short talk also, following Bro. Allgyer's sermon this evening, emphasizing especially the need of imparting the message of peace to others, after God has spoken peace to our own hearts.

Sister Yoder of Kokomo, Ind., is spending a few days with us while on her way to Oregon. We cordially invite all who pass this way to stop and call on us.

The work at the City Hospital, as well as here, needs your prayerful support. Many patients are being cared for. Several of our sisters of the La Junta Congregation are assisting with the work. We need more workers. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

March 20, 1920. The Workers.

GLEANINGS

Is There Not A Cause?

There is. The lives of great multitudes and their affairs, in all nations, are in chaos, because the Gospel of Christ has been neglected or rejected. The current news of the world is thundering the fact that the first need of all mankind is the Gospel. The prevailing wars and strikes and hatreds; the Bolshevism, the anarchy, the discontent of our time are but symptoms of the deadly disease which lurks at the heart of humanity. That disease is sin. For it there is but one remedy. That remedy the Christian knows. That sole but all-sufficient remedy the Christian is bidden to make known to all men.

Obedience to our Lord's plain command to deliver His message is the most urgent need of the hour. For Christians to prescribe superficial remedies for the world's woes indicates great transgression. In obedience to her Lord the Christian Church is here to herald the Gospel in its undenatured purity.—Don O. Shelton.

Evangelism in Canton

One of the many union movements which are now taking definite form in China is the new office of Union City Evangelistic Secretary for Canton. Among all missionary forces in Canton there is not one man who can give his whole time to city evangelism, and although there are forty-six churches and chapels in Canton, some sections are totally neglected. It is now proposed to attack the city problem, as a whole through the new office of City Secretary, and the aim is to evolve some plan for making wider use of existing facilities and forces. Chinese pastors and mission workers, properly marshalled, have unmeasured possibilities of service.—New Era Magazine.

Venezuela's Need

The republic of Venezuela, South America, has a total area of 1,020,400 square kilometers and a population of 2,824,000. Only one tenth of the area is reached by evangelical missions and about one-third of the population. This leaves over 2,000,000 people without an opportunity to hear the Christian message in its fulness. In all Venezuela there are only 27 Protestant missionaries including wives. There are also ten evangelical native workers. The societies at work include the Society for the Propagation of the Gospel (England), the Presbyterians (North), the British and Foreign Bible Society and four smaller missions.

The constitution of the republic now grants liberty of worship and no one who knows Venezuela will question the need for a high type of Christian teaching and example. One of the strategic points to be occupied is Cindad Bolivaz, capital of the state of Bolivar. It is an exceedingly wealthy city in which live many British and American business men. The Port San Felix is another point that should be occupied as it is the door to a large and important territory. Upata, a city of 10,000 inhabitants and Quasipati, with 12,300 inhabitants, and San Fernando, a town with a large future offer attractive opportunities. In these places there is need for churches and schools with itineration in the neighboring regions.—W. H. Rainey.

London City Mission

The London City Mission is the active ally of all evangelical churches. It has three hundred city missionaries at work in London's underworld, exerting a force for righteousness among chauffeurs, transport workers, gas workers,—in fact there is scarcely any type of London toiler that does not share in the Mission beneficent program. About one hundred mission workers are delegated to visit special classes at their daily occupation, each missionary being responsible for some 4,000 people. With scarcely a living wage, the Mission's agents have plodded on during the war, and have discharged many duties that won no official recognition.—Missionary Review of the World.

Supplanting the Witch Doctor

Dr. James B. McCord of Durban, South Africa, is planning, upon his return to Natal, to open a medical school for Zulu young men, so that they may go out among their own people and set them free from their age long bondage to the witch doctor. The Zulus excel other African tribes in intellect and initiative, and Dr. McCord believes that this beginning will in time result in the equipment of native doctors for all Africa.

The Zulu is keen for medical training, and is capable of receiving it. The young men and women who have entered European or American universities have shown that in ability they are little, if any, inferior to white students. The school proposed must be small enough at first to allow for individual attention to each student, and must comprise at least five years of intensive study.—Missionary Review of the World.

Christianity at a Mela

The great annual mela at Pushkar, a village near Ajmer, was held in November with a record crowd. Before the fair was half over, the railway station reported 30,000 tickets collected, and much larger numbers came by caravan, tonga or on foot. In connection with this religious pilgrimage and festival there is an annual cattle show under Government patronage, to which came such multitudes that the little village of normally a few hundreds overflowed with pilgrims; and the sand dunes outside were covered with cattle and camels, horses, tents, and men. This mighty throng furnished a magnificent opportunity for the distribution of Gospels and tracts. Christian workers put 600 Gospels and 8,000 tracts into the hands of readers who, in most instances, knew nothing of Christ and His teaching.—Missionary Review of the World.

Burmese Government and Missions

Appreciative recognition of the work of Protestant missionaries in Burma is shown by a report of an order sent broad cast over the country by the Burmese Government before the armistice was signed. The order was to the effect that no Burmese

missionary should join the English army in a combatant capacity. It gave as the reason for this the fact that the services of missionaries in interpreting the ideals of the West and the trend of events were invaluable to the Government.—The Missionary Link.

The Gospel in the Congo Region

When the missionaries first made their way up the Congo, they found an unpromising people — the dark-brown negroes of the great Bantu tribes. These objects of missionary effort were low in the scale of human progress, being among the most primitive of the primitive races. They had never even dreamed of a written language, and they were scantily clothed. Many women wore heavy brass collars weighing twenty-five pounds or more. These collars were slipped over their heads when they were girls. When they became women, the burdensome decorations could be removed only by cutting the collars with files. In sections where cannibalism prevailed, men's teeth often were filed to sharp points. Slavery was common. Polygamy was popular. A great chief might possess scores, or even hundreds, of wives, some of whom very likely would be buried alive with his dead body. The unseen world was full of evil powers, and the hope of the people was in fetishes, which they believed would ward off the evil spirits. There was a god, Nzambi, but he was far off and cared nothing for them. They believed him cruel too, since the forces about them seemed cruel. Why should they themselves be otherwise? —Missions.

THE MISSION OF THE SEWING CIRCLES

(Continued from page 27)

Pray for us that as we receive your gifts from time to time we may remember they are God-sent to help carry the message of salvation to some poor, lost soul.

God delights in and will bless consecrated efforts. May we be as pliable "as clay in the potter's hands."

Altoona, Pa.

The way to find workers is to go about and lay hands upon those who are busy about their work. A man who has the habit of being busy is the man to whom you may safely entrust the affairs of the Master's business.—Ed. Miller.

"Blessed are the poor in spirit: for their's is the kingdom of heaven."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

FOR FEBRUARY 1920

GENERAL MISSION FUND

East Union S S Ia	$26.85
Freeport Cong Ill	45.65
Abraham Eby	60.00
Bethel & Guilford Congs Ohio	15.00
Science Ridge S S Ill	10.72
Plum Creek S S Nebr	44.72
Washington Union S S Ill	11.88
Lower Deer Creek Cong Ia	44.77
Old Sonnenberg S S Ohio	78.72
Walnut Creek S S Ohio	39.00
Warwick River Cong Va	28.60
Reuben Brunk & Wife	15.00
West Union Cong Ia	58.52
Waldo Cong Ill	27.70
Fairview Cong Ore	18.00
Jacob Wittrig	43.40
A Bro & Sister Mo	20.00
A Bro & Sister Wooster Ohio	10.00
Pike S S Va	29.25
Bettie Keener's S S Class Va	9.64
Weaver S S Va	165.65
Peak S S Va	4.00
Souderton Cong Pa	76.20
Edith Horst's S S Class Pa	13.50
Berne Cong Mich	14.90
Midland Cong Mich	5.55
Clinton Frame Cong Ind	52.76
Emma Cong Ind	32.50
Yoder Cong Kans	25.88
Roseland Cong Nebr	3.40
Palmyra Cong Mo	23.13
Berea Cong Mo	1.00
White Hall Cong Mo	30.00
Spring Valley Cong N D	1.00
Liberty Cong Ia	3.75
Bethel Cong Mo	6.00
Surrey Cong N Dak	5.65
Cherry Box Cong Mo	1.50
Alpha Cong Minn	3.00
Berea Cong Mo	.75
White Hall Cong Mo	1.00
Spring Valley Cong N Dak	10.62
Liberty Cong Ia	1.50
Bethel Cong Mo	6.75
Palmyra Cong Mo	3.00
Oak Grove Cong Md	1.50
Casselman Cong Md	3.92
Pinto Cong Md	1.25
Glade Cong Md	1.30
Thomas Cong Pa	8.50
Scottdale Cong Pa	11.00
Masontown Mission Bd Conference	23.18
	$1,181.06

INDIA MISSIONS

General Fund

Willow Springs Cong Ill	$19.75
Wood River A M S S Nebr	66.83
Hopedale A M S S Ill	180.00
Sugar Creek Cong Ia	102.60
Springdale S S Va	32.50
Sarah Holdeman	10.00
Warwick River Cong Va	54.00
Upper Deer Creek Cong & S S Ia	44.00
A E Miller	50.00
Reuben Brunk & Wife	10.00
Oak Grove & Pleasant Hill Congs Ohio	33.00
Earle Zook	2.00
Blooming Glen Doylestown	
Deep Run and Plumstead Congs Pa a-c Dried Fruit & Freight	73.00
Salem S S Wayne Co O	2.40
East Fairview S S Nebr	86.25
Martha Gross	10.00
Abram Burkholder & Wife	2.00
A Bro Harrisonburg Va	10.00
Enos Shantz	10.00
A Friend Mazeppa Alta	7.00
Floradale Cong Ont	40.00
Herbert Bergey	25.00
Mount Joy Y P M Pa	28.55
Landis Valley Cong Pa	137.67
Salunga S S Pa	36.50
A Bro & Sister Manheim Pa	50.00
Elizabethtown S S Pa	20.00
A Sister Lanc. County Pa	10.00
Souderton Teachers Meeting Pa	32.56
Hopewell Cong Ind	35.00
Salem Cong & S S Ind	24.44
A Brother & Sister Mich	10.00
A Brother & Mother Ind	10.00
LaJunta S S Colo	42.82
Penna Cong Kans	5.00
Emma Neuschwanger	5.00
Berea Cong Mo	2.25
White Hall Cong Mo	1.00
Spring Valley Cong N D	1.00
Liberty Cong Ia	10.50
Surrey Cong N Dak	5.00
Cherry Box Cong Mo	2.75
Rockton S S Pa	2.00
Blough Cong Pa	12.25
Scottdale Cong Pa	23.50
	$1,378.12

India Missionary Support

Women's Missionary Committee	$100.00
Warwick River Cong Va	2.00
E A Rediger & Wife	135.00
West Liberty Cong Kans	73.78
Goshen College Y M C A Ind	25.00
Middlebury Cong Ind	30.00
Perkasie S S Pa	100.00
	$465.78

Missionary Children Support

J H Summers & Wife	$6.40
Boys & Girls Union S S Ia	88.50
Anna Mae Eby	1.00
	$95.90

New Missionary Fund

West Union Y P M Ia	$15.00

Native Worker Support

Harmony Young People's Meeting Ill	$19.00
St Jacobs Y P B M Ont	30.00
Millersville Y P B M Pa	50.00
E Petersburg S S Pa Y M B C	5.00
Manheim Bible Study Class Pa	5.00
A Brother Lansdale Pa	10.00
S H Horst's S S Class Pa	7.00
C A Shantz & Wife	5.00
Fort Wayne Cong Ind	6.00
White Cloud Cong Mich	2.75
Larned S S Kans	5.00
Spring Valley Cong N D	5.00
	$149.75

Bible Women Support

Women's Missionary Committee	$18.46
Harmony S S Ill	48.00
Logan County Sewing Circle O	4.00
Christian K and Mary R Lehman	20.00
Sisters Thomas S S Pa	12.00
Salem S S Wayne County Ohio	2.00
Bettie Keener's S S Class Va	24.00
A Bechtel	60.00
Helping Hand Class Elkhart S S Ind	2.00
A R Eschliman	13.00
H C Deffenbaugh	4.00
	$207.46

Medical Work (Dr. Cooprider)

Women's Missionary Committee	$18.00
Mrs A N Sharer	10.00
Venora & Iva Hartzler	12.00
Old Sisters Class Plainview S S Ohio	3.50
Cherry Box Cong Mo (for Babies)	6.99
	$50.49

Famine Relief

Hopedale A M S S Ill	$25.00
Springdale S S Va	32.50
Zion Cong Ore	18.00
Warwick River Cong Va	2.00
A Bauer	5.00
Blenheim Charity Circle Ont	7.00
J P Zook & J B Peachey Cong Belleville Pa	52.10
Souderton Cong & S S Pa	90.15
A Bro & Sister (Luke 19: 10)	12.00
Norristown Mission Pa	6.00
P M Swartzendruber	25.00
D G Kennel	10.00
A Brother Va	10.00
A Bro & Sister Marietta Pa	5.00
Noble C Hoover & Wife	65.00
A Sister Lancaster Pa	5.00

Y Mother's Class Forks S S Ind 5.50
Mother's Class No. 9 Forks S S Ind 6.50

$381.75

Hospital Endowment
Elsie C Mast $50.00

Orphanage for Boys
Ellis R Zook $15.00
C P Yoder 5.00
J C Kanagy 5.00
L A Byler 20.00
C N King 2.50
J D Yoder 10.00
Isaac Zook 5.00
John Grassmyer 2.00
A Friend 3.00
A Bro Reiff Cong Md 5.00
Spring City Cong Pa 104.20
Noble C Hoover & Wife 75.00

$251.70

New Building Girls Orphanage for David & Fannie Hershey Memorial
Hershey Machine & Foundry Co $2000.00

Orphans
Laura E Suter's S S Class $23.00
Minnie Kauffman & S S Class 5.00
Reuben Brunk & Wife 10.00
Kathryn Lehman 2.78

$40.78

Reservoir Fund
Collected by S E Allgyer $500.50

Native Woman Teacher
Mary K Zimmerman $6.00
A Sister Souderton Pa 6.00

$12.00

Mary Wenger Equipment
Hesston College Y P C A Kans $340.00
Total amount received for India during February $5,939.23

SOUTH AMERICA MISSION

A Sister in Faith Okla $3.00
Warwick River Cong Va 27.50
Christian K and Mary R Lehman 10.00
P M Swartzendruber 25.00
A Friend New Holland Pa 5.00
A Sister Lancaster Co Pa 5.00
Howard Miami Cong Ind 16.11
Berea Cong Mo .50
Scottdale Cong Pa 21.15

$113.26

CITY MISSIONS

Canton Ohio
Martins Y P B M Ohio $6.50
Ella Smucker 1.00
J S Wise 9.00
Oak Grove & Pleasant Hill Congs Ohio 20.00
Harry Sommers 5.00
Mrs R May 1.00
Provisions
Canton Bible School 55.00
A Bro & Sister 1.50

$99.00

Chicago Ill
Women's Missionary Committee 4.85
Warwick River Cong Va 1.00
A R Miller 1.00
Friends Home Mission 2.00
Wilmot Y P M Ont 12.50
Provisions
Wellman Ia 22.80
Willow Springs Cong Ill 12.36
Jacob Brenneman 5.01
Joseph King 6.05

$67.57

Fort Wayne Ind
Elkhart Cong Ind $29.16
Middlebury Cong Ind 20.22
A R Miller 1.00
Ethel Beard 10.00

$60.38

Kansas City Kans
East Fairview S S Nebr $30.25
Berea Cong Mo 1.00
White Hall Cong Mo 2.00
Liberty Cong Ia 5.50
Bethel Cong Mo 4.50
Cherry Box Cong Mo 1.10
Amanda Nebel 6.50
Wm Landis 25.00
Matt 6:33 1.00
Edward Harder 2.00
J K Frey 1.00
J R Shank 1.00
Sewing Circle Wayland Ia 10.00
Bro Schrock 5.00
Dan Hershberger 1.00
Dillia Steiner 10.00
Provisions
C A Hartzler 8.70
Small Donations 1.96

$117.51

Knoxville Tenn
Warwick River Cong Va $5.00
Palmyra Cong Mo 10.00

$15.00

Lima Ohio
Special $6.00
Provisions
C D Brenneman .88
Sam Blosser .30
Henry Mueller 1.38

$8.56

Youngstown Ohio
Mary B Cornell $5.00
Otis Johns 2.25
H Detrow 2.50
Leetonia Cong Ohio 61.50
Portage Co Sewing Circle Ohio 8.00
Sunday school collections 7.98
Sunday evening Offerings 14.38
House Income 48.00
Day Nursery 10.40

$160.01

Altoona Pa
Schellburg Cong Pa $2.00
Pinto Cong Md 2.57
Scottdale Cong Pa 25.77

$30.34

Peoria Ill
Ella Hartman's S S Class Ill 5.19
Science Ridge S S Ill 30.00
Harmony S S Ill 58.51
Roanoke Cong Ill 28.31
Metamora S S Ill 26.77

$148.78

Toronto Canada
Blenheim Cong Ont 16.01
Enos Shantz 5.00
Detweiler Cong Ont 5.62
First Mennonite Cong Ont 68.80
Floradale Cong Ont 25.00

$120.43

Total for City Missions for February $827.58

CHARITABLE INSTITUTIONS

Children's Home Kansas City
Howard & Marion Schertz $11.85
Dorothy C Smith 4.00
A G Yoder 2.50
Dorothy Stutzman 4.35
Berea Cong Mo 1.00
White Hall Cong Mo 1.77
Liberty Cong Ia 1.25
Bethel Cong Mo 4.50
Cherry Box Cong Mo 1.25
West Liberty Sewing Circle Kans 2.00
Primary Dept Hesston S S Kans 25.61
Edward Chatlain 2.00
Special Support 167.00
Provisions
E Fairview Cong Nebr 34.00
S E Miller 3.00
Ezra Bowman 3.00
Mrs J T Rice 3.00
Lorenzo Schlabach 2.95
F P Kauffman 4.00
Mrs Jacob Zimmerman 2.50

$281.53

Orphans' Home Ohio
Warwick River Cong Va $3.00
Katie Litwiler 50.00
Children's Birthday Offering Lima Ohio 11.88
John T Nice 5.00
Berea Cong Mo .75
Cherry Box Cong Mo .75
Maple Grove Cong Ind 30.00
David Burkholder 20.00
A Sister Elkhart Ind 5.00
Thomas Cong Pa 8.51
Special Support 729.60
Farm Income 16.80
Ben Martin 10.00
A Sister Va 1.00
J R Wenger 1.00
Abbie Smucker 25.00
S Brunk 25.00
Ezra Good 5.00
Logan Count Sewing Circle Ohio 2.40
Ella Hartzler 1.35
A S King 100.00
Provisions
S E Allgyer 6.00
Jos L Plank 3.00

$1,061.04

Old People's Home
Neshannock Falls Cong Pa $15.50
A Sister Ore 10.00
A Sister Va 1.00
Sycamore Grove Cong Mo 31.45
C H Hummel 5.00
John T Nice 5.00
Neshannock Falls Cong Pa 14.50
Berea Cong Mo .75
Scottdale Cong Pa 19.50
Stahl Cong Pa 22.63

$125.33

Sanitarium LaJunta Colo
Glade Cong Md .75
Oak Grove Cong Md .50
Springs Cong Pa 3.89
Hospital Fees (January) 1,243.80
B F Zimmerman 10.00
Sanitarium Farm (January) 1,000.00

$2,258.94

City Hospital LaJunta Colo
Hesston Cong Kans $67.51
Larned Cong Kans 37.50
East Holbrook Cong Colo 42.70
LaJunta Cong Colo 69.45
Bert Snyder 5.00
John Kiser 2.00
Sanitarium Farm 1000.00
Hospital Fees (January) 666.00

$1,890.16

Total for Charitable Institutions $5,617.00

MISCELLANEOUS FUNDS

Mary Burkhard Support
Logan County Sewing Circle O $ 2.50

Jewish Mission
Pearl Garber $10.00

Personal Fund
A Friend Elkhart Cong 50.00
Pleasant Valley Cong Kan 6.00
Surrey Cong N Dak 5.00

$61.00

Rural Missions
David Burkholder $10.00
Cherry Box Cong Mo 1.50
Glade Cong Md 1.50
Oak Grove Cong Md 1.00
Springs Cong Pa 7.77

$21.77

Ind-Mich Church Bldg Fund
Nappanee West Market St S S Ind $100.00

Manitou Colo Church Property
West Liberty Cong Kan $60.00
E Holbrook Cong Colo 90.50
Pleasant Valley Cong Kans 45.00
Penna Cong Kans 32.50

$228.00

Hesston College
White Hall Cong Mo $ 2.00

Adding Machine Mo-Iowa Mission Board
Liberty Cong Ia $15.50
Cherry Box Cong Mo 10.00

$25.50

Nampa Church Repair Idaho
Bethel Cong Mo $16.75

Southwest Pa Conf Fund
Stahl Cong Pa $ 5.16
Weaver Cong Pa 4.83

$ 9.99

Southwest Pa S S Conference Missionary Fund
Casselman S S Md $ 2.55
Masontown S S Pa 5.00
Kaufman S S Pa 10.00

$17.55

Book & Tract Work
Scottdale Cong Pa $11.50

Board of Education
Stahl Cong Pa $10.32
Weaver Cong Pa 9.67

$19.99

Orphans' Home Maryland
A Sister Harrisburg Ore $10.00

Total for Miscellaneous Funds for month of February $536.55

SUMMARY

Canadian Treas. $292.43
Eastern Menn. Board 2376.50
Franconia Mission Bd 419.11
Franklin Co Pa & Washington Co Md Mission Board 25.50
Illinois Mission Board 148.78
Ind-Mich Mission Board 763.39
Kans-Nebr Mission Bd 809.31
Mo-Iowa Mission Board 220.51
Southwest Pa Mission Board 268.97
Mennonite Board of Missions and Charities 8890.18

Total for February $14214.68

Gratefully Acknowledged.
G. L. Bender, Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 8, 1920 (Established 1905 Gospel Witness) No. 2

EDITORIAL

"Jesus Christ the same yesterday, today, and forever."

Several articles intended for the Easter number of the Gospel Herald appear in this issue. They came too late for publication last week, but make good reading any time they appear in print.

The man who writes Mohammedan with a big "M" and Christian with a little "c"—especially if he lays claims to being a Christian himself—needs a little more drilling on the use of capitals. There is an old rule that calls for the beginning of every important word with a capital letter. Is it a fact that the words "Christian" or "Christianity" are of so little importance that the rule does not apply here?

Springtime is here. Farmers are busy. Fields are turning green. Blossoms are appearing. Life is springing up everywhere.

For many this is the springtime of life. The cheerful notes of spring remind us of the bouyancy of youth. And as the world is busy improving the opportunities which springtime affords, so many the opportunities of youth be improved, and the seeds be sown and cultivation made which will result, by and by, in a bountiful harvest of souls redeemed in the blood of the Lamb.

Now that the weather is no longer a hindrance to any one attending public services, we should exercise diligence in working for increased attendance at Church and Sunday school. It may be that some lack means of conveyance, while others need encouragement to use the means they have at hand. Whatever the hindrances are, there are two questions that you should consider in this connection. Can these hindrinces be overcome? Are you in position to help overcome them? "A brother won, is ....."

Lord's Day Observance.—An exchange rightfully says, "It is not sabbath observance merely to change Sunday from a work-day to a play-day." One man spends the Lord's day in working with his hands while another spends the day in worldly amusements. Both are desecrating the Lord's day, and both have kept themselves outside the realms of Christian influence. We miss the purpose of the Lord's day when we fail to remember, on this day, the Lord of the Sabbath, rest from our manual labors, lay aside our secular business, and refresh our souls in Christian service, worship, and fellowship. To make a holiday out of Sunday is even worse than not to observe it at all.

Communion—In a number of our congregations communion services were held on Easter Sunday and practically all of our congregations will observe the sacred, solemn rite within the next few months. Examination meetings are usually held previous to communion to ascertain the spiritual standing of the proposed communicants. Previous to these examination meetings there should be a self-examination by every member. It is probable that some who read these lines will never have the opportunity of communing with their brethren, as loved ones are being called from time to eternity. But communion or no communion, we should never be satisfied with any other state than that of fitness for daily communion with God and saints. Every communicant ought to be able to say, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

One of the noteworthy things connected with the early history of Israel in Canaan is the failure to drive out the Canaanites as the Lord had commanded. Instead of fully obeying this command of the Lord the children of Israel kept on their work of conquest until they had the land subdued, the inhabitants overpowered, and then compromised by allowing these people to remain there as slaves to do their bidding. This plan had its apparent advantages. It seemed more humane than the plan of the Lord, was much easier, and then it was so convenient to have servants about to do the undesirable work and make life easy.

But results showed the folly of disobeying the Word of the Lord. The influences of these people corrupted the minds of the children of Israel, and it was but a short time till they had forgotten their God and plunged into idolatry. Not only this, but in course of time the original Canaanites again got the mastery over Israel who was sorely oppressed by these former slaves. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Man's conceit is a poor substitute for God's wisdom.

We today ought not to forget the lesson of Israel. Today, as in the time of the judges, the Israelite and the Canaanite can not dwell in the same land and Israel prosper. God commands us to drive out the enemy —to become "vessels unto honor, sanctified, and meet for the Master's use." There are many enemies—some giants of Anak and some ordinary enemies—among us that must be driven out or they will become our masters. Among them are Indifference, Selfishness, Pride, Lust, Covetousness, Pleasure, Ambition, Ignorance, Self-righteousness, etc., etc., etc. Will we drive them out, or will we compromise and become their slaves?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE QUESTION OF OPEN COMMUNION

For the Gospel Herald

Some time ago we undertook to answer a question on open communion. In the mind of one reader, at least, the answer was not sufficient. We will let the brother tell his own story:

I am not satisfied with the answer you gave to the question of open communion. This is a question I have been interested in for some time and have never had a satisfactory answer, altho I have spoken to a number of ministers about it.

If I read correctly you gave your idea and not necessarily the Scripture on the subject.

What is your interpretation of Luke 22:21? If Christ did not refuse to give the communion to Judas, when He knew from the beginning that the devil was in him, what right have we to say who shall or shall not take of the communnion? Note also John 13:2. I am asking for information and should be pleased to have your answer supported by Scripture.

Fraternally yours,

___ ___.

Paul, writing to the body of communicants at Corinth said, "We being many are one bread and one body: for we are all partakers of that one bread" (I Cor. 10:17). Read from v. 15 to v. 22, and you will notice that Paul teaches emphatically that they who fellowship at the Lord's table must have experience as members of the body of Christ and must not have fellowship or communion with devils. This teaching is in harmony with many other scriptures which teach the idea of separation from sin and consequent separation from fellowship with sinners.

The question now arises, Was Christ's practice different from this plain teaching on the part of Paul? Taking it for granted that Christ did commune with Judas (which is doubtful), He saw the heart of Judas from the viewpoint of the Son of God (and therefore of God) and not from the viewpoint of man, and had He been a mere man He would have seen no adequate reason for pointing Him back. So perfect had been the outer life of Judas that none of the other disciples suspected that Judas was the "devil" to whom Christ referred until He plainly told them. Our brother would have hard work to prove from Scripture that Christ "knew from the beginning that the devil was in him" (Judas), for Judas was formerly among the number whom Christ sent forth and commissioned to cast out devils (Matt. 10:1-8), and this would have been impossible (according to Luke 11:14-18) had Judas been a "devil from the beginning," as some would have the Bible read. Not only in this matter, but in others, have people erred in putting a construction upon some actions of Christ that would make it appear that the actions of Christ were contrary to the teachings of His Gospel. This is no charge of bad faith on the part of those who sometimes fall into this error. It is but natural that we go to our Savior for an example, and in this way we sometimes get impressions that are not always verified by facts.

To return to Paul's admonition: "I would not that ye should have fellowship with devils." In this connection it should be remembered that the communion, like other ordinances, was given to believers only. No one —at least, very few people—believes that unconverted people should commune (or be allowed to commune even if they wanted to) if the fact of their not being converted were clearly known. Many who are outspoken in favor of open communion, when it comes to the final test, prove themselves "close" communionists to the extent that they are not willing to commune with those who are notoriously wicked. Communion, if it means anything, means com(mon)-union; a fellowship as "one bread and one body."

There remains but one question to be disposed of: Why restrict communicants to members of your own church? is it not "judging" to do so? Not in the least—it is simply orderly house-keeping. It is not a question of judging but of jurisdiction. "Let all things be done decently and in order." We have rightfully followed the practice of holding examination or council meetings prior to each communion ceremony to ascertain the standing of the membership and to "restore such an one" in case any have been "overtaken in a fault." In thus working to get the communicants in order for partaking of the communion in Gospel order, we can of course work with those only who recognize the jurisdiction of the Church. We repeat: it is not a matter of judging, but of jurisdiction.

Some say that this is "the Lord's table," not the table of any denomination. Grant it. Shall we be less particular in keeping in order the table of the Lord than we are in keeping in order our own denominational table? We know of churches that insist on baptizing converts a certain way, would not receive into church fellowship any one baptized some other way except through rebaptism, yet they invite to the table of the Lord those declared to be unfit to belong to their church.

Only wide-open churches that have no restrictions as to faith and life can consistently advocate and practice what is usually called "open" communion.—K.

GOD'S ORIGINAL PURPOSE and His Plan to Work out His Eternal Purpose

By D. L. Christophel

For the Gospel Herald.

We noticed the almost total failure of man in these three dispensations. First after the fall, the one (Abel) that instituted a true worship was murdered, another son (Seth) was born to Eve who once more established the true worship. Enoch was translated. Eight souls found favor in the flood. That God's promise might be fulfilled to Adam that the seed of the woman should bruise the serpent's head, God raised up Abram and separated him from the families of the earth, promising that through him and his seed all the nations of the earth should be blessed. While in Mesopotamia, at Ur, perhaps in his sixtieth year, he received his first call. "Depart from thy land, to a land which I shall shew thee," yet the exact land was not defined. Terah took Abram, his son and his brother Haran's family forth from the Chaldees to go to the land of Canaan and they came unto Haran and dwelt there. (Gen. 11:31).

They had dwelt at Haran possibly fifteen years when Abram's father died. Then Abram received the second call. He was then brought to the knowledge and worship of the true God. This call included two promises, the first showing the land of his posterity and the second that in hie posterity all nations of the earth should be blessed. Abram obeyed and is frequently mentioned in the New Testament as a striking instance of faith. We do not know just how this call came to Abram, but no doubt it was sufficiently clear to him to make the distinction between the true God and the gods of wood and stone. Then Abram and his wife and his orphaned nephew started for Canaan. (Gen. 2:15).

Now the first promise was fulfilled. Notice as Abram passed through the land unto a place called Shechem, the Lord appeared unto him and said, "Unto thy seed will I give this land." Notice: "and there he built an altar unto the Lord." He was now worshiping the true God.

Brethren, in what condition are our altars? Are they built up and kept in

repair? See how Abram found his old altar when he came back to Canaan. Let us investigate and see if our altars are according to the specification God has left on record for us. Paul says, "Pray always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

There was a famine in Palestine, and Abram and Sari journeyed to Egypt to live for a little while. When they came near Egypt, Abram's faith failed him. He represented his wife as his sister, because she was fairer than the Egyptian women, because she came from the mountains. His statement was partly right in word, but it was a deception. His conduct was inconsistent with his character as a servant of God. It showed more reliance on worldly policy than upon the promises of God. He not only sinned himself but tempted Sari to sin. Brethren, do you know that if you sin you cause your brother, or someone else to sin? If we go to a billiard room, even just to loaf there, our influence will go that way. Does our conduct measure with what we call our Christian character?

In a few years Abram, Sari, and Lot again returned to the land of Canaan. He was rich with silver and gold and cattle. He again came to the same place he was at first and found his altar where it was first built. He called upon the name of the Lord. He was a man of peace. The Lord said unto him: "I am the almighty God; walk before me and be perfect, and I will make my covenant between me and thee. Neither shall thy name be Abram, but Abraham, for a father of many nations have I made thee, and this is my covenant which ye shall keep between thee and me and thy seed after thee in their generations." Circumcision was commanded and was to be kept as a token through all generations because of the covenant he had made with God. (Gen. 17: 10, 11). This was an evidence both of the blessing promised them and God appointed this ordinance peculiarly that He should give them Christ, the promised seed out of the loins of Abraham, and in him accept them as His peculiar people, pardon their sins and cleanse them from their natural corruption. It is also men's obligation of duty required: namely to believe in this Messiah, to put off the old man and serve Him as a new creature, which is signified by acceptance of and submission to this ordinance.

The son of promise is born. (Gen. 21:2). It was God's grace that brought about this event as well as raising spiritual children from Abraham. Here his faith was tried when God told him to offer up his son. "God did tempt Abraham" (Gen. 27: 1)—not incite to sin (Jas. 1:13) but try, prove, give action for the development of his faith. (I Pet. 1:7). "Here I am!" He was ready at a moment's warning. We now take the son. Every circumstance mentioned was calculated to give a deeper stab into the parental bosom. It seems to me that we have one of the most beautiful pictures or types of the trinity: Abraham a true type of the Father—the head of a nation, and he offered up his son, typical of God giving His own Son for the sins of the world. Abraham probably had the faith that his son, though sacrificed, would in some miraculous way be restored. (Heb. 11:19). Whence he received him in a figure, the figure was Isaac's death (in Abraham's intention) and rescue from it (II Cor. 1:9, 10) vividly represented Christ's death and resurrection on the third day. (Gen. 22:4). The name substitution represented Christ's vicarious death. It was then that Abraham saw Christ's day and was glad. (Jno. 8: 56). Abraham laughing at the promise of Isaac's birth is a type of the annunciation of the Messiah's birth. His miraculous conception and naming before typify the Messiah. Eliezer (the steward of Abram's house (Gen. 15:2) the son of business or possession, i. e. heir of my house. He was as supposed an adopted son from Damascus), is typical of the Holy Spirit, was sent out into world to gather in the bride to the son (cf. II Cor. 11:2). Rebekah typifies the Church.

(To be continued)

Tiskilwa, Ill.

REPENTANCE

By H. C. Hess

For the Gospel Herald

Repentance is one of those things in religion without which no one's soul can be saved. The words of our Lord Jesus Christ are distinct, express, and emphatic: "Except ye repent, ye shall all likewise perish" (Luke 13:3). All, all without exception, need repentance toward God. It is not alone necessary for thieves, murderers, drunkards, adulterers, and inmates of prisons and jails—all born of the seed of Adam, all without exception, need repentance. All are born in sin, and all must repent and be converted, if they would be saved. Without repentance, there is no forgiveness of sins. Our best repentance is a poor, imperfect thing, and needs repenting over again. We are counted righteous before God only for the sake of our Lord Jesus Christ, by faith, and not for our own works or deserving—not for our repentance, holiness, alms-giving, or anything of the kind. All this is perfectly true.

But still it is no less true that justified people are always penitent people, and that a forgiven sinner will always be a man who mourns over his sins. God in Christ is willing to receive rebellious man, and grant him peace, if he only comes to him in Christ's name, however wicked he may have been. But God requires, justly, that the rebel shall throw down his arms. The Lord is ready to pity, pardon, relieve, cleanse, wash, sanctify. But the Lord desires to see a man hate the sins that he wishes to be forgiven. Without repentance there is no happiness in the life that now is. There may be high spirits, excitement, and merriment, so long as health is good, and money is in the pocket. But these things are not solid happiness. There is a conscience in all men, that must be satisfied. Can we be comfortable when we are not in a right position? It is impossible. And man is never in his right position till he has turned his back upon sin, and his face toward God. A man's house is never comfortable till he has things in order. And when is the house of the inward man in order? Never, till God is King. Without repentance there can be no true happiness.

We must repent if we want to be happy. Heaven is a prepared place, and they who go to heaven must be a prepared people. Impenitent man would not be happy if he got to heaven without a heart changed by the Holy Ghost.

We live in a world of cheating, imposition, and deception. Let no man deceive you about the necessity of repentance. There are many things that are not needful. Riches, health, fine clothes, and good friends may be done without. The favor of the world is not needful. But no one ever reached heaven without repentance toward God and faith toward our Lord Jesus Christ. "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God" (Jno. 3:3).

Lititz, Pa.

As the aged Archbishop Usher could not keep warm as in younger days, he had them move him in his wheel-chair to the east window in the morning, to the south window at noon, and to the west window in the evening, so the Christian needs ever to be in the sunshine of God's love to keep the heart aglow with a fiery zeal. —J. D. C.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARY CALL

Though friends may weep and bid you stay,
And point to you an easier way,
Heed not their plea; your way pursue,
For God, your Father, calleth you.

Weep not with them, save tears of joy,
To think that God doth you employ
To pluck the precious burning brands
From superstition's cruel hands.

Oh, linger not yourself to please,
Or look around for place of ease,
With soul aglow with holy zeal
Rush forth into the harvest field.

Thrust in your sickle. Lo! the grain
Doth perish on the unreaped plain
Oh, haste thee quiskly! Count the cost,
Or precious sheaves will soon be lost.

Then haste thee on; obey thy call;
Though in the conflict you may fall,
And sleep beneath a foreign soil,
Be bold to die or live to toil. —Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald

Lima, Ohio
(825 N. Jefferson St.)

A feast of good things was enjoyed in the Mission Mar. 14. Bro. G. H. Brunk preached in the morning service. Bro. S. L. Christophel of Bremen was in the city on business and visited the Mission.

In the evening of Mar. 21 the program for young people's meeting was given by brethren and sisters from West Liberty, Ohio. The mission folks are always glad for the help in the work by neighboring congregations.

In material things we were abundantly remembered. Thanks to the dear people who thus sacrifice these things which is an evidence of their interest in the work, unworthy as we are to receive them. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

The work at the mission is encouraging, the attendance increasing in Sunday school, other services well attended.

The beautiful spring-like weather, and Easter-time drawing near, reminds one of the approaching season. Another reminder as we look about us, the time approaching, of the coming of the Son of Man. May we be found of Him in peace. II Pet. 3:14.

March 23, 1920. The Workers.

Altoona, Pa.
(1614 8th Ave.)

Dear Readers, Greeting: We are glad that the Spirit of the Lord is still convicting sinners. In our services there have been several confessions. One a man of 72 years and a girl of 9. May you pray for them.

Sunday, March 7, Bro. J. M. Hartzler and Sisters Mabel Hartzler and Dorothy Kauffman worshiped with us. Bro. Hartzler preached two impressive sermons. In the afternoon we held services at the home of one of our aged sisters.

On Saturday evening, Mar. 27, we had preparatory services. On the following day we observed communion. Before the service two precious souls were received into the Church by baptism. These services were in charge of Brethren J. N. Durr and J. A. Ressler. In the evening Sister Lina Ressler spoke at the Workers' Meeting on her experiences in India. This was followed by a sermon by Bro. Ressler. Text, Rev. 13.

Sister Meriam Charles who has been afflicted for some time is able to be about by the use of crutches. She was able to be at services for the first time on Sunday, being one of the number baptized.

Following is the financial report for the month:

CASH

General Fund

Schellburg Cong.	$2.00
Pinto Cong.	2.57
Scottdale Cong.	25.77
Mattawana Cong.	10.00
No. 336	1.00
No. 337	12.00
No. 338	1.00
	$54.34

Furniture Fund

Martinsburg S. C.	$3.25

Cash Value Provisions and Clothing

Vine St. Mission	$5.00
Cross Roads & Lauver S. C.	4.75
Reid S. C.	16.00
Allensville Cong.	9.50
Belleville Cong.	6.00
New Providence S. C.	7.00
No. 50	3.60
B. A. Kauffman	1.25
A. N. Byers	1.80
Lena Stoltzfus	1.10
Mary Stoltzfus	1.50
	$57.50

Thanks for the continued interest and support. We ask that these be continued. Joseph M. Nissley.

Mar. 29, 1920.

"There is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life, namely, intercession."—A. T. Pierson.

THE ONLY HOPE OF THE CHURCH OF TODAY

By O. D. Yoder

When we speak of the "only hope" for the Church today, we mean the only one thing that will bring life to dying churches and keep alive the churches that "have a little strength and have not denied His name," namely, the missionary Spirit of Jesus Christ, this has been the life and power of every true church that existed since the day of Pentecost. Before Jesus ascended to heaven He told His disciples that their source of power would be the Holy Ghost, who was to speak not of Himself but of Christ (Jno. 16:14; Acts 1:8). The reason that the Holy Ghost has withdrawn Himself from so many churches of today is not because they first became too wicked, but because they would not let Him have His way in making Jesus Christ know to a lost and dying world.

There are churches that are separate from the world and are very peculiar, yet the power of the Holy Ghost is not manifest, because they are peculiar only for the sake of peculiarity; but the church that manifests the power of the Holy Ghost is a church that is separate and peculiar, not for peculiarity's sake but for the purpose of showing forth the praises of Him (I Pet. 2:9) to a lost and dying world. The one thing that the Church today needs above all else, and that the Holy Ghost wants to make known to this lost world, thru the Church, is "Jesus Christ and Him crucified for the whole world." If the churches of little strength today will let the Holy Ghost use them to make Christ known to the dying in heathen lands, then He will impart more power. "To him that hath shall be given, and from him that hath not shall be taken even that which he seemeth to have." The latter will be the result of not making Christ known to the lost by the church that has an opportunity to do so. As one man has stated, "The church that today withholds the Gospel will soon have nothing to withhold." "There is he that scattereth, yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). Other things being equal, the church that has the most strength is the one which is the most concerned about giving the Gospel to lost; and the church that is dying the fastest is the one that is withholding the Gospel. The great lesson that Jesus Christ tried to teach while He was here on earth, Matt. 14, and after He had ascended to heaven, was that the more we give, the more we will have for ourselves; the more, that the early Church scattered out, the more they

increased and the more powerful they became, but the devil has gotten some churches of today to believe that, the less that we give and the less we scatter out the more that we will have for ourselves, and the more powerful that we will be. Here is where churches have forsaken Christ's way, shut the door to the Holy Ghost, and opened the door for selfishness to come in.

The cry today is to take care of the lost at home, then go after the heathen away from home, but Christ's plan is, "Preach the gospel to every creature," "Teach all nations." It is true and right that the Church should be concerned about the lost at home, but the only church who can care for the lost at home is the church that is caring for the lost away from home. The church that sends the most money and workers to the foreign field is the church that magnifies Jesus Christ and gathers in the most lost souls, at home as well as in the foreign field. If our church today wants to take care of the lost at home, we dare not be selfish with the gospel, but we will have to scatter out and share the need with the whole world, or the Holy Ghost will leave us forever and everybody at home will be eternally lost.

The need for the Gospel to be preached today is greater than it ever has been. This cannot be because God is more unmerciful; hence it must be that He wants the Church to see the need and thus let the Holy Ghost have His way and maintain His power in the Church so that she will be alive at Christ's coming and that many of the lost, both at home and abroad, will yet be gathered into His fold.

If the Church of today is going to regain the Holy Ghost power and keep it, it will mean a lot of repentance and self-denial. The church will have to see (as did the prodigal) that her Father's substance which He has given for her good has been wasted in riotous living, instead of for the Master's cause. The church will have to get the feeling too, that she is not worthy to spend her God-given substance in living in ease and pleasure on this earth, but that all that she has should be used to serve Him that gave Himself for her.

If our church is getting cold and powerless, all we need is more of the Holy Ghost and less selfishness. God will give the Holy Ghost if we ask Him, but it will mean self-denial in many things. If we are to retain Him in our lives, it will often mean good-bye to home and friends, but all self-denial and good-byes will only be for Jesus' sake. There is plenty of fuel to warm the whole world with the Gospel if we only let the Holy Ghost set it on fire.

Mattawana, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Sam. 28:11-16. Was Samuel actually raised? J. S.

We can only note what this says, and no one should doubt it. But this does not mean that the witch actually had the power to raise Samuel or any other dead man, any more than modern fakirs of a similar sort have. The fact that she was frightened showed that she was not expecting anything of the kind. Taking the whole narrative of Saul's erratic life together, finding him in sorest straits because of his rebellious career, we take this as God's last message to assure him that he was now about to drink the bitter dregs of the cup of folly. It was the Lord, not the witch, that raised up Samuel on this occasion. There is not even a hint that the Lord co-operated with the witch. Before this, no matter which way Saul looked, he faced the assurance that his open rebellion to God meant ruin. As he was looking the witch's way at this time, that was the channel through which he got the similar answer.

Please explain Matt. 18:7-9. E. H.

The general subject in this chapter is that of offences. By offences we understand that they are actions or relations which reflect upon or tarnish the character, reputation, or interests of others. They are the opposite of friendship and its attendant acts or relations. "Occasions of stumbling," is the way the revised version puts it.

Our Savior pronounces a severe woe upon the people giving offense. His advice to those who would do the will of God is that they should immediately sever the members which give occasion for offence. Thus the hand that takes what is your neighbor's, the eye that lures the heart to lust after evil, the tongue that sends the deadly poison into the souls of others, and all other offending members, should be removed. "A new heart and a right spirit" will bring about the proper restoration of these members to their normal use. The way the world is constituted we may expect to see offences committed; but that by no means justifies the offenders.

Concerning the true children of God Jesus teaches two things: (1) In malice, simplicity, meekness, submissiveness, and kindred traits they are like little children—nothing in self, everything in Christ—"of no reputation." (2) Whoever offends such meek, inoffending, God-fearing, Spirit-filled creatures stands in line for awful condemnation before God. "It were better for him that a mill-stone were hanged about his neck and he be drowned in the depths of the sea." Heavenly recognition is the blessed lot of these "little ones." It was of one of these (Abel) that God said, "The voice of thy brother's blood crieth unto me from the ground."

Practical question for each of us: "Can we truthfully be counted among these "little ones?"

AFFLICTION

Sel. by Fannie G. Good.

Affliction appears to be the guide to reflection; the teacher of humility; the parent of repentance; the nurse of faith; the strengthener of patience, and the promoter of charity.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.

If you would not have affliction visit you twice listen at once to what it teaches.

Remember that some of the brightest drops in the chalice of life may still remain for us in old age. The last draught which a kind Providence gives us to drink, though near the bottom of the cup, may have at the very bottom instead of dregs, most costly pearls.

ASK AND LEARN

There is no shame or disgrace in asking questions about what we do not know, but need to find out. One should be ashamed of being ashamed to admit ignorance, for the sake of gaining knowledge. Questions that are needless, foolish and annoying are to be avoided, but not those whose answers will help us forward, or hold us back, as the case may be. "Better ask your way thrice than miss it once."—Selected.

How can one have the spirit of prayer for the lost of earth when they have more of the spirit of the world than of Christ?—Sel.

"We can measure our likeness to the Lord by the range of our sensitiveness to the world's sorrow and pain."—Ex.

"To speak with God is a priceless privilege."—A. T. Pierson.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE DEPARTED MOTHER

By Martha Shepard Lippincott

For the Gospel Herald

She has gone to meet her loved ones,
In the spirit realms above,
And again be reunited,
With the ones she'll ever love.
With her little boy and husband,
She will have to part no more,
As their spirits are united
On that blest, eternal shore.

Ever faithful, true, and loving,
She has been thru all her life,
Knowing e'er the finest feelings,
Of a true, devoted wife.
All a mother's joy and pride, too,
In her children she has known,
And has guarded them from danger,
Till, ideal, they now have grown.

Her reward she now is winning,
In the spirit realms above,
Where no more she'll know life's sorrows,
Only blest, eternal love.
Pain and sorrow can not reach her,
In the heavenly Father's home,
Where with joyous angel spirits,
Her free spirit now will roam.

Philadelphia, Pa.

THE NEED OF CHRISTIAN YOUNG PEOPLE

By Ethan R. Garber (deceased)

For the Gospel Herald.

The question would be better put to say: Where are Christian young people not needed? The field is broad, the needs are many, and REAL Christian young people comparatively few. Their **first** need is in the home. Home is not home unless **all** the members are Christians, in the strictest sense of the word. Christian, Christ-like, with Christ **within,** it will manifest itself on every hand. "Children obey your parents in the Lord, which is the FIRST commandment with promise." There will **then** be love in the home, consideration, sacrifice, and helpfulness for each other. So often young people in the home think it a duty, it seems, to lord it over the younger; but not so if Christ-like, as in the song:

"There is beauty all around
When there's love at home."

Not only beautiful for the members of such a family, but its influence is far reaching.

So there is a need of Christian young people outside the home as well. Now if Christian young people are needed in the home (which they are) so also are they needed in the church, for **there** is the **vital** need of them, for the two should be joined hand in hand. What would be the outcome of the Church, and consequently of the world, in a very short time, if it were not for the Christian young people?

The older members were all young. They will all strongly attest that young people should be Christian young people. "As the twig is bent, so the tree is inclined," is an old proverb that is of no questionable truthfulness. "Sowing wild oats," is not the way to prepare for true service. Why waste (worse than waste), squander the "golden moments" and opportunities, in a way that we will sadly regret, sooner or later?

If "youthful days" are taken up without Christ, when repentance is reached the chances are that they are apt to continue, "as the twig is bent" when full grown. How much harder to bend then; and if merely BENT, it is apt to draw back again, because we have formed habits and the inclinations are to be fought against; where on the other hand if we would be Christian young people, we would "grow in grace and in the knowledge of the truth," and so be exercising for further usefulness.

Another need of Christian young people is, the influence that goes out. Some one is taking us for an example. How can we measure the extent of our influence? So then if we are not Christian young people, we will give out a wrong influence, so that not only our own salvation, but that of others as well depends on our being **Christian young people!** Hence the **grave importance** of Christian young people, as salvation bearers, bright, shining and unmistakable lights in the world. From Eccl. 12:1 and II Tim. 2:15 we gather the thought that while the mind is susceptible, and pliable is the time for study and preparation for future usefulness and activity. We may look where we will and we see youth taking the place of age. As long as the world stands, there will be a need of Christian young people at home and abroad, to take the place of those who have faithfully served, and there is plenty of room to widen out in Christian activities, and there is inevitable need of it. So to sum it up, Christian young people are needed on every side, in every true vocation of life. (I Tim. 4:8).

(An address given at Y. P. B. M. at the Warwick River congregation, Denbigh, Va., by Ethan Garber, who has since gone to glory.)

Denbigh, Va.

BE YE KIND TO ONE ANOTHER

By Maud E. Peachy

For the Gospel Herald

Be kindly affectioned one to another, with brotherly love, in honour preferring one another.—Rom. 12:10.

God wants us all to be kind and to forgive one another, when they do us some wrong, and when we do them wrong.

Some people, when somebody does them something wrong, say that they can forgive but they can't forget. But if we can not forget it, then we can not forgive. God says that when we come to Him in faith and believe on Him and His Son Jesus Christ, He will forgive us, blot out our sins, and not hold anything against us. If we have the spirit of Christ in our hearts we will do the same.

There are different ways of being kind.

There are people who are kind and nice to your face, and you would think that they are your very best friends; but as soon as you have your back turned, they will talk about you. And there are some that will not speak to you, when they are with somebody else that they like better. I would rather have a person to tell me what they think of me, than to go around the bush about it.

There are some people that will watch every move you make, especially if you are trying to be a Christian. They will rather read your life than to read their Bibles. When Jesus was on earth there would be great multitudes follow Him for different reasons—some to find fault with Him so that they might kill Him and some follow Him for other reasons—but there were few that followed Him that they might hear His words and to get everlasting life.

"But shun profane and vain babblings, for they will increase unto more ungodliness" (II Tim. 2:16). This is a warning which is very needy ful in this age. It is a very talkative age, and very much of the talk is calculated to weaken character instead of building it up. We are all apt to forget the solemn warning which Jesus gave that "for every idle word which men shall speak they shall give account thereof in the day of judgment."

True kindness consists in cherishing kind thought. Kindness in acts that does not spring from kindness of heart may be helpful to the receiver, but will not bring any blessing to the giver or doer of kindness.

Only a humble heart, a heart that recognizes its own limitations, can be truly kind.

West Liberty, Ohio.

Sunday School

For the Gospel Herald.

Lesson for April 18, 1920—Jgs. 7:1-25

THE VICTORY OF GIDEON'S BAND

Golden Text.—There is no restraint to the Lord to save by many or few. —I Sam. 14:6.

Lesson Story.—It was about fifty years after the deliverance of Israel at the hands of Deborah and Barak that Gideon was judge in Israel. Israel had again lapsed into idolatry and again the Lord delivered them over into the hands of the enemy. This time it was the Midianites that became the masters of Israel. The yoke of the oppressor lay heavily upon the neck of Israel, so that the people had no rest day nor night. At last the Lord heard their cries and raised up Gideon as the deliverer. The Lord's plan for deliverance was remarkable, and showed how completely He is able to deliver when the proper time comes, and how little man has to do with it.

At first Gideon had an army of 32,000 men, but that was more than the Lord wanted. So He directed Gideon to send home all that were afraid. Twenty-two thousand men went home. The remaining ten thousand were still too many, so the Lord directed Gideon to do some more sifting. They crossed a stream. The Lord directed to divide the men. Every one that lapped like a dog should be put into a special class while those who bowed down upon their knees to drink should be sent home. But three hundred remained. This was enough for victory. These were divided into three companies. Every man was armed with a trumpet, an empty pitcher, and a lamp. Such an armament would seem foolish in the eyes of the world, but the Lord knew what He wanted. At the proper time they all broke their pitchers, blew their trumpets, and cried, "The sword of the Lord and of Gideon." The Midianites were bewildered, fled in dismay, and were completely overcome. In their confusion they killed one another. The wisdom and power of God were vindicated, and the enemy vanquished with ease.

Lessons for Us.—As we study this lesson we are impressed with the following:

1. "Whom the Lord loveth He chasteneth." It was not the anger but the love of God that constrained Him to bring His rebellious and unworthy people into bondage. The chastening rod is often the most effective means of bringing people to their senses.

2. God often uses wicked people as His tools to bring His people into line. His delivery of Israel into the hands of the Midianites was no sign that He preferred the Midianites to the Israelites, but that the Israelites needed correction and the Midianites were used for this purpose. Even the wicked Nebuchadnezzar was called God's "servant." The fact that God recognizes civil officers as His "ministers" does not mean that they are a part of His Kingdom.

3. The cries and prayers of God's people are more effective than the sword. Israel was not restricted by the Lord in the size of his army when he was captured by Midian. They could fight hard as they will, and their fighting was of no avail. When all was in readiness so that the prayers of the people reached the Throne, a mere handful of people was sufficient to overcome the enemy. It is not the sword of steel but the sword of the Spirit that wins mighty victories for the Lord. Look heavenward for your strength.

4. There were two factors in this victory that should not be overlooked. Gideon's perfect trust in the Lord stood out in strange contrast with the fear of Midian. "Perfect love casteth out fear." Fear demoralizes, courage brings order. The successful soldier of the cross must be filled with courage.

5. We should not fear to enter the service of the Lord even when the odds are against us. "If God be for us, who can be against us?" Gideon had but three hundred on his side, yet that did not hinder him from winning a signal victory. Noah had only seven others on his side, yet when it was all over it was unanimous in his favor and all the enemies of God were destroyed. It is not numbers, but the Lord that we want on our side. That point settled, here is no question as to the end.

6. It so happens at times that numbers are a disadvantage rather than an advantage. Gideon started with thirty-two thousand, but the number was found to be unwieldy. It was not until there were several siftings that the number was brought down to a workable basis. If our membership were sifted with the Gospel tests, we might accomplish greater things for God. Numbers? Yes; the more the better; but let them stand the Gospel test in order to accomplish great things for God.—K.

There is a greater need for intensive work than extensive work in the work of our congregations. That is, we should occupy the field thoroughly and work harder, rather than attempt to cover too much ground.—N. E. M.

"Prove all things; hold fast that which it good."

Our Young People

PREVAILING PRAYER.—Luke 11:1-13; 18:1-8.

Topic for April 18

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

THE STUDY HOUR

I. **Prevailing Prayer.**—Prevailing prayer is prayer that has power and accomplishes that for which the petitioner has wrestled. It is not a determination of human whims and plans that stubbornly seeks for its own ends. But it is such prayer by human beings by which they so ally themselves with God that God is constrained to work for them according to their request. God is pleased to have us so earnest in prayer that we are willing to exhaust every resource to find out what is the reason why our request cannot be granted so that we may place ourselves into the right attitude toward Him that He may answer our petition. The Syrophoenecian woman prevailed because she was sure that Jesus could heal her daughter and that she must by some means find His favor. It was not as a daughter of Abraham, but as a Gentile dog that she could claim the blessings of crumbs which so honored the power of Christ and brought her into the proper attitude of humiliation, which gave the Master the right to give her all her desire. Jacob prevailed, as he wrestled with the angel, not because of his superior power, but because of his earnest clinging when he knew all strength was taken away. It is not to the mighty and noble of earth that great power and blessing are granted above the weak and despised. For "God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things that are mighty; and the base things of the world and the things which are despised, hath God chosen, yea and the things which are not, to bring to naught the things that are: that no flesh should glory in his presence."

Truly they who know God have learned the lessons of how to approach a throne of grace in the acceptable way.

II. **The Text.**—a. **Luke 11:1-13.**—Here Jesus gives a model prayer and then teaches the lesson of importunity in prayer. God is not reluctant and He is not bothered with us. He does not answer to get rid of our begging. But if it pays to pray earnestly to earthly friends in a time of need surely it will avail much more to hold on to God in times of need.

b. **Luke 18:1-8.**—When the unjust judge grants the request of the widow because she will not cease asking, how much more will God heed the continual cries of His children.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text word, **"Pray"**
2. Repeat the Lord's Prayer.

For Young People
1. Examples of Prevailing Prayer.
2. Elements of Effectual Prayer.

For Older People
1. Prayer and Watching.
2. The Prayer of Faith.
3. The Holy Spirit and Prayer.

We can persevere as we in the Spirit, breathe in the Spirit and then breathe out the Spirit.—J. D. C.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 8, 1920

Field Notes

Bro. Allen Christophel of this office spent Sunday with the brotherhood in Mahoning and Columbiana counties, Ohio.

The series of meetings which were announced to begin March 14, at the Masonville Church, Lanc. Co., Pa., have been postponed until Sunday evening, April 25.—E. C. K.

The congregation at Orrville, Ohio, held a special Easter service on Friday evening and an all day meeting on Sunday.

Bro. Clayton F. Derstine of Eureka, Ill., is spending this week with the brotherhood at Plainview, Tex., handing out the bread of life.

The congregation at Yoder, Kans., enjoyed an all day meeting on Good Friday. Five members were to have been received into fellowship on that day by church letter.

The series of meetings held recently at Pennsylvania Church near Newton, Kans., closed Sunday evening, March 28. Bro. Shenk, the evangelist, preached for the congregation at Yoder, Kans., the following evening.

The new address of Bro. and Sister A. C. Brunk, missionaries on furlough from India, is Goshen, Ind., 1424 S. 8th St. In company with Bro. C. D. Esch and family, they are occupying the Mission Home at that place for the time being.

The following brethren who had been in reconstruction work in France during the past year arrived in New York harbor on board S. S. New York on March 23: Mahlon Stauffer, Harvey Mack, Earnest Stahley, Walter Smith, Albert Sommers, D. D. Driver.

A recent message from Beirut via London tells of the narrow escape of Bro. E. E. Miller from the hands of the Turks. He reached Aleppo by a roundabout way, reporting that the Turks and Curds had surrounded Marden bent on massacring Armenjans. The French are reported as having sent reinforcements into the disturbed districts.

An interesting item is furnished us by the brotherhood in Virginia. Just before the General Conference held there the brotherhood of the Middle, Lower, and Upper Districts subscribed a liberal sum to defray expenses of General Conference, the balance to go into mission work. A collection was taken at the time of General Conference amounting to $825.59, this also to be used in defraying expenses of General Conference. After paying all expenses there was a balance of $1097.84, which was sent to Bro. Bender of Elkhart to be turned into the general mission fund. It is a reminder of the fact that when it comes to hospitality the Virginia brethren never do things by halves. The Lord bless the donors and the cause for which this money is contributed.

Bro. D. D. Driver of Garden City, Mo, who has spent the past year in reconstruction work in France, spent last Sunday with friends and brethren in Scottdale, Pa.

Sister Schaeffer, wife of Bro. William Schaeffer of Port Trevorton, Pa., is helpless upon her bed of affliction. The prayers of the brotherhood are solicited, our Sister having been a very helpful member in her congregation as minister's wife and worker for the Lord.

Correspondence

Fairview, Mich.

Greeting to all Herald Readers:—There has been an unusual amount of sickness among us, but few deaths so far. Last Sunday there was a good attendance at church and Sunday school. Two converts were received into church fellowship and baptized. May God bless them and make them a blessing to others.

Bro. and Sister Honderich, who spent the greater part of the winter in different parts of the West, have again returned to their home. We regret that Bro and Sister Stoltzfus expect to leave us this week. They mean to make Pennsylvania their future home.

Bro. E. A. Bontrager of Midland, Mich., who had been holding meetings at Lewistown, Mich., called on a few of the friends at this place.

Pray for the work at this place.

Yours in His service,
March 24, 1920. Mary M. Zook.

New Hamburg, Ont.

Greeting to all Herald Readers:—On March 21 we had baptismal service. Two had confessed their Savior during the meetings held by Bro. Abraham Metzler in connection a Bible conference was held here. Bro. L. J. Burkholder assisted Bro. Metzler. While only two accepted their Savior others were almost persuaded and a few more took the courage to stand for Christ as their Savior, making the class seven in number. Still others are out of the ark of Jesus Christ. May we pray like Jesus (Jno. 17:15): "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from he evil." May we as children of God adhere to His Word and give way for His Spirit to direct us for more and better service in the Lord's vineyard.

March 27, 1920. O. Cressman.

Vestaburg, Mich.

Greetings to all Herald Readers:—On March 11, Bro. J. K. Bixler came to this place, but on account of the

icy condition of the roads no services der and family left March 19 for were held until Sunday morning when Bro. John M. Yoder preached his farewell sermon to our church. Bro. Yo- Cherry Box, Mo., to live with Sister Yoder's aged parents. We hope the Lord will bless them in their new field of labor and responsibilities which may surround them. Bro. Royal Buskirk will take up the work at this place. May we all work together for the cause of Christ. Bro. Buskirk resigned his office of Sunday school Supt., feeling that as other duties are now laid upon him he cannot fill both offices. So the church chose Bro. Eddie Switzer as Supt. and Bro. Otto Beach assistant. May the Lord bless the young brethren in the work and that we may be able to enlarge our Sunday school and do some good to those around us.

Yours in His name,
Susanna Switzer.

March 27, 1920.

Cootes Store, Va.

Dear Readers:—We are looking forward to the Sunday school which we can attend every Sunday and for which I thank the heavenly Father. On account of sickness we were unable to organize at the regular time, so we are going to organize on April 11, if the Lord is willing.

Your brother,
Dewey Emswiler.

March 28, 1920.

Windom, Kans.

(West Liberty congregation)

Six students from Hesston College were with us today. They took an active part in the Sunday school. After this our home minister and deacon gave us many edifying thoughts from Hebrews 1 and Matthew 13.

R. J. Heatwole.

Mar. 28, 1920.

Cherry Box, Mo.

Dear Herald Readers:—We praise the Lord for His goodness to us. Last Saturday we held our business meeting and made some changes in the time and number of our religious services. As the schedule now stands we have preaching services each Sunday morning except the fifth Sunday in the month, at which time we have our young people's meeting immediately after Sunday school; preaching and young people's meetings on the evenings of the first and third Sundays; Sunday school every Sunday morning.

Bro. J. M. Yoder and family have moved in with Sister Yoder's parents, Bro. Mike Hersheys' who are very feeble.

We expect Bro. J. M. Kreider of Palmyra to be with us Thursday to hold services the rest of the week, to hold council meeting on Saturday, and communion the Sunday following.

Sister Loma Fortner of Freeport, Ill., who is visiting here at this time expects her husband to join her soon, as they expect to leave here about May 1 for California.

There were quite a few more at Sunday school yesterday than usual. For this we are glad, but there are still some who are unable to attend.

March 29, 1920. C. L. R.

Kenmare, N. Dak.

Dear Herald Readers, Greeting:—We were again privileged to have with us on Sunday, March 21, Bro. L. S. Glick of Minot. He preached two impressive sermons. We hadn't had preaching but once this year on account of weather conditions and the influenze, etc. The brethren aim to have some one with us every 1st and 3rd Sunday of the month. It seems strange not to have church services every Sunday. We greatly miss our minister. Pray for the little band at this place that there may be a way open for us to again have a minister. This has been a long winter here and spring so far is very backwards. Quite a bit of snow yet, sleds being the only means of travel. But we're glad for the assurance that whatsoever God doeth is well done.

Yours in His service,
March 30, 1920. Edna L. King.

Newton, Kans.

Dear Herald Readers, Greeting:—On March 14 Bro. P. J. Shenk arrived here and conducted meetings for two weeks. Owing to a number of severe dust storms during this time the meetings were not as well attended as they should have been. We enjoyed very helpful and encouraging meetings. There were several confessions. There were others that the Spirit was speaking to but they were not willing to pay the price. Pray for us at this place. Cor.

March 31, 1920.

Carver, Mo.

Dear Gospel Herald Readers, Greeting:—We have been having some inclement weather and lots of wind. There has been some sickness of late. Sisters Gladys and Alta Waisner have had smallpox; also Sister Naomi Collier. Alta also had typhoid. She will have to quit school because of so much sickness in their home. Bro. John Shank has come home. We were all glad to see him back. We miss Sister Desta Willson from our midst. She was such a faithful worker.

We wish the readers God's blessing. Pray for us. A Sister.

March 31, 1920.

Filer, Idaho

Dear Herald Readers, Greeting:—The brotherhood at Filer have greatly enjoyed the privilege of having Bro. C. Z. Yoder with us from March 10-15. While with us he labored faithfully giving us three outline Bible studies, also a sermon each evening and on Saturday evening a talk on the work of the Mission Board. He also conducted children's meetings, which were enjoyed by the older ones as well as by the children. On Sunday morning he received six precious young souls into Church fellowship by baptism. May we all unite our prayers that they may remain faithful and become a power in the cause of Christ. We wish the brother the rich blessings of God in his labors for our Master; also invite him to visit us again, and we also extend the invitation to any one else who is interested in the work in the western field.

Yours in his service,
March 31, 1920. Katie Schiffler.

WHO IS THE POWER OF THE RESURRECTION?

By Ethan R. Garber (deceased)

The power of the resurrection is vested only in Christ. For scripture proof we refer to Jno. 11:24-26. When Jesus was at the grave of Lazarus, Martha, sister of Lazarus, said unto Jesus, "I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die, Believest thou this?" Further, He proved His power in that He rose from the dead —victorious over death, hell, and the grave, in the face of all the precautions taken by His enemies.

It was prophesied that He should rise from the dead by the power of God, and not through any power of man. We have no substantial proof to the contrary, of Christ being the power of the resurrection. He proves this power in that He raised Lazarus, the widow's son, and the daughter of Jairus; also the raising of Dorcas by Peter, and of Eutychus by Paul. Jesus told His disciples that He would rise from the dead.

We have no record of any one being brought from death to life, but alone through His power. Even nature itself teaches us that the power lies with Him, inasmuch as He sends

(Continued on last page)

Miscellaneous

JNO. 19:30

Behold the Savior on the cross,
A spectacle of woe!
See from his agonizing wounds
The blood incessant flow;

Till death pale ensigns o'er His cheek
And trembling lips were spread;
Till light forsook His closing eyes,
And life His drooping head.

"'Tis finished"—was His latest voice;
These sacred accents o'er,
He bow'd His head, gave up the ghost,
And suffer'd pain no more.

"'Tis finish'd"—the Messiah dies
For sin—but not His own;
The great redemption is complete
And satan's pow'r o'erthrown.

'Tis finish'd. All his groans are past:
His blood, His pain, and toils
Have fully vanquished our foes
And crown'd Him with their spoils.

'Tis finish'd.—Legal worship ends.
And Gospel ages run;
All old things now are past away,
And a new world begun.

—Sel. by Osias Cressman.

EASTER THOUGHTS

By Clara E. Steiner

For the Gospel Herald

Our attention is frequently drawn to the power of the resurrection, but naturally we spend more time in meditating on this blessed hope as the Eastertide draws near.

The resurrection of all nature comes during the Easter season in our latitude and there is always something new about the great changes which take place in such a very few days in the early spring time. Nature is also in harmony with the great idea taught by our Savior that there must first be death before there can be life for our long, cold winters, when apparently all nature is dead, must run their course before the hopefulness of joy and spring burst upon us.

Too often our spirits are in harmony with nature and are at rather low ebb at this time of year, especially if we have met some of the cold, bleak, experiences of trouble that comes into each life at some time or other. It seems we can never quite take for granted (and it is good for our souls that we cannot) the continual reminders, but must ponder over the hidden, revivifying power of life brought about by the Great Creator, in the plant life as well as the human life.

Each year we find in our garden a little object lesson which never fails to inspire us with new courage with which to meet the reverses and the duties of life more bravely. Sometimes in February, but usually in early March, we go to a certain spot in the garden where many years ago we planted some bulbs. We find our earliest bulbs have sent forth little blades of green and flower stems bearing the pure white bell-shaped flowers of the Snowdrop and the white-eyed heavenly blue star-like flowers of the Glory of the Snow. Frequently we find these lovely frail looking flowers true to their name and blooming bravely by the side of a snow bank or coming through a snow storm unharmed. Ofter we have stood before these sturdy little beauties on a cold raw day of late winter and marveled at the hidden power which transforms little brown dead looking bulbs into such loveliness under such apparent adverse conditions. We have at such times believed we understood the beautiful thought of the resurrection a little more fully.

We know that God who brings forth purity and beauty from the root of a plant, can and will, as He has promised, provide beautiful transformed bodies for the souls of His faithful ones in His own good time and way. The storms of life may beat about us, reverses of all sorts may come to us but we may take courage that some of the loveliest Christian characters on earth have been built in this way and that in the end we may have victory.

What a blessedness this Easter day will bring to those Christians who mourn the loss of loved ones. There will be a throng of mourners who will for the first time ponder over the power of the resurrection as never before.

This blessing of a hope beyond the grave comes only to the redeemed. The firm belief of the resurrection is taught only in the Christian religion. Outside of Christian circles death is and always has been the "king of terrors." Since our Lord became the first fruits of them that slept we know that death is swallowed up in victory.

Some one has said that the saddest and the gladdest days of all history are just one day apart, referring to the crucifixion and resurrection of our Lord.

Another blessed thought is that we need not wait for death before we may realize the power of the resurrection. Jesus said, "I am the resurrection and the life." "He that believeth on the Son hath everlasting life." Many young people and some older ones are again this season taking Him at His Word and believing on the Son and arising to newness of life.

The greatest proof of the resurrection at this time is the transformed lives of men and women and the greatest joy is that we may live such lives already in this present time if we will and be better prepared for the joys the future life may bring to us.

Columbus Grove, Ohio.

CHURCH ADVERTISEMENTS

By S. B. Wenger

For the Gospel Herald

This is an age of advertisements. In some form or other about everything is advertised and the eyes and hearts of people are open to either drink in or to criticise the things advertised. Finely illustrated advertisements are most effective, hence the finest possible illustrations are produced to attract attention and to draw people in. Poor illustrations drive them away.

Nothing is more true than the fact that the everyday life of the Christian professor is an illustration that advertises the church of which he is a member. The Church is judged by the life of its members. The consistent Christian life is the most beautiful illustration that can be produced and serves as a "light to the world" to guide others into the kingdom while the inconsistent life of Christian professors is a poor illustration and drives people to destruction. It is the devil's advertisement put up within the pales of the Church. It is our privilege to serve either illustration.

When Christ told His disciples that they should be His "witnesses unto the uttermost part of the earth," He meant that His followers all through the Christian era should be His "living epistles known and read of all men." We are advertizing for Christ's kingdom or we are advertising for the kingdom of darkness—and we will spend eternity in the kingdom we advertise.

Inconsistent lives of church members is the greatest hindrance to the growth of the Church, the salvation of souls. It means so much to be truly honest, to live a clean life, and to observe the Golden Rule, which is required in every Christian life. Much of Christianity depends on our dealings with our fellow man.

South English, Iowa.

REBELLION; ITS TEST AND RESULTS

Sel. by David Garber

Now, Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dothan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took **men**: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves togeth-

er against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: Wherefore then lift ye up yourselves above the congregation of the Lord?"

And when Moses heard it, he fell upon his face: And spake unto Korah and unto all his company, saying, Even tomorrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord tomorrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

And Moses said unto Korah, Hear, I pray you ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near unto himself to do the service of the tabernacle of the Lord, and to stand before the congregation of the Lord to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against him?

And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, we will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? We will not come up. And Moses was very wroth, and said unto the Lord, Respect not their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron tomorrow: And take every man his censer, and put incense in them, and bring ye before the Lord, every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses, saying, speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.

But if the Lord make a new thing, and the earth open up her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: And they perished from among the congregation.

And all Israel that were round about them, fled at the cry of them: for they said, Lest the earth swallow up us also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.—Num. 16:1-35.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.—Acts 20: 28-31.

But though we (Paul, John, Noah, Jacob, etc.) or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Gal. 1:8.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. 3:22.

Waynesboro, Va.

FOUR THINGS GOD PROMISES

(Isa. 32:2)

By Peter Zehr

For the Gospel Herald

The four things that God promises are: A man shall be an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadows of a great rock in a weary land. There we have the hiding place from danger, the covert from the tempest, rivers of water, the Rock of Ages.

Third and fourth verse of same chapter: "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge and the tongue of the stammering shall be ready to speak plainly." Here we have eyes, ears, heart, and tongue to pay homage to the King of Righteousness.

Flanagan, Ill.

WHAT WILL THE ANSWER BE?

By Aaron Kauffman

For the Gospel Herald.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.—Acts 5:2.

And when they came to Jerusalem, they were received of the church and of the apostles and elders, and they declared all things that God had done with them.—Acts 5:4.

And the apostles and elders came together for to consider this matter.—Acts 5:6.

In reading the foregoing passages of God's Word, we see that the early churches had their problems to solve, with the result that the "apostles were sent to Jerusalem" (brought on their way by the church—Acts 5:3). Let us now take a glimpse at this great conference.

1. The kind of people present: The Holy Ghost (Acts 5:8, 28), "Men that hazarded their lives for the name of our Lord Jesus Christ" (Acts 5:26).

2. The nature of the meeting: All with one accord (Acts 5:25).

3. Results of the Conference: Led by the Spirit, they send letters and greetings to those that could not be present (Acts 5:23, 24, 28).

4. The attitude in which the epistle was received: "Which when they had read, they rejoiced for the consolation" (Acts 5:3).

It is with joy that we can turn to the 5th chapter of Acts and see how the apostles conducted themselves; when problems, calling for action on the part of the Church, how they were solved. In view of the fact that they settled matters in the light of the foregoing scriptures, let us take a glimpse at our present day conferences that are being held at various places by our own beloved church.

1. We are aware of the fact that there are more problems facing the Mennonite Church than ever before. We also agree on this one point; that in the light of the Word, and by the aid of the Holy Spirit, there are no problems too complicated to be solved.

2. The kind of people present at the conferences of today: We are all in unity on this point; that the Holy Spirit is present, and leads; also men who are spending their lives in the service of the Master.

3. The nature of the meeting: "All with one accord" (Acts 5:25).

4. The epistles are written, and delivered to the churches.

THE ATTITUDE IN WHICH THE EPISTLES ARE RECEIVED —Kind reader, here is where we again ask the question, the title of this message:

What Will Your Answer Be?

Let us examine the "receiving part" of the messages of the conferences of today with the first conference; remembering, they rejoiced for the consolation."

When we take a look at the Church of today we are made to wonder what is wrong (since we are all ready to admit that the interpreting of the Word, as the Holy Ghost interprets it through the conferences) because so many of our own beloved ones do not receive the message" with joy and consolation" but rather as a galling yoke, looked upon as a very "narrow" interpretation of the Holy Writ.

Just a few examples:—In the records of the Western District A. M. Conferences, we find decisions and rulings in regard to musical instruments, dress question, worldly organizations, voting, tobacco, farmers' elevators, etc., all spoken of as unscriptural, yet we all are ready to admit the conferences were held under the direction of the Holy Spirit. What then is wrong, WHAT WILL YOUR ANSWER BE?

During the crisis just past, in the world wide struggle that called on us to serve in a capacity that we knew to be contrary to the teaching of the Word, how we longed for the General Conference to meet and give us some help in regard to the things that were actually staring us in the face! Why did we look to this Conference for help in the struggle? Because we knew it was a "Praying Body" of men, assembled under the direction of the Holy Spirit, knowing and believing that "He doeth all things well," but why did we make so much of this one question, and pay so little heed to those that we interpret as only "minor things"? If we only had in view the saving of the natural body, let us remember that the conferences have in view an immortal body, and it is this after all that we should be concerned about, and if we keep all the law except one point we are guilty of all.

WHAT WILL THE ANSWER BE, to the rest of the problems that the Holy Spirit through the conferences has helped us to solve?

What is the reason for the inroads that worldly organizations are making into the Mennonite church?

Now a word to our ministers in the light of I Tim. 5:1. Has the message been given to the Church, as received of the Holy Ghost through the conference? "COME NOW LET US REASON TOGETHER."

How many of our own beloved ministers in the Mennonite Church, belong to farmers' elevator companies, insurance companies, county farm bureaus, etc.? Cannot the leaders rely on the precious promises of God who said, "I will never leave thee nor forsake thee," "Cast all your care on him for he careth for you," "My God will supply all your need," "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work?" Is it possible that teaching is given in regard to the "unequal yoke," yet the life shows that after all it is necessary to belong to some worldly organization for protection of this world's goods that we are stewards over?

A word to members: in the light of the greatest of these three: **"Charity."**

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you" (Heb. 13:17).

My fellow workers in the vineyard of the Master, now for a real personal examination; the examination we will have to pass on that great day if we expect to enter in.

A word to the young people: Jesus is calling you, is TENDERLY calling you to obedience. Will you not rally to the cause that is the greatest in existence? Will you cease to take for an example men that are not loyal to all the doctrine of our Lord Jesus Christ? Will you help the great cause by being loyal to all of our Lord's teachings? Will you help the cause by standing for all the plain truths of the Bible regardless of what some one else may say? "Will you give more earnest heed to the things we have heard, lest at any time we should let them slip"? Will you not help, lest they "slip and are gone forever"?

Young brother, Christ needs you. Young sister, Christ needs you. Remember the One that died on the cross of Calvary, died for you," the one that hung suspended on the cross, with four cruel nails driven through His hands and feet; the whole weight of that fleshly body hung on these nails—yes, for six long hours He hung there, through the intense heat of the day; longing for a cool drink of water to cool His parched lips, and He did it because He loved us; How much do we love Him for it In short; **WHAT WILL THE ANSWER BE?**

Ulen, Minn.

THREE TEAMS

(Actual Incidents)

By J. A. Ressler

For the Gospel Herald

"Git ep, Doll!" shouted the driver and faithful Doll at the end of the "fifth chain" exerted all her strength and started the load. The other four horses, feeling the wagon moving, stretched their traces and Doll slackened hers. Up hill and around turns Doll took the lead, but not a pound did she pull. She had done her work all at the beginning.

Did you ever see a Sunday school or other Christian worker like old Doll? Very prominent and energetic at the beginning—nothing if not at the head—anxious to see the work "go," restless in promoting the plan, violent in opposing the indifferent ones. But in a few weeks they drop out. The steady grinders have to supply the energy needed or the work stops.

The second team had gotten a big load of brick to the other side of the bridge and nearly to the top of the sharp little pull by the lime kiln. Then something happened—I never found out just what. The near horse suddenly got a notion that he had pulled enough and flew back. The driver yelled at the top of his voice. The near horse made a lunge forward and jerked the off horse back. The driver yelled again — yelled several times, and unprintable yells they were, too. The horses continued see-sawing back and forth and the load went backward until it got against a post in the wire fence around Longenecker's old pasture. I had to leave them there and I never found out how they got away. The driver was excited and yelling, the horses were champ-

ing their bits and prancing, the coupling pole was tight against the post, and the whole affair was in the way of folks that wanted to go to Soudersburg, and getting nowhere. Make your own applications to Christian workers.

The third team was my ideal. Six mules. Now, put away any personal prejudice you may have against mules in general and listen. The load was down in a quarry, and the incline on the way out was pretty steep and not exactly smooth.

Every long ear was turned toward the driver. At the sharp, decisive command "Cam!" every shoulder pressed against its collar and the wagon began to steadily move up the slope as if pulled by a steam windlass.

As a breaker was reached, to relieve the draft an almost imperceptible "Whoap!" from the driver brought the procession to a standstill. After a few moments of relaxation, another "Cam!" sent the load on up the hill.

Over rough roads and smooth, over sharp little bluffs and through little gullies, around short turns, went the heavy load, and the six worked together as if they had been one inseparable system of nerve, bone, and muscle.

Do you wonder I admired that team? Imagine Christian work going that way, actuated by the direction of the Holy Spirit, in obedience to the Master, no shirkers, no jerkers, and leaders sharing the load.

Again, make your own applications.

Scottdale, Pa.

JUDE'S CERTAIN MEN

From a tract by R. E. Neighbour
Sel. by J. H. Mosemann

(The "certain men" referred to are the men who pose as religious teachers, at the same time denying or refusing to confirm such Bible doctrines as the inerrancy and absolute authority of the Bible as God's Word, the virgin birth and deity of Jesus Christ, and kindred doctrines.)

(Continued)

These Certain Men are

"Clouds Without Water, Swept Along by Winds"

Critical teachers, advanced thinkers, new thought preachers, are clouds that promise rain but give none.

Such men never cause the people to "revive and grow as the corn."

Such men never bring messages which are like "the snow and the rain which cometh down from heaven and causeth the earth to bring forth and bud."

Such men are not living water, that causes the trees to bring forth fruit in their season.

These men are more than clouds without water, they are clouds carried about with winds.

Men who have never come into "the unity of the faith" are clouds "tossed to and fro and carried about by every wind of doctrine."

Men who have not "the full knowledge of the Son of God" are clouds carried about by the winds of the "cunning craftiness" of systematized error, by the "sleight of men," "whereby they lie in wait to deceive."

Men who speak not "the truth in love" and who have never grown up into Him in all things; men who walk in the vanity of their minds, having their understanding darkened; men who are alienated from the life of God, because of the ignorance that is in them, because of the blindness of their hearts; such men are clouds swept along by Satan, the "prince of the power of the air."

Men who denounce the Holy Scriptures, who displace the atonement, who decry punishment for sin, who depreciate the virgin birth of the Lord, are clouds without water, driven of the wind and tossed.

These Certain Men are

"Autumnal Trees Without Fruit"

Trees of the autumn, trees with fading leaves—fruitless.

Those who follow "New Thought" theories, and preach a Crossless Christ, bring no converts to the faith. Waterless clouds produce fading and fruitless trees—chaff which the wind driveth away.

Instead of "building up saints in the most holy faith," these "Certain Men" destroy the faith of saints.

Instead of "causing men to grow in grace," they cause men to turn from grace.

"Higher Criticism" diminishes our converts, disrupts our churches and depletes our congregations.

"New Thought" breeds doubt, not faith; despair, not hope, malice, not love.

"Advanced Thinking" produces degeneration not regeneration, apostates not apostles, worldliness and not worship.

Trees of Autumn, trees with fading leaves—fruitless.

Was D. L. Moody a mighty evangelist because he denounced the plenary inspiration of the Scriptures?

Was Chas. H. Spurgeon a mighty soldier of Jesus Christ because he denied the grace that is in Christ Jesus?

Is I. M. Haldeman a mighty teacher-preacher because he doubts the efficacy of the atonement?

No! The men and the only men who are "completely furnished unto every good work" are the men who believe that "all Scripture is given by inspiration of God."

No! The men and the only men who are "good soldiers of Jesus Christ," faithful to their trust, are the men who confess "the grace which is freely given us of God."

No! The men and the only men who are constructive and not destructive are the men who are the friends and not "the enemies of the Cross of Christ."

Instead of teaching men to "rightly divide the Word of Truth," to "hold forth the Word of Life," to give heed to "the more sure word of prophecy," these blind guides teach men to turn aside to fables, to believe a lie and to give heed to the doctrines of demons.

College students who follow these "Certain Men" are never sent home on fire for the salvation of the lost.

Pew holders, who hear these "Certain Men" are never spiritually quickened with the fire of the faith that follows the Lord fully.

Lost sinners, who listen to these "Certain Men," know nothing of that fire of conviction of sin which cries out: "What must I do to be saved?"

(Continued on last page)

RELIEF NOTES

For the Gospel Herald

(Conducted by Vernon Smucker)

Word has been received from Near East headquarters in New York that the last group of workers to sail for relief work in Armenia and Syria arrived at Constantinople safely on March 21. This group included the brethren: Roy Myers, Martin Weaver, Roy Kauffman, Ray Bender, Daniel Stoltzfus, Milo Zimmerman, Menno Nussbaum, and Fred Swartzendruber. All members of the party were reported in good health.

* * *

A letter from Bro. Orie Miller under date of February 29 states that he and Bro. Chris Graber had engaged passage from Beirut and expected to sail on March 12, arriving at Paris about April 15. The plans were subject to change, however, as the brethren did not feel like leaving until they had definite work from Bro. Ernest Miller, stationed at Mardin, and from Bro. Jesse Smucker, stationed at Diarbekir, both about five hundred miles in the interior. The time of both of the latter brethren had expired and they had expected to be on their homeward journey soon after March 1, but on account of the Turkish uprisings they were detained in the interior and no word could be obtained. Newspapers reported Turkish uprisings in both of the above cities.

* * *

On March 30 a cablegram was received from Bro. Jesse Smucker containing just one word, "Homeward"—but that one word meant a great deal to parents and friends who had had no news for months. The cablegram was sent from Bagdad on the Tigris River near the Persian Gulf, about five hundred miles southeast from Diarbekir. It is probable that Bro. Ernest Miller and Bro. Smucker were together, as their stations were only about fifty miles apart. Just how they escaped in that direction and what their experiences were are matters which for the present can only be conjectured. Many earnest prayers have gone up and are still going up for the safety of these brethren, as well as for all the others who are in that unhappy land.

* * *

Letters have been received telling more about the escape of Bro. Paul Snyder

from Marash. Latest reports indicated that he had been wounded in the leg, but was safe. During the early part of the fighting between French soldiers and the Turks Bro. Snyder, driving an automobile with several others, suddenly found himself between the fighting forces and directly under fire. He managed to turn the car and race back at the rate of forty miles an hour. A bullet struck and broke a part of the steering wheel which was in his hand at the time, but they got back safely. In a letter to Bro. Orie Miller he said: "I suppose you wonder how nonresistant principles work out in an affair like that of the last few weeks. I can look back over them with a clear conscience, having done nothing to violate it. One had to keep a pretty stiff grip on himself though when he saw little children and old grey-haired grandmothers who had been shot with dum dum bullets, and heard from eye witnesses of the killing of men, women and children by knives. Oh, it has been dreadful!"

* * *

Bro. Orie Miller spent several weeks during the latter part of February in Jerusalem and Egypt closing up accounts of the salvage dump which the Near East Committee had purchased from the Red Cross. The salvage consisted of over $350,000.00 worth of all kinds of supplies, some of which was used at the Syrian Orphanage, Jerusalem, which is in charge of Brother A. M. Eash. Some was sold and some distributed to various relief stations.

* * *

THE NEED FOR RELIEF WORK AND FUNDS IS NOT GROWING LESS. The new disorders in the Near East will make such work necessary for years to come. The present need there is appalling. Germany is on the border of chaos and starvation, able only to feed 35,000,000 people out of her more than 52,000,000 population. The decline in value of the mark makes it impossible for her to buy food abroad at prices which the ordinary people can pay. Poland, Austria, and Russia are in the direst need. Never has the need been as great as at the present time. Thousands upon thousands are starving, dying. To withhold our hands in this hour of need is certainly to prove ourselves unfaithful stewards. May we as a church continue to do our part in meeting the needs of the world, temporal and spiritual.

REPORT
Of Clothing Shipped to Mennonite Relief Commission October, 1919, to March 29, 1920

For the Gospel Herald

Markham Mennonite Congregation, Markham, Ont., Can.	$8.00
Sewing Circle of Bowne Menn. Cong., Clarksville, Mich.	26.75
Salem and Oak Grove Congs., Smithville, Ohio.	15.00
Sewing Circle Morrison Cong., Morrison, Ill.	9.82
Emma Menn. Cong., Topeka, Ind.	45.00
Clinton Brick S. C., Middlebury, Ind.	30.00
Willow Springs A. M. Cong., Tiskilwa, Ill.	20.13
Salem Menn. Cong., Shickley, Nebr.	16.00
Forks Cong., Middlebury, Ind.	50.00
South Sharon A. M. Cong., Kalona, Iowa.	57.50
Sterling Cong., Sterling Ill.	20.00
Fulton Co., A. M. Cong., Stryker, O.	107.45
Midland Menn. Cong., Midland, Mich.	20.70
Shore Cong., La Grange, Ind.	28.15
Plumstead Sewing Circle, Danboro, Pa.	4.75
Middlebury Menn. Cong., Middlebury, Ind.	45.00
Chambersburg S. C. Chambersburg, Pennsylvania.	21.00
Doylestown Menn. S. C., Doylestown, Pennsylvania.	7.50
Bethel Cong., Wadsworth, Ohio.	22.29
Leetonia, Midway, and North Lima Congs., Leetonia, Ohio.	18.01
Pleasant Valley Cong., Harper, Kans.	20.00
Walnut Grove and South Union Congs., Bellefontaine, Ohio.	22.64
Deep Run Menn. Cong., Perkasie, Pa.	66.00
Pleasant Grove S. C., Morton, Ill.	44.52
Mennonite Salem Cong., Shickley, Nebr.	20.00
Belleville Cong., Belleville, Pa.	19.50
Holdeman S. C. Cong., Wakarusa, Ind.	31.00
Larned Congregation, Hesston, Kans.	5.00
Sugar Creek Cong., Wayland, Iowa.	91.22
South Sharon Old Order A. M. Cong., Kalona, Iowa.	35.34
Orrville Menn. Mission Church Cong., Orrville, Ohio.	17.50
Martins and Pleasant View Congs., Dalton, Ohio.	12.00
Martin's Creek Cong., Millersburg, O.	20.00
Fulton O. A. M. Cong., Stryker, O.	158.35
Sycamore Grove Cong., Garden City, Mo.	10.00
Bethel & Oak Grove Congs., West Liberty, Ohio.	25.00
Blooming Glen & Perkasie Congs., Perkasie, Pa.	35.00
Protection Menn. Cong., Protection, Kans.	12.67
Leo Menn. Cong., Grabill, Ind.	20.00
Bethel Cong., Wadsworth, Ohio.	39.79
Waldo Cong., Flanagan, Ill.	40.00
North Main St., Menn. Cong., Nappanee, Ind.	32.00
Forks Cong., Middlebury, Ind.	34.00
Howard-Miami Co. Cong., Amboy, Ind.	35.00
Catlin Menn. Cong., Peabody, Kans.	10.00
Chambersburg S. C., Chambersburg, Pa.	21.00
West Union Cong., Wellman, Iowa.	141.59
North Main St., Menn. Cong., Nappanee, Ind.	25.00
Mennonite Spring Valley Cong., Canton, Kans.	50.75
Church of God in Christ Menn. Cong., Hesston, Kans.	30.00
Fulton Co., A. M. Cong., Stryker, O.	164.75
Menn. Trail S. C., Dundee, Ohio.	12.00
Plumstead S. C., Danboro, Pa.	17.05
Lower Deer Creek S. C., Kalona, Ia.	173.86
East Union Menn Cong., Kalona, Ia.	61.00
Pleasant View Cong., Hydro, Okla.	40.00
South Union and Walnut Grove Cong., West Liberty, O.	20.00
Bowne Menn. S. C., Clarksville, Mich.	29.36
Filer Menn. Cong., Filer, Idaho.	61.65
Penna. Cong., Hesston, Kans.	14.00
Bethel Cong., Wadsworth, Ohio.	28.21
Emma Cong., Topeka, Ind.	55.00
Old Order Yellow Creek Cong., Goshen, Ind	40.00
Salem & Oak Grove Congs., Smithville, Ohio.	29.69
Zion Sewing Circle, Aurora, Oreg.	50.00
Dorcas S. C., Sterling, Ill.	20.00
Salem Menn. Cong., Shickley, Nebr.	28.10
Shore Cong., La Grange, Ind.	50.00
Fulton Co., A. M. Cong., Stryker, O.	350.00
Bluffton Cong., Bluffton, Ohio.	7.34
Wood River Cong., Wood River, Nebr.	19.00
A. M. Cong., Hopedale, Ill.	100.00
Plumstead S. C., Danboro, Pa.	12.75
Deep Run Menn. Cong., Perkasie, Pa.	66.00
Pleasant Grove, S. C., Tremont, Ill.	34.62
Olive Cong., Wakarusa, Ind.	70.00
Midland Cong., Midland, Mich.	10.62
Dorcas S. C., Scottdale, Pa.	30.00
Elida Cong., Elida, Ohio	20.00
A. M. S. C., Belleville, Pa.	23.00
South Sharon Old Order A. M. Cong., Kalona, Ia	80.28
Orrville Menn. Mission Church, Orrville, Ohio.	12.00
North Lima, Leetonia, Midway Congs., North Lima, O.	35.00
South West Sharon Cong., Kalona, Ia.	65.85
S. C. Menn. Cong., Morrison, Ill.	10.00
Salem Menn. Cong., Shickley, Nebr.	21.75
West Fairview, Cong., Beaver Crossing, Nebr.	50.00
Doylestown S. C., Doylestown, Pa.	12.93
Willow Springs A. M., Tiskilwa, Ill.	6.70
Plumstead S. C., Danboro, Pa.	11.36
Logan Co., Menn. Cong., West Liberty, Ohio.	21.40
Warner Cong., Hespeler, Ont., Can.	4.00
Pleasant View Cong., Hydro, Okla.	40.00
East Zorra Menn. Cong., Tavistock, Ont., Can.	44.38
Bethel Cong., Wadsworth, Ohio.	40.00
Zion Menn. Cong., Bluffton, O.	4.46
Paradise & Millers Congs., Hagerstown, Md.	35.00
Blooming Glen & Perkasie Menn. Cong., Perkasie, Pa.	60.00
West Fairview Cong., Beaver Crossing, Nebr.	25.00
Maugansville S. C. Cong., Maugansville, Md.	93.00
West Union S. C., Wellman, Iowa.	175.00
Turkey Creek School, Inman, Kans.	150.00
Oak Grove & Salem Cong., Smithville, Ohio.	17.50
Shore Cong., La Grange, Ind.	34.00
Belleville A. M. Cong., Belleville, Pa.	19.00
Sterling Cong., Sterling, Ill.	24.00
Souderton Menn. S. C., Souderton, Pa.	47.50
Chambersburg S. C., Chambersburg, Pa.	18.00
Forks Menn. Cong., Middlebury, Ind.	63.28
North Lima, Leetonia, & Midway, Congs., North Lima, O.	36.50
Salem Menn. Cong., Shickley, Nebr.	23.00
Reid S. C., Hagerstown, Md.	15.00
Charity Circle, Dalton, Ohio.	15.00
Hagey Cong., Preston, Ont., Can.	15.98
Emma Cong., Topeka, Ind.	16.30
S. C. of Menn. Cong., Daylestown, Pa.	6.00
Lower Deer Creek Cong., Kalona, Ia.	186.75
Total	$4,871.84
Previously reported	18,599.48
Grand total	$23,471.32

Gratefully asknowledged
Levi Mimaw, Secretary.

Married

Roth—Bengelsdorf.—Bro. Daniel R. Roth and Sister Lena Bengelsdorf were married at the home of the officiating minister, Bro. I. W. Royer, Orrville, Ohio., March 19, 1920. May the blessing of heaven attend our brother and sister thru life.

Rohrer—Smucker.—On March 27, 1920, at the home of the bride's parents near Smithville, Ohio, Bro. Benjamin L. Rohrer of Wadsworth, Ohio, and Sister Emma P. Smucker were united in marriage by Bro. J. S. Gerig. May the Lord richly bless them as they journey through life.

Kraybill—Graber.—On March 25, 1920, Bro. Alden M. Kraybill of West Liberty, Ohio, and Sister Fannie Evelyn Graber were united in the holy bonds of matrimony, at the home of the bride's parents, Sterling, Ohio, Bro. D. Z. Yoder officiating. May God bless them.

Troyer—Weaver.—On Sunday, Mar. 7, 1920, Bro. Oscar Troyer of the Clinton Frame Cong. and Sister Laura Weaver of Yellow Creek Cong. were united in marriage at the Yellow Creek Church near Goshen, Ind., Bro. D. A. Yoder officiating. May God's choicest blessings accompany them through life.

Eichelberger—Swartzendruber.—On Sunday evening, March 14, 1920, at the Pleasant View Church near Hydro, Okla., Bro. Henry Eichelberger and Sister Nora Swartzendruber, both members of the above congregation were united in holy matrimony by Isaac G. Hartzler of East Lynne, Mo. May God ever be their guide and counselor through life's journey.

Obituary

Speicher.—Ira Earl, son of Milton and Zulah Speicher, was born in Elkhart, Ind., June 25, 1918; died of pneumonia March 19, 1920; aged 1 y. 8 m. 24 d. He leaves father, mother, four brothers and one sister. His twin sister preceded him one year ago. Funeral services conducted by Wm. B. Weaver at Prairie St. Mennonite Church, Elkhart, Ind.

Miller.—Harold Laverne, son of Chris and Della Miller, died at their home near Fairview, Mich., Feb. 21, 1920; age 1 y. 2 m. 7 d. Death was due to pneumonia. He leaves parents, 4 brothers, and 2 sisters; also a grandfather, a grandmother, besides a host of relatives and friends. Short services were held at the home by Bro. Menno Esch. Burial at the Fairview cemetery.

Nusbaum.—Joseph Nusbaum was born in Elkhart Co., Ind., Aug. 13, 1863, in which county he lived all his life. In April, 1888, he was united in marriage to Elizabeth Risser. To this union were born two daughters (Mrs. Elmer Pletcher and Clara). Clara preceded him in death Feb. 4, 1919. A number of years ago he accepted Christ as his Savior and united with the Church of the Brethren, remaining faithful until death. On Mar. 13, 1920, while going about his usual duties he was stricken low and never rallied. He leaves his wife, 1 daughter, 1 brother, 4 sisters and many other relatives and friends. Funeral services conducted by Harvey Schwalm and D. A. Yoder.

D. A. Yoder.

Bailey.—Sister Anna Bailey, of Cullom, Ill., was born Aug. 22, 1845; died March 13, 1920; aged 74 y. 6 m. 21 d. She took sick in August and gradually grew weaker till Saturday morning, the thirteenth day of March, she peacefully fell asleep. She was a consistent member of the Mennonite Church for over 50 years. Her place in church was never vacant when she was able to attend and she was always interested in the welfare of the church. She was of a kind and loving disposition. She leaves an aged husband, one son, three daughters, eight grandchildren and many friends. Funeral services in the Cullom Mennonite Church on March 16, 1920. She was followed to her last resting place by a large concourse of friends. Services were conducted by John W. McCulloh.

Stauffer.—Sister Annie Latshaw Stauffer, widow of the late Rudolph Stauffer, died at her home in Chester Co., Pa., March 17, 1920, from the effects of a stroke of apoplexy. She was bedfast a little over 3 weeks, then she fell asleep and slept to the end. Age, 88 y. 8 m. 10 d. She was a consistent member of the Mennonite Church for many years. She is survived by 4 children, 18 grandchildren, 32 great-grandchildren, also a number of relatives and friends. Funeral on March 22, 1920. Short services at the house by Bro. Henry Bechtel and Bro. Amos Kolb. Further services at the Vincent Mennonite Church by the same brethren from Job 14:14 (last clause). This was the text she had chosen for her funeral. Interment in the adjoining cemetery.

Hartzler.—Lydia Hartzler (nee Berkey) was born in Wayne Co., Ohio, May 24, 1852; died at her home in Smithville, Ohio, Mar. 11, 1920; aged 67 y. 10 m. 17 d. She was married to Jno. Hartzler Dec. 6, 1887. To this union were born two children (Mahlon and Effie). She confessed Christ as her Savior in early life. And united with the Amish Mennonite Church, where she was a faithful and consistent member, interested in the work of her Master, and in the welfare of humanity. She was afflicted many years and suffered much pain, which she bore with much patience and Christian fortitude. She leaves husband, a daughter and a son; also a large circle of relatives and friends. Our loss here is her eternal gain. Services at the Oak Grove Church by J. S. Gerig and D. Z. Yoder. Text, Rom. 8:18. "Peace to her ashes."

Mellinger.—Abram G. Mellinger was born Apr. 4, 1936, entered into rest Mar. 24, 1920; aged 83 y. 11 m. 20 d. He was married to Martha Hoover, who died twenty years ago. He is survived by two sons, 7 grandchildren, 3 brothers, and 2 sisters. Three sons and 4 daughters preceded him in death. He was a member of the Lancaster Mennonite congregation. Funeral services were held on the 26th, at the Millersville Mennonite Church by Bro. John K. Charles assisted by Bro. Frank M. Herr and Bro. John H. Mosemann. Texts, Rev. 22:14; 14:13. The body was laid to rest in the adjoining cemetery there to await the resurrection day.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

By a granddaughter.

Eby.—Emma J., wife of Walter Eby, was born Feb. 15, 1882, in St. Joseph Co., Ind. At the death of her mother, she came to Elkhart Co., Ind., to live with her grandparents and when her grandmother died she went to stay with her aunt (Mrs. Noah Clements) and later kept house for her father in Wakarusa. On Oct. 19, 1901, she was married at Wakarusa to Walter Eby. To this union were born four children (Edna, Grace, Earl, and Glen). On Feb. 10 she suffered an attack of influenza followed by paralysis which resulted in her death, Feb. 27; aged 38 y. 12 d. She leaves her husband, four children, and her father, besides many other relatives and friends. On Tuesday evening, four days before her death, she confessed Christ as her Savior and later was baptized upon confession of her faith. Funeral services at the Olive Church conducted by A. B. and D. A. Yoder.

Yoder.—Effie (Zook) Yoder died at her home near Allensville, Pa., Mar. 7, 1920; aged 23 y. 1 m. 1 d. Her sickness was influenza followed by pneumonia. She was the wife of Thomas Yoder who together with one child (Donald) survive. She also left her mother, step-father, one sister (Mrs. Lydia Esh), one brother (David) and one half-sister (Ruth) and many relatives and friends. She united with the Mennonite Church when aboue 13 years of age and had great faith in prayer, and in her Savior. Effie had many friends, both old and young. At the time of her death and burial her mother and two sisters were stricken with influenza and therefore could not be present. Services at the home conducted by Joshua Zook, after which she was laid to rest in the Amish cemetery.

"Dearest Effie, thou hast left us
Here thy loss we deeply feel
But 'tis God that hath bereft us
He can all our sorrows heal."

Yoder.—Sarah A., daughter of Stephen and Mary Kauffman, was born in St. Joseph Co., Mich., Jan. 24, 1866; died at her home near Garden City, March 27, 1920; aged 54 y. 2 m. 3 d. She accepted Christ and united with the Amish Mennonite Church in her youth and remained a faithful member until death. When but a child she moved with her parents to Cass Co., Mo., where on Nov. 23, 1886, she was united in marriage to Isaac Z. Yoder. To this union were born five sons and one daughter, who with the husband, three brothers, two sisters, and one grandchild are left to mourn the loss of a loving mother, wife, sister and grandmother. Father, mother, one brother, and one sister preceded her in death. Sister Sarah has been a sufferer of dropsy and heart trouble for sometime, being confined to her chair the last three months of her life. She was of a quiet disposition, bore affliction patiently, and was ready and waiting for the Lord to call her home. Funeral services at the Sycamore Church Mar. 30 by S. S. Hershberger, I. G. Hartzler, and L. J. Miller. Texts, Psa. 39:12 and Jno. 14:6. Buried in Clear Fork Cemetery.

Moyer.—Edwin Levi, son of Brother T. E. and Sister Amanda Moyer, was born in Berks Co., Pa., Jan. 20, 1886; died at the Riverside Hospital, Wilkesbarre, Pa., Mar. 15, 1920; aged 34 y. 1 m. 25 d. Death was caused by appendicitis, after a very brief illness and operation. Just two months ago on his 34th birthday we buried his grandfather and he was one of the pall-bearers, then he was in the best of health. Reminding us again how soon death can claim us. He leaves to mourn his early departure, wife, two children (Kenneth and Christian) parents, brother (Arthur T.) sister (M. Elizabeth) and a host of relatives and friends. Services were held March 17 at the family residence, 193 W. River St., Wilkesbarre by ——— Lindenmuth, pastor of Central M. E. Church of which he was a member. March 18 body was shipped to Wagner, where further services were held. Text, Isa. 52:11; interment in adjoining cemetery.

"Dearest brother, thou has left us
Here our loss we deeply feel
But 'tis God who hath bereft us
He can all our sorrows heal."

Kropp.—John B., oldest son of Solomon and Mattie Kropp, was born near Wilmont, Minn., Sept. 3, 1904; died at La Junta, Colo., Mar. 1, 1920; age 15 y. 6 m. 28 d. When but a child his parents moved from Minnesota and made their home near Pigeon, Mich. This was his home until October, 1919, when he moved with parents to La Junta, Colo. From then till the time of his death he and his parents were assisting in the work on the farm at the Sanitarium. When 13 years of age he accepted Christ and united with the Amish Mennonite Church, remaining a consistent member till the time of his death. He leaves father, mother, 1 brother, 1 sister, and a large number of relatives and friends. One brother and 1 sister preceded him to the spirit world. Funeral services at the La Junta Mennonite Church, Mar. 3, conducted by Allen H. Erb and J. A. Heatwole. Burial in the cemetery near La Junta. Text, I Thes. 4:18. He bore his suffering patiently. For nearly a week he had pain but no one suspected appendicitis until it concentrated in his right side. He was taken to the hospital immediately but arrived too late to receive help. His modest, quiet example still lives.

—J. A. H.

Zook.—Barbara Birkey was born near Morton, Ill., Aug., 24, 1849; died at her home in Manson, Iowa, March 19, 1920. Her death was due to a complication of diseases. She was united in marriage to Joseph Zook Oct. 26, 1869, with whom she shared the joys and sorrows of life for a little more than fifty years. To them were born twelve children. Five children and one grandchild preceded her to the spirit world. As a young woman she accepted Christ as her Savior, united with the Mennonite Church and through the rest of her life remained faithful. She was acquainted with grief and suffering but withal possessed great patience. Those who knew her best know the beauty of her character and what we may say of her is as nothing compared with the commendation she will receive from her Master on that great day. Funeral services March 22, from the Mennonite Church. Bro. C. F. Derstine preached the sermon. Text, II Sam. 12:23. Bros. D. D. Zehr and J. C. Eigsti assisted in the services. Blessed are the dead which die in the Lord from henceforth; yea saith the spirit that they may rest from their labors and their works do follow them.

"I cannot say, and I will not say
That she is dead, she is just away.
With a cheery smile and a wave of the hand
She has wandered into an unknown land.
And left us dreaming how very fair
It needs must be as she lingers there."

Items and Comments

The proverbial "Easter storm" struck many sections of the middle west in the United States on Sunday, April 4, followed later on in the more eastern portions the day following.

Canada is having a similar experience to that of the United States in the experiment of national operation of railroads, there being a reported deficit of $47,000,000.

Massachusetts has recently given evidence of its declining Puritanism by passing a law legalizing "amatuer games" on Sunday. As is usually the case when such tests are made, there were ministers to be found who espoused the liberal side.

Contrary to the general expectation, the universal military training bill has again been revived in the U. S. Senate and its champions aim to push it through. In the face of determined opposition from farmers' organizations, women's organizations, and other interests that see the folly of militarism, it is doubtful if the bill will pass.

Evidences continue to multiply that national prohibition is a decided improvement over the state of affairs prior to the enactment of the prohibition law. At the same time it is become more and more evident that people who are desperately thirsty working conjointly with men who are desperately hungry after ill-gotten gains will leave no stone unturned to overthrow the law. Selfishness knows no respect for law.

Kentucky farmers interested in tobacco culture do not take kindly to the idea of declining prices in tobacco. The "night riders" have again made their appearance and burned a number of buildings by way of protest. The state National Guard has been ordered out to maintain order and protect property. The incident emphasizes two things: (1) the evils of mob rule; (2) the ease in which the issue could be settled if all people abstained from the use of tobacco.

Events in Germany are in keeping with revolutionary times. At the time of this writing troops are massing in the Ruhr district with a view to armed conflicts with the forces of laboring men. France has decided to occupy certain cities in Germany as reprisals for the German invasion of the Ruhr district. These facts, added to the growing friendship between Germany and Soviet Russia and the struggle with Ireland which England has on her hands, make the immediate future of Europe uncertain.

(Continued from page 41)

the sunshine and showers that from the seed sown which must die, there resurrects new life.

Blessed thought that He is the power of the resurrection—for He has promised that we should have part in His resurrection! As a honey bee that has stung once, it loses its sting, and cannot sting again; so death alighted on Jesus Christ, and lost its fatal power.

Death may alight on us but has no sting in Him.

Denbigh, Va.

The Youth's
CHRISTIAN COMPANION

An illustrated weekly paper, designed to supply the needs of our young people of the 'teen age, for use in Sunday school and home. Send for sample copies.

Mennonite Publishing House, Publisher; Clayton F. Yake, Editor.

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CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

JUDE'S CERTAIN MEN

(Continued from page 45)

These Certain Men are

Wild Waves of the Sea

Not merely clouds carried about by winds!

Not merely autumn trees, fruitless, twice-dead!

They are wild waves of the sea!

Wild waves, foaming out their shame!

Wild waves foaming, breaking, scattering wreckage!

Oh, that these men could see themselves as God sees them!

Oh, that they might behold their madness and acknowledge their folly!

Oh, that they might know the senselessness of their sense, the weakness of their wisdom, the sterility of their science!

The doctrines of these "Certain Men" are like the wild waves which never rest.

Their theories of today they reject tomorrow.

Their conclusions are never conclusive, their deductions are a maze of contradictions, uncertainties and impossible assumptions.

Their philosophies are devoid of the stability that marks the messages builded on the impregnable rock of the Holy Scriptures.

These Certain Men are

Wandering Stars

STARS—but not stars held in the right hand of Him who walketh in the midst of the seven golden lamp stands.

STARS—but not stars keeping their orbits in true relationship to the great Morning Star.

But STARS—Wandering stars.

But STARS—Unguided stars.

But STARS—Fallen stars.

Wandering in the gloom of doubt, unguided amid the shadows of denial, fallen into the night of despair.

Wandering unanchored.

Wandering unhelmed.

Wandering unsphered.

Wandering! Their minds darkened! Wandering on and on in the night! Wandering on and on into "the blackness of darkness" forever.

Their sentence of old lingetreth not.

Enoch prophesied of these Certain Men, these ungodly men, these men who have ruled God out. Enoch prophesied judgment when the Lord comes—judgment for all their ungodly deeds, which they have ungodly committed—judgment for all their hard speeches, which ungodly sinners have spoken against Him.

Oh, that "lovers of truth" might have compassion and save from wrath, these men, these STARS, wandering from their orbit, wandering on and on into the gloom of darkness forever!

Altoona, Pa.

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole:
Indissolubly joined,
To battle all proceed;
But arm yourselves with all the mind
That was in Christ, your Head."—Sel.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 15, 1920 (Established 1905 Gospel Witness) No. 3

EDITORIAL

We are doing the unusual thing this week by devoting our editorial space wholly to articles which appear elsewhere in this issue. We believe that all these articles will appeal to all thoughtful readers, and for this reason feel constrained to call attention to them. Two of them are selected and two original. We will notice the selected ones first.

It is sometimes more effective to have others tell your story, especially when it touches a chord that is not very popular. That is what happens in these articles. Both writers are men of recognized breadth of mind and purpose, and the way that they handle their subjects insures for their articles a careful reading.

The article on "The Prayer Veil" first appeared as an editorial in the Gospel Messenger. It was written by Elder D. L. Miller, for many years a prominent leader in the Church of the Brethren and pioneer in publication, mission, and other aggressive work in his church. He supports his arguments with an array of scriptural facts which is at once impressive and convincing.

The article on the Interchurch World Movement is taken from The Sunday School Times. It says some things which seldom appear on the editorial page of a paper so extensively read as is The Times. Not only the things said about the Interchurch World Movement but the discussion of vital questions underlying scriptural church work are found in this article and are worthy of our most thoughtful consideration.

The original articles are furnished by our brethren, C. F. Derstine and O. B. Gerig. The articles are written on subjects which are in no way connected with each other, yet they have this thing in common: They discuss things which are as yet untried in our church, making claims which the events of coming years may or may not verify. Both articles deal with subjects of interest to our people, and we bespeak for them a thoughtful consideration.

Bro. Derstine discusses the subject of "Evangelism." A considerable portion of the article is devoted to a consideration of the needs of a Bible school among us. This question has been before us for years, and we are glad that Bro. Derstine has spoken. Many things may be said on the question, pro and con. Were the advantages set forth an assured fact and the fears expressed by some people proven to be groundless, we suppose that there would be no opposition to this proposition. The history of the educational problem, both in our own and in other churches, makes it the part of wisdom to do much thinking and praying before taking action. The article under consideration brings out many pointed suggestions with reference to aggressive evangelism. This, like every other great work of the Church, necessitates consecration, sacrifice, and Holy Ghost Leadership and power. "Pray ye therefore...."

Bro. Gerig favors us with an explanation of the proposed Young Men's Conference. It will likely call forth a lively interest, both on the part of advocates of and opponents to the movement. In this connection it is well to notice that the main question at issue is not, Have our young people a right to meet and discuss problems before them? but, Will the kind of an organization proposed be a help or a hindrance to the cause of Christ and the Church? On the one hand it is claimed that one of the chief purposes of the organization is to acquaint our young people more fully with the workings and aims of the Church and to bring them into closer unity with it. On the other hand, many think that these results could be more effectively brought about in the organizations already effected. Whatever may be said on this point, the crucial test of the usefulness of the proposed organization will be its attitude toward the standards and ideals of the Church. Will it prove itself in full harmony with the distinctive doctrines, standards, ideals, and practices of the Church as now voiced, promulgated, and maintained by our conferences and other organizations of the Church?

It is not the purpose of this editorial to argue the merits or demerits of the proposed organization, but rather to call attention to a number of issues and interests involved. We publish freely what our brother has to say in explanation of the proposed movement. We have in times past (and probably will in the future) published opinions from brethren on controverted points, on either side, even when the thoughts submitted were not wholly in accord with our own. This one reservation you will accord us the right to make, however: If for any reason it will appear unto us wise to reject any article or to return it to the writer for further consideration, we shall exercise our liberty to do so.

Other articles of interest will be found as we leaf through the pages of this issue, among them Bro. Lapp's article on "The Missionary and the Bible." Those who have supported the work of extending relief to the unfortunate sufferers in war-stricken countries will be especially interested in what appears this week in the Relief Notes as well as the article written by Bro. Horsch. "As we have therefore opportunity, let us do good."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE NEW BIRTH

By Moses G. Gehman

For the Gospel Herald

There is no statement in God's Word of more vital importance than that which Christ made to that "ruler of the Jews" who consulted him by night. The "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God," applies to all human beings, of high society and low society, to the poor and the rich alike.

The new birth is from "above." Therefore the unregenerate mind can not grasp the spiritual meaning of "a new creature in Christ Jesus." For they that are after the flesh; do mind the things of the flesh; but they that are after the Spirit do mind the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:5-7).

Little wonder, according to the above Scriptures, that even this ruler of the Jews along with multitudes of others had and now have trouble to grasp the meaning of Christ's plain and simple teaching on the change of heart as found in John three. When in our fleshly minds we are dreaming of a "perfect moral character" built on our "good deeds" and "strict life" we are closing the door of our hearts against the Spirit thus denying Him the privilege of operating on our hearts and bringing forth that "newness of life."

Christ goes on to explain to His inquirer that "like produces like." If the things referred to by His learner in Jno. 3:4 were possible it would not better the conditions any, because nature would bring forth the same Nicodemus as then stood before our Lord. So with each one of us: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

The "water" has the necessary cleansing properties. Note, in Jno. 15:3 our Lord says "Now ye are clean through the Word which I have spoken unto you." As the natural water cleans the "outward man" so the Word cleans the "inward man," making it a fit place for the Spirit to dwell and lead into deeper, more sublime truth.

We all entered the world by way of a natural birth. The child of God has left the "world" by being "born again"; that is he has ceased to love the world,—"the lust of the flesh, the lust of the eyes, and the pride of life" —and such other things which are not of the Father. Those who are one with Christ and the Father are not "of the world," though the world surrounds them. See John 17:13-18.

Where one is "born again" there is a line of **demarcation** between him and the realm where he now dwells, and the realm in which, and with those where he used to dwell. Where there is no such contrast it goes without saying that such a one was not "washed" by the Word but whitewashed, only.

Is it possible that the teachings of the present day are not directed toward the trasforming and renewing of men's minds as direct as they ought to be?

Where there is a change of life for the Lord, deep prayer life as taught by precept and example of our Lord, the desire for the things that pertain to this world naturally wanes and is filled in by a desire to do the will of Him who sent us.

Denver, Pa.

THE PRAYER VEIL

First Corinthians 11:1-16 is a paragraph, containing a brief but very clear description of God's plan in the creation of humanity, and in unmistakable words tells us how we should appear in praying and prophesying.

In the first verses we have God's plan in fixing our relation toward Himself, Christ and each other.

First, the Head of Christ is God. "For my Father is greater than I" (John 14:28). "Ye are Christ's and Christ is God's" (I Cor. 3:23).

Second, the Head of man is Christ. "The head of every man is Christ." Christ is the Head of the church, which is his body: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all' (Eph. 1:22,23).

Third, the head of woman is man. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). No dishonor in Scriptural designation that man is the head of the woman. The Church is richly honored by putting Christ at the head. He is the Head of both man and woman spiritually. "There is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Having thus stated God's plan, as to our relation to Father and Son, and to each other, Paul proceeds to tell us, inspired by the Holy Ghost, that men should uncover their heads in prayer, and that women should veil their heads when praying or prophesying.

Two coverings and a veil are spoken of. **First**, the artificial one, worn for protection of the head. Second, the veil, to be worn by women when praying or prephesying. **Third**, the covering or vesture provided by nature, the hair.

A man praying or prophesying, with his head covered, dishonoreth Christ, the Head of all. Professing Christian men obey this injunction without fail. The Jews in Jerusalem, now, as in Paul's time, cover their heads when praying. The writer saw them praying in their synagogues in Jerusalem with covered heads.

A woman praying or prophesying with her head unveiled, dishonoreth her head. This reaches her spiritual as well as her temporal head. If she prays "bareheaded" (see "Twentieth Century New Testament"), it is just the same as if she were shorn or shaven, as harlots were in those days, and as they still are in the Orient. There is not a plainer statement made in Paul's writings than the one that women should veil their heads in time of prayer.

In verse 15 we read: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. Some say this is the veil that Paul refers to, and that no other is needed. This interpretation makes the paragraph from verse 4, to its close, a useless bit of writing. To say that a woman should be veiled, in time of prayer, and then to close by saying: "No veil is needed save the hair," is to accuse the great apostle of silly writing. If this had been the apostle's thought, the paragraph would never have appeared in the New Testament.

If Christ had said, after giving the foot-washing command: "Baptism is a sufficient washing, therefore ye need not wash one another's feet," think you that foot-washing would have been so fully carried out in all the early churches? As distinctly as Christ says: "Ye should wash one another's feet," so Paul as distinctly teaches that women should veil their heads when praying.

In the original Greek, in which Paul wrote, he uses two words. When he refers to veiling, the word **kalupto** is used. The Revised Version gives the

correct translation as **veil.** When he says: "Her hair is given her for a covering," the word **peribolaiou** is used, which means covering or vesture. The same word is used in Heb. 1:12: "And as a vesture thou shalt fold them up." Also Rev. 19:16: "On his vesture and on his thigh a name is written, King of kings, and Lord of lords." In the Old Testament are found these words: "Thou shalt make thee fringes on the four quarters of thy vesture." You can not make fringes in the four quarters of your hair. The hair is not given as a veil, for it can not cover itself. Because nature has supplied a covering or vesture for a woman, Paul argues that she should have her head veiled.

It should be observed that God never gave a commandment that can not be obeyed at all times. If the hair were given for a veiling, it would, at all times, be impossible for women to obey it. At times, through severe illness or by baldness, the hair is lost. As women could not pray with unveiled heads, then they would be compelled to obey Paul's injunction, and place a veil on their head.

The church must carry out the teachings of the Gospel. In verse ten, women are told to have a sign of authority on their heads because of the angels. A sign stands for, and means, something. The church recognizing this truth, adopted the plain white cap as a prayer-veil and as a sign of authority on the head, because of the angels. White is an emblem of purity. We are to be washed and made whiter than snow. Saints are to be robed in white—whiter than any fuller on earth can whiten. This plain white veiling is a sign of authority on the head of a Christian praying woman.

What is a sign of authority? The American flag is such a sign. It means something. So with the flags of all nations—they stand for the countries they represent. The "White Ribbin" of the W. C. T. U., the "Three Links" of the Oddfellows, the "Compass and Square" of the Masons, the "Class Colors" of college graduates, and the "Bronze Button" of the Army of the Republic stand for something. They show where the wearers belong. These people are not ashamed to wear them. Should Christian women be ashamed to have a sign of authority on their heads to honor their Spiritual Heads? This sign shows where they belong—that they are Christ's and that they honor Him as their Spiritual Head.

The killing of the Paschal lamb, and placing a mark of the blood on the doorpost was a sign for the destroying angel, by which the first-born of the Israelites were saved from death. Suppose they had neglected or refused to obey the placing of the sign on the doorposts, what would have been the result?

Because of Paul's plain words woman should have her head veiled when praying or prophesying; also

Because of God's plan in creation.

Because it is a sign of her restored headship in Christ.

Because of God's holy angels.

Because praying unveiled dishonors her Head.

Because woman is commanded to veil her head in prayer by the inspired Word of God.

Because she can not pray acceptably with unveiled head.

Because her hair is in no sense a veil.

It may be well to introduce witnesses on this subject at this point. The writer has examined a score of leading commentaries on this passage of Scripture, and all agree that the apostle teaches that a woman should be veiled in time of prayer. All Bible scholars, so far as the writer knows, agree on this.

"The unveiled woman is said to be the same as the woman whose hair is cut off. This shorn head was not only unwomanly, but was the sign of a harlot. The long hair and the veil were both intended as a covering of the head and as a sign of true womanliness and of the right relation of woman to man. The veiling and the long hair on one side, and unveiling and short hair on the other, are consistent with each other, belonging in the same class together; and that, therefore, an unveiled woman is constructively the same as a woman with her hair cut off."—Baptist Commentary.

"With her head uncovered, (i.e.) with veil removed. It would seem from this that the women removed their veils, and wore their hair disheveled. Paul pronounced this conduct improper. Due respect is to be shown in dress, and speech, and deportment, to those whom God has placed above us; and neither in language, attire, nor habit, should they depart from the proprieties of life, or from what God has judged and ordained to be the proper indications of regular gradations of society."—Barnes' Notes, pages 199 and 200.

"The main stress of the apostle's instruction, however, bears upon the duty of woman, and he assigns one reason for her wearing her hair long—that her hair is given to her instead of a covering. From this it follows that the artificial veiling, which he has spoken of above, is also an honor to her, while going unveiled disgraces her, since nature itself seems to have insisted upon the veiling of the head."—Lange's Commentary, page 227.

No Allusion to Customs.—"But the apostle, it will be observed, makes no allusion to the custom of nations in the matter, nor even is the mention of them prevalent. This, it will be important to observe, since many are inclined to construe his instruction as applicable only to those early times: Be fashioned in accordance with customs then prevalent. So far is this, however, from being the case, that he appeals for support solely to the divine ordinance of nature, and therefore imparts a lesson which is applicable alike for all times."—Lange's Commentary, page 227.

Dr. Torrey, the well-known Bible teacher, of Los Angeles, Calif., where he has now a large school, says: "Paul appeals to their own sense of propriety, as to whether it is a seemly thing for a woman to pray unto God unveiled. Let it never be forgotten for a moment that Paul never had a modern hat or bonnet in mind, as a covering, but a simple veil, the natural expression of woman's reserve and retirement from bold publicity and self-assertion. . . . How severely this all bears upon the modern society woman's exposure, not only of her head but of her neck and arm and more."

The Church of the Brethren adheres to the apostle's teachings, and instructs the sisters that they should not pray unveiled. The writer well remembers seeing the women of the Methodist Church having their heads veiled and it is authoritatively stated that at one time most of the churches carried out the teaching of the apostle. In Geneva the writer secured a large and valuable picture of a meeting of persecuted Huguenots. They were in a wild, rocky place, for, after many of their number had been massacred, those still surviving had been driven from their churches and homes by their cruel persecutors. Each of the women in the large assembly had her head covered with a plain white cap.

Let us not grow weary in following the teachings of the Gospel of Jesus Christ! Let all our sisters have the sign of authority on their heads when praying or prophesying, because of the angels!—D. L. Miller in The Gospel Messenger.

"There is grace for each temptation,
There is strength for every day.
There's a lift for every burden,
That we carry on the way
There's a refuge from the tempest,
There is help for all we do,
And when we shall end the journey,
We will find there's glory too."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Canton, Ohio

(1939 3rd Street, S. E.)

To the Herald family, Greeting in Jesus: We rejoice in the mercies and grace of our kind Father.

We appreciated the presence and service of Bro. Hershberger, from Portage Co., on Sunday morning, and also Bro. E. F. Hartzler in the evening.

An Easter program was rendered in the evening where about 50 children took part, the purpose of which was to bring to the young minds the fact that the Savior is not a dead Savior, but a risen and glorified one, "ALIVE FOREVERMORE," praise His name.

One of the recent callers at the mission was Bro. G. J. Lapp.

The Workers,
April 8, 1920 Per N. E. T.

THE MISSIONARY AND THE BIBLE

By Geo. J. Lapp

For the Gospel Herald

The Bible is a missionary book. Its message came from on high to erring, sinful man. All believers are to be exponents of the Word and are to have a part in making Its truth known to the world.

The missionary, called of God to make Christ known, is to "preach the Gospel to every creature," and to "make disciples of all nations" by receiving into fellowship those who believe through the Word.

The missionary is primarily to evangelize. We have met no Spirit-filled missionaries who had any other motive, for they too well know that world conditions are such that it cannot be Christianized and made a heaven upon earth. They are not looking for the millenium in this way. In fact, they are too much concerned about bringing the Gospel to benighted souls to theorize or speculate on what God holds in store for the future. They are **occupying till He come.**

The missionary and the Bible cannot be separated. As soon as he lets go his faith in the fact that the whole Word is essential and adequate for man's spiritual needs he ceases to be a missionary. As soon as he substitutes man's wisdom for Holy Writ or begins to question its content he disqualifies himself for service and becomes unworthy of the confidence and trust of the Church he represents.

More than one missionary society (in India) will not under any condition tolerate a missionary who is tainted by higher criticism or evolution as expounded by some would-be religious leaders today who pose as learned men. We know of an instance where would-be missionaries who questioned inspirations and divinity were sent home. But on the other hand they place a high premium on spirituality and a thorough knowledge of the Bible. We cannot raise such a standard too high.

None of us know our Bibles as we should. More emphasis should be placed on learning it in the home, the school, and especially in our church institutions of learning.

I don't mean learning about it. Auxiliary study is helpful, but **learning it** is highly essential so that those who are called to mission work at home or abroad may have a real definite knowledge of the contents of the Word.

Every Hindu or Mohammedan priest knows his religious writings and although he may not know anything else he is able to quote "verbatum" from them and thus strengthen his arguments. How much respect do you suppose we get from them or their followers by coming to them with only a smattering knowledge of the way of salvation, a wise look, a courteous demeanor, but not the Word at tongue's end to quote when needed to be brought into play.

I grant that the foreign missionary is handicapped by having to meet the heathen in a foreign tongue, but let him know his Bible in his own tongue and then quote it in English if need be and give the translation until he can quote it in the foreign language.

It is not so much of concern whether a missionary in his training become familiar with the original languages in which the Bible was written, although it is a help, but it is important that he know what it says in his own mother tongue, because it was in this language he received the message for his own heart. Your unworthy servant was not converted in Greek although he studied it afterwards for five years. With the knowledge of the Word the missionary unquestionably accepts the whole Word as of God and becomes its message-bearer in evangelizing the world.

May God grant us an ever increasing number of Bible missionaries thoroly equipped with its content to evangelize the unevangelized.

Goshen, Ind.

ENROUTE TO AMERICA

(Bro. O. O. Miller writes interestingly in reviewing the work in the Near East during the past year.)

S. S. Dalmatia, Near Alexandria,
March 11, 1920.

Dear Herald Readers:—

Bro. Graber and I are travel companions. The ties between us and our work of the past year have been cut. Almost as rapidly as steamship and train can take us, we are traveling towards the home land and loved ones. This ship leaves us at Venice about five days hence. Bro. Graber has relatives in Switzerland, whom we expect to visit, and then proceed to France, and from some French port take shipping for New York. If plans carry we shall reach the latter place about May 1. Behind us we have left a land with a great and terrible need. In many ways it was hard to leave. We two are the first of the original group of Mennonites who came over, to start back. The term for which that group agreed to come expired over two months ago. The fact that every one of the boys stayed this much longer than his term called for, and that the rest are staying longer yet, should convince anyone that the need seems real, at least to us.

A few questions that often arise in our minds as we are leaving behind the results of the year's work might be stated about as follows: Has the year's work seemed really worth while? What of worth has been accomplished? What will be the lasting effects of the work begun? What can and must be done to conserve the work of the past year? We are still not far enough away from its experiences in point of time and space to judge competently. This may be done in a later letter. A few facts it may be well to notice, however. Those who have sent us have a right to know. During the year in what is designated as the Syria-Aleppo district 7000 homeless waifs have been taken into homes. In twenty orphanages they are tonight finding a place to eat and sleep and have those who care for them. This group with their teachers and care takers, etc., would make a good sized city. Feeding, nursing, clothing, educating and training them calls for an organization responsible for a good many details. From seven to ten thousand women and girls found a means of keeping body and soul together in the relief industrial shops. Other thousands in turn had clothes to wear, because of the output of these shops. Ten hospitals with their hundreds of beds, saved the lives of many who would have been too poor to get any medical help, even if it would have been avail-

able. With the hospitals as centers, there were numerous clinics where tens of thousands monthly came for treatment, and were given prescriptions which were, in turn, filled at our own pharmacies. In Aleppo as high as eight thousand Armenians at one time received food and other aid from our committee. Seed wheat was distributed, unused land plowed, silkworm eggs sold at cost, roads built, demolished homes repaired, in special cases money gifts made outright, and in many and various other ways was the money spent, sent by those in America.

The part contributed by our own Mennonite Church in this work is not at all unimportant. In the above district there was an average of ninety American workers. Eleven of those who stayed throughout the year were from our own number. Later in the year three others came. Of the fifteen sub-districts into which the Syria-Aleppo field is divided, the work in five was directed by those from this group. The purchasing, handling, and distributing of supplies from the two centers, Beirut and Aleppo, was in charge of two others. Another directed the work of the Armenian barracks at Aleppo, thru which the thousands passed on their way north to the home from where they had been driven. The responsibility of keeping twenty motor cars in shape for daily use in a land of poor drivers, and no facilities for repairing, was placed on another. Others of the eleven directed orphanages, conducted general relief work, or assisted in transporting supplies. There were many contributing agencies of course, without which the work would have been impossible. A few of the most important of these are money and prayers from the homeland, the assistance of missionaries and native Christians and leaders on the field, and the committee's organization in New York. No one can, in the light of the great need still existing, feel at all like boasting of things accomplished, yet we feel truly thankful to our Master and the Church for the share we have been allowed to have in this work. The Church should also feel grateful for the part she has given, in this part of His vineyard.

The news that others were being sent to this same field is indeed cheering. With word coming to Beirut just as we left, of the thousands newly made homeless by the recent massacres at Marash with prices of food supplies in Beirut and Damascus and other Syrian towns becoming practically prohibitive on account of increased political disturbances, and consequently decreased industrial activity, leaving the field seemed almost like running away from it all. The work of aiding physically those who are innocently helpless and suffering is right, even if a few days' trouble like the recent one at Marash undoes the work of years. Our faith in God and His people is strengthened, as this spirit of helpfulness continues to manifest itself.

The new workers, which the Commission advised would be sent from New York about February 15, had not yet arrived in Beirut when we left. Assignments are waiting for them. When we left, no news had come out from Marash dated later than February 20 and no direct word from Mardin or Diabeker since January 18. From indirect but authentic sources, we feel confident the boys there are safe, but may find themselves unable to come out for weeks. Beirut received mails from the outside world quite regularly, but most of the time was cut off by cable. With cities north of Aleppo there was no communication and with Aleppo only by courier service. Bros. Ernest and Jesse expect to proceed on to America as soon as they can come thru. This is also true of Paul Snyder, unless the new emergency makes him feel that he cannot leave right now. A few of those in the Beirut area are staying a few months longer to complete the school year, and will leave for home about June 1.

Continue to remember them all in your prayers, that in whatever circumstance they may find themselves, their light may still shine for Him.

Orie O. Miller.

MENNONITE RELIEF AND RESCUE WORK IN GERMANY

By John Horsch

For the Gospel Herald

A Mennonite commission for relief and rescue work has recently been organized at Ingolstadt on the Danube in South Germany. The commission consists of the brethren, Johann Wiebe, Harlanden; Ulrich Hege, Markt; Ulrich Baer, Au; Jacob Dettweiler, Kreuth; and Michael Horsch, Hellmannsberg. (The first two and last named brethren are ministers). The interest of the brotherhood in the fatherland in this work is shown by the fact that they had, by March 10, given 20,000 Marks for this purpose. A city mission has been opened at Ingolstadt in charge of Bro. Ulrich Hirschler, and a similar work in the large city of Munich, the capital of Bavaria.

A property with a few acres of ground has been bought in the village of Perlach, about seven miles from Munich, to be used for a Children's Home. Needy, neglected, forsaken children of the city will be taken into this home to be cleaned up and nursed and cared for until places may be found for them in Christian homes. This Home will accommodate about one hundred children. To pay the remaining debt on this property and obtain the needed furnishings will require about sixty thousand marks (at the present value of the mark, about twelve hundred dollars).

Following is a partial translation of a recent report of the Commission:

"The greatest problem now before us is, how to procure the needed food for the Children's Home. The government has taken over all the food (except, of course, what people are successfully hiding) and is portioning it out to those of the population who have the money to pay for it, but these rations are inadequate. For some time the food required in the Home beside the government rations will be furnished by brethren who own farms, but it does not seem possible that they will be able to do this for any length of time. Food is getting scarce even on farms, and the situation is more serious than the government is willing to admit. In other words, the government rations cannot be kept up until the next harvest (about the middle of July). We ask the brotherhood in America, if possible, to send us food to enable us to meet the needs of the children until the time of the next harvest.

"Our attempt to take some of the hungering children of Vienna into Mennonite families was not successful. The food supplies in Germany being inadequate, the authorities did not permit us to bring in the children from Austria. We found about twenty organizations at work in Vienna which are caring for many children, some of whom are taken to countries that were neutral in the war.

"There is great distress and suffering in certain mountainous parts of Germany, such as the Erzgebirge, and we have completed arrangements to take care of children from these parts. A brother, formerly a missionary, will be stationed in the Erzgebirge and another in the city of Munich to work under the direction of the commission.

"Sister Lena Buehler (a member of our Lancaster city congregation, at the present time in Germany), is now engaged in visitation work in the city of Wuerzburg. Arrangements have been made for a few other qualified sisters to give their time to similar work. They will visit the poorest of the poor and, under the direction of the commission, extend to them such help as they immediately need. (Sister Buehler says in a recent letter that this is a blessed work and the distressed people often shed tears of joy for the help and Christian sympathy extended to them.—H.)

"We are thankful to God and to the brotherhood in America for the contributions which have been forwarded to us through the Mennonite Relief Commission for War Sufferers. The draft received a few days ago will enable us to alleviate many a need, both spiritual and physical. We accept this gift as from the Lord and with new courage and greater confidence and trust in His further guidance and blessing we continue the work. Detailed account of the use of funds will be rendered and sent to Mennonite papers of Germany and America for publication."

It is gratifying to notice that the Mennonite brotherhood of Germany have a heart for the great prevailing material needs as well as for spiritual needs. Their thorough acquaintance with existing conditions enables them to render efficient aid. They have the good wishes of the brethren in America in this noble work.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

IT'S ALL RIGHT

Simple words, so simply spoken
That they seem mere commonplace,
Yet to weary hearts, nigh broken,
Fraught with God's own blessed peace.

"It's all right!" though disappointment
Casts a cloud across our way,
All things are together bringing
Us unto God's "perfect day."

"It's all right!" when friends mistake us,
When they do not understand,
Oh, how sweet to know all's guided
By our Heavenly Father's hand.

"It' all right!" How long I heard it,
God has all your sins forgiven.
Jesus died for all your vileness,
And He made a way to heaven."

"It's all right!" I just believed it,
And I trusted His sweet word,
I accepted His salvation,
Now I'm resting in the Lord.

"It's all right!" Yes, now I know it,
More is right than first I thought,
"All is right," for I have Jesus,
He has for me all things wrought.

"It's all right!" I've peace that's perfect,
I've a joy no tongue can tell,
I've the very love of Jesus,
And His very Life as well.

"It's all right!" we will believe it,
Not because we "ought" or "must,"
But because we cannot doubt it,
We can only love and trust.

"It's all right!" though death surrounds us,
Though our dearest hopes are crushed,
Though our prayers remain unanswered,
And our hearts laid in the dust.

"It's all right!" Yes, Lord, we'll say it,
Though Thou slayest, as we say.
"It's all right!" the hand that gave us
Will not wrongly take away.

"It's all right!" Yes, He is living,
I am conqueror in His might.
"Self" has found its grave in Jesus,
And I know "it is all right."

So we learn to know Him better,
So we come to trust Him quite,
When in praise and peaceful patience,
We just say, "Yes, Lord, all right!"
—B. M. Barbour in "The Word of the Cross."

WHAT IS HOME?

What is home? It is a place of rest and quiet from the turmoil and strife of the world. It is one of the places where hearts should be sure of one another, where envy and jealousy and bickerings are not known, where, when one's best efforts have failed, when one's hopes have proved illusive and vain, one can know that there is one spot to lie down in, to forget the opinions of men and the hard strife that brought no returns—that is to be blest with the sense of home. It is the refuge for the discouraged, a covert from the storm.

What is home? It is a place in which to cultivate friendships; to sit down with kindred spirits and talk over the best things one is thinking about. Any one is to be deeply pitied who does not know what it is to have friends in whom he can confide, to whom he can reveal his intimate aspirations and hopes, who sympathizes with him in all his thoughts and plans, who believe in him and will defend him. To have friends true and tried is to be rich in the best things of the heart and soul. To be friendless is to be poor indeed, beyond any way of compensation for one's poverty.

Elizabeth Barrett Browning once said to Charles Kingsley: "Tell me the secret of your beautiful life that I may make my life beautiful too." His reply was, "I had a friend."

There is no day in all the calendar so interesting as that one on which a friend is expected. The sun shines brighter; the birds seem to sing more sweetly, and all nature is making music with your heart, in high expectation of the coming of your friend. The house is set in order; there is a touch here and a touch there to give an added grace to the greeting he is to receive. And then the long talk, or it may be the long silence, when talk is not necessary and the silence itself is eloquent with expression. An ideal home, then, has a cozy corner for friends, and much of its joy and uplift comes from their presence.

But however well we may build our homes, and though we may make them charming in beauty and rich in friendship and love, we can not stay. This is not our abiding place. Like all our fathers before us, we are strangers and pilgrims in the earth. We are here for a little while, to learn to love truth and to do justice; to do the thing next to us that needs to be done; to grow rich in mind and heart. And if these things abound in us we have but made ourselves ready for another place that we are permitted to think of now as our eternal home.

I like to think of death as just going home. I like to think of all the tired and sick and troubled ones, to whom life had come to be too heavy a burden, as having gone home.

I remember that when I was a girl, I attended a prayer meeting that was especially marked for me by the talk of an aged man. He arose, leaning heavily upon his cane, and said: "When I was a young man, away from home, serving an apprenticeship, I looked forward eagerly to Saturday night, for that was the time when I laid down my tools, quit my work, and went home." Now my work is about done and I am nearing the final Saturday night. With the gladness of my girlhood I am thinking of going home. Death is very similar to the occasion when we go to bed and our friends say to us: "Good night." Our hope is that God will say to us: "Good morning."—Mary Ann Shafer in "Gospel Messenger."

HAVING A GOOD TIME

By Chas. R. Wolford

For the Gospel Herald.

Say, you ought to have been with us today. Well, we just had the best kind of a time, and lots of fun. Say, you just missed a lot for not being with us.

Well, what kind of time did you have, and what kind of fun?

Well, on the way we had a blowout, and stopped to mend it, and we had it tit for tat while the tire was being mended. When we got there we had a swell dinner, everything imaginable good to eat, and we were all filled up, but kept on eating till I thought I would burst. After dinner, we went into the parlor and amused ourselves a while looking at photos, and looking over postcards, when one the number started something funny, and we just kept it up all afternoon. Mr. So and So was cutting up all kinds of capers, always in some mischief, and Miss So and So, she is in for having lots of fun, and my how the time passed all too soon.

Would you term this a good time, and on the Lord's day?

* * * * *

The above is a gist of what was related to the writer recently. See what the wise man Solomon says: Eccl. 11:9. Not one word (perhaps) spoken for Christ. We want to append briefly a few observations:

1. Can a person or persons who spend Sunday afternoon after this fashion, when they come to young people's meeting or church services, enter into the spirit of the meeting? I think not.

2. Suppose some unconverted soul would have been there, would it have been a proper example?

3. Our social gatherings, if led by the Spirit of God, are a factor for good; but if allowed to drift, they are a source of evil.

4. In all things apply I Cor. 10:31; and if this can not be done, refrain from it.

Harrisonburg, Va.

Sunday School

For the Gospel Herald.

Lesson for April 25, 1920—Ruth 1: 14-22

RUTH'S WISE CHOICE

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1:16

Introductory.—The story recorded in the book of Ruth occurred some time during the time when Israel was under the rule of the Judges. It is one of the sidelights giving us an idea of conditions during that time. The story reads like a romance. It loses its highest value, however, if we lose sight of the fact that it is a narrative of incidents that actually occurred as related in this story. We suggest a reading of the entire book of Ruth on the part of every Sunday school scholar.

Lesson Story.—At the time of a severe famine in Israel a certain Benjamite, Elimelech, and his wife, Naomi, decided that they would find relief by going to some other country. So they left Palestine, taking with them their two sons, Mahlon and Chilion, and went into the land of Moab. In course of time the boys grew to manhood and married Moabitish wives. Sore affliction was the lot of this unhappy family. To add to the general distress, the father and two sons died, leaving Naomi with her two daughters-in-law, Ruth and Orpah, to struggle alone as best they could. It was at this time that Naomi resolved to go back to her own land. The question which confronted her was what to advise her daughters-in-law under the circumstances. Mournfully she rehearsed the whole story, told them what they would have to give up in case they accompanied her to Palestine, and what hardships and disadvantages they would have to face. Orpah listened to a recital of these things and decided to turn back.

But Ruth was otherwise minded. When Naomi had finished her speech Ruth began: "Entreat me not to leave thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried." The case was settled. Come what will, she was resolved to stay by her mother-in-law, to accept her God, and to abide by the consequences.

"Is this Naomi?" said the people as they beheld her and Ruth. Then Naomi recounted her bitter experiences and suggested that she be no longer called Naomi but "Mara;" for her life had proven very bitter. It was about harvest time, and Ruth and Naomi set about at once to making the most of circumstances. Ruth eventually became the wife of Boaz and the great-grandmother of David, and among her lineal descendants was Jesus of Nazareth, in whom all the nations of the earth are blessed.

Lessons for Us.—The book of Ruth is full of rich instruction. Among the many lessons to be gleaned from the story of her life are following:

1. Things are not always what they seem. This was the picture held up before Ruth: She was to leave her home, kindred, gods, hope of usefulness and happiness, hope of again finding a life companion, and go to a land where she would probably be treated as a despised and inferior "foreigner," a slave without hope of preferment of any kind. But because she had learned to love Naomi and to appreciate her religion, she resolved to forego all these and cast her lot with Naomi and her God. The result was that she not only had Naomi's religion but was greatly blessed of the Lord and achieved a distinction that she could never have hoped to gain in Moab.

2. Ruth walked by faith, and was greatly rewarded. She counted nothing dear but the companionship and religion of the people of God. Her example should be an inspiration to us all and move us never to forsake the path of faith in the living God.

3. Many, hoping to improve their lot, have chosen to move out from among those of like precious faith and try their fortunes alone in a world of surrounding influences which they do not approve and would not countenance if it were not for the hope of financial gain or other preferment. The experience of Elimelech, like that of Lot, proved this to be an unwise venture. Many in our generation are making the same disastrous experiment. Whatever you do, keep up your fellowship and working connections with those of like precious faith.

4. Naomi and Ruth did the sensible thing by making the most of circumstances and improving their opportunities. They might have brooded over their "bad luck" and bitter experiences, but they took a wiser and better course. It was harvest time, and they went at once into the gleaner's field. The Lord was with them, and Ruth soon had another home. We need not strain our imaginations any to assume that Naomi likewise had a home—either in the home of Ruth or some other one just as satisfactory. The Lord never forsakes those who look to Him in faith and diligently improve their opportunities. "Behold, I have set before thee an open door," applies to every child of God. "As we have therefore opportunity, let us do good."—K.

Our Young People

MY OPPORTUNITIES IN Y. P. MEETINGS.—I Cor. 14:26-40.

Topic for April 25

MOTTO

"Be thou an example of the believers."

THE STUDY HOUR

I. **The Young People's Meeting.**—There always have been young people since the creation of man upon the earth. It is no shame to be young. The only shame that comes with youth is when they do not use the opportunities to become more serviceable to God and the Church. The Scripture is full of encouragement and good counsel to the young people. We ought to rejoice in the encouragement and take courage. But we should never abuse our privileges and think that we have advantages that make the young to disregard the older people. Those who look upon the opportunities of our young people of today as a license to ignore the good counsels and experience of the older people have sadly missed the mark.

It was with a deep interest in the increasing number of young people in the Church that the Young People's Meeting was started in the Church. It is much better for the young to exercise themselves in meditation upon the issues of life as explained in the Bible than for them to exercise themselves only on secular subjects as they do in the day schools and institutions of learning or in the social affairs in which they may engage. When the young people can feel that they are responsible to help one another to solve life's problems according to the Word of God they will be better fitted to wrestle with these problems when the weight of the load falls upon them from the older ones. After all it is the youth who must wrestle with all the problems in the next generation when the aged ones are gone. If I use my opportunity in the Young People's meeting today, I shall be better fitted to cope with the problems in time to come.

II. **The Text.—I Cor.** 14:26-40.—Here we have the ideal meeting held forth. It is an orderly meeting in which those present are spirit filled. They take their place in their sphere of service and do not try to take authority beyond their sphere. "The spirits of the prophets are subject to the prophets for God is not the author of confusion but of peace." The work is carried on with the motive of edification rather than with the idea of displaying spiritual powers and gifts. Sisters are submissive to the direction of those who have the rightful place of authority.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Use"
2. Working for Jesus.

For Young People

1. Why we meet in Young People's Meeting.
2. Opportunities for Service.
3. Opportunities to Receive Help.

For Older People

1. Blessing Realized in Y. P. M.
2. Responsibilities Because of Opportunities.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 15, 1920

Field Notes

Bro. E. D. Hess of Masontown, Pa., was a caller at the Mennonite Publishing House one day last week.

The annual workers' meeting at the Welsh Mountain Industrial Mission, Lancaster Co., Pa., is to be held this year on Ascension Day, May 13. A hearty invitation to attend is extended to all.—M.

14,213.33 is the sum contributed for relief work during the month of March as reported by the Mennonite Relief Commission for War Sufferers. The report will be published next week, the Lord willing.

Safe at Home.—Bro. O. O. Miller wires us from Akron, Pa., under date of April 12: "Arrived home yesterday." This, taken in connection with the message contained in the article, "Enroute to America," leads us to infer that both he and Bro. Chris Graber of Noble, Iowa, are now in the company of loved ones at home. Others among the relief workers in the Near East are to arrive later.

One person was received into fellowship by water baptism at the Scottdale Mennonite Church last Sunday.

Last Sunday was the time appointed for the regular communion services at the Freeport, Ill., Mennonite Church.

Arrangements were made for communion services at Orrville, Ohio, last Sunday, in charge of Bro. A. J. Steiner of North Lima, Ohio.

On account of the heavy snowstorm the Christian workers' conference at West Liberty Church near Inman, Kans., was postponed a week.

A Correction.—The date for communion at Lancaster, Pa., should have been given as May 16, instead of May 9, as before stated.—L. S. K.

Safe at Beirut.—Word has been received that the ship which carried eight of our young brethren to the Near East to assist in giving relief to the needy reached Beirut April 18.

Bro. H. R. Schertz of Chicago, Ill., we are sorry to say, is still confined to his bed from the effects of rheumatism. The Lord raise him up speedily.

Bro. J. W. Christophel of Goshen, Ind., worshiped with the congregation at Nappanee, Ind., on Tuesday evening, Apr. 6, at which time a council meeting was held preparatory to the communion which is to be held later.

Bro. Joseph Gross of Blooming Glen, Pa., preached for the congregation at Bowmansville, Pa., on Easter Sunday morning. Bro. Gross has been laboring among the congregations in Lancaster county during the past two weeks.—W. G.

Change of Address. — Bro. L. O. King and family, from Haven, Kans., to Huchinson, Kans., R. 2. Bro. King retains his connection with the congregation at Yoder, but a change in residences in this case meant a change in mail routes.

Following is a list of communion dates in the congregations under the bishop oversight of Bro. J. C. Driver, Garden City, Mo.:

Bethel, April 18.
Carver, April 25.
Mt. Zion, May 2.

Communion services will also probably be held at one or more places in the Carver District, as planned by the ministering brethren in that field; also possibly at Kansas City on May 9.

Correspondence

Ste. Elizabeth, Man.

Dear Readers, Greeting:—We are thankful for the spiritual blessings we were again permitted to enjoy over Sunday, Mar. 21, when Bro. J. C. Gingerich came to this place on Mar. 20, and faithfully preached the Word of truth on Sunday, both morning and evening.

We were having nice spring weather, but has turned colder again the last few days.

Our people are all in usual health. Sister Mattie Troyer had been on the sick list, but is better again.

May we ever be faithful at this place. Pray for us.

Mary L. Miller.

March 25, 1920

Hubbard, Oreg.

(Zion's A. M. congregation)

Greetings to all Herald Readers:—We have many reasons to be thankful for and to be continually praising Him. On Sunday, March 21, preparatory meeting was held with a good attendance and a favorable expression for communion services to be held on Easter Sunday, the Lord willing.

On the 7th of this month there were five souls taken into church fellowship—four by confession of faith and water baptism, and one by letter.

Health is better again after a general siege of the influenza.

Yours in His Name,
Albert D. Erb.

March 30, 1920.

Suver, Oreg.

(Firdale congregation)

Dear Herald Readers, Greetings:—"The Lord hath done great things for us, whereof we are glad."

Truly this way well be the testimony of each one who has tasted of the salvation of the Lord. As a little band we "are glad" for the "great things" which the Lord has in much love and mercy, done for us in supplying all our needs in Christ Jesus. Recently a wave of sickness has swept thru our community, but we praise God for the return of usual health, with none of our number missing. Last Sunday we were thankful to again have our resident minister, Bro. G. D. Shenk, with us, he having been quite ill with the influenza.

Two weeks ago (Mar. 14) Bro. M. E. Brenneman of Albany fed the flock at this place, his theme being "The Church in Action." He impressed us with the thought of how we may serve the Master in serving those about us. As Christ's servants, may we be watching for the many

opportunities of giving that "cup of cold water" or other kindly deed, and thus reflect the Christ-life unto others.

March 28 we were favored with the help of Bro. D. F. Shenk of Hubbard, he preaching both morning and evening. May God reward him for thus ministering to us. His text in the evening was taken from Psa. 92:12.

We pray for an abundance of that spiritual life which will flow out and point lost souls to the Lord. Pray for us. In His service,

April 3, 1920. Effie Sharer.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings:—On Feb. 23, Bro. C. Z. Yoder of Wooster, Ohio, came into our midst and remained with us for almost two weeks. The last week he conducted a Bible conference and the two last days he was assisted by Bro. N. A. Lind of Albany, Oreg. He also conducted quite a number of children's meetings, which were very much enjoyed by the little folks. During these meetings eight precious souls took the stand for Jesus and a little later two more were willing to yield. On Sunday, Apr. 4, these were received into the Church by water baptism.

Next Saturday, Apr. 10, the thirty-fifth Pacific Coast Mission Meeting will be held at this place and we expect to hold our communion the following Sunday, the Lord willing.

Bro. Raymond Mishler who had been attending school at Hesston, Kans., for the past six months, is expected home sometime this week.

We are anxiously looking forward to the time our church and Sunday school Conference will be held, the latter part of June. We invite all who can, to come. Cor.

April 5, 1920.

Harrisburg, Oreg.

Dear Herald Readers; Greetings in Jesus' Name:—Once more we were glad for the privilege of our dear Savior to permit us to have communion services yesterday (April 4) which reminded us of what our Lord and Savior has done for us and the sinful world.

This morning Bishop D. J. Kropf and wife started on their long journey for the East. They wish to stop in Kansas, Missouri, Iowa, Illinois, Indiana, Ohio, and New York, if it be the Lord's will and health permits.

This leaves us without a minister, but we have the promise of our neighboring minister to hold services for us, just as usual, while Bro. Kropf is gone.

Pray for the work at this place.

Myra A. King.

April 5, 1920

Westover, Md.

Dear Herald Readers, Greeting:—Our number has increased again since our last letter. Bro. Sam Renono, wife and daughter, also Bro. Milt Zook, wife and two daughters, from Montana have come to make their home here. Bro. Geo. Hostetler from Oyster Point, Va., filled the regular appointment Saturday evening, Sunday morning and evening. The sermons were all uplifting and helpful to the hearers. May the Lord richly bless him in his effort to spread the Gospel message.

Pray for the workers at this place, that the work may prosper for the Lord. Cor.

April 5, 1920

Imlay City, Mich.

Greetings to all Herald Readers:—We are thankful again to our heavenly Father for the many blessings He bestows upon us from time to time. On March 28 Bro. J. K. Bixler was with us and preached to us in the morning and evening. We are always glad to have the brethren visit us. We are also glad to see so many move in here from other places.

Pray for us at this place that we may prosper in the Lord's work.

April 5, 1920. Cor.

Windom, Kans.

During this first week of April we have been favored with 19 students from our Hesston, Kans., school, who made it very manifest to us that they had "Christian Culture" along with college education, by the sacred touch of tenderness in song, short speeches, or a petition of wise sayings, which pleasantness was all given while at the same time they were cheerfully assisting in the household duties of each home! R. J. Heatwole.

April 6, 1920.

Landisville, Pa.

Landisville and Salunga Sunday School Workers' Meeting Program:

Lesson for May 2, assigned to Bro. Seth Ebersole.

Lesson for May 9, assigned to Bro. Willis Kilheffer.

Lesson for May 16, assigned to Bro. Hiram W. Stehman.

Lesson for May 23, assigned to Bro. Benj. L. Charles.

Lesson for May 30, assigned to Bro. Frank N. Baer.

Next meeting will be held at Salunga, April 24, 1920, at seven o'clock.

All are invited to attend.

J. W. Kreider, Sec.

April 6, 1920.

Midland, Mich.

Dear Readers:—Our spring has almost turned to winter again. We have had about a week of quite cold weather. On Sunday, Mar. 21, Bro. J. K. Bixler was here, preaching several times. We had meeting the following Monday and Tuesday evenings. On Tuesday evening five young souls were received into the Church by water baptism. May they be ever faithful and true to their calling in Christ Jesus.

Our home minister, Bro. Bontrager, was at Lewiston at the time Bro. Bixler was here.

Easter Sunday P. M. we had quarterly review of last quarters S. S. lessons. Attendance is good again at meetings. For quite a while many could not attend on account of cold weather and sickness. Remember us in your prayers. In His Name,

April 7, 1920. Clara Miller.

Elizabethtown, Pa.

Program for The Workers' Meeting to be held April 29, 1920:

Lesson for May 2, Bro. Monroe Garber.

Lesson for May 9, Bro. John Mosemann.

Lesson for May 16, Bro. Abram Brenneman.

Lesson for May 23, Bro. Edward Heisey.

Ada E. Garber,

April 8, 1920 Sec'y

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

"What is being done toward beginning relief work in Russia?" "Shall we continue contributing money for relief work, or is it unnecessary since we are not yet doing work in Russia?" "What is being done with money now being contributed?" "Has the Relief Commission ceased to function, or why do we not have independent units now on the field?" These, and other similar questions are being received and an attempt will be made to answer some of them. The editor of these columns has not thus far considered it in his province to speak officially on these points (leaving that for the officials of the Commission) but simply to bring news of various parts of the field to the attention of the readers. Being asked, however, to keep the brotherhood informed on these and various related matters we will endeavor to do so from week to week in these notes. Questions from individuals will receive consideration and all information possible will be given.

* * * * *

A history of the early negotiations with reference to the proposed work in Russia was given in the Gospel Herald some time ago by the President of the Commission. At that time there were good prospects of being able to get large amounts of

(Continued on last page)

Miscellaneous

WHAT OF THE INTERCHURCH WORLD MOVEMENT?

Should it be Supported?

Two Christian business men were talking together. "What do you think of the Interchurch World Movement?" asked one of them.

"Well, I agree with all the objections to it that I have heard," was the reply.

"What's that?—I want to get that," said the first.

The other man repeated what he had said. And he meant that, of the many criticisms and objections that he had heard, from quite different angles and from men of entirely different viewpoints, none of the objections was trivial, none of the criticisms was carping or superficial. On the contrary, they were thoughtful and searching and in a real sense fundamental. No wonder they "gave pause" to this Christian man who wanted to know and do God's whole will, and only God's will, in such a vital, present-day matter. And this man is conspicuous for his sound good sense, his life-time habit of balancing pros and cons, his good judgment, and his freedom from wrong narrowness or unwisely "extreme" views.

It is worth while to think through the criticisms of the Interchurch World Movement, and also to think through the points in its favor. Readers of The Sunday School Times are writing to this journal and asking for counsel and guidance. For there is perhaps nothing on the immediate horizon of the Christian Church to-day so big, so significant, and in some ways so puzzling, as this Movement. Let us frankly face certain facts that are just the opposite. And let this be said at the outset, to those who have felt surprise or regret that The Sunday School Times should have carried the advertising of this organization: that advertising has now been discontinued by the Times, for reasons which will be stated in this editorial.

According to its own statements, the Interchurch World Movement is a plan for the co-operation of evangelical churches in branches of their work in which they may properly co-operate with each other, with resulting savings and economies in strength, workers, and money. Thus: "It is the purpose of the Interchurch World Movement to demonstrate that the policy of co-operation which has been applied successfully to foreign missions can be applied with equal or even greater success to other fields of Christian endeavor."

Some of the objectives of the Movement are sound and Scriptural. For example, evangelism, prayer, and Christian stewardship are central duties of the true church of Christ. Under the impetus of the Movement evangelistic meetings have been held and souls have been saved. Such a pamphlet on prayer as "The Meaning of Intercession," by Henry W. Frost, Home Director for North America of the China Inland Mission, is being given wide circulation by the Movement. A recent sermon on Christian stewardship was preached in one of the most ultra-conservative Presbyterian pulpits known to the Editor of The Sunday School Times, and challenging facts and data were given by that preacher (a minister who is eagerly looking for the return of the Lord, and who preaches the plenary inspiration of the Bible and the substitutionary blood atonement of Christ as the only way of salvation for lost men) from information and material furnished to him by the Interchurch World Movement.

Moreover, there are godly, devoted, consecrated Christian men in the Interchurch World Movement—men who love the Lord and who are laying down their lives in His service. Such men believe they are serving the Lord better in this Movement than they could in any other way.

Why, then, should any serious question be raised at all?

The other side of the case—and it is a very serious side—includes facts that The Sunday School Times, in common with many other Christian people today, believe more than offset the favorable facts.

While godly, devoted, consecrated Christian men are to be found in this Movement, it is also well known that there are in it strongly influential persons who represent the very "modern," radical, unbelieving school of the professing Christian Church of to-day; these influences are seen in certain tendencies and emphases in the Movement that are both unscriptural and unspiritual.

The Interchurch World Movement taken as a whole seems to be more concerned with what men can do for God than with what God can do for men.

It is more interested in the natural than in the supernatural; it is stressing great organized activities of a merely human sort far more than the super-human, omnipotent activities of the Holy Spirit.

It is "playing up" money power far more than spiritual power.

And it seems to be concerned not at all as to where the money comes from, provided only the desired amount comes; this means the much criticised policy of going out into what has aptly been called the "No Man's Land" of the unchurched, unbelieving population for money to do the Lord's work.

A well-known Christian layman of large means, who is using his resources for true evangelism and Christian testimony, has written to The Sunday School Times: "One of the principal danger spots in the Interchurch World Movement in my mind is the purpose of its promoters to cultivate what they call 'No Man's Land,' to get the financial assistance of multi-millionaries who have no church connection but who like to be in anything that is big. I think evidences are not wanting that they are counting largely upon financial help from this source. I think you will agree with me that this is a very serious matter and is almost sure to bring the Church of Christ into a seriously compromised situation, and it will find itself about where Nehemiah would have found himself had he accepted the proffered help of Sanballat and Tobiah."

Severe condemnation of this financial policy of the Interchurch World Movement was recently made by The Continent—a journal that has been enthusiastically supporting the Movement as a whole. Discussing the adoption of this policy by the New Era Movement of the Presbyterian Church "under pressure of Interchurch policy," The Continent said that now "the menace suddenly looms from little to large, and silence is no longer possible." It showed the peril and disaster of such a policy, pointed out that it was "reversing the apostolic ambition to get men to give first their own selves to the Lord," and expressed the hope that "this financial excursion into 'No Man's Land' may return empty-handed," with the ensuing results that the church should "conclusively make up its mind to pay its own way through the world, and its next excursion into 'No Man's Land'" should be "evangelistic."

The spirit, the atmosphere, the pervading genius of the Movement seems to be such an appeal to the world in general as shall challenge the world's natural interest in "big," commanding things. The "offense of the cross"—which is always, according to God's Word, an offense to the natural man—is certainly not found in the literature or the publicity advertising of the Movement. A recent sheet, for example, sent out to editors by World Outlook, the official organ of the Interchurch World Movement, stated that the magazine's list of con-

tributors now included such authorities as—and names in the world of business and of the national government were mentioned, "and other writers of national and international reputation." Then this official organ went on to say: "In other words, World Outlook has launched the definite policy of making Christianity **appeal to everybody,** in this period of unrest, **even to the most skeptical.** . . . Its main object is to show **the practicality and attractiveness of Christianity, not creed.**" Such a statement needs only to be read, to understand its regrettable significance. **Christ,** not "Christianity," as the only Savior of sinful, lost men—that is the offer which the Christian church is commissioned by its Head to make to the lost world. And that offer is not "attractive" to any man until he has seen himself as a lost and loathsome sinner in the sight of God, but in spite of that a sinner so loved by God that His only Son was given as that man's Substitute and Ransom. This note is not present in the propaganda of the Interchurch World Movement.

The great dramatic spectacle known as "The Wayfarer," and produced by professional actors and actresses in leading parts, was given in New York City under the auspices of the Interchurch World Movement, which has been called "the most ambitious Christian organization now active in the field of American life." This vivid spectacle is in a very real way characteristic of the Movement. It "appeals" to "the people" as a sermon never would. It thrills and stirs an audience to the depths, according to the published descriptions of this theatrical presentation, "flooded with the multi-colored lights of the latest electric wizardry." In spite of the fact that the human experiences of our Lord (though the play is careful not to represent Himself) are brought into this pageant, even including the crucifixion, it is hard to believe that a dramatic "show" of this sort could result in a single lost soul being saved through faith in Jesus Christ as personal Savior.

As readers of The Sunday School Times know, this journal has carried several advertisements of the Interchurch World Movement. This was done in good faith, both the publisher and the editor of The Sunday School Times believing that the good and the bad, the wheat and the tares, were so intermingled in this great Movement, as in so much else of the professing Christian Church today, that its advertising ought not to be excluded. But a further, fuller study of the whole matter, with all that is involved, has led The Sunday School Times to reverse its position in this, and it is glad to assure those readers who were troubled by the appearance of the advertisements in these columns that they are not to be continued. For even in the case of the Interchurch advertisements that in themselves might be free from objection, The Sunday School Times now feels that their appearance in its pages would be misunderstood as implying its endorsement of the Movement as a whole.

One of the most indefensible statements in the advertising (though it was passed by when it appeared in these columns, as seeming to be a detail not essential to the main theme of the advertisement), was the quotation credited to Bushnell: "One more revival, only one is needed: the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day." In view of the characteristics of the Movement which have been discussed above, this emphasis, this note, is plainly not unimportant, but too significant now to be overlooked. The Continent, already quoted, in a recent editorial which did not mention the Interchurch Movement said truly: "The mind of the church needs to be deflated from its present abnormal trust in money. . . . The Church lacks a dozen other things more seriously than it lacks money. . . . The Church might be ten times as rich and generous as the most golden dream of the big-budget-makers ever imagined and still be nothing but an organized travesty of spiritual fact, if payers are not also pray-ers."

Again, The Continent said: "The mind of the Church needs to be deflated from its abnormal trust in spectacular attractions alluring the public eye. . . . The feverish excitability which can not abide the commonplace round of daily faithfulness, and which is better gratified to catch the eye of man than to hold the eye of God, loses more than it gains."

It is because of such facts as the foregoing that The Sunday School Times refrains from endorsing the Interchurch World Movement, and would counsel its readers to take these facts prayerfully into account in determining what relationship, if any, God would have them bear to the Movement.

In saying this, The Sunday School Times wishes it understood that it is by no means necessarily "closing its columns" to all use of any material or information which may come from this vast organization. The "surveys" the Movement is making, the statistics and data it is gathering, can be of great value to Christian workers, and may well be utilized as a challenge to the Church of Christ to do its duty and fulfil its obligations in evangelism and prayer and stewardship.

In refraining from endorsing or commending the Movement as a whole, and in expressing its conviction that the Movement is likely to hinder and harm, rather than to help and bless, the true Church of Christ in her true mission, The Sunday School Times is by no means alone. Entire evangelical denominations have already taken this stand; and many individual Christians, or subdivisions of evangelical denominations, are, from quite different viewpoints and for different reasons, refraining from fellowshiping with this new factor in church life.

The principle of rightful co-operation is sound and Scriptural. Such a movement could be truly dedicated to the Lord Jesus Christ, and be blessedly used by the Holy Spirit to the honor and glory of the Name which is above every name. But this would necessitate a humble accepting of God's methods as revealed in His Word, rather than man's methods: a following of the supernatural program of grace set forth in the humbling challenge of the Lord Jesus Christ through the great apostle: "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are; **that no flesh should glory before God**" (I Cor. 1:26-29).—The Sunday School Times.

EVANGELISM

The Supreme Business of the Church

By C. F. Derstine

For the Gospel Herald

For some time I have been deeply impressed to write to the Church at large on topics of vital importance. This is one perhaps more closely allied to my heart, because of a small connection with it, and continued traveling where the needs of men are seen personally. Only a hardened heart is not moved by personal observation of conditions. As I read of the millions of the unevangelized my heart staggers. When my imagination creates what might be realities, I wonder what God really thinks of the little we actually do.

Every sunset is the last one for thousands—many alas! destroyed for lack of the Gospel message that only can save. "Twenty million men," they cried, "if need be, to crush Germany"—but not one hundred thousand to carry the Gospel to every creature. Billions for war; a scant one-tenth of a billion for the Gospel crusade. The last word of Jesus Christ to His disciples while in His humanity was to Peter when He disarmed him: "Put up thy sword." During the war now past the Church has sought afresh to bring that Word to the nations. The young men in camp most nobly spoke it in terms of reproach and suffering. But are we carrying out the last words of His resurrection body as we easily might. "Preach the gospel to every creature." Teach them to observe all things, . . . baptize them, I am with you with all power in heaven and earth.

That sounds practical. It is what the world needs. The troubles of this planet are not solved by the elimination of the Kaiser and the saloons and by the passing of better laws. The Church in politics will only make one evil added to others. She has lost her former power. She now takes a carnal weapon. She had not won men through her messages to spirit and now wants to drive them. The Church in politics is her shameful confession of failure. The other day an Interchurch representative called at our home. His knowledge of Mennonites was very vague, but he did say that which I have heard before, "They only grow by colonization." Isn't it too true? although it is hard to swallow.

As I write I am enroute one thousand miles to small congregations in Texas and Kansas, passing hundreds of towns. How I wish some of our policies might be changed—saving more souls, time, and money. How many of our evangelists—and there are not many—are going anywhere but to established churches? This is all right' but ought we not go further? Why not have border extension men? Time after time the mail apart from any solicitation brings letters from non-Mennonite sections, "Could you come and help us? Our church has closed. No preaching. The field is large." And besides, many of our workers that travel claim they can not go even to establised churches because they can not afford the expense. This is far from what it should be.

The Seventh Day Adventists and Russellites belt the globe. Financially we are richer as a church than they are. Even the smallest body of Anderson, Indiana, Gospel Trumpet people have at least 30 missions in the United States alone. The Brethren Church has men who are expressly supported to hunt new places.

The necessity is not for large new buildings, but for a man and wife to move there as Bro. and Sister Byer have done. Rent a house and lot, work themselves, and give the Lord's Day for Sunday school and distribution of tracts and literature besides calling in men to preach the Word as well. Again, the same money that several of our mission stations cost to support would pay the railroad expense and hotel bill and board and living of two evangelists with small families and at the end of a year's preaching in halls, abandoned churches and school houses and homes, and scattering pamphlets and thousands of tracts of all kinds and church papers, good could be done beyond our calculation. We need established missions but we likewise need more of this part of Christ's message.

"Preach the Gospel to every creature." If there is reason for our existence—and there is—there is greater reason for us to launch out. One of our greatest needs is more workers. Our colleges give us a sprinkling, but what we need is a Bible Institute and Missionary Training School that gives us whole classes of consecrated workers. Recently I asked a missionary why we have failed to evangelize the one million territory allotted to the Mennonites. He replied, "Haven't got the India workers to do it." That is what I mean.

George W. Olson and wife, pioneer missionaries to the West Indies who follow the evangelistic work largely, have one thousand members, twenty-nine Sunday schools, and twenty-four congregations; and with $84,000 more will have chapels for them all. There are, comparatively speaking, only a few that go to college for missionary purposes. God bless them wherever they go in the school-room, farm, or elsewhere.

Noted Bible Schools

There are some schools with which we disagree on varied truths, yet agree that in their way they are doing better work for producing real workers than most seminaries, are:

Los Angeles Bible Institute,
Moody Bible Institute,
Bethany Bible Institute,
Ft. Wayne Bible School,
Nyack Bible School,
Toronto Bible Institute,
National Bible Institute,
God's Bible School.

These are providing thousands of consecrated, sound theologically, and equipped workers. Who will help to make one more possible in our denomination?

When I see the effect of a 2 weeks' or 6 weeks' course in Bible teaching, I want to be clear of the responsibility of not providing a place for two years' or more of intensive Bible study and practical work in a missionary and Bible school in our own denomination. Jesus Christ taught the disciples three years. After Paul's conversion he spent three years in Arabia. God had Moses 40 years in the baskside of the desert. Of Timothy it is written, "Thou hast learned me."

Not Ready

It is mentioned by some who are actively interested that we are not ready since we are short of very deeply schooled men. Many of the seminaries have them, and the Bible often is the "unknown book" there. Let us begin in infancy. Let the Church select men whom she can endorse to get ready for such work. Our colleges have a struggle to get a force adequate to do the work, yet they are existing and outdo other schools in some particulars at least. First childhood, then manhood, then ripe old age. None of us would be here and ready for any service if someone had not put up with us in infancy. Our colleges are seeking to help this condition but can only give it a small place at best.

The Church is Ready

Will the Church stand back of such an institution? Surely it will. I have no doubt whatever about it. The Church feels the need of more God-trained men. Some advocate a seminary. There is no call nor need for one. The records of seminaries of late years is too suspicious. There is more heavenly benediction on the Bible schools. Many seminaries are indeed "cemeteries"—dead places spiritually. They are haunted by the ghosts of what they once were. Too many side issues have crept in. Too many years of wasted study.

Let the Gospel Light Shine Out

In the dark night of present-day apostasy, let us not sit in the dark. Let us carry sticks and kindle bonfires and if God is in our camp the clouds of apostasy around us will be a pillar of fire. Let us burn, but for God. Let us plan, but largely to reach souls and bless the world. Let us work, but mainly for the spiritual which the world needs first. Let us give, but not to every passing movement—but the movement of the Cross, started 2000 years ago, when He said, "And I, if I be lifted up, will draw all men unto me." If the Lord tarry, let us have a place where many are taught the things of Christ, the training of heart, and hands, to do good unto all men.

Eureka, Ill.

MENNONITE YOUNG PEOPLE'S CONFERENCE

By O. B. Gerig

For the Gospel Herald.

For more than a decade there has been a feeling among a widespread group of people in the Church that there should be a greater measure of consecrated service. The possibilities of the Church and the needs of the world have brought a conviction that more must be done or we will lose the unique and peculiar place in the world which is ours to fill. The war has accentuated this feeling but did not create it. The war has only revealed the need of closer co-operation and more definite aims.

Early in December, 1918, a group of young men who happened to be at Haverford, Pa., preparing to sail for France to do relief work organized for the purpose of considering some of the problems that grew out of the war conditions and the relief program which the Mennonite Church was entering upon. Whether or not it was presumptuous for them to think of undertaking the discussion of these problems, it can hardly be denied that the problem mentioned affected them in a very vital and real way.

Letters were sent to a number of bishops, ministers and laymen who were thought to be interested. The response was a surprise to those who sent out the letters. It gave evidence of how wide and how spontaneous the interest manifested itself throughout Mennonite communities. Ministers pointed out the need for a more active program and laymen asked for more information as regards organization and plans. Most people seemed to take for granted that a program was planned and all arrangements made. It was suggested that the organization be bound permanently with the Relief Commission. But as practically all the brethren who were in the movement as first organized were ready to sail for France or the Near East the whole idea was given a new setting.

Plans were made to have two brethren sent to France to study the relief work there and to investigate the conditions. All arrangements were completed with the Friends' Committee and the names of fifteen brethren were suggested to the Relief Committee. The Relief Commission selected the Brethren, S. E. Allgyer and Vernon Smucker, and they were sent on the mission.

The next step was a meeting at Neuvilly, Meuse, France, where plans were made to hold a two-day conference at a later date as the committee arranged. A form letter was sent to about a hundred bishops, ministers, and laymen in America asking their opinion and advice on several questions and problems. The replies were quite generally read by the brethren in France and are now in possession of the secretary. The interest of the movement seemed to have been growing, if the letters could be taken as an index.

The two-day conference was held at Clermont-en-Argonne, France, June 20-22, 1919. About fifty were present —among them Bishops Allgyer and Sommer, and Brethren Vernon Smucker and N. E. Byers. Thanks are due the Mennonite Relief Commission and the Mennonite Publishing House for printing and circulating a complete report of this conference. The thousand copies of the Report are almost all distributed, though there are still a few that may be had.

An executive committee of six was elected to arrange for a future meeting in the United States. Vernon Smucker, J. C. Meyer, N. E. Byers, E. E. Miller, J. B. Cressman, and O. B. Gerig form this committee. A program committee consisting of the brethren, Payson Miller, B. F. Stoltzfus, A. H. Lehman, C. C. Janzen, and A. J. Miller is now at work preparing a program.

Many letters have come in response to the reports that were sent out. A number of people have expressed their interest by urging that the program as outlined at the Clermont Conference be carried out. The aim of such a meeting is best described by quoting from the general purposes as stated at the Clermont Conference, as follows:

"The purposes of this organization are:

1. To deepen the spiritual life of the Mennonite Church.
2. To study our responsibilities that grow out of our attitude toward war.
3. To study the problems of the Mennonite Church as regards,
   a. Church organization and administration.
   b. Its relation to the social order.
   c. Its relation to the state.
   d. Its obligation to missionary endeavor.
   e. Christian education.
   f. Relief and reconstruction among stricken peoples.
4. To inspire young men and women of the Mennonite Church to consecrate their lives to the conservation and extension of the principles of Jesus Christ.
5. To encourage the study of the historical development of the Mennonite Church with special emphasis on the life and writings of Menno Simons.
6. To establish a basis for closer co-operation between young people and those of maturer judgment.
7. To foster an appreciation and better understanding between Mennonites of America and Mennonites of foreign countries; such as Russia, Switzerland, Germany, France, India, Holland, South America, et al.
8. To provide for the discussion of life-work problems where interviews with men of experience and training may be had.

Whatever may be said about the movement, it would seem that its purposes are defensible and that all Mennonites will find in them problems which lie very close to the heart of their interest. The plan tentatively proposes to hold annual conferences which it is hoped will appeal to all whether old or young. The meetings will be informational, inspirational, and devotional.

Committees now at work for the conference this year are not unmindful of the varied opinion throughout the brotherhood. It cannot be expected that there would be no diversity of opinion on this when it exists as regards almost every other idea or policy. The committee is grateful to those whose words and prayers have given it encouragement and support. It hopes to be truly sympathetic with those who may feel constrained to cast suspicion upon its motives, its purposes, and its supporters. When such differences assert themselves it shows the more clearly that just such a conference is necessary where people can in a Christ-like attitude come to understand each other.

If the committees were not convinced that they are voicing a large opinion and ministering to a great need their plans would deserve to fail. But great ideals, unlike the men who support them, cannot be rendered powerless. It is in the most humble yet confident spirit, therefore, that the Executive Committee is planning for the next meeting. Sometime the latter part of August now seems to be the most propitious time to hold the Conference. Several places are available but none has yet been definitely chosen. Anyone who is interested in the movement is asked to write to the secretary or any of the members of the committee. The committee aims to be sensitive to every suggestion offered and appreciates advice. As plans develop further they will be formulated for publication. Let all of us pray that the will of God may overrule every act and purpose of each one of us.

Executive Committee,
per O. B. Gerig, Sec'y
1578 Cambridge St.,
Cambridge, Mass.

When you hear a man protest against "religious dogmas" you may know that he is a liberalist.—J. H.

To lose heart is to lose hope; to lose hope is to lose faith, and to lose faith is sin.—Malcolm McLeod.

REPORT
Of Receipts of Eastern Mennonite Board of Missions and Charities for March 1920

For the Gospel Herald.

Childrens' Home Millersville Pa.

East Petersburg Cong.	$134.05
H H Buckwalter	2.00
	$136.05

General Mission Fund

Jos. Sensenig	$10.00
In His Name	10.00
Annual Meeting Collections	204.22
No. 3111 Pa.	127.00
Harry Hostetler	5.00
Byerland Cong.	85.00
	$441.22

India Mission

John H & Elizabeth R Herr	$50.00
Kinzer Cong & S S	17.10
	$67.10

India Native Workers' Support

E Petersburg S S Y P B M	$5.00
Manheim Bible Study Class	5.00
	$10.00

India Widows' Support

No 3110 Pa.	$20.00

New Stables and Granary, Balodgahan India

Elizabethtown Cong.	$28.96

Knoxville Tenn Mission

Sisters Bible Class Mt Joy S S	$5.00
Total Receipts for Month	$708.33

Gratefully acknowledged
Eli G Reist

REPORT
Of the Bethel Sisters' Sewing Circle, Medina Co., Ohio, for Year Ending March 25, 1920

For the Gospel Herald

Membership, about 30
Average attendance, 20
Number of meetings, 11
Number of garments made, 301
Number of comforters made, 3
Money received during year, $316.51
Money expended, $275.93
Amount in treasury, $40.58

The following officers were elected for the coming year: Pres.,Mabel Newcomer; Vice Pres., Mrs. Elias Kreider; Secy., Mrs. Earl Kreider; Asst. Secy., Mrs. Ira Newcomer; Buying Com., Mrs. Abe Brubaker; Cutting Com., Mrs. John Landis, Mrs. Samuel Rohrer.

Mrs. Samuel Detwiler,
Asst. Secy.

REPORT
Of the Thirteenth Quarterly Sunday School Meeting Held at the Salem Mennonite Church near Tofield, Alta., March 28, 1920

For the Gospel Herald

Organization: Mod., N. E. Roth; Secy., Joseph Voegtlin.

Devotional by Joe Burkholder.

Subjects considered: **The Coming of the Holy Ghost and the Effect; Relate Peter's Experiences and Success after being filled with the Holy Ghost; Love the most Essential Quality in Christian Living—Give Reasons; Our Christian Worship as a Foretaste of that Heavenly Worship through all Eternity.**

Speakers: A. A. King, J. E. Kauffman, Ida Stauffer, Milo Good, Elmer Maurer, Nora Stauffer, V. L. Roth, William Reeser, Irene Lehman, Jake Brenneman, Owen Hershberger, Mattie Lauber.

Children's exercises: Subjects, **What little Things can do, The Match, Two Kinds of Seed,** by Noah Leinbach.

Closing remarks and prayer by the moderator.

Secretary.

REPORT
Receipts of E M B of M & C for War Sufferers Relief for March 1920

For the Gospel Herald

German Children Relief

Bowmansville Cong	$21.00
Benj L Ebersole	55.35
Delaware & Lost Creek Congs	20.00
No 7718 Pa	10.00
Conestoga Cong	36.00
Rehrerstown Cong	192.00
Millersville Cong	10.00
Conestoga Sewing Circle	10.35
Kraybills & Mt Joy Congs	1.00
Barbara Riehl	1.00
A S Graybill	10.00
J H E	25.00
W F Yoder	10.00
	$401.70

Near East Relief

I Z Musselman	$300.00
Lauvers S S Juniata Co	10.00
Bosslers S S	10.00
Lower Pequa O O Amish	352.00
Mrs Kate Souders	4.00
A Brother Bowmansville Cong	25.00
A Sister Bowmansville Cong	5.00
F G Moyer & family	5.00
Ellie Apple	3.00
Vine St Mission S S Lanc Pa.	20.00
A Brother & Sister Elizabethtown Pa	10.00
Harry D Herr S S Class	5.00
Bertha Hersch S S Class	5.00
E Chestnut St S S Lanc Pa	40.00
Millersville Pa Cong	622.50
Mellingers Bible Meeting	22.00
Hersheys Sewing Circle	35.58
Fanny M Weber	1.00
Old Brethren Class Elizabethtown S S	5.00
Sisters Class Elizabethtown S S	5.00
Young Sisters Class Elizabethtown S S	5.00
Anna Fridys Class Elizabethtown S S	5.00
Long Green Md Cong	10.00
Old Order Amish Leacock District	350.00
Old Order Amish Pequea District	58.45
A Brother Gap Pa	20.00
Millersville Cong	5.00
A Brother	5.00
Lincoln Lefever	6.00
Hanover Pa Cong	300.00
X Y Z	25.00
Groffdale Cong	128.56
Albert Smith	50.00
Cross Roads S S Juniata Co	10.00
	$2463.09

Total for Month	$2864.79
Previously reported	118538.76
Total to date	$121,403.55
Previously reported by M R Com. for War Sufferers	375,589.67
Grand Total	$496,993.22

Gratefully acknowledged
Eli G Reist

It does not become poor, guilty sinful worms, who receive whatsoever blessings they enjoy, of grace, of mere favor, and not of debt, to ask of God the reasons of His conduct.—Wesley.

REPORT
Of the Lower Deer Creek Sewing Circle, Kalona, Iowa, for the Year Ending Mar. 31, 1920

For the Gospel Herald

Number of meetings, 15
(Seven of these for foreign relief)
Average attendance, 30
Visitors present, 20
Number of garments made, 771
Number of quilts, 14
Number of comforters, 13
Infant comforters, 33
Money received, $743.68
Money expended, $811.21
For missionary support, $92.50
For sewing machines, $90.00
Material for foreign relief, $434.05
Material for home work, $194.66
(express included)
Balance on hand, $91.37

Alma Brenneman,
Secretary.

Married

Martin—Hess.—On March 30, 1920, at the home of the officiating bishop, Bro. John K. Charles, near Lancaster, Pa., Bro. John H. Martin of Byerland Cong. and Sister Emma Hess of Rivercorner Cong. were united in holy matrimony.

Gish—Fridy.—On April 4, 1920, at the home of the bride near Elizabethtown, Pa., Bro. Martin L. Gish and Sister Anna N. Fridy were united in marriage by Bro. John G. Ebersole. May they always obey their sacred vow and in the end attain the eternal reward.

Stahl—Weirich.—On April 3, 1920, at the home of the officiating bishop, Bro. Jacob P. Miller, Shipshewana, Ind., occurred the marriage of Bro. Willis J. Stahl of the Forks congregation to Sister Minnie Weirich of the Shore congregation. May the Lord bless them and guide them through life.

Musselman—Bowman.—On Feb. 18, 1920, Bro. Leslie Musselman of Petersburg, Ont., and Sister Ida Bowman of Petersburg, Ont., were united in the holy bonds of matrimony at the Latchar Church Manheim, Ont., Bro. Manasseh Hallman officiating. May God's richest blessings be theirs through life.

Obituary

King.—Mattie A. (Yoder), wife of Jacob Z. King, was born July 15, 1858; died of cerebral hemorrhage at her home in Logan Co., Ohio, Jan. 7, 1920; aged 61 y. 5 m. 23 d. She is survived by her husband, two sons, one daughter, two step-sons, one step-daughter, five grandchildren, eight step-grandchildren and three brothers. Funeral services at the South Union Church near West Liberty, Ohio, in charge of Brethren A. I. Yoder and Levi Plank.

Eicher.—Catherine Eicher (nee Schad) was born near Paris, Ohio, Sept. 2, 1838; died Apr. 1, 1920; aged 81 y. 7 m. In 1865 she united in holy matrimony with Christian Eicher. To this union were born 6 sons and 3 daughters. In early youth she accepted Christ as her personal Savior, united with the Amish Mennonite Church and remained a faithful member until death. She took sick about eleven years ago and much of this time she was an invalid; but she bore all her suffering patiently. She leaves 8 children, 80 grandchildren, 13 great-grandchildren, besides a host of relatives and friends. Funeral services were held Sunday morning, Apr. 4, at the Lockport, Ohio, Church conducted by E. L. Frey and S. D. Grieser. Texts, I Chron. 29:15 and Jno. 14:1-6. Burial in Lockport Cemetery.

Sent by S. D. Grieser.

Jones.—Helen Dorothy, darling child of Bro. Herman and Sister Mary Jones, went to be with Jesus on Friday, Feb. 27, 1920. This little one had graced the home less than two years, but in that short period she endeared herself to all who learned to know her. After a very brief illness she died from pneumonia. The funeral was conducted at the Wideman Church, Markham, Ont., on the 29th by L. J. Burkholder.

Detweiler.—Roy, only son of Tyson L. and Lizzie M. Detweiler, died of lagrippe followed by congestion of the brain, March 1, 1920; aged 1 y. 4 m. 3 d. He is survived by one sister (Edith). Funeral at Franconia, Pa., Mennonite Church by Brethren Abram Derstine, Abram Clemmer, and Mahlon Souder.

"Death has robbed us of our nephew,
Whom we loved and cherished dear,
How happy, happy I shall be—
Can we help but shed a tear?"

—By his aunt.

Burkhart.—Elsie, daughter of David and Sallie Burkhart, died after a short illness from a complication of diseases on March 31, 1920; aged 3 y. 11 m. 11 d. Funeral on Sunday afternoon, April 4, with services at Bowmansville Mennonite Church by Bro. Noah Bowman and Joseph Gross of Blooming Glen, Pa. Texts, Matt. 9:24; Luke 18:16. A large concourse of relatives, friends, and neighbors gathered despite the inclement weather, to pay the last tribute of respect to the departed one as also to the parents whose oldest daughter preceded Elsie to the glory world. One brother and two sisters survive.

Lehman.—Amos Henry, son of Henry and Lizzie Lehman, was born near Bainbridge, Pa., May 13, 1918; died March 21, 1920; aged 1 y. 10 m. 8 d. He leaves father, mother, 1 sister (Barbara), one brother (Landis). Funeral at Good's Mennonite Church, March 24, 1920, conducted by Bros. Ira Miller and Simon Garber. Text, Psa. 16:5, 6. Burial in adjoining cemetery.

"Go to thy rest, fair child;
Go to thy dreamless bed,
While yet so gentle undefiled
With blessings on thy head."

Mother.

Jutzi.—Samuel B. Jutzi was born near Baden, Ont., Sept. 4, 1845; died in Perth county, Ont., March 28, 1920; aged 74 y. 6 m. 24 d. On March 14, 1871, he married Barbara Roth. To this union were born 5 children. Jan. 24, 1880, his wife died. March 12, 1881, he married Catherine Brenneman. To this union were born 4 children. Oct. 14, 1914, his wife died. He leaves 3 brothers, 3 sisters, 4 sons, 1 daughter, and 13 grandchildren. Funeral Mar. 31, from the home of his son Daniel to the A. M. Church, Poole, Ont. Services by J. R. Bender at the house from II Cor. 5:1-10, and at the church by Christian S. Zehr (John 11:20-26) and Christian Schultz (Text, Matt. 24:44) in German and Peter Boshart (Text, Heb. 13:14) in English, after which the remains were laid to rest in the adjoining cemetery.

Metzler.—Sister Lizzie (Erb) Metzler, wife of Deacon Daniel S. Metzler, was born Feb. 4, 1860; died March 30, 1920, at her home in Lancaster Co., Pa.; aged 60 y. 1 m. 26 d. Brief services at the house April 3 by Bro. John Snavely, and at Erisman's Mennonite Church by Brethren Peter R. Nissley and Isaac Brubaker. Text, Rom. 8:1, 2. She is survived by her husband and these children: Mrs. Minnie E. Kreider, Harvey E. and John E. Metzler; also nine grandchildren. Death was caused by pleuro-pneumonia after an illness of five days. Her deep concern for her children, both temporal and spiritual, had its reward, for she had the satisfaction and joy of seeing them all settle in life and accept the religion of Jesus Christ, It is hard to realize that we shall see her face no more, but among the most precious thoughts will be the memory of sacrifices she made for her loved ones.

"God saw fit to call her higher,
But it seems it can not be,
As our home is now so lonely,
Since her form we can not see."

Freed.—Frank N. Freed of Morwood, Pa., died March 21, 1920, of pleurisy and pneumonia following influenza; aged 62 y. 11 m. 3 d. He is survived by his wife, one daughter (Lizzie, wife of Tyson Detweiler), one son (Clarence), one stepson (John Ruth), also one brother and four sisters (John N. Freed, Mrs. Jacob Y. Schneck, Mrs. Jacob N. Schneck, Mrs. Enos Moyer, and Mrs. Abraham Fretz). He was a member of the Franconia Mennonite Church for many years. Services Mar. 25 at the house conducted by Bros. Abr. Derstine and Abr. Clemmer and at the Franconia Mennonite Church by Bros. Abr. Derstine and Mahlon Souder.

Hershberger.—Catharine Weaver Hershberger was born Nov. 3, 1854; died Mar. 25, 1920; age 65 y. 4 m. 22 d. She leaves husband, 2 sons, 2 daughters, 16 grandchildren, 4 brothers, 2 sisters, and a host of relatives and friends. Two daughters and a son-in-law preceded her in death. Death was caused by diabetis. Funeral was held Mar. 28. A large host of relatives and friends attended the funeral. She accepted Christ in her youth and united with the Walnut Creek Mennonite Church, remaining faithful to the end. She lived in matrimony 40 years. Funeral at Walnut Creek Church conducted by Lester Hostetler, Carson Mast, and S. H. Miller. Text, Rev. 21:4.

Yoder.—Sarah Yoder was born Aug. 12, 1876; died March 28, 1920; aged 43 y. 7 m. 16 d. Father, mother, 2 brothers, 2 sisters and an infant have preceded her in death. She leaves one brother and a host of relatives and friends. While in her teens she united with the church of her choice, the Walnut Creek Mennonite Church, of which she was a faithful member until death. She will be greatly missed in the home, also in the church and Sunday school where she always loved to mingle with God's children, serving her Master as best she could. Service at the Bunker Hill Brethren Church by Calvin Mast and S. H. Miller. Text, John 11:35. She was buried on the home farm March 31, 1920, near Berlin, O.

Cassel.—Bro. Harry Cassel died at his home at East Petersburg, Pa., March 15, 1920. He was born Aug. 7, 1863; aged 57 y. 6 m. 15 d. He was a consistent member of the Mennonite Church. His seat in church and Sunday school seldom being vacant when it was possible for him to be there. He was sick only 12 days with pleural-pneumonia. When his health failed he expressed his desire and willingness to depart and be with Christ, which is far better. He is survived by his sorrowing widow and brother and sisters. Funeral services were held March 18 at the house by Bro. Frank Kreider, and at the East Petersburg Mennonite Church by Bros. Peter R. Nissley and by Amos Hottenstein. Text, Psa. 55:14. Burial in adjoining cemetery.

Strubhar.—Nicolas Strubhar born in Abramae village, France, Dec. 6, 1842; died March 12, 1920, at his home near Hubbard, Oreg.; aged 77 y. 3 m. 6 d. His mother died when he was quite young. Father, one brother and one sister came to the U. S. A. In 1858 he married Barbara Roop. To this union one son was born. In 1861 his wife died. Several years later he married Hanna Yoder, who survives him; also three sons and one adopted daughter, and a number of grandchildren. When a young man he united with the Mennonite Church and remained faithful until death. Funeral on the 14th at the Zion A. M. Church near Hubbard, Oreg. A. P. Troyer conducted the services. Remains were laid to rest within the cemetery nearby.

Hoover.—Preacher John G. Hoover, son of the late Samuel Hoover, was born in Markham Tp., York county, Ont., in 1841. He espoused the faith of the Mennonite Church in early manhood and was faithful until death. He was married to Jane Miller, to which union were born two sons—Isaiah and Joseph. His second wife, Elisabeth Lehman, survives him. He was called to the ministry in 1892 and served with much zeal and earnestness until he was disabled by stroke in the summer of 1914. For nearly six years he was confined to his bed and required constant attention. His suffering was borne with Christian patience and fortitude. The many friends who came to his bedside were inspired to greater faithfulness in the Christian life. Brother Hoover died at the home of his son near Altona, Ont., on March 28, 1920. Burial took place at the Wideman Church on the 30th, in the presence of a large gathering of friends. The text (Psa. 17:15) was selected by the deceased. I. A. Wambold and L. J. Burkholder conducted the service.

Lehman.—Lydia Ann, daughter of Bennival Good, was born in Mahoning Co., Ohio, Oct. 1, 1844; died in Wakarusa, Ind., Mar. 30, 1920; aged 75 y. 5 m. 29 d. She was united in marriage to Peter Y. Lehman, Nov. 3, 1862. To this union were born 17 children, of whom four preceded her to the eternal world. She leaves her husband, 13 children, 53 grandchildren, 3 great-grandchildren, 3 sisters, 3 brothers and a host of friends. The children are as follows: David G., Isaac G., Reuben, Mrs. S. L. Blough, Mrs. Harrison Miller, Noah A., Amos C., Harrison, Mrs. Amos Hartman, Peter G., Alpheus, Mrs. Henry Huber, and Mrs. Martin Stutzman. All of these children were present at the funeral. She with her husband united with the Mennonite Church in 1863, and she lived a consistent Christian life, always manifesting a strong, clear faith to the end of her life. For 15 years she suffered much pain, most of the time being unable to walk, but was always patient, and when told that death was imminent, said: "It is all right; I am ready any time." She passed away quietly and without pain. This was the first death in the entire Lehman family in a period of 25 years. Funeral services were conducted in the Yellow Creek M. H. Thursday, Apr. 1, by J. F. Funk and W. B. Weaver, of Elkhart.

"Asleep in Jesus, blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

J. F. F.

THE GOOD SHEPHERD

By Anna P. Snyder

He calls to His sheep that have gone astray,
"Come back, come back to the fold."
In pity He looks, in loving tones pleads,
But they heed Him not—the young nor the old.

Out in the fields of sin they go,
Where the wolves are lying low
To catch and keep the lambs and sheep,
In sin wherever they go.

But the shepherd came and paid the price
On the cross, for the world to see,
And the doors of the fold He opened wide
And said, "All may enter through me."

Tenderly calls the shepherd's voice,
"Come back, come back to the fold."
Rejoice, rejoice, the lost are found,
The shepherd's forever, to hold.

Lancaster, Pa.

The Youth's CHRISTIAN COMPANION

An illustrated weekly paper, designed to supply the needs of our young people of the 'teen age, for use in Sunday school and home. Send for sample copies.

Mennonite Publishing House, Publisher; Clayton F. Yake, Editor.

Prices as follows:

Single subscription: Per year, 75c; per quarter, 20c.

In clubs of ten or more: Per year, 50c; per quarter, 15c.

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For further particulars, write to

Mennonite Publishing House,
Scottdale, Pa.

RELIEF NOTES

(Continued from page 57)

supplies in Europe and to use them in connection with work in Russia. Since that time, however, the war department has refused to release the supplies and they are not available for relief work. The American Friends' Service Committee, through whom it was necessary to work on account of their connections with the Red Cross, did not feel that for the present work could be undertaken in Russia in view of conditions there, not being able to get the anticipated supplies, and so that avenue of work was closed for the time. Visits were made by the secretary of the Commission and Brother Roy Allgyer to various offices in Washington, New York and Philadelphia but officials there could give no help or assurance in the way of an early opening of that field.

* * *

Bro. A. J. Miller has been in Paris for some time keeping the Commission in touch with latest developments by letter and cablegrams. Efforts are being made and every opportunity watched, so that as soon as there is an opening for independent work in Russia, either as Mennonites or with the Friends, we will be ready to take up the matter. Late advices from Philadelphia, with reference to a report that Russia was now open for independent work, state, "Washington however, is adamant on any possibility of opening up work in the Ukraine for the present." "So far as Russia is concerned, therefore, it has not yet been possible to begin work.

* * * * *

Money is constantly being distributed and paid out to various fields. Naturally, in view of prospective work in Russia, a reserve has been kept in the treasury for that work when it opens up. Unless it opens soon money will be regularly contributed to relief work in Vienna, than which there is no more needy field at present. Money contributed for India is going to that field, though the need for famine relief no longer exists there and no further contributions are necessary for that work. Germany, too, has received some contributions. There is prospect for work in Poland and funds will be very welcome there. The Near East has been getting its quota. The needs have not grown less, and there is no lack of worthy places for the money contributed. Many times more than the amount now in hand could be effectively and efficiently used.

* * *

A relief commission of German Mennonites has come to the attention of this Commission thru correspondence received by Bro. John Horsch from his brother residing in Germany. There is an organized committee doing effective work with German children and funds are sorely needed. Some money has been especially contributed for this work by readers of the "Mennonitische Rundschau" published at Scottdale. This money is sent direct to the committee of German Mennonites in the form of marks. Since the present value of the German mark is very low, a large number can be bought with the money here and the result is the same as if the mark were worth more, and less received for a dollar. Any contributions for German work will be welcomed and promptly forwarded.

* * *

The American Friends' Service Committee has written to the Commission with reference to prospective work in Poland. They would like to have four or five Mennonite young men go with the group which is going to that country. It is thought that from Poland entrance can eventually be secured into Russia. Bro. Mumaw will be glad to hear from any of our brethren who might be interested in going to that needy country.

* * *

Latest word from Bro. Orie Miller, written while on the Mediterranean, states that he and Chris Graber expected to reach home about April 24 or soon thereafter. They planned to stop in Italy, Switzerland, France, and possibly in London. Bro. Ernest Miller had not yet reached Beirut at the time they left but word had been received from the interior that the brethren there were safe. Latest cable advices received at the office of the Near East Relief at New York stated that Brother Ernest left Beirut for America, via Cairo, Egypt, on March 28.

* * * * *

Bro. John J. Fisher, now stationed in Vienna, Austria, in writing of the difficulties of relief work there says: "The need is desperate. People actually starving. The middle class seems to be suffering most. They too are the ones who will not make their needs known. They pine away in silence." Bro. Fisher is just getting started in his work and promises to send us accounts of conditions in the near future.

* * *

Bro. John Warye, who is located at Caesarea, Turkey, writes that his work there is very interesting. He says, "I have picked up 115 boys between the ages of twelve and seventeen and now am clothing, feeding, providing a school, industrial trades, etc., for them. Before, they were hopeless and destitute. Now they are bright, happy and learning some art or trade. Also I am not forgetting the moral and spiritual side, in which they are not hard to train."

* * *

Friend Wilbur K. Thomas, of the Friends' Service Committee at Philadelphia, makes the followinig statement with reference to their work in Germany during the recent disorders there:

"Our feeding operations in Germany continue in spite of recent events. We have no political affiliations but are doing humanitarian work recognized by all, therefore continue work. The children must be fed. Cable from our unit at Berlin, Sunday, March 14, says, "Feeding expanding rapidly. All well"

* * *

The Brethren Atlee Hostetler and Hamer Hostetler were recently transferred to Germany from France where they have been engaged in reconstruction work for the past year. Headquarters for the Friends' work in Germany are at Berlin.

* * * * *

According to a recent cablegram by a Foreign News Service correspondent the French are again moving toward Aintab and Marash in Asia Minor, from which cities they retreated several weeks ago and where the fighting led to the massacre of thousands of Armenians. According to the workers in the Near East this is almost certain to mean a repetition of massacres.

A methodical massacre of Armenians near Alexandretta and Adana is reported. There are thousands of homeless between Latakia, Tripoli, and other parts of the French zone in Syria as a result. Bandits are still plundering the villages.

* * * * *

According to an exchange, "Word has recently reached America that thirty-five prominent Mennonites in Russia have been hanged by the Bolsheviks. The cruel act was committed because the Mennonite colony had given some measure of sustenance or support (whether willingly or unwillingly is not stated) to General Denekin's army when it was marching against Moscow."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 22, 1920 (Established 1905 Gospel Witness) No. 4

EDITORIAL

"Jesus Christ the same yesterday, today, and forever."

Have you become thoroly warmed up on the Sunday school lessons we are having these days? Don't be satisfied by simply skimming over the top. Dig down and gather out the treasures.

A Question.—We hear it stated quite frequently, when things go wrong in the Church or in the lives of individuals, that God weeps or that the devil laughs. Where in Scripture do we read of either God weeping or the devil laughing? We were of the opinion that there are no tears in heaven nor joys in hell.

Truth.—There are a number of vital truths expressed in these words from the poet:

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain
And dies amid its worshipers."

The leading thoughts here expressed are that truth is eternal and irrepressible and that error, though it has many devotees, must sooner or later vanish in the light of truth. God's Word is truth. The Bible is the great BOOK OF TRUTH which, when illumined by the Holy Spirit who Guides the believer into all truth, will give us light on what is truth and what is falsehood. How beautiful and refreshing it is to have all our thoughts, words, and deeds ordered in the light of truth. It is important that we adhere to the standard in our thought life, in our conversation, in reading, in business, in daily conduct. Lord, help us to know and to walk in the truth.

Courage.—An exchange, discussing the various kinds of cowards in evidence today, classifies them as follows: Physical, political, moral, anonymous, and religious. Really, these are but so many different kinds of manifestations of the same thing in the heart—lack of courage. There is nothing that sets a man right with God and drives out real fear so effectively as sound conversion. A faith that transcends every obstacle and binds us to our Master, a perfect love that casts out all fear, a trust in God that keeps us faithful to Him under all circumstances—these are the qualities that banish every form of cowardice and make such a thing as the classification of cowards unnecessary. The highest form of courage is that possessed by the soldier of the cross whose only weapons are "the full armor of God." There are no cowards among those who are fully surrendered to God.

Repentance. — Many people were disappointed that the world war did not have the effect of purifying more lives and driving more people closer to God. Just as many more will probably be disappointed when the next financial panic will fail to purify the hearts of all people from the evil of covetousness. The hand of affliction is beneficial, bringing some people to their senses; but it takes more than affliction to make "a new creature" out of a sinner. Unless that sinner himself recognizes the error of his way and accepts Jesus Christ as his Savior he will continue in his sins. Never, perhaps, was a city put to a severer test than was Jerusalem during the siege preceding the conquest by Titus; yet the people were as wicked the day before the city fell as they were when the siege began. What the world needs today, perhaps more than anything else, is a faithful preaching of genuine repentance. "It behooved Christ to suffer....that repentance and remission of sins should be preached in his name among all nations." Brethren, let all the world hear the message: "Repent for the kingdom of heaven is at hand."

False Security.—The Bible is full of assurance for the faithful. But sometimes people hold out hope of eternal salvation where the Bible is either silent or testifies against it. In a recent number of a periodical which is usually sound on doctrinal points the state of Ananias and Sapphira was discussed. Here is a quotation:

"We know that if this husband and wife had, before their sin, believed on Christ as Savior, then they were saved, and no one could or can snatch them out of their Lord's hand (Jno. 10:28). If they were saved, the punishment of physical death for their sin did not mean, the second death."

The mischievous part of this argument is that of holding out the possibility of people going down to their death with the sin of lying to the Holy Ghost upon their lips and in their hearts while their ransomed souls go on triumphantly to glory. Yes, there is a possibility of Ananias and Sapphira having been saved. If, in the interim between the rebuke and their death they sincerely repented of their sin (something which we have no means of knowing) the grace of God was extended to their souls, they were cleansed from their sins, and they met the penitent sinner's reward, just as the thief on the cross did. But if the sin of lying was still in their souls when God struck them down for the act, then according to Rev. 21:8, they, being numbered with the "all liars," will have "their part in the lake." Ananias and Sapphira had no promise of remission of sins except upon repentance, no matter what they were before they fell into sin. It is dangerous to preach remission of sins on any other condition.

THE BEATITUDES

Arranged by Ephraim Baer.

For I say unto you that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. 5:20.

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

This poor man cried and the Lord heard him and saved him out of all his troubles.—Psa. 34:6.

Blessed are they that mourn; for they shall be comforted.

Verily, verily, I say unto you, that ye shall weep and lament; but the world shall rejoice, and ye shall be sorrowful; but your sorrow shall be turned into joy.—Jno. 16:20.

Blessed are the meek; for they shall inherit the earth.

The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live forever.—Psa. 22:26.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I will give is my flesh which I shall give for the life of the world.—Jno. 6:51.

Blessed are the merciful; for they shall obtain mercy.

Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants; and when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But for as much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment be made.—Matt. 18:23-25.

Blessed are the pure in heart; for they shall see God.

For from within, out of the heart of man, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.—Mark 7:21, 22.

Blessed are the peacemakers; for they shall be called the children of God.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2:4.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the world, by and by he is offended.—Matt. 13:21.

New Hamburg, Ont.

"AM I MY BROTHER'S KEEPER?"

By M. G. G.

For the Gospel Herald

The action of one brother destroyed the life of the other brother (Gen. 4:8). Can the actions of one brother or sister take the spiritual life of another brother or sister? Truly this which happened to the brother of six thousand years ago is happening over and over to the innocent one of today.

"Am I my brother's keeper?" Paul teaches, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

Again God would have us to know that "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died."

The things we do will either help our brethren live spiritual lives or it will be a "stumbling block." The Bible approves of unselfish actions, whatever the thing aimed at. We need to consider the other party affected by our doings, our talking, and our keeping silent.

"Am I my brother's (or sister's) keeper?" Yes. The Spirit through His servant says: "Look not every man on his own things, but every man also on the things of others."

Denver, Pa.

JUSTIFICATION

By Peter Boshart

For the Gospel Herald

And he believed in the Lord and he counted it to him for righteousness.—Gen. 15:6.

How was Abraham justified? The apostle Paul teaches us clearly that Abraham was not justified by works, but by faith.

Many were the good works of Abraham. It was a good work to leave his country and his father's house at God's bidding. It was a good work to separate from Lot in so noble a spirit. Yet none of these are mentioned in the text. It is said, that he believed in the Lord and it was counted unto him for righteousness.

If Abraham after years of holy living is not justified by his works, but accepted of God by his faith, much more must this be the case of the ungodly sinner. Paul says, "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. For all have sinned and come short of the glory of God" (Rom. 3:22, 23).

Some one might say, "I have turned away from sinning. I have forsaken the lust of the flesh and live a holy life now, and I do all the good I can." But if our former sins are not forgiven through GRACE they are still against us and will be against us at the judgment bar of God.

How then will we get saved? "By grace are ye saved through faith and that not of yourself, it is the gift of God. Not of works" (Eph. 2:8, 9).

How then did James say that Abraham was justified by works (Jas. 2:2) when he had offered Isaac his son on the altar? God gave Abraham a promice and Abraham believed God and acted according to his faith, and through his works his faith was made perfect. "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

The Lord gives us many promises and commandments if we believe in Him we act accordingly. When the Lord God said to Adam and Eve: "But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die," Eve did not believe it; but believed the serpent who said, "Ye shall not surely die,

and acted according to her belief.

When the Word of God says "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (I Jno. 2:15-17) —and we indulge in the lust of the flesh such as fornication, uncleanness, strong drink, the filthy habit of tobacco, etc., or the lust of the eyes, such as shows, theaters, concerts, dances, and all worldly amusements; and the pride of life such as adorning ourselves with costly array, plaiting the hair, wearing of gold chains, rings, etc. (I Tim. 2:9; I Pet. 3:3); or follow the unreasonable fashions of the world with part of the body exposed, we give evidence that we do not wholly believe in the Word of God.

These are but a few of the many evidences of our faith.

Let us believe in the Lord and act accordingly and through our works our faith is made perfect, and through our faith we are justified.

Milverton, Ont.

FAITH GROWS AMID STORMS

Sel. by J. D. Mininger

"Faith grows amid storms"—just four words, but O how full of import to the soul who has been in the storms.

Faith is that God-given faculty which, when exercised, brings the unseen into plain view by which the impossible things are made possible. It deals with supernaturals, and overturns things which the world declares can not be overturned. It does not look at the object itself, but its vision extends beyond to the Almighty Hand that created all things, and with whom there is **nothing** impossible. Its anchor is "within the veil," it reaches beyond earth's power; and like the great copper wires attached to the powerful dynamos, it brings down from Heaven to earth the Almighty currents that upset what we may term naturals; and its Author and Finisher is Jesus.

But, it "grows amid storms"—that is the assertion which drew our attention and reverie. It "grows amid storms;" that is, where there are disturbances in the spiritual atmosphere. Storms are caused by the conflicts of elements; and the storms of the spiritual world are conflicts with hostile elements. In such an atmosphere faith finds its most productive soil; in such an environment it comes more quickly to full fruition. This may be illustrated in the natural world, when we remember that the staunchest tree is not found in the shelter of the forest, but out in the open where the winds from every quarter beat upon it, and bend and twist it until it becomes a giant in stature—this is the tree which the mechanic wants his tools made of, and the wagon-maker seeks. So in the spiritual world, when you see a giant, remember the road you must travel to come up to his side is not along the sunny lane where wild flowers ever bloom, but a steep, rocky, narrow pathway where the blasts of hell will almost blow you off your feet; where the sharp rocks cut the feet, where the projecting thorns scratch the brow, and the venomous beasts hiss on every side. It is a pathway of sorrow and joy, of suffering and healing balm, of tears and smiles, of trials and victories, of conflicts and triumphs, of hardships and perils and buffetings, of persecutions and misunderstandings, of troubles and distress; through all of which we are made more than conquerors thru Him who loves us. It is this pathway which Jesus took, and and which He beckons us to follow in. "For hereunto were you called; because Christ also suffered for us leaving us an example that ye should follow His steps."

"Amid storms"—not seeing the storm afar off and letting fear keep you from entering into it; but "amid" —right in the midst where it is fiercest; and there find that God's will has let it come for your perfecting in faith. It is said that in the center of a storm, there is a perfect calm. Whether this be true or not, it surely illustrates a great spiritual truth that in the furnace heat of every fiery trial we find Jesus, who is the author of peace.

Beloved, we can go into the fiery furnace, and come out not only without the smell of smoke upon us, but stronger in faith than when we went in. We can go into every "lion's den" with Jesus, and by faith shut every lion's jaws, and come forth ready to meet worse things than lions! Glory to God!

O beloved, do not shrink the "fiery trial" which is sent to prove your faith!

"Storms"—not light summer showers, but fierce lightnings, thunderbolts, and uprooting winds, and hail and fire. Moses went into the thick cloud, amidst thunders and lightnings and the voice of a trumpet exceeding loud, which made all the people of the camp tremble with fright—and found God. The whole mountain was on a smoke, as the smoke of a furnace, and the whole mount quaked exceedingly, but he went up into the calm of the presence of God. It was shaky ground, and no doubt a legion of demons deterred him; but he went, to come down with a faith that counted nothing as impossible in all his future life.

You will feel as though it were "shaky" sometimes; you may shrink back from the ordeal of a fierce storm of trial; you may see the mount of affliction quaking and shaking, and feel very unsteady, but—go on! God is there to meet you in the center of all fiery trials and to whisper His secrets which will make you come down from the mount with a shining face and an indomitable faith that all the demons of hell shall never afterwards cause to waver.

"Faith grows amid storms"—I do not know who framed the words, but I do realize their significance and praise Him for every one of the storms; for every trial and persecution, for every bit of sorrow and suffering and misunderstanding which He allowed to come, for He tempered the wind, and He Himself met me in the midst of every hard place. O beloved, it is a glorious privilege to suffer with Him, and to help fill up that which is behind of His sufferings; for "inasmuch as ye are partakers of Christ's sufferings, rejoice."

Paul rejoiced in his sufferings, and he suffered more than is written, in order that the church might be blessed. May God give each reader a greater desire to become partakers of His sufferings for the church's sake, that His true church may soon include the lost of every tribe and nation Amen!—Tract by E. A. Kilbourne.

FAITH

(Rom. 5:2)

All faith implies an effort, a motion of the will toward God. Faith is that feeling within us by which the future becomes to our minds greater than the present, and the moment we are told of God, we see that He is an object of faith. It is a very necessary part of faith that the thing which we believe, be told us by someone whom we have reason for believing is good. God reveals to us that all things were made by His Son, and for Him who is appointed Heir of all things. In Him we behold the eternal counsel of redemption, and the final consummation in glory. Faith opens the door of hope through which we can look into a new world. Hope is a future glory and rests on this new relation between God and man. Our hope is not impaired but confirmed by our present tribulation and is warranted by the proof which we already possess of the love of God for us.—William Smith.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Columbia, Pa.

(274 S. 4th St.)

On Sunday, Apr. 11, we took charge of the work at Columbia, assigned to us by the Eastern Board of Missions and Charities, with the usual good interest and attendance, and the hearty co-operation of the brotherhood and all interested in the work at this place. We wish to thank all who contributed to this needy field in the past and wish God's richest blessing upon you, and we hope that you will continue your support as the Lord may direct you. All donations and contributions cheerfully received and acknowledged. We need workers and teachers who will come over into Columbia and help us.

April 12, 1920. C. Z. Martin.

Millersville, Pa.

(Mennonite Children's Home)

Some time ago we made mention of additional expenses added to the running expenses of the Home, on account of the Air Compressor breaking down, but can look up and recognize Our Heavenly Father as our help in time of need. On the very day that we received notice of the arrival of the Air Compressor, the Lord sent a servant of His who paid for it in full. The sister arrived just one hour ahead of the notice.

We are looking forward to our annual meeting, which is to be held at the Millersville Mennonite Church Monday, May 3, 1920. Have 30 children in the Home now and all are enjoying good health. We praise God for His goodness.

Yours in Him,
The Workers.

April 14, 1920.

NOTES FROM DHAMTARI

By Lydia Lehman

(February)

Early in February Dr. Cooprider and Bro. Kaufman attended a Leper Conference held in Calcutta. They reported a helpful, profitable conference.

Feb. 3:—The Joint Evangelistic Committee met.

Feb. 4:—The Rudri Mela was held, where large crowds of Hindus met to bathe in the Mahanadi and worship in the temple on its bank because they are searching for something that will save from sin. The Christian Workers from the different stations take advantage of this opportunity and try to help them find what they really want and need by preaching to them and by selling Christian literature to them. Many books were sold this year and the attention was good.

Feb. 5:—Bro. Lapp baptized 11 men and 1 woman here at Sunderganj. These were all illiterate people, and the answers and questions they gave were interesting. They all seemed so very happy. The men were inmates of the Old Men's Home. One could not walk to the church, so two of the other men carried him like a child. The woman came here in Aug. or Sept. with a long, deep, running sore on her limb. In length it covered about one third the distance from her knee to her ankle. She could not walk but crawled or rather pulled herself along to the bungalow in desperation for food and help. Her wound was tied up with a filthy rag and green leaves and so full of matter that every move of her limb caused it to run out onto the ground. It smelled so bad that we could hardly endure being in the office when she was outside 10 feet away. This terrible disease that had gotten into her system ate the roof of her mouth away so she can not talk plain. This woman was given food from the famine relief money and Dr. Cooprider was called to see her. She took her in and treated her day by day till that awful sore was healed. The woman received instructions at the hospital and attended church services for some time then asked to be baptized and now she seems so very happy. You helped save this woman. Dr. ministered to her physical needs and God blessed the efforts. The opportunities to help some one in this land are like the sand of the seashore.

Feb. 6:—Miss Campbell, the W. C. T. U. worker with her private secretary, Miss White, came to us like Messengers sent by God to perform in our midst a very needy task which we could not take up and develop because we are so short handed. Miss Campbell, first a missionary in India over 35 years, and loaned to the W. C. T. U. for 5 years (she has done 1 year's service of the 5 now) is a beautiful, consecrated Christian character full of her subject and a big heart full of love for India's people. With untiring efforts she gave lectures to the Christians and non-Christians at Sankra, Balodgahan, and Dhamtari. The effort of her work shall long be felt. She was an inspiration to all with whom she met and the Indian people love her. We consider ourselves fortunate to have had this privilege of having her in our midst.

Feb. 10:—The Commissioner paid Dhamtari a visit at which time the formal opening of a new ward presented to the Gov't hospital by Mr. Bajiran took place. The missionaries were all invited to these exercises as well as to the tea held in honor of the commissioner and his wife.

Feb. 14:—All the missionaries rejoiced. Letters from home say Anna Stalter is sailing Jan. 27. Then we will be 10 missionaries instead of 9. We take new courage and begin praying anew for the others who want to come.

Committees of various kinds met before the Business Meeting which was held at Balodgahan, Feb. 26 and 27. In looking back over the year's work we were amazed to see what all took place considering the number of workers. Certainly the Lord has been good and has undertaken for His own at this place. He hears and answers prayer. Keep on praying. At this meeting Bro. M. C. Lapp was appointed correspondent for the Gospel Herald and he will now be responsible for the articles sent in from India.

Dhamtari, C. P., India.

ABOUT THE S. SCHOOL CARDS

By Lydia Lehman

Recently three different parcels of Sunday School cards arrived from the following addresses:—

1. A. E. Mellinger, Ronks, Pa.
2. J. L. Derstine, Harleysville, Pa.
3. A package without a name.

We are most grateful for these cards. This year we can give each village S. S. leader 50 cards each month for his S. S. instead of 25 as last year. You are doing this, not we. Send your prayers with the cards.

Dhamtari, C. P. India.

IS HOSPITAL WORK A LEGITIMATE SPHERE OF MISSION ENDEAVOR FOR THE CHURCH

(A sermon delivered by Allen H. Erb at the East Holbrook, Colo., Mennonite Church Jan. 4, 1920, and reported by J. H. Shank.)

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.—Matt. 9:35.

In this text we have a double phase of Christ's work suggested: (1) He ministered to men's souls and showed unto them the way of salvation; (2) He healed every sickness and every disease among the people. He took into consideration man's spiritual

needs and his present physical needs and ministered to them.

No one questions the fact that the primary purpose of Jesus Christ in His ministry was to bless men's souls. He simply used the second phase of his work as a means to an end.

While God placed men to live on this earth for a few short years, He gave them bodies, and they are subject to sickness and pain and suffering. Christ in love ministers to those bodies and heals them. I think that Jesus very clearly proves to us that it is right and is our duty to help suffering men.

The question of the social gospel is a popular one today. In a recent number of the Gospel Herald Bro. John Horsch writes concerning the social gospel and how certain people say it is our business to reform the world and to make the world a better place to live in, etc. That position is wrong. Bro. Horsch points this out and goes on to show that if our present work of relief stops at reconstruction only, it is a failure. No church that helps only men's bodies is fulfilling its mission in the world. If our work in Syria and Armenia stops at giving those people some soup to eat and a comfortable place to live, and does not go a step farther and show them how to become children of God through the new birth, of course we have failed. If we as a church succeed only in healing men's bodies and fail to preach to them the Gospel of the Kingdom, our work is a failure. I have had hopes that our work in war-stricken lands would lead us to some direct mission effort. What we would do for men's physical needs is a blessing to the Christian Church only as it becomes a medium through which the soul is reached and blessed. But I trust that before we are through we will see that ministering to men's physical needs may open a large avenue of approach to the souls of men.

Is hospital work a legitimate sphere of work for the Church? Dare we call it mission work? As a church that believes the Gospel, dare we be actively engaged in that kind of work? This was a serious question to me several months ago when I became conscious of the fact, that, rather than finding the Church in a position to act on this question, we were at a stage where it was necessary to create sentiment and conviction first. This was already a serious question to me several years ago when I was living on a farm in Kansas. I was a minister of the Gospel of Christ. In our weak way, we were privileged to hold revival meetings and God was blessing our efforts. The question was presented to me whether I should leave these tasks and enter hospital work. Upon what basis dare I conclude that it was right for me to leave this one sphere of labor and enter another? And only as I was assured that that sphere of activity was a medium through which the souls of men could be reached, did I accept and say, "Yes".

The answer to the question I have stated is answered by the answer to three simple questions. The first one is this:

Is it Right to Help a Man that is Sick?

At once you will answer, "Yes." Jesus answered in the parable of the Good Samaritan. The man that showed mercy to the one who was wounded and sick, was the one that was a neighbor unto him. When Jesus went up and down through the land of Galilee He found those that were blind and lame and paralyzed, He found those that were suffering with fever and He healed and blessed the body as a part of His ministry.

When we compare this ministry of Jesus with the work we are doing today there are some that will say, "This was miraculous healing; something entirely different from our work." The point is this: Jesus shewed mercy to the sick. If there is ever a time that you need a friend, if there is ever a time that you respond to sympathy, and help, if there is ever a time that you appreciate the kind touch, the loving smile and the helpful word, it is when you are sick. And when you find men all over the world that are sick in body, it is the duty of the Christian Church to care for that body. But we will pause no longer on this point; it is right to help a man that is sick.

Is it Right to Build a House to Put a Sick Man In?

When the Good Samaritan found the man lying by the wayside, he knew it was not right to leave him lying there and so he took him to an inn. If the care of the sick requires a place to put a sick man in, certainly it is right to build a place, and that suggests a hospital. The ideal place, to care for a sick man, under most circumstances, is in his own home. I don't believe in substituting the tender care of a mother for that of a stranger. Yet there are circumstances and conditions where such a ministry becomes necessary. There are thousands of people that have not good homes and good friends, there are those that have and yet need further help, and the question is, Is it right under those circumstances to build a house to put those sick people in? The answer is so plain that we won't pause any longer on the question.

(To be continued)

La Junta, Colo.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Since God commands the woman to be subject to the man (Gen. 3:16; Eph. 5:22-24; I Pet. 3:1), **can the Christian Church tolerate as members women who openly and intentionally rule their husbands by force?** N. G. H.

Such wives are certainly transgressors—so are their husbands who permit it. The best thing for both to do is to study together Eph. 5:22-33 and endeavor prayerfully to rise in the fear of God, to the ideal therein set forth. If there were more husbands to rise fully to the standard held forth in Eph. 5:25-28; 6:4, there would be more wives to rise to the standard of Eph. 5:22-33 and I Pet. 3:1. On the other hand, wives stand in their own light, work against their own interests and happiness as well as the interests and happiness of husband and children, when they usurp authority by sheer force of mannishness rather than win the hearts and lives of their companions through the power of love and submission. Church interference in the domestic affairs of the family is not advisable except in extreme cases.

In our regular family devotions in the home, is it consistent for each one to be praying audibly, at the same time, as is the custom at some places? S. L. C.

Better all pray than to have no one pray. Better still, let the service be orderly and one pray at a time while the rest maintain a reverent silence. Some light on this question may be had by reading I Cor. 14.

What do you conceive to be the greatest hindrance to the cause of Christ?

Speaking of the Church in general, the greatest hindrance to its progress is the inconsistent lives of those who profess to be the followers of the meek and lowly Lamb of God. Christ said to His followers, "Ye are the light of the world", "Let your light so shine that men may see". What can be seen in the average professor or today? Seen in strife with and killing the enemy, in greed in all its various methods for gain, in worldly pleasures in all its forms, in pride in all its ungodly devices. Instead of holding up the Gospel light, they run after the darkness of this world. "Come out . . and be ye separate, saith the Lord Almighty." D. J. J.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LOVE'S VICTORY

Hail to the springtime the wide world adorning!
Fair is her countenance, fragrant her breath.
Borne on her wings is that wonderful morning.
When life in its loveliness triumphs o'er death.
Hark to the voices!
All nature rejoices,
Rings the glad chorus o'er mountain and shore.
Earth in her glory
Repeats the sweet story.
Love is the conqueror; death is no more.
Loosed from the fetters wherewith winter bound them,
Flowerets are lifting their heads to the sun;
Hid 'neath the turf the soft zephyrs found them,
And whispered the tale of victory won.
Sweet birds are singing.
The glad tidings bringing:
Hark how the notes in their melody pour;
All the air filling,
Every heart thrilling!
Love is the victor; death is no more.
Wreaths of white lilies are ranged on the altar,
Lilies of Easter in beauty so rare;
Israel's king in the height of his glory
Was not arrayed like the liles so fair.
Stately and slender,
Robed in white splendor,
Lifting their heads when the winter is o'er.
Smiling at sadness,
Proclaiming with gladness.
Love is the conqueror; death is no more.
Sweetest of all are the songs of the children,
Greeting with rapture the glad Eastertide.
Hark! through the air rings the grand jubilate.
Spreading the story so far and so wide.
Censers are swinging,
Hosannas are ringing,
The nations are throning their Lord to adore.
Winter has vanished,
Sorrow is banished,
Love is the conqueror; death is no more.

—Harper's Young People.

A GENUINE HOME

Home is the holy of holies of a man's life. There he withdraws from all the world, and, shutting the door, is alone with those who are his own. It is the reservoir of his strength, the restorer of his energies, the resting place from his toil, the brooding place for his spirit, the inspiration for all his activities and battles.

Home is where love lives. Not where it boards, nor pays occasional visits, even long visits, nor even where it may be a sort of permanent guest, with familiar access to certain rooms and cozy corners. But where it owns the front door key, sits by the glow of a hearth fire of its own kindling, and pervades the whole house with its presence. It may be a king's spacious, luxurious palace. It may be the poor man's narrow-walled cottage or anywhere in between these two extremes.

The palace can not make the home, nor yet mar it. The simplicities of the cottage do not bring the home, and neither can they hinder nor disturb it.—D. S. Gordon.

WHY PEOPLE CALL HER "SO NICE"

Always shielding others at her own expense.

Making a sacrifice cheerfully whenever one is made.

Avoiding discussions in the presence of a third party.

Apologizing without reservation when an apology is needed.

Conforming her tastes, when visiting, to those of her hostess.

Always repressing criticism when there is anything to praise.

Inquiring after the friends and families of those whom she meets.

Expressing an interest in that which she sees is interesting to others.

Avoiding jokes of a personal nature likely to wound another's feelings.

Wearing the breast-plate and shield of "malice toward none, love for all."

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel disturbed.

Taking no notice of accidents which happen to others, unless she can give aid.

Drawing checks on her own happiness to bridge over the impending bankruptcy of another.—Selected.

REVERENCE FOR GOD'S HOUSE WHAT IS IT?

By Katie Hostetler

For the Gospel Herald

I will first try to say what reverence is. It seems to me it is something that we can feel, but can not express in words exactly what that feeling is. Probably the nearest we can express it is, a fear mingled with esteem, respect, and affection. A noted author describes it as "the fear acceptable to God, is a filial fear, an awful reverence of the divine nature, proceeding from a just esteem of His perfections, which produces in us an inclination to His service and an unwillingness to offend Him."

It is something which I fear in this free land of ours, we have been losing to a certain extent, for we do not show the reverence due our fellowmen, for each one seems to think more highly of himself than he ought and not show enough respect for others.

But in the last few years we have been reminded, in a worldly way, of our duties and obligations to others, in the disciplining of our soldiers. Every soldier was obliged to salute his superior and the American flag. And every one, whether soldier or not, was supposed to show enough respect and reverence to uncover their heads at the singing or playing of the national hymn. If the world recognizes the importance of reverence to officers and government authority, **how much more should we reverence God and His Word, and house.** I have often wondered how many that willingly and reverently uncovered their heads at the sight of the flag, or sound of a national air, would ever think of uncovering their heads in the presence of God, or the sound of His holy name, or the reading of His Word; or would raise their voices in praise or adoration to Him to whom all honor and reverence is due.

In Lev. 19:30 God commanded: "Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord." Is not our church the sanctuary of the Lord? Then are we not commanded to reverence it? Whenever we enter this house we should feel that it is God's dwelling place, and that here we come to talk with Him, to learn of Him, to praise, adore, and reverence Him. Although we can do all this in our own homes, yet I think we should hold the house of the Lord more sacred, for it was dedicated to Him.

In the tabernacle and the temple the Holy of Holies was the place where no one but the high priest entered, and that only once a year and after many ceremonial cleansings. But when Christ died on the cross and paid the penalty for our sins, the veil of the temple was rent in twain, and we are all permitted to enter the holy of holies as often as we wish. God is ever willing and ready, yet waiting to hear our petitions, and to fill us with His Spirit, if we only come to Him.

When Moses was at the burning bush God spoke to him and commanded him to take off his shoes for he was standing on holy ground.

If His dwelling place and His presence were so sacred then that so much reverence was shown them, should not we show much more reverence for

(Continued on page 77)

Sunday School

For the Gospel Herald.

Lesson for May 2, 1920—I Sam. 3: 1-21

THE BOY SAMUEL

Golden Text.—My son, give me thine heart, and let thine eyes observe my ways.—Prov. 23:26.

Introductory.—Samuel, the last of the judges of Israel, was a child of prayer. The Lord heard the prayers of Hannah, his mother, and blessed her with a child for whom she had prayed. True to her vow, she lent him to the Lord, thus setting an example for every Christian mother. It was while ministering in the home of Eli that the events recorded in this lesson occurred.

Lesson Story.—The child Samuel ministered unto the Lord before Eli the priest. This aged man was well stricken in years, and Samuel was probably a personal attendant to him. One night, after Samuel had lain down to sleep, he heard a voice which he thought to be Eli's. He arose at once, went to Eli, and wondered what he wanted. "I did not call you," said Eli, "go and lie down again." Samuel obeyed. Presently the Lord called again, and again he supposed it to be the voice of Eli. Eli again commanded him to lie down and assured him that he had not called him. A third time the Lord called Samuel, and this time Eli surmised that the call was from the Lord. So he directed Samuel to go and lie down again and if he heard the same voice again he should say, "Speak, Lord: for thy servant heareth." Samuel obeyed.

The Lord again appeared unto Samuel and gave him a vision of his future. He told him of the evil that should befall the house of Eli because of the waywardness of his sons, and Samuel understood that he was to be the future ruler in Israel.

As Samuel grew to manhood his qualities became more apparent. The Lord blessed him greatly and the people knew that he was established as a prophet of the Lord.

Lessons for Us.—Among the lessons gathered from the incidents recorded in this lesson we notice the following:

1. Every child has the right to be born well. This advantage Samuel enjoyed. His mother was a praying woman and her spirit of devotion was transmitted to her son. Every mother should be able to say at the birth of each of her children: "For this child I prayed."

2. Every mother should make it a rule to dedicate all her children to the Lord, and every father should zealously obey the divine command to "bring them up in the nurture and admonition of the Lord." For Samuel this policy meant a life of service to God from the beginning. In early life he was in the house of Eli, and thus was kept under a religious influence.

3. "Train up a child in the way he should go; and when he is old, he will not depart from it." This was proven in Samuel's case. From early childhood he was brought up in an atmosphere of godliness and he never grew away from it. Keep your children in an atmosphere of godliness, reverence, piety, purity, usefulness, if you would have them become that kind of men and women. "As the twig is bent, so the tree is inclined."

4. The Bible gives Eli a good reputation—but he had one serious defect; he failed to bring up his children in the way of the Lord. Whether he was so much absorbed in public duties that he neglected the training of his children, whether he was a poor disciplinarian, whether in this case the fault lay with the mother, or whether the fault was inexcusable negligence on Eli's part, it is evident that the Lord held Eli responsible for the failure. If fewer parents would make excuses for the waywardness of their children and more parents would recognize their responsibility and do their best to bring their children up in the nurture and admonition of the Lord, there would be an improvement in the character of the rising generation.

5. Piety on the part of parents will not atone for the wickedness of children. You may have a long line of pious ancestors, yet that will simply add to your own condemnation if you fail to follow in their paths even as they follow in the path of Christ. Wayward children not only bring about their own ruin but often the ruin or disgrace of their parents. "Every one of us must give an account of himself to God."

6. The Lord is with those who put their trust in Him. His promise, "I will never leave thee nor forsake thee," was verified in the case of Samuel, who in a long life of usefulness reaped the results of his faithfulness. The same kind of a promise is for the faithful at the present time. Samuel had his trials, as is the lot of all people good or bad; but there never was a time in his life when he was forsaken by the Lord. "Righteousness exalteth . . . . but sin is a reproach." "Trust in the Lord, and verily thou shalt be fed"—K.

"To speak with God is a priceless privilege."—A. T. Pierson.

Our Young People

THE CLAIM OF THE CHURCH ON MY PERSONAL POSSESSIONS. —II Cor. 8.

Topic for May 2

MOTTO

"One heart and one soul."

THE STUDY HOUR

I. **Claims and Possessions.**—We think very little of that manhood which will not provide for its own house. The scripture says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." In one sense we think of ownership as having exclusive power to dictate its use. And this is true in the first sense. But there is a power either of selfishness or unselfishness which prompts to distribution of every personal possession. The claim which this motive makes is not one of demand so strictly as one of constraint which the individual owner responds to willingly without question because he feels the power of the claim as right in his judgment.

Every owner gives. Some always give to the claims of lust or selfishness. Others give to the claim of loving unselfishness and the service of God. The possessor always gives cheerfully to the cause he loves. If he loves self and the world he will give freely to that cause. If he loves Jesus and the cause of His kingdom he will freely put his whole service into that. The Church is the institution of which Jesus Christ is the head. If we love Jesus with all our heart, we will love Him enough that our whole service including every possession is at His disposal. Since He works in the world thru the instrumentality of the Church, it is but reasonable that, if we love Him, His Church will have first claim to all that we have. This claim is not one of force which comes and demands its own, but one of constraining love which draws from us all our service as the needs and well-being of our beloved draws out our service. Many fail to properly distribute their possessions because they do not have a clear conception of the proper balance of necessity. It is a service to Christ and the Church to provide for the needs of one's own family. It is a service to provide for the needs of one's own community. But it may be that in our short-sightedness we may overfeed and overspend upon one part of the cause to the neglect of the other. Is it right that the heart of the Master should be yearning to have His message carried to a neglected part while we sit contentedly down in our ease and luxury surrounded by the fat and the strong and never give a thought as to whether the Master may wish that we would serve in a larger capacity? And if we love and know, there is no question as to what we will do with our distribution of personal possessions. Those idle bank accounts that pile up more money to be lavished upon the pleasure of fond children or friends will be scattered to the service of the Master's children and for those who might be children if they knew of His glorious Gospel.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Gift"**
2. Giving to the One I love

For Young People

1. Legitimate Possessions My Responsibility
2. How the Church has a Claim on my Possessions

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 22, 1920

Field Notes

Bro. C. Z. Martin is the new superintendent at the Columbia Mission. Read his message on another page.

Last Sunday was the time set for baptismal services at Oak Grove Church near West Liberty, O., where there were eight applicants for membership. A communion service at the same place is announced for May 2.

Lapp—Hershey.—Word reaches us that Bro. G. J. Lapp and Sister Fannie Hershey, both well known to most of our readers were united in marriage at the bride's home, Manheim, Pa., on Wednesday morning, April 14, Bro. Peter R. Nissley performing the ceremony. They have many friends who wish them God's choicest blessings through life. They expect to return to India at the expiration of Sister Lapp's furlough

A Sunday School Meeting is scheduled for Groffdale, Pa., for May 28.

On Sunday, May 9, communion services will be held at the Mennonite Mission in Columbia, Pa., the Lord willing. The time appointed is 3 o'clock in the afternoon.—M.

A Bible Meeting is to be held at Erb's Church, near Lititz, Pa., May 12 and 13, the Lord willing, with Brethren Noah H. Mack and John W. Weaver as instructors.

Bro. James Saylor, our bishop in the Johnstown, Pa., district, has been in very poor health during the past few months. Our prayers are for his speedy recovery.

Arrangements have been made for a series of meetings at Union Chapel near Wakarusa, Ind., to be held April 24-30 by Bro. Clayton F. Derstine of Eureka, Ill. Bro. Derstine's address, during this time, will be Wakarusa.

Among the callers at the Publishing House during the past week was Elder W. J. Sweigert, a teacher in Juniata College at Huntingdon, Pa., and prominent in the counsels of the Church of the Brethren.

Bro. S. E. Allgyer of West Liberty, Ohio, spent a few hours at the Publishing House one day last week. He was here also on Tuesday evening, and led one of the cottage meetings held that evening. He was on his way to Johnstown, Pa.

From Port Trevorton, Pa., we receive the following: "Sister Wm. Shaffer is able to sit up on a wheel chair a couple hours in a day. The prayers of the brotherhood are solicited for speedy recovery." "The effectual fervent prayer of the righteous availeth much."

A meeting of the Executive Committee of the Ohio Mission Board was held at Canton, Ohio, on Wednesday, April 14. Among other things, a program was arranged for a meeting to be held in connection with the annual meeting of the Eastern A. M. Conference.

Lazarus Byer is the latest arrival at the Mennonite Mission in Knoxville, Tenn. The selection of this name for the new missionary was doubtless influenced by the fact that there is already a Mary and a Martha in the home of Bro. and Sister Byer. —J.

Communion services in the bishop district of Bro. J. S. Burkholder, Chambersburg, Pa., are announced as follows:

Row, April 10.
Marion, April 25.
Chambersburg, May 2.
Strasburg, May 16.

The annual Sunday school conference for the A. M. churches in Nebraska is to be held this year with the congregation worshiping near Beemer, Neb., on May 20 and 21. The program in our possession gives evidence of careful preparation, and we hope to hear of an interesting meeting.

Bro. N. H. Mack of New Holland, Pa., preached for the congregation at Ephrata, Pa., on Saturday afternoon, April 17. The occasion was an instruction meeting for the benefit of the young converts at that place, there being eight applicants for baptism who were to be received into the Church the following day.

Bro. O. O. Miller and wife of Akron, Pa., spent Sunday and Monday of this week with friends and brethren of Scottdale. While here Bro. Miller spoke at the Mennonite Church on Sunday evening on conditions in the Near East and on Monday discussed with Bros. Loucks and Mumaw the problems confronting the Mennonite Relief Commission. An article from his pen will probably appear in these columns next week.

Correspondence

Atglen, Pa.

(Millwood congregation)

Dear Herald Readers, Greeting:—On Sunday, March 28, we reorganized our Sunday school as follows: Supts., I. G. Kennel and Wm. H. Shetler; Sec'y-Treas., Jos. G. Kennel. On Sunday, April 4 we reorganized at Maple Grove and for Chestnut Hill Mission S. S.; viz., Maple Grove: Supts., Wm. L. Stoltzfus and Jno. G. Umble; Sec'y-Treas., Samuel N. Stoltzfus. Chestnut Hill: Supts., David C. Beiler and Jno. E. Kauffman; Sec'y-Chor., Samuel Miller. May the Lord abundantly bless the brethren that the work may go on in the Master's Name.

April 11, 1920. A brother.

Canton, Kans.

To the Herald Readers, Greetings: The winter is over and spring duties demanding attention, but let us not forget to find time to worship our Savior. On Easter Sunday we had planned to have Sunday school conference, but the weather not being favorable it was postponed. Our sewing circle has been meeting the first

Thursday of each month when circumstances permit. Some of those who cannot get out to do active mission work may have the assurance of knowing that even a little service given along that line is doing something for the Master.

Our Sunday school has 92 enrolled at present. The Lord saw fit to call to the happy home above, one of our number in the last month. Some of our members are spending the winter at Hesston College.

One of His children,
April 12, 1920. E. S. Landes.

Midland, Mich.

Dear Readers of the Gospel Herald: I was with the congregation at White Cloud, Mich., over Sunday, April 4. I was there twenty-three years ago, when there were only a few Mennonite families there. I find that in this time the country around White Cloud has improved quite a bit. Land can be bought cheap, compared with what it is at other places. Some land is real good while other farms are not so good. But the price is reasonable. I believe that people who can not buy high-priced land would do well to investigate the prospects at White Cloud. If you want to get to a place where you can do real mission work I believe that White Cloud would be a good place for you. But be sure and let the Holy Spirit lead you.

E. A. Bontrager.
April 12, 1920.

Souderton, Pa.

We have again been privileged to have our first council meeting on Sunday (14th). Bros. Henry Bechtel and Amos Kolb of Spring City assisted the home ministers in showing the brotherhood the necessity of preparing for communion services which shall be held (D. V.) May 9.

Bros. Jesse Mack and Howard Pennepacker were with us eve of Apr. 4. They gave us the Easter message, also at the "Home" P. M.

We are glad to hear of the Mission Meeting to be held at this place on Tuesday, May 4. A hearty welcome is extended to all who can arrange to meet with us.

Today is the appointed day for the Sisters' Monthly sewing circle. Now that spring is here there should be a better attendance, considerable inclement weather prevented much work to be done the past few months.

On attendance of 371 at Sunday school on Apr. 11 would be an inspiration if it could be continued thruout the summer months.

Bro. and Sister Allan A. Freed are arranging to take up the mission work at Norristown as Bro. Elmer Moyer and family return to Souderton. Our prayers go with them. J. D. E.
Apr. 13, 1920.

Dale Enterprise, Va.

Greeting to all Herald Readers:—Bro. J. F. Bressler of Richfield, Pa., who is now teaching in the E. M. School, closed a two weeks' series of meetings at the Weaver Church April 11. One of the visible results of the meetings was nine souls confessed Christ and we believe many believers were strengthened in their faith. Bro. Bressler gave a short talk on Paul's epistle to the Romans, each evening before the sermon which was much appreciated and we hope beneficial. Bro. Bressler expects to begin meetings at the Peak school house April 14, and desires the prayers of all God's loving people that souls might be won to Christ. May we all earnestly pray for every good work.

S. M. Burkholder.
April 13, 1920.

Plainview, Tex.

Greetings to all Herald readers:—On March 31 began a series of meetings held by Bro. Clayton F. Derstine of Eureka, Ill. On April 5 following the meetings, baptismal and communion services were held by Bro. Derstine as requested by our bishop, Bro. J. A. Heatwole of La Junta, Colo. Two accepted Christ as their Savior. The meetings were appreciated by all.
Apr. 14, 1920. J. K. H.

Hubbard, Oreg.

On April 4 ten young people were received into the Hopewell Church by water baptism.

On April 10 a mission meeting was held at the same place, with a full house, and a good spirit prevailed.

On April 11 our communion service was held. Brethren N. A. Lind and M. E. Brenneman, also about ten or twelve other brethren and sisters from Albany were with us and took part in the services. It was a good meeting, and a spirit of peace and love pervaded all the meetings here.

Now I am burdened about the poor children here in the far west. We need a Children's Home here, and it seems that our Pacific Coast Conference district is not able to raise enough money to purchase and equip a Home. Some years ago a committee was appointed to look into this matter, but so far nothing has been done. If any one is moved to assist in this needy work, please let us know before our spring conference. I know of a suitable place that could be purchased for about $9000. I talked to the man, and he said that if we wanted it for a Children's Home he would make a considerable donation for that purpose.

April 14, 1920. J. D. Mishler.

Freeport, Ill.

Dear Herald Readers, Greeting:—We had our communion service on Sunday, April 11. We are glad that most all of our members were present and communed.

We appreciate the presence of Sisters Iona Shelley and Elizabeth Shellenberger of Juniata Co., Pa., who are with us for the season.

Our deacon, Bro. J. V. Fortner and wife are leaving soon with their son Almon and family for an extended trip through the west.

April 15, 1920. Cor.

Union Grove, Pa.

Weaverland congregation enjoyed a very rich spiritual feast on Sunday, April 11, when communion was observed and the day before a class of 20 were received into fellowship. Our bishops, Noah H. Mack and Benj. Weaver, officiated at both services. A very large number of people were in attendance and many partook of the sacred emblems of the broken body and shed blood of our blessed Lord and Savior. Steps have been taken to build a house of worship in the borough of New Holland where many of our members reside. We were all glad to have our Bro. S. H. Musselman home again. Our bishop has moved from Terre Hill to Goodville. Persons who correspond with him will please note change in address. John W. Weaver.
April 15, 1920.

POWER

The early Church had comparative poverty but much Power. It had little money, little culture, little worldly prestige, were separate from the world, and had a wonderful Power given them through the Spirit.

This Power still resides in the Word of God. It is only a lost power because of the worldly adulterations that have been injected into it, the counterfeits that have been put into circulation, instead of the pure truths of God's Word.—J. L. Switzer in The Vindicator.

THREE GREAT REALITIES

Faith Saves All. "And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses" (I Tim. 2:6).

Christ has Ransomed All. "Who gave himself a ransom for all, to be testified in due time" (Acts 13:39).

Sin has Ruined All. "For all have sinned and come short of the glory of God" (Rom. 3:23)—Zion's Watchman.

Miscellaneous

THE GRUMBLER

Don't press your little troubles on the
friend you chance to meet;
Don't complain about the weather, of the
cold or of the heat.
You're better off mostly, than the man
you're talking to;
Then bottle up your woes, my friend,
whatsoever else you do.
He, too, has many sorrows, so don't
bother him with yours;
The man who grumbles all the time is the
very worst of bores.
I've known so-called believers who would
start out in the spring,
And tell the Lord the weather was not
just the proper thing,
That the crops would fail most certain,
lest he made it thus or so,
And still the wheat and rye came on and
corn grew in the row.
The Lord paid no attention, but just
ordered it His way,
And the last of August they were harvest-
ing the hay.
So let this be a lesson, when your troubles
multiply,
They are ripening a harvest and you'll
reap yours bye and bye.
Your woes are necessary as the storms in
summer time
And to grumble, grumble, grumble is but
nothing less than crime.
Everything is wisely ordered by the one
who knows the best,
Then do all you can in reason and the
Lord will do the rest.

—Anon.

READING THE BIBLE

By J. W. Hess

For the Gospel Herald.

We keenly feel the need of reading God's Word. Much has been accomplished in sending out the Bible. Every home should be supplied with this sacred volume.

There are many Christian professors who do not read regularly, and many others who do not read its precious truths. Some things that crowd out its reading are: Spending all our time in natural work, spending too much time in reading daily and farm papers during week, and Sunday editions on Sunday, reading stories, novels, and sensational reading matter which makes the truth seem dull and dry.

When your life is not in harmony with His will and you are unwilling to walk in His way.

We are trying to see how many we can encourage to read the New Testament through during 1920, and so many have started that we felt impressed to send an invitation to every congregation through these columns. This is the plan: Every congregation appoint a brother or sister who is interested in this and have that person gather as many names as are willing to begin and send them to Sister Alma Eigsti, who has been appointed in our congregation. Keep them interested so they will keep on reading and when finished get date and name, and at the end of the year send them to Sister Eigsti, Manson, Iowa. We have asked some congregations on our trip west to take this up and have about 500 who have already started reading. We do not see why this could not be taken up by many congregations.

Careful, prayerful reading will without a doubt help you and your congregation and will help to stay the many things confronting us.

Manson, Iowa.

WHAT MEANETH THIS?

By J. H. Byler

For the Gospel Herald

As a rule, in order to keep the Sunday school under control of the Church, there are three brethren appointed by the Church to choose the officers for the work of the Sunday school, which are accepted and voted in by the school. Mar. 14 was the day the committeemen were to be appointed to arrange for reorganization on the following Sunday. But on Saturday, the 13th, it snowed and blowed so that by Sunday morning the roads were shut and only a few could come to church and no arrangements could be made, but must be left for two weeks later, as the next Sunday was Sunday school and the time intended for organization. On Sunday, the 28th, the brethren were appointed for the work the following Sunday, April 4. That morning it rained so very hard that only nine persons came, so there were no arrangements and no Sunday school, as this is the time of year we start Sunday school every Sunday there will be none next Sunday, thereby missing the first two lessons of the quarter. Now "What meaneth this?" Are we too much afraid to wade snow or of getting wet? or has the Lord some purpose in this? "What meaneth this?" (It may mean that the Lord wants you to have your Sunday school every Sunday the year round. —Ed.)

Hoping the Lord will favor us with fair Sundays and a more Spirit-filled life, we ask an interest in the prayers of God's people for the work of the Church and Sunday school at this place.

Mattawana, Pa.

There is a greater need for intensive work than extensive work in the work of our congregations. That is, we should occupy the field thoroughly and work harder, rather than attempt to cover too much ground.—N. E. M.

THE GREAT GOSPEL FEAST

By R. J. Heatwole

For the Gospel Herald

In the blood of Jesus there is a fountain opened where all people may wash themselves from all sin and uncleanness. There is also a Gospel feast provided (Matt. 22:9,10; Luke 14:23) and to us the command is given to go out into the highways and hedges and bring the lost ones in. This, we believe, means that we should go everywhere.

Those who were bidden and excused themselves shall not taste of this supper. That is, they who excuse themselves from accepting the way of salvation through faith in the blood of Jesus shall never taste of the marriage supper of the Lamb.

Jews, Gentiles, laborers, travelers, beggars, yea the vilest sinners, people of every clime and age, of every complexion and condition—"Ye need not one be left behind, for God hath bidden all mankind."

We have a holy Gospel. The prophet speaks of the way of holiness (Isa. 35:8; Heb. 12:14). We are commanded to "follow peace with all men, and holiness, without which no man shall see the Lord." Worldly wise men bring that which is foolishness with God. I Cor. 3:19.

Many giants, great and small,
Stalking through the land,
Headlong to the earth would fall
If met by a holiness band.

Cho. Dare to be a holy one,
Dare to stand alone,
Dare to have a purpose true,
And dare to make it known.

Windom, Kans.

EVIL SPEAKING

By Dorothy Kauffman

For the Gospel Herald

Evil speaking is not always lying or swearing. Any thing one says which results in evil may be termed evil speaking. Making uncomplimentary remarks to our friends when we could just as well keep it to ourselves is one kind of evil speaking. There is never any gain in criticising other people behind their backs and it certainly does a lot of harm. If you take a dislike to a person and keep harping on his faults, you will dislike him more every day. Let us look for the good that is in our fellow-men and let God take care of their faults. Matt. 7:1 says, "Judge not that ye be not judged."

We should always be careful in our social conversation. When we young people get together we often find ourselves saying things that the world would not condemn but which is not

becoming speech for Christians. We sometimes make light of some brother who may have his peculiarities, but is really a far more consecrated and hard-working Christian than any of us. I suppose we all feel ashamed afterwards at least I do, but let us try to have more fore-thought and less after-thought.

Another of our besetting sins is **foolishness.** I attended a meeting recently where the minister called our attention to the verse (Prov. 24:9) in which we read that **"the thought of foolishness is sin."** I had heard this verse time and again, but it never struck me so forcibly as it did then. How often we sin in this way. Webster defines foolish as being void of understanding, without judgment or discretion, silly, unwise. Let us avoid all thought of foolishness and indulge in more thoughtful conversation.

In Paul's letter to the Ephesians he says, "Let all bitterness, and wrath, and anger, and clamor, and **evil speaking** be put away from you."

There are a great many people in the world who watch the professing Christians and seeing our inconsistencies, they claim there is nothing in it; that they are better than lots of Christians. Let us be alive to our duty. It takes more than preaching and talking to point souls to Christ; it takes example.

Westover, Md.

THE PATHS OF LIFE

By A. Reist

For the Gospel Herald

He leadeth me in the paths of righteousness for His name's sake.—Psa. 23:3.

This text takes our mind back to Bro. Yake's "Echoes of Life" in the March number of the Christian Monitor.

Truly none of us can help but remember the old paths we used to travel in our childhood days—the path to the old swimming hole, the path to the neighbors or the old cow-path leading thru meadow of forest or possibly both. And how pleased we were at times to be able to travel one path while possibly we would dread to travel another, and yet we would tread those paths time and again whether they were straight or winding, giving little thot as to who first made the path, or why it was not made straight in place of winding.

But as we grew to be men and women and had longer and possibly harder roads to travel in place of the old foot-paths we often wonder why these roads were not made better and more easy to travel, thinking that if there were not so many crooks and turns, the distance would be less.

Those of us who have lived in or traveled thru a timbered country, can easily understand why roads are not always straight there; but when we get to the broad prairies, where we travel for mile after mile without seeing a tree or a fence or any thing to make us turn one way or other, We sometimes wonder why there are so many little curves in the trails, "as they are called." But as we travel along we notice that this little curve avoids climbing a small hill while possibly that one avoids a little dip and again makes a more easy trail to travel.

And yet, no matter how many different paths we travel, no matter how many good or bad things we may say or think about those who first traveled those paths, there comes a time in everyone's life when we must choose between two definite paths. Matt. 7:13 tells us, "Wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat." Sinner the gate is wide and the way broad, it may be the easy way to travel. We can drift along with the many others without any effort whatever, but oh the dreadful thot, "it leadeth to destruction."

On the other hand, "Straight is the gate and narrow is the way, which leadeth unto life." Since this way is narrow, if we try to travel thereon in our own strength, we will find it very hard traveling, we will never get to the end. But listen to what the Psalmist says. "He leadeth me in the paths of righteousness." What a blessed thot. There is one who has trod the way before. Tho He did not always seek the smoothest road, tho He did not go around the hilly places, we will have to follow in His footsteps if we expect to reach the end of that narrow way. But oh the difference in following this path—"It Leadeth Unto Life."

Our Lord and Master had to bear the cross for us but "There's a cross for everyone, yes there's a cross for me."

If following the narrow way then means crossbearing, shall we then turn and follow the broad way? No, never. "The way of the cross leads home"—and to life, while the broad way leads to destruction.

We need never become discouraged while traveling on this narrow way, no matter how many rough places we may have to cross, because the One who has trod the way before, "Leadeth us in the paths of righteousness for his name's sake."

Let us ever keep on the narrow way, with our eyes fixed upon the cross and the One who suffered for us, knowing that in due time we shall all meet around that great white throne, where all tears shall be forever wiped away, where we shall receive a crown of life and our voices shall be lifted up in praises of our King throughout all eternity.

Reist, Alta.

A FEW TESTIMONIES

By Edward Drange

For the Gospel Herald

Some time ago I read an article in the Gospel Herald on "Experiences of C. O.'s in Leavenworth." This brot to my mind the following statements from military men:

By an officer at Camp Dodge: "Your religion at one time looked beautiful but not practical. After watching the C. O.'s from the beginning, I have decided that your religion is practical as well as beautiful."

By an officer on a Paris train: "What is the use of fighting to put down autocracy when they want to put up an autocratic military system at home?"

By a major in France: "Any man who can come here and do this work for these frogs (as the French were called) for nothing has my highest respect. Your belief is not nonresistance, for it is the greatest resisting power on the earth."

By an officer in Verdun: "Your religion is great, good, and right. It will win out." I asked him if that is his conviction why he did not stand for what he believed to be right. His answer was, "On account of public opinion."

These statements convince me that even among those who are counted warlike men there are those who down in their hearts believe that we have the correct Christian attitude toward war.

Kinross, Iowa.

CONSECRATING OUR LEISURE TIME

By Fannie S. Stauffer

For the Gospel Herald.

By consecration is meant the devoting, or giving for the Master's cause or service. It is a miracle of grace.

Leisure time is a time we are free to spend as we please after duties are finished. Do we all have time? Yes, we have all the time there is—everybody the same amount. But some redeem the time while others waste it. Many golden opportunities are lost, once gone, never to return.

The busiest person is the one who usually has the most spare time. The diligent man always obtains leisure,

but the lazy man never. "Woe unto them who are at ease in Zion" (Amos 6:1).

If we would devote our spare time to reading, what could be accomplished by the time that is wasted? Of course, it would be wrong to say that all our wakeful hours should be devoted to solid work or study. As the body and mind needs rest, a person whose time is usefully employed is not so apt to fall into bad habits as one who has many idle moments. "Satan has some mischief still, for idle hands to do." No matter how time is spent, it can never be recalled. We may go where we will, we will find successful men and women in various trades and professions who are what they are because they made good use of their time. "They, while their companions slept, were toiling upward in the night."

The character of our age may be one of the causes for an answer of not having time. People are always in haste. How different the life of our Master, a life which should be our model. He had time for prayer, for meditation, for service.

Let us watch for opportunities, and make use of our spare moments.

Ephrata, Pa.

WORKING WITH OTHERS

By Celestia Kefarber

For the Gospel Herald.

Working with others, is certainly a great pleasure. But to work with the greatest results we must first agree how the work can be done to be most satisfactory.

"In union there is strength." If two horses are hitched to a great load and do not pull together the load can not be moved far. Just so it is in a church. We are to be united and, as the saying is, "all pull together." If a house is divided against itself it will fall. So many times this seems to happen. Perhaps we are too selfish when we can not agree with others. We do not agree to instructions, that have been given. If one person is weak in this respect, it will affect the rest. Suppose a chain is to be used to lift a heavy load high in the air. If all the links have been made so that one is as strong as the other the load is lifted without difficulty. But if one link is weak and breaks we can quickly see what the results will be. We as Christians are links in a great chain and by the help of God we are made strong, but if one link is weakened by sin how soon the chain is broken. It is Satan who is daily trying to bring about disorder.

Are we as Christian people going to allow him to put obstacles in our way so that we can no longer work with one another? Watch and pray, and this will never happen. How delightful to watch little children playing together peacefully, but sometimes one is a little more selfish than the rest. Then trouble arises and everything does not go well. But how soon this can be adjusted when mother or father removes the obstacle by some good advice. Just so let it be in our lives. When a difficulty arises let God our Father advise and by this become strong links in an endless chain.

Kalona, Iowa.

OUR DAILY LIFE AS CHRISTIANS

By N. L. Detwiler

Look not every man on his own things, but every man also on the things of others.—Phil. 2:4.

It is naught, it is naught, saith the buyer, but when he is gone his way he boasteth.—Prov. 20:14.

I will try to give a few thoughts based upon the above scriptures. While my thoughts will mostly be confined to Christian professors we naturally take a different view from the above texts than a worldly-minded man would take. Yet there seems to be a wide range of view for Christian professors.

For the first we notice Paul's admonition regarding our concern for the things of others. As we notice the lives of some people there seems to be an entirely opposite extreme existing. One person will be so engrossed and his time will be so taken up with his own affairs that he cannot bother with or about the things of others. And we notice the other extreme, but fewer in numbers, who are so concerned about the affairs and welfare of others that they neglect their own.

Then we notice those who are continually looking on the things of others with the spirit of covetousness.

When a man is known to knock the things of others and have lots of praise for his own things, he may have an "axe to grind." This is where our second text comes to use. "It is naught"—and he goes his way and boasts about it. Some say that it is all right to deal in anything without meeting with any serious temptation of cheating the other fellow, but with horse-trading it is different. You cannot deal very often until you are blamed for a dead-beat, whether a person is guilty or not. I have heard people who in contending to the above statements make the following statement: "I thought before I had the horse or cow at home that they were smaller and older, so I 'jewed' him down, but I see now I have a snap and nobody will buy it for a lot more." Others will always try to "jew" the price of everything they are about to buy and are sure to want a big price for everything they want to sell. To make a long story short, I believe the harm in buying and selling is all in wrongly representing the goods, regardless if it is bought or sold, traded or exchanged, as some choose to call it. "Provide things honest in the sight of all men" (Rom. 12:17).

Reist, Alta.

PUPILS IN ADOLESCENT PERIOD

By Sadie King

How can we get the pupils of the adolescent period to study their lessons and form correct opinions? The teacher must be a learner in the school of God, filled with love and the spirit of God, consecrated, humble, meek, and patient, and be able to say with David, "Thy testimonies are wonderful. Therefore doth my soul keep them. The entrance of thy words giveth light, it giveth understanding unto the simple." If the lesson is well studied and prepared by the pupil and the teacher and is well taught, and an interest created, the hardest part is done. But how get them to study their lessons? Some ways: Announce the lesson the Sunday before. Tell a part of some interesting event in the lesson. Ask them to be able to tell the rest of it the next Sunday. If you think they ought to do better, remember that boys and girls of that age have very trying times. So many perplexing things confront them, and if they do not get the right kind of encouragement they sometimes become indifferent and discouraged. They need sympathy and love; also some heart to heart talks, especially those who have neither father nor mother or some one else to encourage and help them to do what is right. Make special efforts to teach each lesson thoroughly and to make lasting impressions upon their minds by telling an interesting story, or any other good illustration or object lesson will help them remember the lesson. Ask questions. Give them all the credit for the answers you can.

Form correct opinions. Reason with them. Discuss perplexing questions with them. Out of all charity, tell them what is right and wrong. Give them good books to read. Encourage them to associate with good company, and take them to God in prayer often. We have the promise, if we do not grow weary in well doing we shall reap in due season, if we faint not.

Nampa, Ida.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The Friends Service Committee reports that on March 1, 1920, there were 115 workers in France.

* * *

Eleven cars of food, clothing, materials and automobiles were sent to Poland at the close of the work in France, and two trains of about twenty-five cars each of similar materials were sent to Vienna for use in the work there.

* * *

Latest reports indicate that Bro. Orie Liechty, who was detailed on special work in connection with the disposition of the materials acquired by the Friends in their purchase of the army dumps, is still engaged in that work in France. Practically all of our other brethren are either at home or have been transferred to other fields with the exception of Bro. A. J. Miller who has been in Paris for some time watching for developments in the Russian situation.

* * *

Bro. Orie Miller, just returned home from the Near East, reports a strange meeting at Basel, Switzerland, at which place he and Bro. Graber visited in the Mennonite Community on their way from Venice to Paris. Three Mennonite brethren from Russia were there, on their way to this country, and then to South America, where they expect to look into the possibility of colonizing for Russian Mennonites with guarantees of religious toleration. When they arrive here they will no doubt be able to give much interesting and valuable information on present conditions in their native land as well as on the possibilities of doing relief work there in the near future.

* * *

Upwards of 250 pledges for Near East orphan support have been received thus far and others are still coming in. Sixty dollars per year, payable at the rate of five dollars per month is the amount required to keep one orphan alive for that time. Some Sunday schools and classes are pledging support of several at this rate. We believe that many others would be willing to do likewise if the matter were brought to their attention. Literature has been sent to the superintendents of the various schools giving details of the plans. If the matter has not yet been called to your attention perhaps you could save several lives by working up an interest in the matter. Information and adoption cards can be secured by writing to Levi Mumaw, Scottdale, Pa.

* * *

Regarding the relief work which the Friends are undertaking in Poland and in which they invite from four to six Mennonite young men to join they have the following to say: "Applicants for the Polish work are desired who have a real concern for this service and sufficient ability to meet the difficulties and dangers involved. The anti-typhus work will be the main feature of the mission activities, but relief, transport, and agricultural workers are also needed. Although ample medical protection will be given, the typhus work involves many risks. Nothing has offered itself which challenges to a greater degree the spirit of heroic self-sacrifice in the face of a great need."

* * *

The Relief Commission is planning a program to be given, near Johnstown, Pa., on Monday evening and Tuesday, May 17 and 18, in connection with the annual meeting of the Mennonite Board of Missions and Charities to be held there that week. Reports will be given, business taken up and topics of general interest will be discussed. More detailed announcements will follow later.

* * *

The following from a letter written by Bro. A. M. Eash, stationed at Jerusalem, will prove interesting.

"I had a new experience this afternoon. A number of us were invited to a Moslem peasant wedding. We saw the bridegroom with his body of kinsfolk go to the home of the bride and there wait at a respectable distance while the women went to the door and sang and danced until the bride was all dressed. Then the men led the way and the lady party followed. There was much singing and dancing on the way. The bride with closed eyes was led to the home of the bridegroom by several women and after receiving a welcome by the women folks of the groom was led inside. Native men were not allowed into the house at all but Frank (Stoltzfus) and I received special permission and entered to see the bride and shake her hand. She had been an orphanage employee so we were favored with these privileges. As the bride entered the door she took a handful of leaven and pasted it above the door while the women shouted that she was to be fruitful and multiply. Wish you could have seen the commotion when the groom and his party approached the house of the bride. Thought of "Behold the bridegroom cometh." Can also see how the waiting virgins could fall asleep. We were asked to be ready for the wedding at one o'clock, but they delayed getting ready and coming until nearly five o'clock. Was told by some of our party that sometimes they delay much longer—even do not arrive until midnight."

REVERENCE FOR GOD'S HOUSE

(Continued from page 70)

His house and His presence than we do? Should we not so conduct ourselves that our presence will show that we revere Him?

We should not do anything in the house of the Lord that we would not want to be doing, if Christ made His appearance among us.

I wonder if we would see so many things to attract our attention during services, if we could make ourselves realize that this is really the Lord's sanctuary. We should reverence Him by giving our closest attention to the reading of His Word and the preaching.

We should try to center our wandering thoughts upon divine things, and though sometimes we do not have exactly the same line of thought that is presented; yet we should have enough reverence for the house of the Lord, that we do not disturb others, who might be thus engaged, by whispering to them or in some other way attract their attention. I have seen people sitting in church services, reading papers or library books, and I have seen others with pencil and paper figuring over some business transactions, and still others that draw foolish and immoral pictures and showing them to others, and some attract attention by nodding their sleepy heads—all of which are irreverent. After services are dismissed, I wonder how many of us are guilty of visiting or gossiping about things that detract from what we have heard.

It is the duty of us as parents to instruct our children as to the reverent attitude they should take while in the house of the Lord. Not only should we teach them by precept but by example. I think the time to begin teaching them is when they are first brought to the church. Let the baby know that it should remain as quiet as possible. Of course baby must sometimes have something to interest it so that it will remain quiet, but it should be of such a nature as not to attract the attention of other and older children. As they grow older and can grasp the truths, then we should let them know that this is not a house of amusement or entertainment, but that here we come to worship and learn of Jesus and His will, and that we must have more respect and reverence for this house than for any other house we might go to.

I am aware of the fact that children do not always live up to our teachings, but nevertheless we should try and do our duty and spend much time in prayer and meditation, thinking how we may instill into their minds the seeds of thought that will develop into the fruits of reverence and obedience. Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it."

And Psa. 89:7 says, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about them."

Elkhart, Ind.

How can one have the spirit of prayer for the lost of earth when they have more of the spirit of the world than of Christ?—Sel.

WAR SUFFERERS' RELIEF FUND

Received by the Mennonite Relief Commission for War Sufferers during the month of March, 1920

For the Gospel Herald

General

Joseph E. Shaver	$5.00
Charlotte Cotterman	3.50
Greenwood A. M. Cong Dela	70.00
Manson Y. P. B. M. Iowa	22.00
Gortner Union S S Oakland Md	5.00
A Mennonite Family, Tex	25.00
Pike and Salem Congs Lima Ohio	481.53
A Friend, Croghan, N. Y.	15.00
J D Sommer	10.00
A Brother Kinross Ia	50.00
Thomas O. O. A. M. Cong. Okla	27.00
S. D. Yoder	20.00
B—Herald	
Ed M Yoder	10.00
John Schertz	2000.00
Mrs Catharine Nafziger	10.00
Jacob Y. Byler	5.00
Bethel Cong Logan Co Ohio	41.50
Four Brethren	50.00
A Brother	5.00
John C. Bender	5.00
Mennonite Gospel Mission	25.00
A. M. Cong. near Pryon Okla	24.60
John S. Yoder	25.00
Aaron Good	10.00
Emanuel J. Miller	8.00
N. E. Troyer	50.00
Old Order Amish	24.60
Brethren Roanoke Ill	40.00
U D Byler	10.00
Warwick River Cong Va	17.00
Milan Valley S S Kans	7.00
A Brother and Sister Sugarcreek O	50.00
Palmyra Cong Mo	13.26
Liberty Ia Cong	5.50
Cherry Box Mo Cong	2.25
Spring Valley Cong N Dak	1.00
Mt Zion Cong Mo	14.50
A Bro. Olive Cong Ind	15.00
A R Miller	3.00
Earle Miller	10.00
	$3,216.24

For Germany

Upper Deer Creek S S Ia	$54.00
Samuel Burkholder & Wife	11.75
B. Rempel	100.00
Peter Kepphein	5.00
A Sister Rock Hill Pa	1.00
Boyertown & Hereford Congs Pa	37.65
Franconia S S Pa	192.00
Skippack Cong Pa	28.50
Line Lexington Cong	42.00
Honeyville Dist. O. O. A. Noah M. Bontrager Bish Shipshewana Ind.	65.00
Upper Deer Creek Cong Ia	90.00
Conservative A. M. Congs Md & Pa District	200.00
Old Order Amish Belleville Pa	24.60
A Sister Gridley Ill	5.00
Joel Miller	50.00
J. F. Swartzendruber	100.00
Wm S Yoder	50.00
Joseph S Yoder	100.00
J. M. Gingerich	100.00
J. D. Hershberger	65.00
C. D. Yoder	20.00
Noah J Yoder	20.00
Enos J Miller	20.00
John J Shetler	25.00
Julias Gingerich	11.00
Joseph H Miller	15.00
J D Yoder	75.00
John A Glick	6.00
A J Beachy	5.00
P B Miller	5.00
Ed D Miller	3.00
Jesse Shetler	4.00
Dennis Miller	5.00
Ben M Miller	5.00
Benedict Miller	10.00
Belleville S S Columbus Kans	21.00
Mr and Mrs L E Miller	5.00
Rundschau Readers Inglestadt	698.08
Olive S S Ind	24.49
Salome A Pletcher	5.00
	$2,304.07

For Austria

Mary Burkhart	$ 5.00
A Canadian Brother Ringwood Ont	20.00
A M Showalter	25.00
Mrs M B Hostetler	15.00
A Brother Grantsville Md	10.00
A Sister Grantsville Md	20.00
S D Guengerich	20.00
Christ Hockman and wife	15.00
Horace Godshall and wife	5.00
Fred J Schartner	5.00
A Sister Pa	5.00
A M Cong Harrisburg Ore	38.00
J H Lehman	10.00
Sara A Lehman	10.00
Mrs Chas Branner	2.00
Conservative A M Congs Md & Pa District	200.00
Rundschau Readers Scottdale Pa	452.31
Susie Gilmore	30.00
Five Families Blooming Glen Pa	65.00
Mr & Mrs L E Miller	5.00
Friends of the Needy per H G R	20.00
Jacob B and Nancy Weldy	200.00
Salome A Pletcher	5.00
	$1,182.31

For Near East

Flodine Yoder	$1.00
Harry Hertzler	1.00
Friends	2.00
Senior Girls Class Willow Springs S S Ill	6.15
Supt Willow Springs S S	50.00
H V Albrecht	5.00
Goodfield S S Ill	30.00
East Fairview Cong Nebr	404.25
Jonathan Conrad	5.00
Firdale Cong Ore	3.16
A Sister Eureka Ill	2.00
Providence Cong Pa	25.00
Plain Cong Pa	207.51
Phil. 4:19	50.00
Joseph Lehman & Wife	10.00
E R Miller	25.00
A Sister Elk Lick Pa	3.00
Children Walnut Grove & So Union S S Ohio	30.00
Two Friends Ohio	80.00
Mary E. Brackbill	10.00
J J Wagner	5.00
Sarah Reickert	60.00
Pleasant View Cong Okla	21.45
Ben Gearig	25.00
J D Hartzler	60.00
Upper Deer Creek S S Ia	70.00
Adult Men's Bible Class Dalton Ohio	5.00
Intermediate & Senior Girls Martins S S Ohio	10.00
Abraham Eby	60.00
So Dist O O Amish Custer Co Okla	45.00
A Sister Mattawana Pa	50.00
W H Lehman	25.00
Freeport Cong Ill	130.00
Blooming Glen & Perkasie S C Pa	236.00
East Bend Cong Ill	55.31
Joshua L Bailey Jr	10.00
Hesston College S S Kans	10.00
Canton Mission S S Ohio	10.00
I M K & Wife	200.00
Mt View S S Alta	20.00
Willing Workers S S Class Elida O	15.00
E A and Esther Miller	10.00
Bethel & Guilford Congs Wadsworth Ohio	218.91
Albany Cong Ore	127.00
Pike Cong Ohio	10.00
Freeport Cong Ill	25.00
Zion Cong Ore	12.00
Chris Albrecht's Class Willow Springs S S Ill	10.00
J W Yoder's S S Class Willow Springs S S Ill	5.00
E J Culp's S S Class Willow Springs S S Ill	40.00
Vernon Eigsti	5.00
Primary Dept	5.00
Mt Pleasant Cong	22.75
Old Order Mennonites Wooster O	86.00
Oak Grove S S Champaign Co O	137.50
Upper Deer Creek Cong Ia	90.00
Maple Grove Church Lawrence Co Pa	17.24
Dan Eigsti	10.00
E & A Troyer	16.60
Pleasant Grove S S Tremont Ill	40.00
A Sympathizer Dodge City Kans	5.00
A M Cong Manson Ia	47.04
Intermediate & Senior Boys Dept Martins S S Ohio	5.00
Junior & Pri Dept Manson S S Ia	10.00
Tuleta S S Tex	5.00
Firdale Cong Ore	4.29
Salem Cong Nebr	180.20
Defenseless Mennonites Ill	492.43
Old Order Amish Near Lake Ohio	100.00
Mahlon T Yoder and Family	50.00
Mrs C B Schenck	35.00
Walnut Grove & S Union Congs O	211.00
Creston Cong Mont	19.34
North Lima S S Ohio	28.50
Sue F Landis	5.00
Pleasant Grove Cong Ill	81.75
S E Graybill's S S Class Ill	60.00
Sycamore Grove S S Mo	70.23
Levi Miller & Class Sycamore Grove S S Mo	5.00
S R Yoder & Class Sycamore Grove S S Mo	5.00
Ella Yoder & Class Sycamore Grove S S Mo	5.00
A D Hartzler & Class Sycamore Grove S S Mo	5.00
F P K & Family Sycamore Grove S S Mo	5.00
Class No. 20 Sycamore Grove S S Mo	5.00
Class No. 11 Sycamore Grove S S Mo	5.00
Class No. 5 Sycamore Grove S S Mo	5.00
Class No. 10 Sycamore Grove S S Mo	5.00
A Brother Beaver Crossing Nebr	120.00
Conservative A M Congs Md & Pa District	200.00
Oak Grove & Pleasant Hill Congs Wayne Co Ohio	526.36
A Sister Greenwood Del	5.00
Two Brethren Flanagan Ill	30.00
Mrs Mary Orendorff	60.00
A M Fairview Cong Near Albany Oregon	180.00
Logan & Champaign Co Mission Meeting Ohio	15.00
Brethren Reiff Cong Md	36.00
Row Cong Pa	97.00
Pleasant View Cong Pa	12.00
Spring Valley Cong Kans	35.00
Yoder Cong	144.94
Wm S & Ella Landis	100.00
Protection Cong	22.75
Barbara Yoder	15.00
Plainview Cong	73.84
Milan Valley S S	5.00
D C Esch	10.00
Boys Intermediate & Senior Dept Martins S S Ohio	5.00
Mr & Mrs Emanuel Ulrich	10.00
Wisler or Old Order Mennonite Columbiana Ohio	121.00
Bethel Cong Mo	16.50
Liberty Cong Ia	70.00
White Hall Cong Mo	2.00
Cherry Box Cong Mo	10.00
Mt Zion Cong Mo	67.25
Stahl S S Pa	170.00
Casselman S S Pa	50.00
Weaver S S Pa	18.50
Blough S S Pa	45.00
Effie Hoover	5.00
A Bro & Sister, Goshen, Ind	100.00
Olive S S Ind	50.52
Olive S S Ind	24.53
Shore S S Ind	56.59
A Bro & Sister Pigeon Mich	25.75
C A Shantz & Wife	5.00
Helping Hand Class Elkhart S S Ind	5.00
Y M B C Elkhart S S Ind	5.00
Good Samaritans Elkhart S S Ind	5.00
Elkhart Literary Society Ind	5.00
The Gideons Elkhart S S Ind	5.00
Y M B C Elkhart S S Ind	5.00

Six Classes Elkhart S S Ind	17.00
M J Hostetler	4.00
A Sister, Elkhart Ind	5.00
Primary Dept Nappanee W Market St S S Ind	2.56
Holdeman S S Ind	150.00
Bethany S S Mich	5.00
Y Men's Class Nappanee W Market St S S Ind	30.00
Clinton Frame S S Ind	20.00
Men's Bible Class Nappanee North Main St S S Ind	30.00
Cora Shaum's Class No. 10 Nappanee North Main St S S Ind	15.00
Aaron Smeltzer's Class No. 14 Nappanee North Main St S S Ind	15.00
Jesse Bleile's Class No. 9 Nappanee North Main St S S Ind	30.50
Yost Yoder's Class No. 15 Nappanee North Main St S S Ind	3.00
Susie Miller's Class No. 11 Nappanee North Main St S S Ind	15.00
Int. Class Goshen S S Ind	5.00
Lizzie A Kauffman	5.00
Clinton Brick Cong Ind	11.75
A Bro Elkhart Cong Ind	15.00
Maple Grove S S Ind	105.31
J H Eigsti	10.00
Salome A Pletcher	5.00
Gladsome Girls Class Nappanee W. Market St S S Ind	5.00
White Cloud Cong Mich	5.45
G L Sparks	15.00
	$7,510.71
Total amount rec'd during Mar.	$14,213.33
Previously reported	375,589.67
Total	$389,803.00
Amt. previously reported by E M B M C	121,403.55
Grand Total	$511,206.55

Gratefully acknowledged,
Mennonite Relief Commission for War Sufferers
G. L. Bender, Treas.,
Elkhart, Ind.

FINANCIAL REPORT
Of Welsh Mt. Industrial Mission for First Quarter, Jan. 1, to March 31, 1920

For the Gospel Herald

Contributions

Bro. Noah G. Good	$ 5.00
Eastern Board of M. & Charities	400.00
Bro. Sim Eby	5.00
A Bro. from Atglen	3.00
Bro. O. G. Hess	5.00
Bro. John Musselman	100.00
Total contributions	$518.00
Cash on hand Jan. 1, 1920	25.74
Rec'd for Mdse.	2667.16
Total receipts	$3210.90

Expenditures

Paid for Mdse	$2253.82
Labor	280.05
General Expense	430.88
Machinery & Fixtures	66.93
Borrowed Money returned	100.00
Donations	36.58
Cash on hand Mar. 31, 1920	42.64
Total Expenditures	$3210.90

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

New Holland Sewing Circle Clothing	$9.85
Salunga Sewing Circle Clothing	12.15
Bowmansville Sewing Circle Clothing	5.50
Total	$27.50

Gratefully acknowledged,
Arthur T. Moyer.

Married

Witmer—Snyder.—On March 31, 1920, at the home of the bride, Bro. Willard Witmer and Sister Avon Snyder, both of Kitchener, Ont., were joined in holy wedlock by Bro. Manasseh Hallman. May God's choicest blessings be theirs through life.

Hoover—Hershey.—On April 7, 1920, at the home of the bride's father near Paradise, Pa., Pre. Amos Hoover of Kinzer, Pa., and Sister Martha A. Hershey were united in marriage by Bro. C. M. Brackbill.

Musselman—Litwiller.—On Sunday, Apr. 11, 1920, at the home of the bride's parents, Petersburg, Ont., Bro. Jacob Musselman of Floradale, Ont., and Sister Mary Litwiller were united in marriage, Bro. Manasseh Hallman officiating. May the choicest blessings of God be theirs.

Kauffman—Yoder.—At the home of the officiating bishop, Bro. S. E. Allgyer, West Liberty, O., on Sunday evening, April 11, 1920, Anthony Kauffman and Mollie E. Yoder were united in the bonds of matrimony. May the blessing of the Lord rest upon this union.

Wiggins—Tish.—On Sunday, April 4, 1920, at the home of the bride's daughter, Mr. and Mrs. Jasper Lewis of Canton, Ohio, Bro. Thomas Wiggins and Sister Nellie Tish were united in marriage by Bro. E. F. Hartzler. May heaven's blessings attend them through life.

Sommers—Horst.—On Sunday, Apr. 4, 1920, at the home of the bride's parents, Henry Horsts, Bro. Harry Sommers and Sister Mary Horst, both members of the Canton Mission Cong., were united in holy matrimony, N. E. Troyer officiating. May heaven's blessings attend them thru life.

Obituary

Hartz.—Anna Mary, wife of David Hartz, Lancaster, Pa., died at her home in the morning of March 28, 1920, and was buried the following Wednesday near Morgantown, Pa. She was a daughter of the late David and Nancy Blank Lantz of Lancaster, and was a member of the Mennonite Church. Besides her husband, two daughters survive: Sadie, wife of William S. Hammers of Washington, D. C., and Ada, at home.

Bricker.—Sister Fannie, wife of Deacon Samuel Bricker, died at her home Mar. 2, 1920, of influenza; aged 36 y. 1 m. 18 d. She is survived by her husband and two daughters, Ruth and Martha. She was a kind and devoted wife and mother and will be greatly missed in the home and church. On account of sickness in the home private services were held Mar. 5 and a memorial service Apr. 4 at the Strasburg M. H. conducted by Brethren J. S. Burkholder and J. S. Martin. Text, Rev. 14:13. May God comfort the bereaved ones.

Messinger.—Mary Angeline, infant daughter of Bro. Levi and Sister Anna Messinger, of Lima, O., died of whooping cough Mar. 15, 1920; aged 9 m. 22 d. She leaves father, mother, 1 sister, 1 brother. One sister and 1 brother preceded her to the spirit world some years before. Funeral at the house conducted by Bro. B. B. Stoltzfus.

"Sweet little darling light of the home,
Looking for someone beckoning come
Bright as a sunbeam, pure as the dew,
Anxiously looking, parents, for you."

Martin.—Anna R. (Grabill) Martin, widow of the late David B. Martin, was born in Lancaster Co., Pa., Jan. 3, 1832; died April 5, 1920, at the home of her son Alvin; aged 88 y. 3 m. 2 d. Death was due to infirmities of old age. She was a member of the old Mennonite Church. Three sons survive, all of Lancaster. Her funeral was held at the New Danville Mennonite Church April 8, 1920. Services were conducted by Bro. John Mosemann. Text, II Tim. 4:6-8. Interment in the adjoining cemetery.

By a grandniece.

Weber.—Bro. Henry Weber passed peacefully away Apr. 10, 1920, at the home of his son-in-law Reuben Cockley near Boiling Springs, Pa.; age 88 y. 4 m. 4 d. Death was due to infirmities of old age. He was a minister of the Mennonite Church for more than fifty years. His wife preceded him in death 32 years ago. He is survived by 1 sister, 7 children, 27 grandchildren and 18 great-grandchildren. Funeral services at the Slate Hill Mennonite Church conducted by Bros. D. N. Gish and W. F. Charlton. Text, Job 5:26. Interment in the adjoining cemetery.

By a granddaughter.

Ulrich.—Sister Lottie Mowrer, wife of Aaron C. Ulrich, died at her home in Georgetown, Pa., April 6, 1920; age 31 y. 3 m. 15 d. following an attack of acute indigestion. She leaves her husband, one son (George C.), her parents, one sister, four brothers, and a host of friends and relatives. She was a member of the Mennonite Church. Funeral services at the Strasburg Mennonite Church by Bro. Christian Brubaker. Burial in the adjoining cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

—By a sister.

Heebner.—Katie M. (Nice) wife of Horace L. Heebner, of near Telford, Pa., died Feb. 15, 1920, after a little over a week's illness of pneumonia; age 33 y. 3 m. 22 d. She leaves husband, one child (Waldo), parents (Henry M. Nice and wife), one sister, (Mrs. Abram G. Landis), one brother (Abram M. Nice), besides many relatives and friends. Funeral services were held Feb. 21, conducted by Bro. Jonas Minninger at the home and Bro. Jacob C. Clemens at the Plain Mennonite Church of which deceased was a member. Text, John 16:20. Interment in adjoining cemetery.

"Oh can it be that she has left us?
She who always had a smile,
Yes, she's gone, but soon we'll meet her,
'Twill only be a little while."

S. N. H.

Heller—Elizabeth D., wife of Deacon Henry D. Heller, was born Dec. 1, 1848, died March 20, 1920, at her home in Witmer, Pa., aged 71 y. 3 m. 19 d. Death was caused by cerebral embolism, after an illness of 4 weeks. Besides her husband, 3 daughters and 3 sons survive to mourn the loss of a kind and loving mother. She was a faithful member of the Mennonite Church for over 50 years. We can hardly realize that mother is gone, but we believe that our loss is her eternal gain. Funeral March 24, with brief services at the home by Bro. David L. Landis, and at Mellinger's Mennonite Church by Bros. Sanford B. Landis and C. M. Brackbill. Burial in the adjoining cemetery.

"Sweetly sleeps our own dear mother,
All her toils and cares are o'er;
Free from pain and all earth's sorrows,
Now she rests on Canaan's shore."

Miller.—Amanda (Conrad) Miller was born Sept. 15, 1883; died of influenza and pneumonia Feb. 24, 1920; aged 36 y. 5 m. 9 d. She was united in matrimony to Eli D. Miller Jan. 17, 1905, which union was blessed with 3 children (Ivan, Ruth, and Russel). She leaves her husband and 3 children, father and mother, one sister, and 3 brothers. Early in her teens she united with the church of her choice where she worshiped her Christ until her death. Because of sickness in the home at the time of her death no funeral was held until Apr. 11, when memorial services were held at the Oak Grove Church by E. F. Hartzler and J. S. Gerig. Texts, Phil. 1:23; Mark 14:8. Interment in the adjoining cemetery.

"God in His wisdom has recalled
The boon His love had given:
And though the body moulders here
The soul is safe in heaven."

"Lay hold on eternal life." "Praise God" there is a handle for every one to lay hold on.—Mary A. Brubaker.

Items and Comments

The daily cost of financing the government of the United States is about $18,000,000, according to official estimates.

The size of Pennsylvania's auto industry is evident from the fact that the state revenue from licenses for this year, to date, is $5,685,045.70, or over half million more than the whole of 1919.

The total German debt is officially given at 197,000,000,000 marks which, in normal times would be equivalent to $49,400,000,000. Some of the victor nations are almost as hopelessly involved. Does war pay?

A convert in one of the revival meetings at Steubenville, Ohio, reached the limit in the point of proof of his sincerity by revealing a murder which he committed years ago. The authorities are testing his sanity.

It is estimated that about 25,000,000 people will be enlisted as solicitors in raising the $336,777,572 to be collected by the Interchurch World Movement. It will be interesting to note how much of this money will be needed to defray the expenses of the organization while collecting the money.

Mexico is again on the verge of a revolution. A number of states have seceded, civil war was started, and there are the usual charges and counter charges with reference to the United States, Japan, etc. The surprise is not that Mexico has another revolution but that it has been staved off so long. There is nothing that equals war as a breeder of disorder and unrest, and Mexico has had its full share of it during the past ten years.

The rage of high prices continues, notwithstanding the numerous assurances to the public that prices would be reduced. Various expedients have been tried to force them down, though without material success. Boycotts are resorted to in places, but the favorable results are, as a rule, only temporary. The prospects of winning or losing votes seem to stand in the way of effective legislation, and so far the reformers failed because their efforts were directed solely to the things that they bought rather than to the things that they sold.

The "outlaw" railroad strike which a week ago threatened serious consequences has happily been settled, the strikers voting to go back to work. While the leaders of the "big brotherhoods" were against the strike and did what they could to break it up, yet the fact that there was a formidable strike in the face of the judgment of union leaders, of the government and of the public, ought to serve as an object-lesson to conservative men who advocate strikes for any purpose. Mob law strikes at the root of law and order and invariably breeds contempt for authority.

WORLDLY CONFORMITY: "They are not of the world, even as I am not of the world." John 17:16. We are against worldly amusements such as church socials, dances, theaters, baseball, card playing, etc. God forbids the wearing of gold, pearls or costly array. Artificial flowers, extra ribbons, laces, feathers, neckties, etc., are worldly. We believe in dressing plain, neat and clean. See I Tim. 2:9, 10; I Pet. 3:3; Jas. 4:4; I John 2:15-17.—Sel.

MISSION BOARD MEETING

Notice of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Blough Church near Hollsopple, Pa., May 18-20. The Executive and Mission Committees will meet at the same place on Friday and Saturday, May 14 and 15. Meeting of superintendents with the Executive and Mission Committees on Monday forenoon, May 17. Meeting of General and District Board Members in the afternoon of the same day. (Relief Commission program on Monday evening and on Tuesday forenoon and afternoon.)

The General Board Meeting proper begins on Tuesday evening and closes on Thursday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Secretary.
D. D. Miller, Chairman M. C.

Those coming via Pennsylvania R. R. will take Windber trolley to the Round House, where they will be met by brethren to convey them to the church. Those coming via B. & O. R. R. will stop at Hollsopple. To announce your coming or for further information write to Bro. Norman Thomas, Hollsopple, Pa.

S. G. Shetler.

The Youth's CHRISTIAN COMPANION

An illustrated weekly paper, designed to supply the needs of our young people of the 'teen age, for use in Sunday school and home. Send for sample copies.

Mennonite Publishing House, Publisher; Clayton F. Yake, Editor.

Prices as follows:

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In clubs of ten or more: Per year, 50c; per quarter, 15c.

Introductory price, 10c per quarter, or 25c until Jan. 1, 1921.

For further particulars, write to

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

"Tell Him about the heartache,
And tell Him the longings, too,
Tell Him the baffled purpose,
When we scarce knew what to do.
Then, leaving all our weakness
With the One, divinely strong,
Forget that we bore the burden
And carry away the song."

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa.,

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa.,

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 186-) SCOTTDALE, PA., THURSDAY, APRIL 29, 1920 (Established 1905 Gospel Witness) No. 5

EDITORIAL

"**Wherefore,** my beloved brethren, let every man be swift to hear, slow to speak."

The movement in favor of the wearing of overalls, and dispensing with the wearing of dress suits, as a means of bringing down the high cost of clothing, is attracting wide attention. We have never been very much impressed with the practical value of fads of this kind, yet there is a lesson to be learned from these efforts that should not be forgotten.

Why not wear simple, substantial, inexpensive clothing all the time? Is it not after all the luxuries rather than the necessities of life that bring hardships upon the people? If people everywhere would turn to the simple life and avoid extravagance in both wearing apparel and other things that they need, we would not need any blue denim fads to bring down the "H. C. L." The simple life, if universally adopted, would solve most of the economic problems, just as the simple faith is the solution for most of the spiritual ills of our time.

Interchurch World Movement.—Two weeks ago we published an article on this subject. Now that the extensive drive for funds is on, the movement is getting plenty of free advertising—some favorable and some unfavorable. Several of our exchanges, while not favoring the movement, recognize however that their members are to be solicited and urge all that are inclined to give when the solicitors come around to specify some enterprise in their own church as the cause to which the money is to be donated. We have never been enthusiastic in advising even that much, for the reason that we do not feel to encourage a movement that we can not endorse. At the same time we are aware of the pressure that is brought to bear on individuals on occasions of this kind, and believe with our exchanges that if you are constrained to give you should specify some cause in the Church to which you belong as the object to which you wish the donation to be given. Perhaps there is some institution that you wish to help, or, if you have no special cause in mind, you might specify the general fund in our general Mission Board and order the money sent direct to Bro. G. L. Bender, Elkhart, Ind. Better still, make up your mind how much you want to give, and give it direct to whatever cause you may wish to support, without waiting for solicitors from an unendorsed movement to come around.

The Profiteer is being held up for the execration and scorn of the public. In most cases the rebuke is merited, even if many of the accusers are profiteers themselves. As we look out over the masses of capitalists, laboring men, and middle men seeking to enrich themselves at public expense, we are reminded of the words of the prophet: "From the least of them even unto the greatest of them every one is given to covetousness." The present deplorable shape of the commercial world is due to this kind of a spirit among the masses.

Did it ever occur to you that there are many (would-be) spiritual profiteers. Their chief interest in matters religious is the wish to go to heaven when they die. They are after their full share of loaves and fishes but turn a dull ear to Bread-of-Life sermons. As "minimum Christians" who do just as little as is necessary to retain their membership in the Church and their hope that God will be merciful and bounteous toward them in the end, they prove themselves (at heart) maximum profiteers. Whoever is moved by what he can get out of anything rather than by what he can put into it, both in spiritual and temporal matters, is a profiteer.

The more people of this kind we have in the Church, compared with the people who "lay down our lives for the brethren," the more deplorable the spiritual condition of the Church, the less will be accomplished for the Master, and the more widespread will be the disappointment in the end when the profiteers will be turned away from the pearly gates with the sentence, "I never knew you: depart from me, ye that work iniquity."

OUR TYPE

We often hear the expression, "This is my type of a man." Back of such an expression is a conception (perfect or imperfect) of what constitutes ideal manhood or womanhood. And back of this conception are certain influences—such as early training, the Bible, the Church, the social circle, etc.

Every denomination holds prominent in its ideals a certain type—of faith, of character, of daily life, of organization—as a goal toward which to strive, and this type determines largely the character of the denomination; determines largely the standard by which one particular church is compared with or distinguished from other churches.

The Mennonite Church, with some variations as to detail, has consistently stood for a certain type of a Christian and of Christianity which we trust may never be lost sight of. This type includes the following characteristics:

1. **The Simple Faith.**—By this we mean an unwavering faith in God and His Word. To us the Bible is a book of truth, the WORD OF GOD, in-

spired equally in all its parts, authoritative and inerrant from beginning to end. When we know what the Bible teaches on any point at issue our questioning ends. We believe a thing because the Bible says it.

2. **Obedience.**—Not only is the Bible recognized as our authority in faith and doctrine but obedience to all the commandments of Christ as recorded in the Gospel is taken as a matter of course. We hold absolute obedience to all our Savior's commandments as being both a Christian duty and a Christian privilege.

3. **The Holy Life.**—God says, "Be ye holy, for I am holy." Every life that shines in the image of the Master is pure, holy, devout, Spirit-directed, free from sin. In the heart of every true believer there is a desire to shine in the image of the Master.

4. **The Simple Life.**—Holiness produces simplicity. Simplicity means an absence of the "unnecessaries of life," whether that be applied to speech, to habits, to dress, to houses and driving equipage, to everything connected with practical life.

5. **The Separated Life.**—The terms, "Be not conformed to this world," "Be ye not unequally yoked together with unbelievers," "Come out from among them," etc., should find an actual place in the heart and lives of all believers. According to this standard no child of God should ever darken the doors of a saloon, a secret lodge, a theater, a moving picture show, a pool room, or any other place of worldly amusement—except it be on a mission of rescue; no Christian professor should ever be entangled in business partnerships or associations or methods which do in any way interfere with the Christian doctrine of taking Christ into his business; Christian people should in no way conform to the fashions of the world, their appearance being such that it is plainly to be seen that they believe in modesty, simplicity, and non-conformity to the world in attire; and all should be clear of the tobacco habit, or any other habit that in any way defiles the body, stupefies the mind, or corrupts the soul.

6. **The Devoted Life.**—The foregoing traits mean of necessity a life of devotion to God; a life noted for prayer, piety, and humble submission to God in every department of life.

7. **The Cheerful Life.**—Naturally the joy of the Lord wells up in every soul devoted to God and His Word. There is trial and sadness in every life—but none so distracting that beneath and beyond it the love of God may not be present in victorious power and give us experiences described in the language of inspiration as "joy unspeakable and full of glory."

8. **Peace.**—Back of this estimable Christian quality is the love of God which drives out of the heart all envy, malice, hatred, and jealously, and gives the child of God an attitude of love for every human soul. The outward attitude of this quality is known as "nonresistance." The inner experience is described as "the peace of God which passeth all understanding."

9. **A Life of Active Service.**—Devotion to God means a life of active service in the promotion of His cause among men. Every wide-awake, consecrated child of God is active, in some way, in the work of promoting the cause of Christ and the Church. This is usually manifest in faithful attendance at public services, in loyal submission to the standards upheld by the Church, in readiness to defend the faith and principles of the Gospel, in making Christ and His Gospel known whenever opportunity affords, in a willingness to be used in any capacity that God and the Church may call for our services.

Taking all these points together, you have the type of Christian life and character and service that ought to be encouraged. Every individual member of the Church should seek to rise to this standard. It is a standard which should be promulgated in every home, in every congregation, in every mission, in every church institution. It should be proclaimed from every pulpit, fostered in every class room, have a prominent place in our literature, and every church institution having as one of its duties the training of young people should be devoted to the task of turning out a product, sending forth individuals, true to this type. Every new enterprise, real or prospective, should be encouraged or discouraged, supported or opposed, depending upon its attitude toward the proposition of building up the whole Church along these lines.

Speaking of types, we recognize none as worthy of our consideration save that which bears the image of Christ the great ANTITYPE. We believe that all that we have thus far presented is in conformity with His example and teaching and from this standpoint alone we urge that we make the real Gospel type of Christianity more prominent in our life and teaching. Christ was true, pure, obedient to the Father, holy, self-sacrificing, humble, sympathetic, hard-working, living for the salvation of human souls; His teachings uphold the same standard and enjoin it upon us; and we are not true to God if we are not true to this type.

There are many advantages in magnifying this Gospel type. The vision is inspiring, uplifting, unifying, and helpful in that it holds before us a goal for which to work. The type stands out in bold and vivid contrast with the type of worldliness with which Satan blinds the minds and hearts of so many Christian professors. Lord, give us a true vision of this type, and help us to rise to the standard and to promote it among others.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BEAUTIFUL FEET

(Isa. 52:7)

By Silvanus Yoder

For the Gospel Herald

O beautiful, beautiful, way-weary feet,
That have toiled o'er the rough mountain way
To bring the glad message of peace and good will
To the souls that in wickedness lay.

O beautiful feet of God's messenger sent,
That proclaim a salvation of peace,
That bring unto Zion good tidings of joy
And proclaim from all bonds a release.

O beautiful feet from the heights of God's love
That have faced all the storm and the blast,
That pointed the way to God's favor and love
And have reached the poor captive at last.

O may the real beauty, the service of God,
O'er pass us unnoticed no more;
And may the rich stream of the Father's free grace
Fill our hearts as the prophet of yore.

O the blessings of God that attend all our toils;
O the bliss of His heavenly grace;
May we prove the real beauty, the service of God,
Until called to behold His dear face.

Goshen, Ind.

PRAYER

By Joseph M. Nissley

For the Gospel Herald

"Prayer is the Soul's sincere desire.
Unuttered or expressed,
The motion of a hidden fire,
That trembles in the heart."

It does not matter how eloquent the words that we are able to use in a prayer, or if offered in a broken language. God looks upon the motives of the heart. The Pharisee and the publican went up into the temple to pray. The Pharisee used flattering words about himself, while the pub-

lican smote upon his breast and said, "God be merciful to me a sinner. And he went down to his house justified, rather than the other."

1. **Pouring Out.**—Psa. 62:8: "Trust in the Lord at all times; pour out your heart before him." Pouring out is the emptying out of the very thoughts and desires of the heart. Let us not keep anything hidden from the Lord, as He is a friend that sticketh closer than a brother."

2. **Asking.**—Matt. 7:7: "Ask, and it shall be given unto you." If we desire anything from our parents, we ask for it. So the Lord wants us to ask Him for what we need and He promises to supply the same. Whatever you ask of Him, be sure you ask to be granted according to **His** will rather than according to **yours.** As we do not know what is best for us, if insistent on having our desires granted, the Lord may give it to us as a punishment. When the children of Israel asked for a king to be like other nations, the Lord told them it was not good for them to have a king. Nevertheless they wanted one. They were granted their request but were punished for it.

3. **Boldly.**—Heb. 4:16: "Let us come boldly unto the throne of grace." When King Darius sent out the decree that all the people in his realm should bow to his idol, Daniel was not afraid to open his window and bow his knees three times a day in prayer. How many of us have this courage when among strangers?

4. **Earnestly.**—Elias was a man of like passions as we are and prayed earnestly that it may not rain for three years and six months. We have the same God and He has the same power as in Elias' day. Let us be as much in earnest as we are concerned about our material labors and the Lord will bring wonderful things to pass.

5. **Without Ceasing.**—I Thes. 5:17. We need to continue offering our petitions to God. Often times He does not answer them at once, as He wants to try our faith. It was only through unceasing prayer by Abraham that Lot and part of his family were saved from Sodom.

6. **With Confidence.**—I Jno. 5:14: "And this is the confidence that we have in Him, that if we ask anything according to His will, he heareth us." What a precious promise this is—knowing that while we are praying, He hears us.

7. **Desire to be Heard.**—Psa. 55:1: "Give ear to my prayer, O God." Oh how anxious we are, when some one is afflicted or some one is halting between two opinions, that our prayer go direct to the throne of God, knowing the devil is trying to hinder them from being answered.

8. **Accompanied by Confession.**—Dan. 9:4: "I prayed unto the Lord and made my confession." Each evening we need to reflect on the past day and see when and how we failed in doing His will and make our confession. As a bookkeeper balances his accounts each day, so we need to balance our accounts with God.

9. **By Thanksgiving.**—Phil. 4:6: "With thanksgiving let your request be known unto God." I fear not that we do not ask enough, but that we often forget to thank the Lord for the blessings He is bestowing upon us. If we are not thankful for the present blessings, He will withhold greater ones from us in the future.

10. **God's Promises to answer.**—Matt. 18:19: "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Altoona, Pa.

SEPARATION

By Christ Z. Martin

For the Gospel Herald

In this day and age, when everything is going at a rapid pace, when men in their business, social, and religious careers, are getting careless and unconcerned and are linking themselves together with the world or unbelievers, we as true Christians should not be YOKED WITH THE WORLD, or UNBELIEVERS, as Paul writes to the CHURCH OF GOD at Corinth; also "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2). In II Cor. 6:14-18 he writes: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." We should also take the admonition of James (1:27) the inspired writer of God to keep ourselves "unspotted from the world." A child of God cannot be yoked together with the world or unbelievers. We must live a life of complete separation. Peter referred to the people of God as a "peculiar people". John also writes (I Jno. 3:1): "Therefore the world knoweth us not, because it knew Him not."

O ye Mennonites, "our mouth is open unto you, our heart is enlarged" (II Cor. 6:11): let us take the words of Christ Himself: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." If we heed the admonitions of the inspired writers of God and of Christ Himself we can solve the question of separation in marriage, business, social, religious, and all other vocations of life. "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another;" not with the world or unbelievers, but with children of God.

Columbia, Pa.

CLOSE COMMUNION

By R. J. Heatwole

For the Gospel Herald

On this subject Bro. J. S. Coffman gave me a point that has been of great value to me. He said, "As we partake of the bread and the wine to commemorate the suffering and death of Christ, we thereby show that we are in union with one another; we are one in faith. But in open communion with those who believe in going to law, in war, in swearing oaths, in joining secret socities we are not one faith with those with whom we are communing and are therefore acting out a lie in so doing, since we are not really in unity with such a faith."

Windom, Kans.

GOD'S ORIGINAL PURPOSE
And His Plan to Work Out His Eternal Purpose
III

By D. L. Christophel

For the Gospel Herald

Eliezer, Abraham's oldest servant, who had charge of all his goods and was trust-worthy was sent to Mesopotamia, the city of Nahor, to select out of his kindred a wife for his son Isaac. "I will make thee swear by the Lord God of heaven and the God of earth that thou shalt not take a wife to my son of the daughters of the Canaanites." We have noticed that Abraham was a type of the Father and Isaac a type of the Son. So we must think that Eliezer is the most beautiful type of the Holy Ghost. As he was sent to select out of Abraham's country a bride for his son, so God sent the Holy Ghost into the world and His Godhead and distinct personality and oneness with the Father and the Son are implied in the baptismal formula enjoined by Christ. (Matt. 28:19). As Christ intercedes for us in heaven, so the Holy Ghost intercedes in us on earth. Rebekah is a type of the bride of Christ,

(Continued on page 92).

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SEND THE MESSAGE

Millions lost in heathen darkness
Never heard the Master's voice;
Wilt thou help to send the message
By the servants of His choice?
Wilt thou, though they may not know it,
Cheerfully and humbly give
Of thy luxuries and comforts
That these priceless souls may live?
Moth and rust and thieves may rob thee
Of thy hoarded treasure store;
Only that laid up in heaven
Shall endure forevermore.
Learn of Christ a deeper lesson,
How to give as He once gave;
Counting not on selfish increase,
Laying down thy life, to save.
Close beside thee stands the Savior,
Can'st thou aught from Him withhold?
In His pierced palm, O Christian,
Lay thy silver and thy gold.

—Gleanings.

THE WORK AT PEORIA

By John L. Harnish

For the Gospel Herald

"The Lord hath done great things for us; whereof we are glad."

We feel that a few lines concerning the work here would be if interest to many. One of the great needs of the missionary activities of the Church is that of imparting missionary information to the membership. Some one has rightly said, "No information—no inspiration." If these lines should be the means of arousing greater interest in the work at this place, and other places as well, we feel that our time would be well spent.

I—Growth and Encouraging Features.

The attendance at Sunday school has been steadily increasing since we located at the Mission last August, with the exception of a few Sundays this spring when the weather was very unpleasant. The average attendance last quarter was 64, as compared with 48 the previous quarter. Fifteen have received rewards for regular attendance during the quarter.

The interest in young people's meeting is growing, and there is a fair-sized class started in Bible study. Our work so far has been mostly among children and young people. We trust that through them the parents will also become interested. And truly we believe that work with children is a great work, because they are at the age when the teaching they receive will help mould their character. Children and young people are more easily reached for Christ than grown people. Comparatively few people are converted after they pass the age of twenty.

We were well pleased with the attendance and interest shown at the special meetings held last month. We believe more special meetings of an evangelistic nature should be held in the near future.

Brother and Sister Fred Roth, were taken into church fellowship, at the Metamora congregation, last Sunday. —Sister Roth by baptism and Bro. Roth by confession. Brother and Sister Roth were regular attendants at the Mission, before moving near Metamora, where Bro. Roth is helping Bro. J. D. Smith with his farm work. May the Lord bless them in their Christian life.

It is the intention of the Illinois District Board to have the property and work here turned over to the supervision of the General Mission Board at the Annual Meeting in May. In order to do this the property must be free of debt.

II—Needs

1. More Sunday School Teachers.

First, let us notice the Sunday school teacher problem. You have noticed by a previous statement that the average attendance has been around 64. The largest has been 79. At present we have only four teachers, besides the writer who has been attempting to teach a class and also superintend the school. We should have at least two more teachers, and could use three more, if we had them. As summer is coming, and roads will be good, we hope to be able to secure more teachers. Surely, with so many workers in our nearby congregations the Sunday school here ought not to lack teachers. We realize it takes some sacrifice, but with the sacrifice there will be a blessing both to the individual and to the work here.

2. More Permanent Workers.

We are badly in need of a consecrated sister as a permanent worker. She would solve the problem for one of the teachers in the Sunday school. She should be able to devote the greater part of her time to visitation work. Then a Home Department could be organized, and the Cradle Roll Department enlarged. She should be a chorister. It would also be well if she had some knowledge of nursing, so as to be able to help take care of the sick. We can reach people more easily with the Gospel if we also administer to their physical needs. Christ exemplified this fact in His ministry while on earth.

3. Clothing For Distribution.

So far we have said nothing regarding clothing for distribution among the poor. We thought it best to become well acquainted with the field and the needs of the people first. Our work, for the most part, is not among the extremely poor class, but there are some families which are in need of help along this line. The following are some of the articles that would be of use: girls' dresses and aprons, boys' suits. underwear, stockings, shoes, and bed clothing.

4. Prayer.

Last but not least, we need prayer, both on our part as workers, and each member of our congregations. In fact, prayer is the greatest need of all our missionary activities. We want to say with Bro. J. S. Shoemaker, that, "To evangelize the world, the supremely important thing is not a host of missionaries, nor an unlimited amount of finances for the support of the work, but **spiritual power** through the effectual prayers of the righteous." We need workers, and we need money to support the work, but most of all we need your prayers. R. A. Torrey has said, "Prayer is the greatest time-saver known to man." We need to wait upon God more in prayer. It is said of Edward Payson "that he wore the hardwood boards into grooves where his knees pressed so often and so long." What we as a church need is a passion for lost souls. That can only be obtained through the study of God's Word and much prayer. We are sometimes made to wonder if we really believe that souls without saving knowledge of Jesus Christ are **lost, eternally lost.** Would to God that we might all have a deep realization of the above fact.

In closing, we thank you all for your kindly support in the past, both for contributing to our temporal needs and for your prayers. We ask you to continue to remember us in the future. Will you pray (1) for us as workers, that we may be fit vessels for the Master's use? (2) for the Lord of the harvest to send more laborers into His harvest? (3) for the work, that souls may be saved, and Christ's Name glorified? "The effectual fervent prayer of a righteous man availeth much."

Peoria, Ill.

Some one has said that since we failed to bring the Gospel to "every creature" in "all nations," God has seen fit to bring the foreigner to us If that is true, what of our responsibility?—E. D. Hess.

"Prove all things; hold fast that which it good."

IS HOSPITAL WORK A LEGITIMATE SPHERE OF MISSION ENDEAVOR FOR THE CHURCH

For the Gospel Herald

(A sermon delivered by Allen H. Erb at the East Holbrook, Colo., Mennonite Church Jan. 4, 1920, and reported by J. H. Shank.)

(Concluded)

Is is Right to Build a Good House to Put a Sick Man In?

Is it right to provide the man with the cleanest place possible, to give him bedding, a soft mattress and a clean, warm house, or is it right to give him the poorest service possible? You know Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Verily, he that giveth a cup of cold water in the name of a disciple, he shall not lose his reward." If I give a cup of cold water to my neighbor in the name of Jesus and that water is dirty, I have disgraced the name of Jesus Christ. The very fact that I give it in the name of Christ demands that that water be pure and clean and wholesome; and if it is not such, I dishonor Christ, and I lose my influence and power to win that man to Jesus Christ. Suppose I am a relief worker in Armenia. I find a man that is destitute and hungry and thirsty, and I give that man filthy water and unwholesome food. As hungry as he is, he can detect it and I have made myself loathesome in his presence. Later on I come to him and say, "I am a Christian; I have done that for you in the name of Jesus Christ," and I try to persuade him to come to Jesus Christ, but he will turn from me.

On the other hand, I have done that in harmony with the name of Christ and what I have given to him is pure and clean and wholesome; he appreciates it and I say to him, "Won't you come to the Lord Jesus Christ and accept Him as your Saviour?" I have gained the approach to that soul, gained his respect, and he will honor the message I have for him. So I say that the service performed in the name of Jesus Christ must be the very best service it is possible for the follower of Christ to give. If it is right to help a sick man, then it is right to build a house to put the sick man in. If it is right to build a house, then it is right to build a good house and give him the best service possible. You will see that our hospital work is simply doing this work of caring for the sick in the name of Jesus Christ and giving them the best service possible.

Such Work can be a Medium thru which the souls of Men can be reached

—is a point I wish to emphasize farther. A few Bible illustrations: Peter and John visited the temple one day and saw the lame man there who asked them for help. Peter said, "Silver and gold have I none, but such as I have give I thee; in the name of Jesus of Nazareth rise up and walk." And he rose up and leaped, and praised God and became a follower of the Lord Jesus Christ.

Paul was shipwrecked on the island of Melita, and he gathered up sticks to make a fire. The serpent bit him on the hand and the natives expected Paul to die in a few minutes but he shook it off and it did no harm. These people then said he was a god. Paul healed many of them of their diseases and used the opportunity to preach to them Jesus.

Our foreign missionaries, the missionaries in our cities, can use such humanitarian effort as an avenue of approach to the soul and it has a legitimate place in their work. George Mackay, pioneer missionary to Formosa, was an amateur physician. He found many of those poor Chinese suffering from awful toothache. He would go from place to place and start his meetings like this: "Anybody that has a tooth to be pulled, come forward." He relieved them of their pain, they regarded him as a wonderful being, and they listened as he preached to them the Gospel of Jesus Christ. David Livingstone, as he went up and down the land of Africa, carried with him his medicines and ministered to the healing and the comfort of the natives.

The Christian Church of our day goes into these heathen lands and finds there people afflicted with all manner of sickness and disease, and the Church brings with her the physician and the hospital and ministers to that suffering. Instead of giving them a quack doctor that beats them on the back with a hammer and because this produces black marks he puts leeches on to draw the poison out, they minister to them in sensible ways. The people are helped and they listen as the missionaries preach to them the Gospel of Jesus Christ. Bro. C. D. Esch and Sister Florence Cooprider in India simply make their medical work a medium thru which the souls of men can be reached.

There is no question but that medical work in the world in general, is performed by men who are not Christians and the work is done only from a humanitarian or business standpoint; but when the Christian meets people in such circumstances, and has the opportunity in that hour to present to them real truth, it certainly presents to the Church a responsibility, a duty, and an obligation.

Several years ago a mother came to the Sanitarium for an operation. They lived out on the prairie and were very poor. When she left my wife gave her a few clothes. Day before yesterday we visited a home and to our surprise found it was the same home. The mother had passed away. On the wall we saw hanging a little garment that had once been in our home. There were four orphan children, sorrow had come into that home, the oldest daughter was in a position where she needed medical attention, and O! the sorrow and pain and suffering there was there. If in that hour there would have been presented to the church the opportunity to have taken her under its care and given her hospital and medical service in a Christian way, what an opportunity that would have been to have really blessed a suffering one! We would be like Jesus who saw the multitudes and had compassion on them for they were scattered as sheep having no shepherd. Bodily suffering is real; we only live in this world a few years and I believe God wants to use the Church in helping to relieve men of their physical suffering.

La Junta, Colo.

(To be continued)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it wrong to have pictures in the home? Is it wrong to use gold for actual use, such as in the teeth or in gold-rimmed glasses? A Sister.

a. That depends upon the kind, the motives that prompt them, the uses to which they are put, and the influence that goes out from them. The spirit of I Cor. 10:31 will direct the inquirer in the proper answer.

b. The wearing of gold for display or ornament is forbidden in Scripture (I Tim. 2:9,10; I Pet. 3:3,4) and is never justfiable under any circumstances. Gold for service is not forbidden. If there is nothing else that can take the place of gold in the uses mentioned, then we would consider it a matter of utility and not of display. Care should be exercised, however, lest in exercising liberties along this line we be made a stumbling block to others by encouraging them to wear gold for display rather than for service. In other words, be sure that it is for service strictly, and that the idea of ornamentation has nothing to do in the selection of gold for the purpose.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MOTHER'S INFLUENCE

Sel. by E. A. S.

"God puts a child's mind like a white scroll into the mother's hand, and He alone fully knows what she writes there." The mother's influence is immeasurable. She has the first chance to impress the little son or daughter. I wonder if we stop often enough to think about it, or whether we allow the scrubbing and cooking and daily round of duties to crowd out the opportunity of building for eternity.

I am glad the country was my birthright. I am glad I have known the joy of mud pies and paddling in the little brook that ran through the woods below the dear old farm home, and remember with joy the play houses I built along its mossy banks. It was there I learned to know the birds and the early and late wild flowers. But I have no words to express my appreciation of my mother's early training. I can never forget how she always came and sat by my little bed and heard my evening prayer and told me beautiful Bible stories, and talked to me of the Heavenly City, of pearly gates, and gold paved streets and jeweled foundations. It gave me sweet thoughts by which to go to sleep, and frequently I had beautiful dreams of Heaven and of the angels that kept loving watch about my bed. It made me sleep the sweet restful sleep that childhood should have.

I once lived near a woman who kept her house polished and everything immaculate. Almost invariably by night her patience was worn and she was so tired she was not her real self. It was a rare thing when she did not punish her little boy as she put him to bed. It gave me a pang as night after night I heard his sobs through his open window. He wasn't a bad child; she punished him because she was too tired to make allowance for the ways of a child. He was denied his good-night kiss, his little prayer, and the loving pats he should have had as she tucked him in for the night. Consequently he went to a sleep of bad dreams and often awoke screaming with nightmare. She loved her boy and was almost frantic when once he had a sick spell. She didn't stop to consider which was of most importance, her house or her boy, so she kept her house immaculate while she allowed her little boy's soul to become tarnished, his health injured and his character changed and hardened.

You will pardon me for again referring to my mother. I am thinking of her today, away across the years, for she has been carried away from the old home door never to return, but, "Being dead yet speaketh." I wonder what I might have been if it had not been for her careful care and training? Often when I am vexed to the straining point and my temper about to break, I see myself a child again and mother smiling down at me as she said, "He that ruleth his spirit is greater than he that taketh a city." And remembering this, one of her favorite quotations, the spell is broken, my spirit is softened, and the anger is gone. Frequently I am tempted to give up some half-finished piece of work and do something more agreeable, when again I remember her quoting, "A rolling stone gathers no moss." So I finish my task and do it with pleasure. My path is blazed with mottoes, adages, and scripture texts. What a help and blessing they are to me!

Who of us does not think with pleasure of the stories our mothers have told us, the books they have put into our hands, the songs they sang about their work, the smile of welcome they gave us as we returned from school.

The father, the teacher, the older brother and sister, the playmate and friend all have their part in making up our lives but the mother has the largest opportunity. The greater share and the first.

Let us not forget that we are building for eternity. It is quite true that one woman in a farm home, with children, cannot without help do everything and do it properly, so we need to use thought and do the really important things first and best. It takes but little thought to decide whether it is best to do the things so perfectly which must be done over again tomorrow and make ourselves so tired that we cannot do the things that count for eternity.

If we would but go a slower pace we might sing over our work, tell some little stories, pass to the child a bright thought—in a word be a boon companion.

There is a great deal in starting the day right. One woman says she likes to begin the day with singing. I like to make it a morning thought, that "I am not common chattel, I belong to eternity." It helps put a right value on the work and training of the children.

It is impossible to fully comprehend eternity, but here is an old legend that has helped me. It tells of a marble tower the top of which reaches above the clouds. Once in a thousand years an angel flies over and brushes the top with the tip of its wing. When the tower has been worn away by the brushing of the angel wings, eternity will only have begun. If we carry this legend in our hearts we will not be so likely to waste our opportunities, for we are only given a few years in which to prepare for this vast eternity and we cannot afford to do the unimportant and leave the important undone.—Lillie Walls Stansbury.

LOOK OUT FOR YOUR FACE

"My boy," said a wise father, who knew how to play and be a chum with his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand and none of us should forget that our faces belong to other people.—Christian Herald.

HUMANITY'S GREATEST ENEMY

The greatest enemy of humanity is worldliness. It takes on many forms, but it grips the heart and holds the people to the earth when they should be rising toward Heaven. Any theory of life that puts the strongest emphasis upon the present life and upon material and physical comforts here may be unhesitatingly condemned as destructive of man's highest good.—Raleigh Christian Advocate.

"Doth each day, upon its wing,
Its allotted burden bring?
Load it not beside with sorrow,
Which may never come tomorrow.
One thing only claims thy care;
Seek that first in faith and prayer;
All thou mayest need beside,
He thou trustest will provide."

Sunday School

For the Gospel Herald.

Lesson for May 9, 1920—I Sam 4:1-18
ELI AND HIS SONS

Golden Text.—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

Introductory. — As noted in last lesson, Eli's weakness was his failure to properly govern his sons. The events of this lesson show the fruits of this failure. For years the Philistines had sorely oppressed Israel. An effort was now made to throw off the yoke, but Israel was beaten in battle, with a loss of about four thousand men. Now another idea was taken up. If the presence of the ark of the covenant meant so much for the children of Israel in the wilderness wanderings and in the conquest of Canaan, why would it not bring victory at this time? It is at this point that our lesson narrative begins.

Lesson Story.—The ark of the covenant was brought into the camp of Israel and the battle was renewed. The children of Israel raised a great shout and the Philistines were alarmed. They remembered the former victories of Israel over the Philistines and feared that now the God of hosts might again deliver His people. But they exhorted one another to great bravery and in the battle which followed they were again victorious. Among the losses were thirty thousand footmen and two of Eli's sons were slain. The ark, from which so much had been hoped, was captured. When the news reached Eli he fell backward and broke his neck. Thus Eli died at the age of ninety-eight, having judged Israel forty years.

Lessons for Us.—Having briefly reviewed the story of Eli and his sons, now gather the lessons to be learned from it.

1. "The wages of sin is death." The sons of Eli were reaping what they had sown. The events of this day were but a culmination of their sinful career. They may have triumphed for awhile. Their free and easy life may have seemed preferable to a life of devotion and piety, but the folly of their courses was finally brot to light. A godless life means ruin.

2. It is blasphemous to "play" religion. The ark, being a figure of God's presence, meant victory while it was carried in faith. Many were the victories which it inspired during the conquest of Canaan. But when the sons of Eli, without faith in God, meant to use it to win another victory through its charms they were sorely disappointed. Many people seem to make a similar use of the Church. It is not their penitence for sin, not their faith in the Lord Jesus Christ, not their piety and loyalty to God that leads them to unite with the Church; but somehow they get the idea that it will be to their advantage to do so. Like Eli's sons they will find in the end that instead of the Church having saved them they will go down in defeat and disgrace and endless ruin.

3. It is not men but the Lord who wins the victory. Gideon with his three hundred men overcame the hosts of Midian. Eli's sons with many thousands could not withstand the hosts of the enemy. The difference was, Gideon was on the side of the Lord while Eli's sons were living in open rebellion against Him. It means everything whether the Lord is with us or against us. It was a recognition of this that moved the apostle to say, "If God be for us, who can be against us?" "The weapons of our warfare are not carnal, but mighty through God."

4. When Israel, being defeated, had evidence that God was not with them, they should have turned to the Lord in sincere and fervent prayer. Instead of this, they vainly thought to compel the Lord to fight their battles for them by carrying the ark into the conflict. Like the Jews in later times who cried, "the temple of the Lord! the temple of the Lord!" when they ought to have been worshiping the Lord in whose honor the temple was erected, these Israelites sought the form of godliness while in their hearts they were as sinful and idolatrous as ever. There is no power in formalism.

5. Our sympathy goes out for poor Eli. He was a pious man, his heart set upon worshiping God in the spirit of holiness. Yet here, in the evening of his life, he is compelled to see the humiliation of his nation and the death of his sons. He died of a broken heart as well as of a broken neck. But Eli reaped the result of his own folly in that he failed to bring up his sons for the Lord. Many an otherwise consecrated parent is making the same mistake. The pity for Eli ought not to close our eyes to the mistake which he made and for which the Lord severely rebuked him. Neither should we overlook the sins of the modern Eli's who are seemingly consecrated Christians themselves but who make little or no effort to bring up their children for God. This lesson ought to appeal with special force to parents of small children. Begin in time, and the prospects for favorable results are correspondingly brighter.—K.

Our Young People

AN ACTIVE MAN AND HIS EXPERIENCES—PETER

(Jr.).—Luke 5:1-12; Jno. 21:15-22.

Topic for May 9.

MOTTO

"Lord, thou knowest all things; thou knowest that I love thee."

THE STUDY HOUR

I. Peter.—The boys and girls have been studying much about Peter in the Sunday school Lessons for the past six months. We ought to be able to give something of what we have learned about this active man and his experiences.

You noticed that the first account of Peter in the New Testament is the account of Peter's meeting with Jesus. This getting acquainted with Jesus was the great event that meant a change in his whole life. Peter was naturally an active man. His earthly business was fishing. If he was as active a man at catching fish from the sea as he was in after years in catching men for Jesus, we believe that Peter was a good fisherman.

We learn much from Peter's blunders because he was sure to be right out plain just what he was. Peter seemed to be honest most generally and when he made a mistake everybody soon found it out. But his honesty soon led him to do the right thing when he found out that he was in the wrong. It may be wise to watch that we do not fall into so many blunders as Peter, but it is better to make some blunders honestly and be corrected, than to never do anything at all for the Master and never find out at all that our hearts are wrong. If Peter's heart was wrong his tongue and actions soon told on him. Some people's hearts are wrong and because they are deceitful and cover it no one finds it out and they themselves do not confess and so remain wrong.

We hope that the boys and girls can tell not only of the mistakes of Peter, but of the real grand things he did that pleased the Lord and which all of us do well to pattern after.

II. The Text.—a. Luke 5:1-12.—This gives an account of Peter's first feeling of his own sinfulness. When He saw the wonderful power of Jesus and saw how little he was in himself to do anything and began to realize that Jesus was a man who knew much about men's lives Peter felt that he was unworthy to be in the presence of such a good man. This honest confession of Peter's was the first step that really and truly made Peter a disciple of Jesus. When we really find out how sinful we are in God's sight and become willing to confess the truth, then God is ready to forgive and cleanse us from sin.

PERSONAL THOUGHT

The Life of Peter has lessons in it for all of us. His earnestness, his honesty, his love for Jesus, his sorrow for sin, his boldness for what is right, his tender care for the Lord's people, are good for me to think of and pattern after.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Peter"**
2. Select some event suitable for the recital of those to whom assignments are to be made.
3. Let some older ones write a brief history of Peter's life giving the striking events and their lessons.
4. Lessons for Me from Peter's Experiences.

Gospel Herald

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THURSDAY, APRIL 29, 1920

Field Notes

A communion service has been announced for Yellow Creek Church, Elkhart Co., Indiana, to be held May 2.

Monday, May 3, is the time of the annual meeting of the Board of Trustees of the Mennonite Children's Home at Millersville, Pa. A good attendance is expected. The Lord bless the work.

The annual Mission Board meeting of the Franconia Conference District is announced for Tuesday, May 4. The program arranged for that meeting indicates that an interesting and profitable meeting will be held.

Bro. Geo. J. Lapp and wife of Manheim, Pa., spent some time recently in Bucks and Montgomery counties, Pa., visiting relatives while the brother allowed himself to be used in filling a number of appointments.

Missionaries Departing.—On Tuesday, April 20, Bro. R. R. Smucker and wife and Sister Mary Good left Chicago over the C. B. & Q. and Great Northern railways for Vancouver, B. C., where they hoped to take ship enroute for India. They leave with the best wishes and prayers of many friends and brethren who wish them God's choicest blessings in their life work as missionaries.

May 4 and 11 have been set apart as communion dates for the Palmyra and Pea Ridge congregations near Palmyra, Mo.

A letter from Palmyra, Mo., dated April 19, says: "We are looking forward with joy to an all day Sunday school meeting next Sunday."

Bro. J. W. Hess of Manson, Iowa, began a series of meetings at Daytonville Iowa on Saturday evening, April 17. Good interest is reported.

The annual Sunday school meeting at Mummasburg, Pa., is to be held this year on Saturday evening and Sunday, June 12 and 13. Programs will be issued later.—M.

The Lord willing, an all day meeting will be held at Maple Grove Church near Atglen, Pa., on Ascension day, May 13. A hearty invitation to attend is extended to all.—B.

Work has been begun on the new meeting house at Pond Bank, Pa. The brotherhood in that community is looking forward to effective work for the Master.

Thursday evening, April 29, is the time set for the beginning of a series of meetings at Lititz, Pa., with Bro. N. H. Mack of New Holland, Pa., in charge.

Change of Address.—Bro. D. J. Fisher and family, from Kalona, Iowa, to Manitou, Colo. The change is made in the interests of Sister Fisher's health. While at Manitou, Bro. Fisher is to be in charge of the little flock at that place.

Baptismal and preparatory services are to be held at Pike Church near Chambersburg, Pa., on Saturday of this week, this is to be followed by a communion service the following day. At present there are eleven applicants for membership at that place.

We are in possession of a carefully prepared program of the proposed Sunday school conference, for the state of Nebraska, to be held with the brotherhood at Beemer, Neb., May 20 and 21. We believe that an interesting meeting is in prospect for all who can attend.

Ministers' Meeting.—We are in receipt of a well arranged program of the annual ministers' meeting, for the state of Virginia, to be held at Springdale Church near Waynesboro, Va., May 13-15. There is a feast ahead for all who will be able to attend.

The brotherhood in the vicinity of Hanover, Pa., have decided to hold their annual Sunday school meeting at Hanover this year on June 1. Among those selected to have a part in this meeting are Bros. John W. Weaver of Union Grove, Pa., and N. E. Miller of Springs, Pa.

Change of Address.—Bro. I. K. Metzler, and family from Martinsburg, Pa., to Rockton, Pa. Bro. Metzler goes at the request of the district Mission Board, the invitation at the Rockton congregation, and the consent of his own congregation to take charge of the work at Rockton. The Lord bless him in his labors.

A Bishop Called Home.—Bro. J. P. Birky of Hopedale, Ill., for over forty years a minister and nearly thirty years a bishop, faithful to his charge and loved by all who knew him, passed to his eternal reward April 19. The Lord comfort the bereaved. His death is keenly felt in the Church as far as he is known. Obituary notice next week.

Mennonite Children's Home.—The eleventh annual meeting of the Mennonite Children's Home Association is to be held at Millersville, Pa., on Monday, May 3. A program of the coming meeting is before us. It is laden with important and timely subjects, and every one within attending distance who is interested in the welfare of the homeless child should be there.

In the recent article on "Evangelism," by Bro. C. F. Derstine, a list of Bible schools is given and some have gotten the impression that Bro. Derstine gave them unqualified endorsement. He asks us to correct the impression, as there is none of these schools that he endorses in toto. At the same time he expresses the opinion that in the point of Gospel soundness they stand above most of the Bible schools now in existence.

A brother writes calling attention to the fact that in perhaps all of the cities where there are Mennonite missions located there are children of Mennonites, backsliders who were members formerly, or nominal members who are not active, who are unknown to the missionaries. He suggests that those knowing of any one belonging to the classes named should write to the superintendent of the mission nearest to them. A good suggestion. Our "sheep having no shepherd" in the cities should be looked after as well as those in the country.

In a recent letter Bro. C. F. Derstine of Eureka, Ill., has this to say: "Another matter of interest to those who by loss in the mails (either through my own carelessness or Publishing House oversight) have failed to get their books ordered: If ever you are short in your order, or fail to get it at all, please notify either me or the Publishing House at once." A good suggestion, not only to the people referred to in this case, but in all other cases where the Mennonite Publishing House is connected with. We are concerned that all people sending orders get their goods as promptly as the mails or railroad companies can take them to the destination.

Correspondence

Beaver Crossing, Nebr.

(West Fairview congregation)

Dear Herald Readers, Greeting:—On Easter Sunday we had no church although the weather was nice from above, the roads were impassable on account of snow-drifts that were formed on April 3. On April 11 there also was no church. Today it was raining again, but a few (thirty-four) ventured out and the regular services were held. Communion services were not held at this place yet this spring, but we intend to in a few weeks, if the Lord wills. Measles were a common thing around here this spring. Most every one that seemed to escape two years ago were not passed by this time. But health in general is good again, for which we should be thankful.

Our Bible conference was held on March 7-11. Bro. J. W. Hess of Manson, Iowa, being our only instructor. Some of the topics discussed were, **Home Training, Consecration, Present Day Evils,** and **Courtship and Marriage;** also I Peter was used for book study. Cor.

April 18, 1920.

Palmyra Mo.

(Pearidge congregation)

Dear Herald Readers, Greeting:—There has been much sickness here this winter. We could not have services on March 28 and April 4 on account of almost all the members here but our family being sick; but we feel grateful that God saw fit to raise all up again, and we can enjoy gathering ourselves together again in worship. Some of us are expecting to attend the Sunday school meeting at the Palmyra Church next Sunday (Apr. 25).

The spring here has been rather backward with much rain and cool weather.

We held our council meeting on April 11, Bro. Kreider was present and preached for us. We expect to hold communion sometime soon.

Sister Jane Philips of Judge, Mo., is visiting here at this time. We are glad to have her with us, she being called here on account of the sickness of her daughter.

We ask an interest in the prayers of God's people that the little flock at this place may be earnest and steadfast in the work of the Lord.

In His name,

April 19, 1920. Della Buckwalter.

Pryor, Okla.

Greeting in Jesus' Name:—We have many reasons to praise the Lord for the many blessings bestowed upon us at this place. On March 7 we reorganized our Sunday school as follows: Supts., Bro. Arthur Martin and Bro. John Egli; Chor., Bro. Ben Hartzler. Council meeting was held March 28 and plans were made to have communion services on Easter Sunday. But the weather was so unfavorable that it was postponed till April 11.

Our church has been greatly enlarged in number since last year. We pray that we may grow in grace as we increase in number. Pray for the work at this place.

April 19, 1920. Lydia Martin.

Kitchener, Ont.

Dear Herald Readers, Greeting:—The semi-annual ministers' meeting for this district was held at this place on April 8 and a number of timely subjects were discussed. The Secretary of our Ontario Sunday School Association, Bro. Oscar Burkholder, of Breslau, paid his annual visit to our school on April 11. Bro. Burkholder also preached at the morning services and in the afternoon met with the officers and teachers to discuss local Sunday school problems.

Communion services were held at this place on April 18. The church was well filled and considerable over two hundred partook of the sacred emblems and took part in the ordinance of feet washing. Bishop Jonas Snider of Waterloo was with us and was assisted by our home ministers.

April 19, 1920. Cor.

Birch Tree, Mo.

(Berea congregation)

Dear Readers, Greeting in Jesus' Name:—On the first of April Bro. Andrew Shenk came here and stayed over Sunday, preaching seven sermons and richly admonishing us in the way of life. We had communion and nearly all present partook of the sacred emblems, for which we praise the Lord. We look forward with pleasure to the first Sunday of each month when we can have preaching. The interest in Sunday school and Gospel singing is better since the weather is nice and general health is better. The planting season is later than usual. May we with courage work in the Lord's vineyard, knowing He is faithful that promised. Pray for the work here. Cor.

April 19, 1920.

Bowmansville, Pa.

Dear Herald Readers, Greeting:—We are having pleasant spring weather. Bro. Joseph Gross of Blooming Glen, Pa., was with us on April 4 and preached at our regular church services in the forenoon. May 1, the Lord willing, we expect to hold our preparatory services and communion the following Sunday. May nothing hinder the work of the Lord and His name be glorified forever. Cor.

April 20, 1920.

Columbiana, Ohio

Dear Herald Readers, Greeting:—We certainly have many reasons to thank our heavenly Father for His loving kindness. The weather the past few weeks was not what we should have liked to see, but we are glad for the fact that we can at all times have the sunshine of God's love within us if we only accept it.

Last Sunday (April 18) we held our council meeting at the North Lima Church, at which the spirit of love was manifested. If the Lord is willing, we expect to hold our communion services at the same place on May 16.

Next Sunday (April 25) Bro. A. J. Steiner, our bishop, intends to worship with the congregation in Lawrence Co., Pa.

We ask an interest in the prayers of all God's children that we might at all times remain faithful in the Master's service. Cor.

April 20, 1920.

Fisher, Ill.

Greeting in the Name of Him who loves us and gave Himself for us:—We enjoyed the privilege of having Bro. J. S. Shoemaker with us, preaching to us on Sunday morning from Col. 1:10. On Monday afternoon he preached to us from Jas. 1:27. The brother also gave us a short talk in the interest of the Old People's Home. We were encouraged to press on in the Lord's work. In His name,

Josephine Schrock.

April 20, 1920.

If we are faithful to the duties of the present, God will provide for the future.
—G. T. Bedell.

Miscellaneous

THE EDITOR'S DESK

By the Associate Editor

For the Gospel Herald.

The Editor has a new desk.

It came to him as a complete surprise, perhaps in recognition of his long service and the fact that the old one never was large enough for comfort and as the Editor's responsibilities grew more complicated the little old desk did not expand.

And now it's a new desk we face as we speak of the Editor's Desk. It has drawers and pigeon holes for the proper classification of matter and a capacious "lower drawer" for the reception of articles that can wait. Many of this latter class of articles went over into the other room with the little old desk. It may be that some of them will remain there for years to come.

The Editor is justly pleased with the new desk and he has correctly applied himself with redoubled energy to keeping it in correct order. If he succeeds in doing this it will mean a saving of much vexation of spirit to the "Associate" when the Editor goes off by the week in Bible Conference and other work.

But all this is by the way.

What I started out to say was something that will help the Editor very much in the work he has to do. It will be of interest to any one and to every one who ever writes so much as a short notice for publication, if you have even a very short verse of Scripture in it—and most of the communications that come in have some Scripture quotations.

Now, **here's the point:—**

When you quote Scripture, be sure to quote it exactly as it is in the Authorized Version, unless you purposely quote from one of the Revisions and say so. **And see to it that the punctuation is exactly as it is in the Bible;** for if you do not, the Editor will have to look it up in the Bible, and that takes time that you should have taken. If the Editor fails to look it up, the chances are that the proof reader will "take it for granted" and it will go wrong.

If you want to quote a passage and want to say where it occurs, this is the correct form: "Jesus wept" (John 11:35). Notice where the quotation marks, the curves, and the period all come in the little verse and see whether you can get them right.

Now, if you are inclined to think you know how to do it, just test yourself by writing out the familiar passage, John 3:16, and put in all the marks—the commas, quotation marks, curves, and all, and compare it with the Bible. If you get that right the first time—and I have no doubt that many will be able to do so—try writing out the Lord's prayer as found in Matthew, using all the punctuation marks, and state where it is found in the correct form.

These things may seem trivial and unimportant to you, but they are just so important that their observance or neglect means the difference between right and wrong, correct and incorrect. And if you do not do this work, some one else must, or else we have a paper out in print remarkable mostly for its mistakes in type.

Besides, there is a real responsibility in quoting God's Word correctly. If we write out a passage from the Bible and put quotation marks around it, it means that we have said what God's Word says. If we do not get it just as it is we are telling an untruth in regard to a very serious matter. And that is no trifle.

Let's all together make a real "try" at helping the Editor get out a paper as free from typographical errors as possible.

Scottdale, Pa.

THE CHURCH IN THE WORK OF EDUCATION

By I. R. Detweiler

For the Gospel Herald

Every denomination ought to maintain its own educational institutions. We believe this point is accepted by our own church. The kind of education or the kind of educational institutions that the Church ought to maintain is not so clearly defined in most of our minds. I wish therefore to discuss what seem to be some of the things upon which we do agree.

Christian Education

It is the aim of Christian education to develop a complete Christian character. Jesus is our example, and so far as we can discover there were no imperfections in His physical, and absolutely none in His mental, moral, spiritual, or religious phases of life. "And Jesus advanced in wisdom and stature, and in favor with God and man." We always pity the person that has grown old in years, but failed to develop physically. We should have the same pity for one that has not developed each or any of the other phases of life. Each one of these phases of life contribute something to the complete development of the Christian character; but no one of these can be substituted for any others. That is, no amount of physical training will develop the student's language, or his morals, and no amount of mere mental training will make the person religious. These phases of our lives have a certain degree of distinctness, in so far as the character is concerned.

While there is a degree of distinctness between these various phases, they are also inter-related in such a way that the fullest development of the one in its relation to Christian character, is dependent upon the development of all the rest. God gave them for development. These native impulses or phases of life are extremely sensitive to any stimulus from without the life. And this justifies the concern that any parents should have for the right kind of environment for the boys and girls while they are in school. The body is sensitive to physical things, as air, food, sound, and light. In fact, the body exists only as it is able to respond to these physical things. But the individual who pays all his attention to the physical, develops into an athlete. That is, he develops his lungs so that they will function in the most perfect way in supplying the body with air, he is careful that his digestive system is in the best of condition to take care of the right kind of food, that his body may be supplied with all the necessary nutrition, or the ears are trained to hear, or the eyes to see; the muscles for strength; but if this is all that has happened the individual is a mere athlete.

The mind responds to mental visions. The tongue and voice has almost unlimited possibilities for response in language development. The ear is sensitive to sound and music when the mind directs and interprets. The great pictures of the race that have sold for their thousands are in part the measure of the working of the mind. The great productions of literature have done so much in molding sentiment from generation to generation inspiring to higher ideals. All these, when taken alone can do no more than develop the mind. The result of such development is a man who bases his religious opinions on reason and mental skill rather than on revelation.

Again, the moral element of the individual possesses unlimited capacity for response to the manners of any group. Man is very sensitive to the social order and is inclined to accept the standards of the environment in which he may be placed. The customs of the group soon tend to become his own. The standards of conduct and behavior tend to bring all individuals of the group on the same level. Or, in other words, over emphasis upon morals in the neglect of

the other phases of life makes individuals superficial.

Again, the spirit of man is sensitive to ideals. There is perhaps no environment that puts emphasis upon the value of ideals and also gets larger results from the use of ideals than does the highest type of Christian education. Jesus Himself used this method in much of His teaching. It is not only fascinating but very effective upon the character. Nothing is more effective in stimulating the will to action than the appeal of the ideal. But an over emphasis on the spiritual develops the mystic and impractical idealist that never touches the real experiences of life and thus disqualifies himself for the practical solutions of the vital problems confronting the Christian Church.

Again, there is no part of man that is more himself than the soul. And neither is there any phase of man's life more sensitive to external influence than the soul. This is especially true of the Christian. The perfect way in which it is possible for the soul to respond to God by surrendering to the eternal and universal person of the Father, makes it possible for us to follow Him. Nothing is more important in Christian experience, and yet the service which the Christian is to render to God will depend also upon the extent to which all the phases of life are unfolded.

Religious education therefore must give attention to more than simply developing any or all of these phases of life. It must be interested in the sum total of all these phases which go to build the complete Christian character. As the fish is adapted to water, the bird, to air, the eyes to light, the lungs to air, so the Christian is born of the Spirit and into a religious order, but he can not live and thrive when his environment is dominated by every other phases of life than religion. No man can be considered educated when he has neglected the religious part of his life which is the most esential; but he can not live his best religious life when he has neglected the other phases of life with which God has endowed him.

The Denominational School

In the light of what has just been said in the preceding paragraphs the function of the denominational school is apparent. If the denominational school is to perform the largest service for its constituency it must make provision for all the vital impulses of life which God has given. It has no right to pass by any of those things that make for Christian character because it is denominational. It is not a foregone conclusion that the denominational school should neglect any of the necessary things that go to make up the best Christian training. This is not the mark of distinction between a denominational school and a State school. The marks of distinction are more fundamental. Educational institutions are as individualistic as persons. In as much as there are no two persons alike, neither can there be two institutions alike. The institution can not be judged by a single graduate, or a single event that happens in the institution any more than an individual can be judged by a single act or a single statement. There is a sum total of all the activities of the institutions that constitutes the character of the school. In the first place the atmosphere of the entire institution is religious. It places greatest emphasis upon the Christian life in the development of all these phases. It maintains that the Christian man or woman who has the proper training in the physical, mental, moral, and religious sides of his character will make the greatest contributions in later life.

It depends, to be sure, upon the constituency to a very large extent as to the emphasis its own school will place on these various phases of life. But in education, to be true to the pretensions of education, we should give due attention to the whole man. And by placing proper emphasis upon the religious life the others will find their proper place.

While the details of the institution are necessarily determined by a small group who have charge of the methods and particular things that happen in the institution, yet the spirit of the institution will be what the people who support it sympathetically make it. In other words, the denominational school maintains the principles of the denomination which it represents but the methods by which these principles are maintained in the educational work are left to those who are dealing with the local problems involved in maintaining these principles.

From the very fact that the constituency does so largely determine the spirit of the school it would seem unnecessary to say that the denominational school is in a position to prepare the kind of workers that will best fit into the work of the denomination. No other institution, all other things being equal, can train workers in as practical a way as the institution supported by its own people. Paul's life and training is an example. When he went to the Gentiles, he went to a people with whom he had lived in childhood. He knew their customs, manners, and standards.

There is another valuable function the denominational school performs in the way it always interests a large number of persons in the educational work. There is a very large number of boys and girls in our schools today who would not be in school at all were it not for the fact that these boys and girls could attend what they called their own school. Since we have come to the place where, as a denomination, we recognize the value of an education for the workers in the Church, it is of great importance that a sufficient number of workers be in training now, and that they are receiving their training in our own institutions most largely.

The Standard School

From what we have said it is evident that the denominational school must make a contribution to its own people. It must supply the needed training for the future workers. Aside from this, it must also give due attention to the standard of work that is being done in all schools. This recognition of standard is imperative from several points of view. We want our young people to get the best. They are paying for the best and they have a right to expect to get the best. One of the regrets of later life that comes to one who has spent considerable time in training is that some teachers were not in a position to give the kind of work which we would call "up to standard". The time and expense was just the same as though the best attention had been given, but the results were too meager to justify the effort.

Then, too, many of our young people that go to school, do so because they are interested in education and expect to engage in educational work, perhaps as a life work. They want to teach in the public schools, at least for a time. In some states the public school teacher must have at least one year of college training. Whenever a college gives all the courses required to qualify teachers for the public schools of the state and maintains the required standards, the State Board of Education places it on the list of standard colleges of the State. In Indiana, any one completing two years of college work in a standard college will receive a certificate to teach in any of the elementary schools of the state without passing any further examinations. At the end of two years of successful teaching the state will give the teacher a life certificate to teach in the elementary schools of Indiana.

By completing a four-year course in a standard college the student will receive a certificate to teach in the high schools of the state of Indiana and at the end of two years of suc-

cessful teaching he will receive a high school life certificate which enables him to teach in any school in the state of Indiana without passing any further examinations.

As a rule, arrangements can also be made to teach in other states outside of Indiana without examinations by those who hold these certificates from a standard college of Indiana. Since Goshen College has just recently become a standard college its students and graduates who expect to teach will have every advantage accorded those who attend other standard institutions in the state of Indiana.

One can easily see how necessary it is that we make our institutions standard, both for the sake of giving our future workers value received and for the sake of those who expect to teach in the public schools. This latter class is increasing each year. The denominational college must provide for their instruction. The training for this kind of service is more carefully supervised each year. The state has this supervision in charge and so long as they do not ask us to do anything that violates the principles and spirit of the Gospel there can be no objection to conforming to their standards. The state of Indiana has been very considerate with us on this point, for which we are very grateful.

The substance of the matter, therefore, is that we who are interested in the true and simple religion of Jesus Christ will do what we can to develop our young people physically, mentally, morally, spiritually, and especially religiously. We will do our best to maintain the spirit and principles of the constituency that supports the institutions. In maintaining the highest standards we will give due regard to the principles lived and taught by our Master.

Goshen, Ind.

CONCERNING RELIEF WORK

By Orie O. Miller

For the Gospel Herald.

Our missionaries returning on furlough, or some of the relief workers who recently came back from France, know the feelings one has, when again beginning letters with the home address. To know, means to be away from the home country for a period of twelve or more months. As our ship passed the Statue of Liberty on entering New York harbor, about ten days ago, one of the passengers quite well expressed the feelings of most of the Americans on board, when he said, "Well, if that girl wants to see me again, she'll have to turn around."

The voyage home was a very pleasant one. The landing at New York came thirty-three days after the embarking at Beirut. But five of these were spent in visiting in Switzerland, and in waiting for connections in Paris. Bro. Graber, having a number of relatives in Switzerland and Alsace, decided to spend two more weeks among them, leaving me to come on ahead alone.

One of the interesting events of the trip home was a chance meeting with three Russian Mennonite brethren which we had at Basel Switzerland. This occurred at the home of the Mennonite bishop at Basel, Samuel Nussbaumer. Around the dinner table that day were two Mennonite preachers from Switzerland, the three Russians, Bro. Graber, and myself. The three Russian brethren are representatives from the Conference in their country to visit the Mennonite communities in other countries, with a view of finding a new home for Mennonites now in Russia. While our people in that country have passed through various persecutions during the past few hundred years, on the whole we have known them as very prosperous and contented. Their largest colonies lie, however, in the section that has been repeatedly fought over in the past eighteen months by Bolshevists and Nationalists, and again they have been the prey of brigands that exist in every country that suffers from an almost continual warfare. The story they tell of the present condition of our own people there is a sad and pitiful one. Not only have large numbers of their people been killed, but the rest have been repeatedly and systematically robbed. While they still have sufficient food, at least for some time to come, they are short of farming implements, have no live stock, and are short of clothing materials. Their condition has probably been worse than many of the surrounding peoples because of their former prosperity, and because of their German tendencies. Russia at her best, after being cut off from the outside world, must be in a sad state. It seems only reasonable to expect that our own Relief Commission in the contemplated mission to Russia will keep the needs of our own brethren in mind as well as those of the other unfortunates.

Latest cablegrams and news items confirm the opinion which experience on the field has given relative to the continuel need in Syria and Armenia. To a worker it has been sad that after a year's effort on the part of hundreds of workers and the spending of millions of dollars the state of those countries should apparently be no better than a year ago. It is still sadder to think that because of the utter selfishness of socalled Christian nations there can not rapidly improve. To the sincere Christian, however, these things matter not so much as the fact that there is a great and terrible need in those lands, and that God has abundantly blessed us with material things which we can share with them. I feel certain that what has so far been sent to that country has been blessed to His honor. Most of the workers on the field feel the weight of their responsibility in distributing funds so generously given by those in the home land. As the big monthly budgets rolled in, without any apparent effort on our part, there was a temptation at times to forget that those large amounts were made up of many small five and ten cent pieces, but we often thought of it again as it was redistributed in other five and ten cent items which meant needed medicine to some sick mother or a bowl of soup for a child in the nursery or orphanage, or in any one of a number of uses to which it may have been put.

There are at present nineteen Mennonite workers in Syria and Armenia, seventeen of whom devote their whole time to the relief work. As we give to the support of the work, let us not neglect to remember these in their tasks which are sometimes difficult, often dangerous, and probably more often merely monotonously routine. All of these situations present peculiar temptations, which the boys have to face under abnormal conditions and away from many of the better counteracting influences in their home communities.

Akron, Pa.

GOD'S ORIGINAL PURPOSE

(Continued from page 83)

the Church, in this that she was selected out of the father's country for a bride to the son, so the anti-type coming for His bride (the Church).

Jacob was the second son of Isaac and twin brother of Esau, but Rebekah loved Jacob. He was a supplanter. He was a plain, upright, steady, affectionate man, his mother's favorite, dwelling in tents, i. e., staying at home and caring for the flocks and household duties. He bought the birth-right from Esau and afterwards by Rebekah's instigation stole the blessing which his father intended for Esau. Instead of occupying the place of honor in his father's family he had to flee for his life. Instead of a double portion he went with a staff in his hand when he was sent to Padanaran to escape from Esau and to get a wife. He is presented to us the first time as enjoying the manifestation of God's blessing at Bethel. In his vision of

the ladder that stood on the earth and the top reached to heaven, Jehovah was standing at the top and the angels of God ascending and descending on it. This typified God's providence and grace in arranging all things for His people through the ministry of angels. God had made a covenant to Isaac and renewed it again to Jacob. Laban was very liberal and courteous when Eliezer came to their home for Rebekah for a wife for Isaac. When he saw the gold ear rings and bracelets that Rebekah received, he was lavish in his profession of hospitality and he said, "Come in, thou blessed of the Lord. Wherefore standest thou without, for I have prepared the house, and room for thy camels" (Gen. 24:31).

Now while Jacob came for one of his daughters to wife, he is very active and stirring, but very selfish and grasping. Jacob served Laban seven years for Rachel, then was deceived and labored seven more years for her. Jacob suffered much for his imperfections. God over-ruled many things and "winked at" many others. In these dark times which He would bring to judgment in these days of grace or in the Gospel age we can not write everything, but just a sort of an outline that may help some of us to comprehend God's dealings with man down through the ages. God's plan is not frustrated but disobedience of mankind is what brings judgment upon them at times.

There wrestled a man with him. (Gen. 22:24). This mysterious person is called an angel and God (Hos. 12:45) and the opinion is that he was the angel of the covenant who in a visible form appeared to animate the mind and sympathize with the distress with his pious servant. The moral design of this was to revive the sinking spirit of the patriarch and to arm him with confidence in God, while anticipating the dreaded scenes of the morrow to meet his brother Esau. To us it is highly instructive, showing that to encourage us valiantly to meet the trials to which we are subjected. God allows us to ascribe to the efficacy of our faith and prayers. "Thy name shall no more be Jacob, but Israel" (Gen. 32:28). Jacob received the blessing. The name of the angel was denied him so that he might not be too elated with his conquest nor suppose that he had gained such an advantage over him that he could make him do as he pleased. Halted upon his thigh, as Paul had a thorn given in the flesh to humble him lest he should be too elevated with the abundant revelations granted him. So Jacob's lameness was given him to keep him mindful of this mysterious scene, and that it was in gracious condescension that victory was yielded to him. In the greatest of these spiritual victories which through faith any of God's people obtain there is always something to humble them.

Now we come to Joseph. "Behold, we were binding sheaves in the field and, lo, my sheaf arose and stood upright and behold your sheaves stood around about and made obeisance to mine. And he told this to his father, mother, and brethren, and his father rebuked him and said unto him, What is this dream that you have dreamed. Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth" (Gen. 36:5-10). God sometimes leads His people in mysterious ways. Because of the disobedience of Joseph's brethren this aggravated his brethren more than ever. The first, their sheaves bowing to his sheaf (pointing to his coming to be lord of the Egyptian granaries); the second, the sun moon and eleven stars bowing to him (these heavenly bodies symbolizing authorities subject to his chief rule.) For the anti-type see Matt. 21:38; 27:1. Stephen and the apostles contemplate Joseph as the type of Jesus. (Acts 7:9-14; 13:38).

Joseph's readiness at his Father's call answers to the Good Shepherd, the Son of God's volunteering to come securing our eternal welfare at the cost of his life. Providence turned aside their first plan. Reuben persuades them to avoid the guilt of blood by casting him into a dry pit, possibly intending to return to deliver him again. Reuben was absent at the crisis. They stripped off his coat of many colors [type of the human body with its manifold perfections which the Father prepared the Son and which His unnatural brethren stripped Him of. (Heb. 10:5; Phil. 2:6-8)]. While he was in the pit and they were eating bread they saw Ishmaelites as Midianite merchants coming and Judah, a type of Judas, proposed to sell him for twenty pieces of silver to the strangers. They sold him to the Midianites who in turn sold him to Potiphar (one devoted to the royal house). Joseph at first was Potiphar's steward and everything that he did prospered. God was with him, supervising his gardens and lands. Later he came to a severe test with Potiphar's wife. Joseph was put into prison, but the Lord was with him and showed him mercy. Joseph became ruler in Egypt. During the great famine his brethren had to go to Egypt to buy corn. They finally moved to Goshen and lived there, possibly about four hundred years.

Tiskilwa, Ill.

(To be continued.)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Brother Orie Miller, meeting with officials of the Relief Commission recently, was able to throw some light on the Russian situation and to give some suggestions which will be helpful in planning future relief work. As our brethren come back from their year's work in the needy fields of which we have heard so much they will be able to give many helpful suggestions as to the carrying on of the work, and the possibilities of opening new fields.

* * *

The Russian Mennonites who are on their way to the United States, of whom mention was made in these columns last week, state exactly the same thing the Relief Commission has found out from other sources; namely, that work in Russia is impossible at the present time. It is not only a question of personal safety for those who would undertake the work, but the chances of getting supplies to the needy places under the present unsettled conditions are extremely small. No line of communication could be kept up, no supply bases established, and no permanent work of any kind could be carried on. It scarcely seems advisable to begin relief work under such circumstances.

* * *

This does not mean, however, that the project has been given up entirely. No one can tell how soon conditions may change. A constant watch is being kept and as soon as there is a change which will make relief work in that country seem advisable or possible we hope to make use of the opportunity.

* * *

Meanwhile we must not be inactive. Our efforts are being expended in other directions. The question of sending a small unit, or at least one person, to Germany to co-operate with the German Relief Commission doing work among the destitute children there is being considered. As mentioned in these columns a short time ago, effective work is being done there and already considerable money has been sent for that work. Any further contributions for that field will be promptly forwarded. It is felt, however, that some one from this country working with those people would serve to bind the efforts of the two bodies together and create a new interest and sympathy and bond of fellowship between American and European Mennonites.

* * *

It has been recommended by those in touch with the situation that a few workers going to Constantinople and establishing connections with the Near East Relief there might be of considerable advantage. It is said that large numbers of Russian refugees are fleeing from Russia to Con-

stantinople and that effective work could be done there by collecting them in large camps and feeding them until the crisis has passed. Then if the Russian field should open up the unit could easily move into Russia and begin work there. The advisability of such a plan depends somewhat upon the possibility of getting supplies at Constantinople for the work. This phase of the matter is now being taken into consideration by the Commission and negotiations are in progress.

* * *

If plans carried out, Brethren Silas Hertzler and Jesse Smucker are now in India where they expected to visit with our missionaries for a month and then return to America via the Pacific and San Francisco. They plan to reach this country about July 1. Brethren Chris Graber and Ernest Miller are probably on the Atlantic now (April 23). Brethren Deter and Zimmerman are at Beirut, and Brethren Snyder, Stoltzfus brothers, and Myers are still at their posts of duty even though their time of service has expired. They all need our prayers, as well as those who have gone more recently. Certainly praying for them is not the least important thing we can do as we think of their work of giving relief to the suffering and needy ones.

* * *

Following are extracts from a report of conditions in Austria as given by workers there:

"The fuel problem is almost the most acute and terrible of all. Every day cases are reported of accidents to people who are cutting down the beautiful forests outside the city; every day the streets are a "via dolorosa" of men and women and children stumbling brokenly under their cruel loads. At noon and in the early evening the number of them is appalling and incredible. Misery soon grows familiar, but I do not think one could ever watch unmoved this ghastly procession. An old woman grovelling on the pavement, unable to rise because of the burden on the back; the thin legs of a little boy trembling with the effort of carrying a weight far greater than his own—these are sights one can never forget. Today there is ice in the streets of Vienna, and the grey sky is heavy with unfallen snow. This morning I saw two splendid horses waiting, wrapped in thick coroneted blankets, outside a shop. For a minute or two an elderly woman paused by them, her ragged skirt blown tightly round her legs and rubbed her numbed, blue hands on the warmth of their covers."

"WATCH YOUR STEP"

Take the way where roses throng,
Paths of beauty and of song.
Go the road that gladness goes,
Fragrant with the dreams of rose.
Why the shadow and the dark,
When beyond the rugged mark
Sings the dove and soars the lark,
And forever 'mid the song
Winds the path where roses throng.

—Selected.

Say not, my soul, "From whence
Can God relieve my care?"
Remember that Omnipotence
Hath servants everywhere.

—Lynch.

REPORT

Of the Fourth Quarterly Mission Meeting for the congregation of Allen, Hancock, and Putnam counties, held at the Lima Mission, Lima, Ohio, April 11, 1920

For the Gospel Herald

Organization: Mods., P. E. Brunk and Henry Mueller; Chors., Nellie Hagey, Ella Baumgardner; Treas., C. D. Brenneman; Sec., R. R. Brenneman.

Mission sermon (John 4:35) P. E. Whitmer.

Evening sermon (Theme, The King's Business requireth haste) S. G. Shenk.

Subjects considered: **My View of the Mission Field; Christian Stewardship; Systematic Giving; The Sin of Omission; A Present Day Evil; Finding One's Place in God's Program.**

Speakers: Samuel Blosser, Christian Good, Menno Troyer, Reuben Thut, Mark Blosser, John Blosser, C. H. Hilty, James Stalter, Nellie Hagey, Eugene Moore.

Secretary.

REPORT

Of the Woman's Home and Foreign Missionary Committee for the Quarter, January, February, March.

For the Gospel Herald

Foreign Missionary Support Fund
(New missionaries)

Sisters Walnut Grove and South Union Cong.		$15.55
Sisters Oak Grove Cong. West Liberty, O.		5.00
Sisters Bethel Cong. W. Liberty, O.		10.00
Zion Missionary Society, Bluffton, O.		12.00
Ontario Branch, per Mrs. M. C. Cressman		340.01
Hagey Sewing Circle	$ 5.00	
Strasburg Sewing Circle	10.00	
Waterloo Sr. Charity Circle	18.00	
Waterloo Jr. Charity Circle	5.00	
Vineland Sewing Circle	24.00	
Markham Sewing Circle	46.60	
Hespeler Sewing Circle	8.00	
Floradale Sewing Circle	19.00	
St. Jacob's Sewing Circle	13.10	
Breslau Charity Circle	16.00	
Blenheim Sewing Circle	14.00	
Mannheim Sewing Circle	13.50	
Beihn and Geiger Sewing Circle	20.00	
Bloomingdale Sewing Circle	24.25	
Shantz Sewing Circle	23.00	
Selkirk Sewing Circle	8.56	
Kitchener Dorcas Circle	14.00	
Kitchener Ladies Aid	58.00	$382.56

General Foreign Fund

Sarah Weidman, Pigeon, Mich.	$ 1.00
Y. W. C. A. Goshen College	50.00
	$51.00

Home Missionary Fund

Sisters, Elida Congregations	$17.75

Sister Friesen Fund

Sisters, Elida Congregations	$17.75
Sisters, Walnut Grove and South Union Cong.	33.20
	$50.95

Bible Woman Fund

Bowne Sewing Circle, Alto, Mich.	$ 4.59

Expense Fund

Interest	$83.75

Miscellaneous Funds
Relief for War Sufferers, Vienna

Sarah Weidman, Pigeon, Mich.	$1.00
Mr. and Mrs. Elias Weidman, Pigeon, Mich.	3.00
	$4.00

Summary of Funds

Foreign Missionary Support Fund (New missionaries)	$382.56
General Foreign Fund	51.00
Home Missionary Fund	17.75
Sister Friesen Fund	50.95
Bible Woman Fund	4.59
Expense Fund	83.75
Miscellaneous Fund	4.00
Relief for War Sufferers, Vienna	4.00
Total	$594.60

Gratefully acknowledged,
Ruth A. Yoder, Treas.
Bellefontaine, O.

REPORT

Of Annual Sunday School Meeting Held at North Lima, Ohio, on Good Friday, April 2, 1920

For the Gospel Herald

Organization: Mods., I. B. Witmer, Otis Johns; Chor., Vertie Detrow; Secys., Noble Blosser, Lester Detwiler.

Sermon:—**Trial and Crucifixion of Jesus.** N. E. Troyer.

Subjects considered: **The Bible and Childhood, Qualifications of a Missionary, and How to Develop Them; The Sure Reward We Get in Prayer.**

Speakers:—Ruth Clark, Mabel Metzler, J. L. Yoder, Rudy Blosser, and N. E. Troyer.

Children's Meeting, conducted by Martha Steiner.

Offering taken, for Youngstown and Canton Missions, $42.00.

Secretaries.

Use sin as it will use you; it is your murder and the murderer of the whole world. Kill it, before it kill you.—Baxter.

Married

Erb—Brenneman.—On Feb. 1, 1920, Bro. Truman Erb and Sister Annie Marie Brenneman were united in holy matrimony at the home of the officiating Bishop Bro. Jacob K. Yoder. May the Lord bless them and direct them thru life.

Evers—Hamilton.—On Sunday, April 11, 1920, Bro. Ira Evers of the Albany Cong. and Sister Leah Hamilton of the Hopewell Cong. were united in marriage at the Hopewell Church near Hubbard, Oreg., Bro. N. A. Lind officiating. May God bless them.

Ebersole—Steiner.—On Apr. 15, 1920, at the home of the officiating minister, Bro. E. F. Hartzler, Bro. Ira D. Ebersole of Rittman, Ohio, to Sister Effie V. Steiner of Marshallville, Ohio, both of the Crown Hill congregation. May the Lord use them to His glory.

Obituary

Ray.—Bryan Ray died near Singer's Glen, Va., March 11, 1920; aged 35 y. 11 m. 10 d. He had been a member of the Mennonite Church for a number of years. Funeral services were conducted on the 13th at Mt. Clinton, Va., by Bros. J. S. Martin and S. H. Rhodes. Text II Kings —:1. Burial in nearby cemetery.

Kiser.—Andrew J. Kiser died of influenza followed by pneumonia near Dayton, Va., March 1, 1920; aged 61 y. 9 m. 1 d. He had been a member of the Mennonite Church for a number of years. He leaves his wife, 2 sons, and 1 daughter. Funeral services at the Weaver Church Jan. 7 con-

ducted by Bros. S. H. Rhodes and J. S. Martin. Text, Heb. 9:27, 28. Burial in nearby cemetery.

Weaver.—Joseph J. Weaver was born in Elkhart Co., Ind., Feb. 29, 1884; died at Portland Oreg., Mar. 29, 1920; age 36 y. 1 m. He leaves 2 sons, 1 daughter, mother, 1 brother, and 3 sisters. Funeral was conducted at Hopewell Mennonite Church April 1. Services by J. D. Mishler and D. F. Shenk. Text, Heb. 9:27. Buried in nearby cemetery.

Heatwole.—Ella, daughter of Bro. and Sister E. E. Heatwole, died from the effects of a weak heart Mar. 9, 1920; age 12 y. 6 m. 3 d. Funeral services were conducted at the Bank Church on March 11 by Brethren L. J. Heatwole and H. B. Keener from Zech. 8:5: "And the streets of the city shall be full of boys and girls, playing in the midst thereof." Her body was laid to rest in the nearby cemetery.

Mast.—Edna Marie, daughter of William and Sarah Mast, was born May 14, 1918, near Woodriver, Neb.; died Mar. 24, 1920; aged 1 y. 10 m. 10 d. She leaves a widowed mother, 2 brothers, 2 sisters, and a large number of relatives. Her father preceded her in death a little over 2 years. On account of the disease (scarlet fever) the funeral was private and conducted by the home ministers. Texts, Psa. 39 and 116:7-9.

Shank.—John W. Shank died at his home near Dayton, Va., Mar. 10, 1920; aged 65 y. 4 m. 15 d. Death was caused by pneumonia following influenza. He had been a devoted, consistent, and active member of the Mennonite Church for a number of years. He leaves his wife, 4 sons, 5 daughters, and an aged mother-in-law to mourn their loss. Funeral services at the Bank Church on March 12, conducted by S. H. Rhodes and H. B. Keener. Text, Num. 23:10. Burial in nearby cemetery.

Thomas—Millard Loraine, son of Bro. Newton and Sister Mary Thomas, died Mar. 30, 1920, aged 6 m. 2 d. Funeral services at the Thomas Church near Hollsopple, Pa., on the 31st, conducted by S. G. Shetler and L. A. Blough. Bro. and Sister Thomas have a great deal of sickness during the last few months and then when they were all seemingly well sickness took hold again on little Millard, one of the twin brothers, and in a few days the little flower which blossomed here for a little while was transplanted to bloom in the paradise of God.

Thoman.—Gleason E. Thoman was born in Waterloo Co., Ont., Oct. 18, 1851; died at Kitchener, Ont., on April 10, 1920; aged 68 y. 5 m. 22 d. He was married to Elizabeth Wismer over 45 years ago He leaves his beloved wife, seven sons, two daughters, and a number of grandchildren. Bro. Thoman was converted, and joined the Mennonite Church about 44 years ago, and has remained a faithful member until death. Funeral services were held on Apr. 13th at the First Mennonite Church. The brethren, Samuel Bowman and U. K. Weber, conducted the services.

Ebersole.—Levi D., son of John F. and Anna Ebersole, was born near Chambersburg, Pa., May 3, 1846; died of pneumonia Mar. 6, 1920, at North Tonawanda, N. Y. During his life he had been engaged in the milling business in Orrstown, Pa., Cedar Creek, Va., Riverton, Va., Williamsville, N. Y., and for the past 37 years in the town where he died. One brother and a son-in-law (the latter just 3 days before his death) preceded him to the spirit world. He is survived by the widow, and his children Ruth, Fannie, and J. Frank. He was a man of strong Christian character and will long be remembered by his love and care.

Burkhard.—Elsie N., daughter of David and Sallie Burkhard, died March 31, 1920; aged 3 y. 11 m. 11 d. She leaves parents, 1 brother, 2 sisters two grandfathers and one grandmother to mourn her early departure. One sister preceded her in death. Funeral services were held April 4 at Bowmansville Mennonite Church by Bros. Noah Bowman and Joseph Gross. Text, Luke 8:52. Buried in adjoining cemetery.

"God needed one more angel child
Amidst His shining band
And so He bent with loving smile
And clasped little Elsie's hand."

Coble.—Katie (Risser) Coble, wife of Amos G. Coble, was born near Milton Grove, Pa., Dec. 31, 1871; died March 31, 1920; aged 48 y. 3 m. Sister Coble was operated upon for a tumor which was the cause of her death. She was a consistent member of the Stauffer Mennonite congregation. She leaves her husband and four children (Ira, Alvin, Ella, and Ada), parents, 4 brothers, 2 sisters and a number of friends. Funeral services were held at her late home in Bellaire, Pa., Apr. 3, with services at Risser's M. H. by John G. Ebersole, Samuel L. Oberholtzer, and Noah Risser. Text, Job 17:11. Interment in the adjoining cemetery. Peace be to her ashes.

Fultz.—John A. Fultz died at his home near Dale Enterprise, Va., Mar. 25, 1920; aged 70 y. 11 m. 25 d. Death was due to paralysis. He was born in Wert, Va., and came to Rockingham county when yet a young man. Soon after this he united with the Mennonite Church and remained a faithful member to the end. He had been suffering from bronchitis but seemed to be improving until a few days before his death he was stricken with paralysis, remaining unconscious to the end. He leaves his wife to mourn his departure. Funeral services were held at the Weaver Church Mar. 27, by Bros. S. H. Rhodes and H. B. Keener. Text, Heb. 13:14. Burial in nearby cemetery.

Bucher.—Christian Bucher died at his home in Lititz, Pa., Apr. 10, 1920, of a complication of diseases; aged 75 y. 7 m. 26 d. He was a member of the Mennonite Church and had lived in the vicinity of Lititz all his life. The following children survive: Samuel B., Christian B., Joseph B., Kate Koehler, Mary B. Brenneman, Anna Kready, Martha Oberholtzer, Susan B., Barbara B., and Fanny. He is also survived by 3 brothers, 3 sisters, 25 grandchildren, and 7 great-grandchildren. Funeral services were held at Lititz Mennonite Church with interment at Erb's cemetery.

"All is over, hands are folded,
On a calm and peaceful breast,
All is over, sufferings ended,
Now dear father is at rest."

Sperow.—Clerenda C., wife of Dr. Jacob Sperow died of apoplexy at her home near Lost River, W. Va., Jan. 8, 1920; aged 73 years. She seemed to be in her usual health until four days before her death. She was a consistent member of the Mennonite Church for many years and will be greatly missed at church, in the home, and the community where she lived. She was always ready to help those who needed her help and sympathy. She leaves 3 sons, 2 daughters, 4 brothers, and 23 grandchildren. Funeral services were conducted by Bro. Lewis Shank and Bro. Geo. Showalter Jan. 10 at Mt. Moriah Lutheran Church after which the remains were laid to rest in the cemetery nearby.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

Kurtz.—Lizzie (Hertzler) Kurtz, wife of Isaac M. Kurtz, was born Oct. 15, 1850; died at her late home in Morgantown, Pa., March 29, 1920; aged 69 y. 5 m. 14 d. She was afflicted with cancer for about a year. This union was blessed with 10 children, of whom two preceded her to the spirit world in their infancy. She was a faithful member of the Amish Mennonite Church and was fully resigned to the Lord's will. She is survived by her husband, four sons, and four daughters (Henry, Ezra, Isaac, Barbara Kennel, Amanda, Levi, Lizzie, and Elsie); also eight grandchildren. Funeral services Apr. 1 conducted at the house by J. S. Mast, at Conestoga Church by J. S. Mast and John A. Kennel from Jno. 19:27; Heb. 4:9. Remains laid to rest in the Mast graveyard. Mother will be missed in the home, but the Lord's ways are not our ways.

"We thank God for such a mother,
And the prayers for us you've prayed;
Great and blessed we shall call you
May your precepts be obeyed."

By a daughter.

Weaver.—Sister Edna Weaver, New Holland, Pa., was born April 14, 1898; died April 2, 1920; age 21 y. 11 m. 18 d. She leaves a mother and a host of relatives and friends. While in her young years, she united with the Mennonite Church, of which she was a faithful member until death. She will be greatly missed by her bereaved mother, also in the church, Sunday school and young people's meeting, where her seat seldom was vacant when it was possible for her to be there. She was sick only a few days with typhoid fever. While she was unconscious she sang two verses of the hymn, "Happy with Christ." Also repeated the twenty-third Psalm.

Our hearts are grieved and broken in the departure of our Edna. Our circle here is broken, Oh! may it be unbroken over there. Funeral services were held Apr. 6 at her home at Blue Ball by Bro. I. B. Good, and at the Weaverland Mennonite Church by Bros. John Sauder and I. B. Good. Text, II Tim. 4:17. Burial in adjoining cemetery.

"Death has robbed us of our Edna,
Whom we loved and cherished dear,
Yet again we hope to meet her,
When the day of life is fled,
When in Heaven in joy to greet her,
Where no farewell tear is shed."

—By her Sunday school teacher.

Stonehill.—Howard Donald, son of Edward Wilson and Nora Stonehill, was born Nov. 7, 1899. He was the third of a family of seven children, and second to try the realities of the future world. His sister, Ruth, preceded him in death by nearly three years. In the winter of 1914 and 15, during an evangelistic meeting, held at the Chapel Church by Bro. P. R. Lantz of Marshallville, Ohio, Howard accepted Christ as his personal Savior and lived faithful in the Christian service in his way until death. He was not a great student at books, not given to much reading. But his greatest pleasures were found in the social functions of life, ever ready with a friendly greeting and a word of good cheer, a nod of the head or a wave of the hand, so he lived the principles of righteousness into his associates and fellow friends as they appealed to him. On Tuesday, Feb. 24, he took violently sick with the influenza. After a few days of a raging fever followed by a worn and tottering heart which more readily yielded to the increasing burden brought upon it; by pneumonia which set in on Thursday and finished its deadly work on Sunday morning, Mar. 7, when at the age of 20 years and 4 months Howard left time for eternity. He leaves father, mother, 2 brothers, 3 sisters, besides many other relatives and friends. Funeral services conducted by Bro. John Blosser assisted by J. J. Anglemyer and N. O. Blosser. The body was laid to rest in the Hassan Cemetery.

Umble.—Glen S., fifth son of Frank and Nancy Umble, was born near Hartford, Kans., Aug. 7, 1889; died near Goshen, Ind., Jan. 31, 1920; aged 30 y. 5 m. 24 d. When he was one year old his parents moved to West Liberty, Ohio, where he lived on his father's farm until Feb. 25, 1919, when he with his wife and son located on a farm 4 miles north of Goshen, Ind. He graduated from the West Liberty High School in the spring of 1911. The next two years he attended Goshen College, but was obliged to forego his desire to complete his college course by the sudden death of his father. He was always devoted to his mother and at once consented to manage her farm. On May 29, 1914, he was united in marriage with Ruth Wion Landis, daughter of Amos S. and Sabina Landis of Goshen, Ind. Glen took sick with influenza on Jan. 17 and his illness rapidly developed into bronchial pneumonia, and in the morning of Jan. 31 death won in the unequal struggle. At an early age he became a member of the Mennonite Church and has remained a loyal supporter and defender of that faith. Glen had a very unusual faculty of making friends. His neighbors about his new home mourn for him as for a brother. He was a kind, obedient son and a loving husband and father. He is preceded in death by his father and three brothers. He is survived by his wife and son Richard; also by his mother, 2 brothers, (John and Floyd) and two sisters (Myrtle and Fern), as well as a host of relatives and friends.

Items and Comments

The idea of "daylight saving" by means of turning the clock forward seems to be dying hard. The sentiment in favor of retaining the idea seems quite strong in eastern cities, but gradually they are giving way to the stronger sentiment of abidin by standard time. New York has just repealed its daylight saving law.

A destructive storm swept over Alabama, Mississippi, and Tennessee on Tuesday, April 19, doing much damage to property and causing much loss of life. Reports issued April 23 stated the losses as follows: dead, 233; injured, 630; families made homeless, 500; losses in live stock and property, $2,000,000.

It has been decided by the allies to make an independent state of Armenia. No nation seemed willing to take the mandatory over that unfortunate country. The boundaries of the state have not yet been determined, but the allies incline to the idea of not making it very large.

Official estimates of the number of survivors of former wars include the following: Veterans of the Mexican war, 215; widows of veterans, 1,576; widows of the War of 1812, 73.

Alfred G. Scattergood, chief of the American Friends Service Committee Work in Germany, estimates that they have on hand food sufficient to serve 60,000,000 meals. To date they have been feeding about 600,000 children. It is an immense undertaking, and reminds us of the (about) 1000 times that many human souls in the world who are without Christ and need rescue from a fate which is infinitely more terrible than any physical condition to be found among the sufferers in Germany or elsewhere.

According to official estimates it costs 53c. to collect $100 taxes in the United States.

The supreme council of the allies has agreed to place the mandatory of Palestine into the hands of Great Britain and that of Syria into the hands of France. It is arranged that Jews from any country may retain their citizenship of the country from which they came and also become citizens of Palestine after settling there. There are at present about 600,000 Arabs and 100,000 Jews in Palestine.

One of the problems confronting us at the present time is that of keeping up a supply of paper sufficient to keep all the periodicals going. A number of leading dailies have suspended and many more have reduced their size. Several of our exchanges have cut down the size of their papers. As a help in the matter of conservation of paper we suggest that the "funny" section of our popular periodicals be discontinued.

One of the most useless of all things, is to take a deal of trouble in providing against dangers that never come. How many toil to lay up riches which they never enjoy; to provide for exigencies that never come; sacrificing present comfort and enjoyment in guarding against the possible wants of a period they may never live to see. —William Jay.

"Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

MISSION BOARD MEETING

Notice of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Blough Church near Hollsopple, Pa., May 18-20. The Executive and Mission Committees will meet at the same place on Friday and Saturday, May 14 and 15. Meeting of superintendents with the Executive and Mission Committees on Monday forenoon, May 17. Meeting of General and District Board Members in the afternoon of the same day. (Relief Commission program on Monday evening and on Tuesday forenoon and afternoon.)

The General Board Meeting proper begins on Tuesday evening and closes on Thursday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Secretary.
D. D. Miller, Chairman M. C.

Those coming via Pennsylvania R. R. will take Windber trolley to the Round House, where they will be met by brethren to convey them to the church. Those coming via B. & O. R. R. will stop at Hollsopple. To announce your coming or for further information write to Bro. Norman Thomas, Hollsopple, Pa.

S. G. Shetler.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

ANNOUNCEMENT

The eleventh annual meeting of the Mennonite Children's Home Association will be held (D. V.) in the Millersville Mennonite Church, Millersville, Pa. on Monday, May 3, 1920.

A program on which will be listed the names of prominent speakers on subjects of vital importance to this worthy cause is being prepared. There will be two sessions morning and afternoon beginning at 9:30 A. M.

The Millersville Mennonite Church is located about four miles from Lancaster where any one desiring to attend will take the Millersville car every thirty minutes on the hour and half-hour. A cordial invitation is extended to all.

Bishop Benj. Weaver, Moderator.
D. M. Wenger, Secretary.

If we should spend our time in looking for faults, we would find no end of them; and if we should stop to consider and talk of the faults we find, we would turn ourselves into the greatest fault of all, for the faults of others added to our own would wholly obscure the true virtue.—Sel.

"Prayer is the secret of imparted power

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 6, 1920 (Gospel Witness Established 1905) No. 6

EDITORIAL

"If the foundations be destroyed, what can the righteous do?"

The last few weeks we have been having just the kind of weather suited to the needs and interests of man. Blizzards, tornadoes, and overflowing streams are included in this assertion. The God of Nature is the One who rules the weather and all things are ordered in wisdom. There is so such thing as "bad weather."

A Commendable Standard.—In one of our exchanges we notice this standard held forth in a prominent place: **"Correct Doctrine — Right Living."** Can you beat it for an ideal? Blend the two, and you have the doctrines of the Bible exemplified in the experience and daily life of the believer. Nothing short of this will satisfy our Lord.

A Commendable Motto.—In one of the papers finding its way to our desk we find this motto: "A clean work rather than a big work." To this we say amen. The first consideration in life—for both individuals and churches—is to be pure, clean, holy, doctrinally sound, right before God. The desire to do great things has led many a man to lose sight of the necessity and importance of being pure and right in the sight of the Lord.

Ascension Day.—A number of our congregations have made preparations for an all day service on this day. It is quite appropriate. Christmas, Good Friday, and Easter, all have a special significance in recalling some important event in the life of Christ; but none is more significant than Ascension day. It was on this day that Christ took His triumphant flight to glory and the announcement officially made that some day He is coming again. We think of His triumphant departure and look with steadfast hope to the time of His triumphant return. As we look back to the day when Christ ascended to glory, we are encouraged to look forward to that coming glorious ascension day when the saints of God will arise and with glorified bodies meet the Savior in the skies.

Three Kinds of Advice.—It sometimes happens that members become spiritually cold and transgress the law of God and the rules of the Church. In such cases we usually hear three kinds of advice.

One man says, "I wouldn't pay any attention to these fellows that are trying to boss the Church. I'd do as I pleased in the matter. No man or church has a right to tell me what I must do. I am responsible to God alone. Besides, what you are doing is not as bad as some things that others are doing. Let them sweep their own door steps first, and then come and straighten you out."

Another one says, "There are still some in the church who can not see things as we do, and while they are here we must try and please them. It will only be a matter of time until we need not pay any attention to these little things, but while these members are still here and in authority we had better not offend them if we can help it. You had better make some kind of a confession to satisfy them."

Still another one says, "The Church is asking nothing unscriptural of you, and in fact is not asking half as much of you as the Bible does. Not merely for the sake of the Church, but especially for your own sake and because of what the Gospel and your Christian duty require of you, I would advise you to obey God, make things right with the Church, repent of your sins, and live a consistent life hereafter."

"Brethren, if any man be overtaken in a fault"—which of the above advices are you inclined to give?

SOME NEEDED CONTRIBUTIONS

I. Introductory

Every lover of humanity is interested in the rising generation. We want our boys and our girls to become pure, strong, intelligent, faithful Christian men and women, strong in faith, rich in grace, mighty in the service of the Lord, a blessing to all who come within touch of their influence.

The five foremost factors in bringing about these much desired results are the Home, the Church, the Printed Page, the School, the Social Circle. Each of these has a contribution to make—an opportunity which if improved will bring us to our goal, and which if neglected or abused will produce opposite results.

This world is full of the brightest opportunities. If we fail to improve them it is because we are either too indifferent or too blind to see them. It is not the fault of God but the shortcomings of man that keeps the whole human family from answering to the description, "A chosen generation, a royal priesthood, an holy nation, a peculiar people." What the rising generation will amount to in the service of God and man will depend largely upon how fully those in positions of responsibility are awake to their opportunities and alive to their highest duties.

In the five following issues of the Gospel Herald we shall endeavor to discuss, briefly and pointedly, what each of the five factors named may contribute to the welfare of our young people.

(To be continued)

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"ONLY A TRACT!"

It's only a tract! You may tear it,
And crumple it up in your hand;
The wind, as it passes, may bear it,
And scatter it over the land.

It's only a tract! You may spurn it,
And deem it unworthy a thought;
May ridicule, trample and burn it,
Despise it, and set it at nought.

It's only a tract! But it telleth
Of holiness, happiness, heaven;
Where God in Eternity dwelleth
With sinners His love has forgiven.

It speaks of a future in glory,
Of present enjoyment and bliss;
And will you neglect such a story,
So loving, so joyous as this?

It whispers, "No matter how hardened,
No matter how vile you have been,
You may at this moment be pardoned,
And saved from the bondage of sin.

It points to the Substitute dying,
The Sinless, for sinners like you.
O soul, on His merits relying,
Come, prove that its message is true!

It is but a tract! Yet its warning
It whispered in Jesus' own voice;
And now, at thy acceptance or scorning,
Either Heaven or Hell will rejoice!

—Sel.

THE TOWER OF BABEL

By Silvanus Yoder

For the Gospel Herald

One can scarcely imagine the condition of simplicity and quietness this earth enjoyed when as one nation its inhabitants lived in tranquillity and unison after it was purged of its wickedness in the days of Noah. Think of the primitive age; **only one language,** no interpreters, no interlinears, no phrase books, no school courses of foreign languages, everything gave way to clear sailing, and every one could understand in his own tongue that which was spoken anywhere.

Alas! How prone man is to lose sight of God's goodness and seek ways of betterment in forgetting his Maker. The inhabitants of Shinar sought ways of forming a more perfect union and avoid separation and scatterment. They were well united in their plan. We are not told of one dissenting voice; but like many modern constitutions of nations God had been left out of their plan and in the proposed undertaking He was not even mentioned. The result was an utter defeat of their plan and the object they wished to avoid proved to be their ruination.

Now this story of Babel has been duplicated over and over again with the same dire results. Man is slow to learn the lesson of Babel. He must needs go to the stern school master of experience in order to fully learn and understand its meaning and significance. He is not content simply to know of it but must enter into its very contents and spirit before acknowledging its truth in full. "There is a way that seemeth right unto man; but the end thereof are the ways of death." May we take heed to the divine admonition of God and avoid the confusion that will surely follow.

To us the story of Babel is a symbol of pride and the confusion that followed is but typical of all confusions that follow this abominable sin. Men in becoming proud cease to speak the simple language of love and in their haughty state they cannot understand each other any more as once they could and the result is a narrow little selfish world of our own instead of an open, loving heart mellowed by the sacred teaching of the Bible and the loving hand of a dying Savior. Brother, can you still speak in a fluent tongue that primitive language of love which Christ came to restore, or has the fate of Babel fallen upon you also?

Alas the mischief of Babel! Woe has befallen the nations of this world. Confusion is not any more confined to the plain of Shinar but has found its way to the ends of the earth and go where you will (even within the bounds of the beloved Church) you can see the spirit of strife and contention which plainly show that men do not speak in one language and that there is diversified and conglomerated confusion which no mortal power can calm.

Thanks be to God, this mischief of Babel shall be undone. God has promised calmness and peace to all who wish to secure it, and from this conglomerated confusion He seeks His faithful remnant. "The lion shall eat straw like an ox" and "the knowledge of God shall cover the earth as the waters cover the sea." God speed that day when all shall speak not Esperanto but the one primitive speech of love.

Goshen, Ind.

"There is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life, namely, intercession."—A. T. Pierson.

"Righteous exalteth a nation; but sin is a reproach to any people."

ANSWERED PRAYER

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience and God sends tribulation; for tribulation worketh patience. Rom. 5:3-5.

We pray for submission and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5:8.

We pray for unselfishness and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2:4; Matt. 27:42; I John 3:16.

We pray for victory and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith. I John 5:4.

We pray for strength and humility and some messenger of Satan torments us until we lie in the dust crying for its removal. II Cor. 12:7.

We pray for union with Jesus and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone." Isa. 51:2; 63:3.

We pray for love and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. **Love beareth all things,** believeth, hopeth and endureth, love never faileth. I Cor. 13:4-8.

We pray for likeness to Jesus and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure or can thine hands be strong? Are ye able?" Isa. 48:10; Ezek. 22:14; Matt. 20:22.

And in the furnace He melts us into something of His own tenderness and gentleness and teaches us how to bear one another's burdens and how to live to make intercession for the sick and the sorrowful. Gal. 6:2; Heb. 7:25; Eph. 6:18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. I Pet. 1:17. For the momentary lightness of our tribulation, in a manner yet more and more excelling, is working out for us an age-abiding weight of glory; so long as we are not looking out for the visible things but for the invisible; for the visible things are for a season, whereas the invisible are age-abiding." II Cor. 4:17, 18.—Abbie C. Morrow Brown.

GOD'S ORIGINAL PURPOSE
And His Plan to Work out His Original Purpose

By D. L. Christphel

For the Gospel Herald

IV

God has a plan to again free His people from bondage. While the children of Israel were prospering and multiplying rapidly, a new king came to the throne. He possibly did not know all about what had occurred, perhaps did not care to know. He put the children under a yoke of bondage. Then God came on the scene. He found that the Egyptians made the children of Israel serve with rigor and made their lives bitter with hard bondage. But the more they afflicted them the more they multiplied. So the task-masters made the burdens much harder on them.

The birth and preservation of Moses were a peculiar circumstance. He was put into the ark of bulrushes and put in the river. It was here that Pharaoh's daughter found him. His sister Miriam, afar off saw what was happening to him, provided a nurse. We can clearly see the divine guidance in God's plan that He is about to bring His people out of sin and degradation. The narrative is picturesque. No tale of romance ever described a plot more skilfully laid or more full of interest in the development. The expedient of the ark, the slime and pitch, the choice of the time and place, the stationing of the sister as a watch of the proceedings, her timely suggestion of a nurse, and the engagement of the mother herself—all speak of more than ordinary measure of ingenuity as well as intense solicitude on the part of the parents. But origin of this was due to divine guidance. Its success was by an overruling providence.

God renewed His covenant by the name Jehovah. "And God spake unto Moses and said unto him, I am the Lord and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name, Jehovah, was I not known unto them." The promise was made to Moses for his further encouragement.

There was an emphatic repetition of the promise made to him. (Ex. 3:20). I am God Almighty. All enemies must fall. All difficulties must vanish before my omnipotent power, and the patriarchs had abundant proof of this. Am not I the Almighty who pledged my honor for the fulfillment of the covenant?

Nine plagues had now been brought onto Pharaoh and God had commanded the passover to be kept. The lamb was to be slain for the atonement. They were to take the blood and strike it on the lintels and were not to go out of the house that night. Obedience was to follow. If they were not obedient or were willing to do what the masses told them, they would not get out of Egypt. Now the tenth was yet to come. "I will smite all the first-born," but they were to be ready. Ye shall eat it with your loins girded, your shoes on your feet and your staves in your hands, and ye shall eat it in haste. It is the Lord's passover. We as Christ-professing people forget so many times that those belong to the Lord and are instituted by Him. These are things that He has planned for His people to observe and He asks us to be obedient and do them, not as a custom but in sincerety of heart that we can realize that they came from Him and God's plan was that they should observe this passover from year to year thruout all generations.

There was another command given for them to observe. They were to sanctify themselves when they came to the Red Sea. They encamped there by command of the Lord. When Pharaoh and his warriors drew near, they accused Moses very severely for bringing them out of the land of Egypt to let them die there. God's way was not always man's way. So Moses told them to stand still and see the salvation of the Lord. Never was the fortitude of man so severely tried as that of the leaders of Israel in this crisis. But in his meekness Moses presents one of the sublimest examples of moral courage to be found in history. "Whence criest thou unto me. Speak thou unto the children of Israel to go forward. But lift thou up thy rod and stretch forth thy hand over the sea to divide it."

When in answer to his prayers, he received the divine command to go forward, he no longer doubted by what kind of miracles the salvation of His might was effected. God's plan was again successfully carried thru. They felt relieved after crossing the Red Sea. Then they sang a song (Ex. 15) Then God provided manna from heaven and water by a miraculous way until they got to Mount Sinai. There the Law was given. We are now stepping over from the dispensation of promise to the dispensation of Law. At Sinai is also where the tabernacle was built. The object for which Moses went up into the mount was to receive and convey to the people the message contained in these chapters and which was a general announcement of the terms by which God was to take the Israelites into a close and peculiar relationship with Himself. In thus negotiating between God and His people, in the highest post of duty which any mortal man was ever called to occupy, Moses was still but a servant. The only mediator is Jesus Christ, of whom Moses was a type.

As the children of Israel journeyed in the wilderness they at times became very disobedient. They directed Aaron to make them a golden calf which they worshiped. They were more than a month without a leader. They desired a leader. This meant that Aaron would take this position and they wished for something to worship. They were like some people today—they want something to worship that they can see. So Aaron yielded to the pressure, ignoring the precept, "Thou shalt not follow a multitude to do evil." He had them melt their gold in a furnace and he fashioned it with a graven tool into a calf. This form was probably designed as a compromise to combine the seemingly common elements of Jehovah with the calf-formed cherubim and the Egyptian ox-god. Aaron betrayed his instability of character in his weakness to make, by their demand, a visible god to go before them in the absence of Moses.

When Moses had been in the mount forty days, the Lord said, "Get thee down, the people have corrupted themselves." On account of the water and food the souls of the people were much discouraged and they spake against God and against Moses. Then the Lord sent the fiery serpents among them for a punishment. Travelers confirm that snakes were numerous there. Moses was directed to make a brazen serpent and put it up on a pole and whosoever looked upon it was immediately healed. From the teaching of our Lord we know that this was a direct type of the lifting up of the Son of Man, that whosoever believeth in Him should not perish but have eternal life.

Tiskilwa, Ill.

(To be continued.)

"Leave the future; let it rest
Simply on the Savior's will.
Leave the future: they are blest,
Who, confiding, hoping still,
Trust his mercy
To provide for every want,
And to save from every ill."

We can easily manage if we will only take, each day, the burden appointed for it. But the load will be too heavy for us, if we add to its weight the burden of tomorrow before we are called to bear it.
—John Newton.

Anxiety is the poison of life, the parent of many sins, and of more miseries. Why, then, allow it, when we know that all the future is guided by a Father's hand?
—Blair.

Preacher's Page

THE PREACHER'S DREAM

Sel. by E. S. H.

I dreamed an angel spoke to me,
And bade me to the judgment come,
"Your life must be revealed," said he,
"Come, listen to your final doom."

"I'm ready now," I quick replied;
"A Christian has no need of fears,"
And added with a little pride,
"I've been a preacher twenty years.

"In early youth I learned to pray,
And when the evening shades grew deep
Mother was proud to hear me say,
My 'Now I lay me down to sleep.'

In Sunday school my teacher said,
My name stood high, among the best,
For missions too, I freely paid,
Sometimes as much as all the rest.

"My church was large, and many came
To hear me preach, from far and near,
And everywhere they spread my fame,
I surely can have naught to fear."

But when I stood before the throne,
And saw the Judge my life review;
His eyes semed fixed on me alone,
As if to read me through and through:

"You said your prayers, you did not pray,
You asked no pardon for your sin,
Your guilt was never washed away,
Your heart was never yet made clean.

"You gave, but only to be seen,
To gratify a selfish pride;
You preached, applause from men to win.
You had no other thought beside.

"You did not work from love to me,
A sounding name was all you sought;
And that your sole reward shall be.
Depart from me, I know ye not."

I shuddered at that awful word.
Could it be I to whom he spoke?
"Depart from me," again I heard
I shrieked in terror; then I woke.

"Thank God, 'twas but a dream," I cried
And yet, can I not clearly see
That in that dream some truth may hide,
Some lesson God designed for me.

My prayers, do they always flow
From earnest longings of the heart?
My gifts, do I so surely know
No sinful pride in them has part?

I work for Christ and does it seem
I gain some credit from my Lord?
I preach the Gospel, do I dream
I am entitled to reward?

If so, God pity me, I pray,
And help me cast such thoughts aside.
Prayers, sermons, gifts, I fling away,
And trust alone in Him who died.

And when I stand before His throne,
If I should see alone His face,
My true position I would own,
A sinner saved alone by grace.

—The Watchman.

Oh, ask not thou, "How shall I bear
The burden of tomorrow?"
Sufficient for the day its care,
Its evil, and its sorrow.
Thy God imparteth, by the way,
Strength that's sufficient for the day.
—Lady Teignmouth.

A MINISTER'S WIFE'S TESTIMINONY

A sister whose husband has been used of God in the ministry for many years wrote the following lines to a younger sister whose husband has more recently entered this sacred calling:

" A man's responsibility in supporting home and family weighs so heavily upon him that it means much for him to relinquish a good paying position and devote his whole energy and time to a work that may not guarantee as good a living as he could provide himself (W— has had experience there too), neverless the noblest calling in life is that of propagating the gospel of Jesus Christ, and I have no doubt that you, dear N—, can heartily sanction the sentiment of my heart when I say that I had far rather have less of the comforts and conveniences of this life, and see my husband flourishing in the kingdom of God and the work of the ministry, than to have all of this world's goods that money could buy, at the sacrifice of my husband's true calling in life."—Ex.

CHRISTIAN STRENGTH

By J. S. Shoemaker.

For the Gospel Herald.

Be thou strong....and shew thyself a man.—I Kings 2:2.

David, the shepherd king was about to be gathered to his fathers. Solomon, his son, was anointed king in his stead. Ere the father closes his eyes in death, he delivers his last solemn charge to his son and successor to the throne as king of Israel. It was indeed a wise and timely charge, and if Solomon had been obedient to the same, his reign as king over Israel would have outshone that of any other whose head was graced with a kingly crown.

David desired to impress upon the mind and heart of his son the important fact that strength of character and manliness, coupled with faithful obedience to the precepts, testimonies, and commandments of the Lord would assure unto him success and prosperity in whatever he would undertake, and whithersoever he would turn himself.

Physical, intellectual, moral, and spiritual strength are to be appreciated, and are of inestimable value, if used to the glory of God. It is a grand thing to have a strong physical constitution capable of enduring the hardships of life. It is grander still to be intellectually strong in order to cope with the hard and puzzling problems of the age; it is at least equally grand to be morally strong and thus enabled to rise above the demoralizing influences and vices indulged in by the world; but it is infinitely more grand and noble to be spiritually strong, and thus enabled by divine grace to gain the victory over the world, the flesh and the devil.

Physical, intellectual, moral, and spiritual strength are each acquired, developed, and retained by complying with certain conditions; which are in each case the denying of one's self of certain destructive agents or elements, the supplying of the necessary means of growth and development, and the proper exercise of that which is already possessed.

We would encourage the development of strength along these various lines, but the greater attention should be given the spiritual man, because real spiritual strength is the highest standard of manhood. Spiritual strength is developed by a constant self-denial of all things that are a hindrance to Christian growth; by a prayerful, diligent study of God's Word, and by absolute obedience and submission to the Will and Word of our Lord and Savior Jesus Christ.

Great responsibilities are resting upon the young people of the present generation. The future progress and life of the Church will prove how faithfully they have met those responsibilities, and whether they were in possession of true Christian manhood, strength of character, and devotion coupled with faithful obedience to the teaching of God's Word, which are the essential requirements enabling the Christian man and woman to reign successfully in life. What our beloved Church needs today above anything else, is a membership measuring up to these requirements.

The spirit of carnality and worldliness is so prevalent and prominent in many of the churches today that our own beloved Church is in danger of being devoured by the destructive influences of worldliness; therefore, as "workers together with him" we need to go forth in the strength of our Master, proving ourselves to be men, in battling against the world and all its sinful indulgences.

Various forms of worldliness are making their inroads into the Church, such as honor seeking, wealth seeking, worldly wisdom, carnal pleasures, worldly customs and fashions. Worldly wisdom, honor and riches are slaying their thousands, but worldly pleasure and fashion are slaying their tens of thousands. At no time in the past has the Church been so saturated with the spirit of vanity, frivolity, and pleasure-seeking as in the present age.

Why this tendency to drift into worldliness? The answer is obvious: A lack of spiritual strength. Christian manliness, and faithful submission to Christ and His Word.

The great need of the Church in this perilous age is, men and women, young and old, who are strong enough to rise above the follies, pleasures, customs, and fashions of this sinful world. Men and women who are not ashamed to dress, speak, and work for Him who loved us and gave Himself for us.

How seldom can one be found in this age of modern idolatry who has the moral courage to speak or write a word against vanity and its consequences. The pulpits have about all shut down on that kind of preaching. The 20th century preachers are about as silent as the grave in giving the note of warning against pride in its various forms. The reason is very manifest: Many of the Church leaders, like the scribes of old, are clad in "long robes." Their families are leaders in worldliness and, last but not least, they consider it very unpopular to mention such minor things (?) as fashionable dress. The staunch defenders of the doctrine of simplicity and separation from the world as taught by Christ and His apostles, have been rapidly dropping out of the ranks of God's "peculiar people" during the past several decades. Many of them have responded to the call of the death messenger, and have been eulogized as loyal, faithful, exemplary, and devoted servants of the Master. Others have stepped aside from the "narrow way" and are telling us that it is not necessary for the Church to be so distinct from the world in conduct, conversation, and manner of dress. They say, "We will have more influence for good if we follow more closely the world's standard in dress." This is a deception of him who transforms himself into an angel of light in order to deceive, if possible, the very elect.

"Blow ye the trumpet of Zion, and sound an alarm in my holy mountain." The charge which the Lord gave to the prophet Joel to warn the Children of Israel of the approaching judgment, may be given with equal appropriateness to the prophets of the 20th Century; viz., that they blow the Gospel trumpet and sound the alarm in no uncertain way, to warn the Church of today of judgment pending, because of the destructive effects that the evils of fashion and other forms of worldliness have upon the Christian Church in this age.

A certain editor of a Memphis paper, writing under the heading of "The Debauchery of Dress," gives a true pen picture of many of the modern churches, as follows: "We work all week so as to provide gay trappings for Sunday, and we go to church to watch and pray, but chiefly to watch, and we are the despair of the professional window dressers, who display choice goods in stores. There is no display such as may be seen in the fashionable church; nowhere is vanity more gratified and pride more pampered than where we assemble to worship a Diety who, when on earth, had not whereon to lay His head, and whose disciples were ordered forth without purse, or scrip, or shoes, but in garb most modest."

With such denunciatory remarks against the folly of fashionable attire on the part of one who undoubtedly belongs to the ranks of the world, we who have espoused the cause of Christ and the doctrine of separation from the world, should blush to think that we have been so slow to denounce worldliness in its various phases, and so reluctant to exemplify the teachings of the Gospel along these lines. We need to arise as Christian soldiers and shake off the lethargy and shackles of indifference and inconsistency, and going forth in the strength of Him who conquered the powers of darkness, may we as Christian men rise above the demoralizing and deadening atmosphere of the world.

"Shew thyself a man" by taking a stand for the self-denying principles of the Gospel of Christ. It is one thing to be a man in physical stature, and quite another thing to be a man in principle. The apostle unto the Gentiles said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

We are required to be as children in innocence and malice, but in understanding as men. Let us therefore put away all foolish, childish pleasures, and deny ourselves of all frivolous, childish vanities, "perfecting holiness in the fear of God." "And the God of love and peace shall be with" us.

Dakota, Ill.

LESSONS FROM THE LIFE OF JONAH

For the Gospel Herald

We will introduce our subject with a suggestion. If you have never thought of the prophet Jonah except in criticism of his shortcomings, may you read the whole book again, this time thinking of his good qualities as well as his weaknesses. It is from this viewpoint that we wish to notice him. He is a typical preacher, and stands out as a fruitful example from which other preachers may gather some lessons. Following are a few of them:

1. **The imperfections of man come to light as human character is portrayed under the searchlight of God's unerring Word.**

Comparing Jonah with other men, he stands out as one of the most successful of evangelists. People sound the praises of modern evangelists like Moody, Torry, Sunday, and others whose converts are counted by the thousands, yet none of them ever succeeded in converting whole cities through the preaching of but one sermon? Yet under the light of divine truth Jonah's imperfections stand out so prominently that people who read the message think little of anything else.

Brother, if you are tempted to admire yourself because of your superior holiness, get under the searchlight of divine truth and see how the weak spots come to light. It is a most excellent thing to keep us humble. Under similar tests we might not show up any better than Jonah did.

2. **We too often go in a direction that is the very opposite from that which God wishes us to go.**

When God commands us to go to Nineveh it suits us better to take a ship for Tarshish. Every time we look after dollars when we ought to be looking after souls, when we seek after pleasure while we ought to be seeking after righteousness, when we read novels while we ought to be reading our Bibles, when we set our affections on things on this earth instead of on things above, we are committing the same sin that Jonah did when he ran away from his post of duty.

3. **They who disobey God always get into trouble.**

Whatever Jonah may have thought of the course he was taking, it was not long before his running away from God got him into serious trouble. No man has ever disobeyed God but that sooner or later he was (or will be) called upon to suffer for his disobedience. "Whatsoever a man soweth, that shall he also reap."

4. **God calls the penitent out of the deepest distress.**

"Out of the belly of hell cried I," said Jonah afterwards when he related his experiences. Under similar circumstances most of us would lose faith to the extent that we would not even think of praying. But Jonah did; and so full of faith and penitence was he that the Lord heard him and delivered him. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LESSONS FROM SOLOMON'S LIFE

By M. H. Shenk.

For the Gospel Herald

David was growing old and the infirmities of age were rapidly coming upon him. The question of his successor must have been in every one's thoughts. His elder sons, one of whom would naturally succeed to the throne, were men of fierce passions and haughty temperament, and would be singularly unfitted to carry out the peaceful and religious designs which David wished to bequeath to his successor. Hence under divine direction he had selected Solomon as his heir.

But Adonijah, one of David's elder sons, decided to secure the throne and began to make preparation. He gathered a number of chariots and horses and running foot-men, and when he thought his project ripe he invited his adherents, with all the king's sons except Solomon.

David knew nothing about it. But Nathan the prophet, learning of the proceedings of Adonijah, immediately set to work to defeat the plan. He informed Solomon's mother of what was going on. She went to David and told him; while she was yet speaking Nathan himself came in and confirmed her report, measures were immediately taken to proclaim Solomon king.

Solomon was about nineteen or twenty years old when he was called to become king. He inherited from his mother quickness of judgment, judicial insight, and perhaps some measure of sensual weakness. From his father he inherited thoughtfulness, literary taste, executive ability, and an interest in religion. On the other hand, he was born to the purple, brought up in luxury and wealth, and knew nothing of the hardships which developed much of the character of his father. The influences of the court were as bad around him as about Absalom, and he had to resist all the temptations of a beautiful and flattered youth.

Almost every child born in a Christian family has greater opportunities than even Solomon had. All Solomon's wisdom and wealth could not bring him so many advantages and comforts and blessings as a poor child may have in this age. How much God and our parents expect of us. Many a hope and joy depends on us for fruition. Whether we shall be the blessing of our parents' old age or bring their gray hairs in sorrow to the grave depends upon our conduct.

Three influences brought Solomon to the throne: (1) his inheritance as the son of David; (2) his fitness for the place and the work; (3) his choice by the people. These three influences have to do with the success of the young people of today. There is an element of divine Providence in every life beyond the individual's control; but his use of it and his choice of those things which fit him for usefulness will largely determine his career, though he must also have those qualities which lead the people to freely choose him for his place of work.

God chose Solomon to build His house. I Chron. 28:6, 7. Note the one condition:—"If he be constant to do my commandments." Only thru this condition could the kingdom be established for ever. The whole history of the Jews is a commentary on this verse. If we be constant to our duty, then, and not otherwise, we may expect the continuance of God's favor.

David admonished all Israel to keep and to seek for all the commandments of God. Then he turns from the congregation and makes a special appeal to Solomon and urges him to the only course by which life can be a success (I Chron. 28:9): "And thou Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him he will be found of thee, but if thou forsake him, he will cast thee off forever."

When Solomon began his reign he loved the Lord his God, walked in His ways, and kept His statutes, His commandments, and sacrificed and burnt incense in high places. One evening Solomon went up to Gibeon to offer sacrifice. When the religious services were closed and Solomon retired for rest, with a mind and heart aglow with religious fervor and the greatness of the work before him burdening his spirit, the Lord appeared to him in a dream and placed an option before him when he said. "Ask what I shall give thee?" There is no limitation in the implied offer. An absolutely unlimited range of choice is here placed before him. He might ask anything that Omnipotence could supply. This would reveal what it was that was really uppermost in his desires.

That blessed and most loving offer is made to every human soul. There is no living soul to whom God has not given the choices of good or evil. We must choose. God, life, the future are all saying to us, "Ask what I shall give you." Our refusal to choose is itself a choice, and it is the liberty to choose our own aim in life, and at last our own destiny, that makes life so serious. Choosing is a test of character. What we choose is the work of our hearts and wills.

There are a few considerations that guided Solomon's choices: (1) The memory of what God had done for his father. (2) He did not seek his present position—it was conferred on him by God. (3) His youth and inexperience. (4) The greatness of the work to be done.

The lessons we may learn from these considerations which led Solomon to make the wise choice are these: (1) Every one of us should use his reason in determining his course. Carelessness and indifference are crimes. (2) Every one is a little child in the presence of God and eternity and the vast issue of life. All need divine guidance, light, and strength. (3) The same four reasons still exist why every child should make Solomon's wise choice,—God has been infinitely merciful to him in the past, He is heir of all the ages, God has given him a place and work in the world, he is young and inexperienced, and the responsibility is great, life or death depends on the choice.

Solomon asked nothing merely for himself, but everything for the best interests of the work put into his hands. He sought real worth, not outward show. God was well pleased with his request and granted it.

Thus far we have rejoiced in the lessons from Solomon's life, for they have been most exemplary. But, alas, from this glorious life we turn to look upon a tragedy. The long and bright summer day of the great king's reign was fated to set with gloomy indications of gathering evil. The scriptures are too wise to portray the grandeur without also showing its dangers, and they are too truly philosophical not to show the source of the downfall of the wisest of men.

The causes were polygamy and marriage, for state reasons, with heathen women. It may have been for state reasons, but I rather fear it was because the daughters of Israel were too grave and modest for him, and those foreigners pleased him with the looseness and wantonness of dress and conversation, and he fell a victim to their enticement. I want to say right here that the looseness and wantonness of dress, and air that appears on the streets of the cities and towns in this age is ruining the character of many young men (and women as well) and that thousands upon thousands of souls are being shipwrecked because of the so-called "high society." Another reason was his consequent toleration of idolatry and its vices by

(Continued on page 109)

Sunday School

For the Gospel Herald.

Lesson for May 16, 1920—I Sam. 7:2-17

VICTORY UNDER SAMUEL

Golden Text.—Prepare your hearts unto the Lord, and serve him only.—I Sam. 7:3.

Introductory.—This lesson stands out in striking contrast with the last lesson. that was a lesson of disobedience, this a lesson of full submission to and trust in God. That was a lesson of defeat, this one a lesson of victory. The secret of Samuel's success is found in the language of our golden text.

Lesson Story. —Israel was still mourning over the disaster of twenty years before, when the ark of the covenant was captured. But Samuel exhorted the people to turn to the Lord, promising them deliverance on condition of faithfulness. It is noteworthy that his exortations were of the practical kind, as he interpreted turning to the Lord to mean turning away from their idols. The people did as Samuel commanded, and served the Lord only.

By Samuel's direction the people gathered themselves together at Mizpeh. The Philistines interpreted that to mean a warlike move and seized their opportunity to deliver a crushing blow. The preparations of the Philistines filled the hearts of the Israelites with fear. They besought Samuel to intreat the Lord for them. Samuel offered sacrifices and cried unto the Lord. The Lord heard his prayers, discomfited the Philistines in the presence of Israel, and the enemy was completely routed. Samuel offered further sacrifices, saying, "Hitherto hath the Lord helped us."

Lessons for us.—It is refreshing to study the life of faithful Samuel. Among other things we are impressed with the following:

1. Samuel's power was with the Lord. At no time in his career do we read of the great preparations he made in meeting the enemy by gathering large armies. He went direct to the Throne and always got responses. At no time in his career was there any doubt about his victories, for he was so completely on the side of the Lord that the Lord fought all his battles for him. That is what the Lord will do for His people today. The reason why God is not more glorified in the hearts of His people today is because so few of them give Him a chance. The more completely man is on the side of the Lord the less of human effort it takes to live the victorious life.

2. Samuel struck the key-note of real service when he said, "If ye do return unto the Lord with all your hearts, then put away the strange gods." A life of service in the cause of Christ must of necessity be a life free from idolatry—whether the idols be self, people, dollars, pleasure, appetite, or any other of America's popular idols.

3. We have a beautiful example in the children of Israel when they besought Samuel to intercede with the Lord of Israel. There is no mention made of gathering a large army for protection, no mention of fleeing from the power of a wrathful enemy, but a simple, trustful turning to God in faith that He would deliver them from every foe. And why should we not take the same course in every time of trial? Is not the promise of God to care for His own made without reservations? With David we may be able to say, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

4. When Israel gathered together at Mizpeh, the enemy naturally interpreted that to mean a hostile demonstration against him. Devils always tremble when the hosts of God meet for worship.

5. "We have sinned against the Lord," was the humble confession of the people when they came to themselves and realized what they had done. That was the real seat of all their trouble. It was the right way to come back to God. No people have ever gotten away from God except through paths of sin. No wanderers from God have ever gotten back to Him except through sincere repentance. No sinners have ever been reconciled to God but that a victorious life followed. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

6. Leadership means much for any people. Notice, for instance, the various conditions of the people of Israel as the nation passed through the rule of men of different types. Notice the great contrast between Israel under Eli, under Samuel, and later under Saul. The personality of the leader is reflected in the life of his followers. It is important that a church be supplied with leaders who are faithful, fearless, Spirit-filled, and Spirit-directed.

7. "Hitherto hath the Lord helped us," is Samuel's simple testimony. It was the secret of his success. Without divine leadership the most brilliant of human effort is destined to fail. Give God the glory, and the promise is that you will reap the blessing.—K.

Our Young People

KEY SCRIPTURES FOR THE CHRISTIAN LIFE.—II Pet. 1:1-11.

Topic for May 16.

MOTTO

"The entrance of thy words giveth light; it giveth understanding unto the simple."

THE STUDY HOUR

I. Key Scriptures.—Keys are the instruments used to unlock doors that are otherwise kept shut against us. Key Scriptures are such passages which throw light upon a line of teaching, and open up the whole scope to the mind and heart of men. The Christian life is one that is most important to our welfare in time and eternity. We certainly need to have all the doors unlocked that will enable us to make the most possible of life. Just as it would be impossible to enjoy the privileges of a home that had all the doors shut against us, so as long as we are ignorant of the things of God which His grace has bestowed upon humanity we are unable to enjoy a Christian experience.

The Savior accused the Scribes and Pharisees for taking away the key of knowledge. They did not enter into the kingdom of God themselves and hindered those who were entering. The way they did this was by so covering over the truth with their traditions and their inconsistent lives that those who otherwise would have been able to understand were confused and darkened so that they did not understand. May we take the Scriptures which open to us the way of life and so allow them to illuminate our pathway that we may find the way and help others to find it also.

There may be a number of Scriptures which have opened the door of life to different individuals. Some Scriptures have given us a larger glimpse of the privileges in Christ Jesus. Shall we help one another by comparing experiences and quoting Scriptures?

II. The Text.—II Pet. 1:1-11.—This passage gives us a view of what God intends the Christian life to be. It shows how we take hold of God's precious promises and become partakers of the divine nature. It also shows the need of giving diligence in our lives that we may make the right kind of progress and at last receive the blessing of entering into the everlasting kingdom of our Lord and Savior Jesus Christ.

PERSONAL THOUGHT

God is the Author of the Scripture. If we would have the key to a full understanding we must receive the Spirit of God in our lives. "Now we have received..... the Spirit which is of God, that we may know the things which are freely given to us of God."

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Life"
2. The Keys of God's Treasure House.

For Young People

1. Key Scriptures in My Experience
2. Unlocked Doors
3. How to Find the Keys.

For Older People

1. Opened Understanding (Luke 24:45).
2. The Keys of the Kingdom of Heaven (Matt. 16:19).

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 6, 1920

Field Notes

The Tiele-Winkler children's homes in Germany have recently been favored with a contribution of $270 from "Herold der Wahrheit" subscribers.

Sunday School Meeting.—A Sunday school meeting is to be held at Rainham Mennonite Church, Ontario, on the evening of May 20 and all day May 21. May the Lord's blessings be given.—F.

May 23 it is expected that Bishop S. F. Coffman will conduct a communion service at South Cayuga, Ont. —F.

The subscription list of our new Sunday school paper, "The Youth's Christian Companion," is nearing the 2000 mark.

Next week we expect to publish the annual financial report, by the General Manager and Secretary-Treasurer of the Mennonite Publishing House.

One young sister was baptized and received into church fellowship near Masontown, Pa., on Sunday afternoon, May 2. On account of feeble health she was received at her home.

Bro. L. W. Hoover of Markham, Ont., served at the Almira, Ont., Mennonite Church while the home minister, Bro. L. S. Weber, was with the Wanner congregation.—B.

The Sunday school meeting at Groffdale Mennonite Church, Lancaster Co., Pa., is to be held May 27, instead of May 28, as previously announced in these columns.

Sister Maggie Shetler of Johnstown, Pa., whose illness in the City Hospital has been noted in these columns, is slowly recovering. Many are the prayers going up in her behalf.

Sunday School Meeting.—Monday evening and Tuesday, May 24 and 25, is time set apart for a Sunday school meeting at Marion, Pa., being the fifteenth annual meeting to be held at that place. The brethren have a good program, and we believe they will have a good meeting.

Bible Meeting.—The brethren, J. H. Mosemann, J. C. Clemens, J. H. Mellinger, and A. B. Stoltz have been chosen instructors in a Bible meeting to be held at Paradise Mennonite Church, Lancaster Co., Pa., May 21-23. The reading of the program impresses us with the certainty of a feast ahead.

Those interested in the coming Mission Board meeting at Johnstown, Pa., will please note the slight change made in the announcement. It has been decided to hold the Executive and Mission committee meetings, on Friday and Saturday before the Board meeting, at Scottdale instead of Johnstown. All the other meetings scheduled will be at the Blough Church near Hollsopple as previously arranged.

Correspondence

Mattawana, Pa.

Dear Herald Readers, Greeting:—Sunday school was reorganized April 18 with the following officers: Supts., Orie D. Yoder, J. D. Byler; Sec.-Treas., Jesse Heister, Esther Byler; Chors., H. E. Kauffman, F. B. Harshbarger. Pray for the work and workers. J. H. Byler.

April 21, 1920.

Johnstown, Pa.
(Weaver congregation)

Greetings in Jesus' Name:—Bro. Geo. J. Lapp began a series of meetings at this place March 25 and closed April 7 with four confessions as one of the visible results.

Baptismal services were held April 11 when three of these were received into the Church, Bro. S. G. Shetler officiating. The other one could not be received at this time on account of sickness. He will be received Sunday, April 25. May they ever be faithful is our wish and prayer. Bro. Lapp also gave interesting talks on India each evening before preaching. May the Lord richly bless our brother as he goes forth in his labor for the Lord.

Communion services will be held at held at the Stahl Church May 2 and the Sunday School Conference on Ascension Day will be held at the same place. We are looking forward for rich spiritual feasts at these meetings.

April 21, 1920. Nora E. Weaver.

Ste. Elizabeth, Man.

Dear Readers, Greeting:—Another month has passed since we wrote from this part of the harvest field. Spring is approaching and Mother Earth is awakening from her winter's sleep. Birds and wild geese have returned from the South to their northern summer resort. Farmers are very busy cleaning their seed wheat, oats, and barley. How very careful they are trying to sift out all the wild oats, mustard seed and all the weed seed, so as to have nothing but the very best seed to sow. When we come to think of it, how much more we should spiritually sift out all the wild oats so as to sow nothing but good seed wherever we go, or wherever we are that the seed sown may bring forth much fruit.

Bro. J. C. Gingerich again filled his appointment at this place on Sunday, April 18. While thru inconveniences he did not get here for Sunday morning services, we were glad to hear a good sermon on Sunday evening. His text was taken from Eph. 5:14.

Yours in His services,

April 22, 1920. M. L. Miller.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—We have been richly blessed and cared for by our heavenly Father. Some of our congregation had influenza, but we are glad that all are able to be with us again at services, and that they were spared for further usefulness in the Lord's work and to their families.

Examination meeting was held Saturday afternoon, April 17. Peace and unity was expressed with a desire to commune when communion is held.

We expect, the Lord willing, to have a ministers' and mission meeting, May 14 and 15, and have also been looking forward to the time that we may have Bro. Bressler with us in a series of meetings. Hope it will soon be. Bro. J. H. Weaver of the Hildebrand congregation preached for us the second Sunday in April, having been silenced for some time on account of ill health. He gave us a good, practical sermon from the text, "Thou art weighed in the balances, and art found wanting."

Have good attendance and interest at young people's meeting every two weeks.

Sister Mattie Gibson had a serious operation at the hospital. Pray that she may be spared. God's will be done. Yours in His name,

April 23, 1920. Maggie M. Driver,

Orrville, Ohio

Dear Herald Readers, Greeting:—We held our communion service on Sunday, April 11, Bro. A. J. Steiner of North Lima, Ohio, ministering. Bro. Steiner preached a very helpful and instructive discourse, and a goodly number had the pleasure of participating in this blessed service. Our hearts go out in gratitude and praise to our heavenly Father for His love and mercy toward us. In the evening of the same day the brethren, A. J. Steiner, J. S. Gerig, and I. W. Royer conducted an anointing service at the home of Bro. and Sister J. D. Hostetler, in behalf of Sister Hostetler who has been afflicted. May the Lord richly bless this home and especially Sister Hostetler and speedily restore her to her usual health. Pray for us that we may be faithful in our labors for Him who has called us from darkness into His marvelous light.

April 24, 1920. J. W. K.

Scottdale, Pa.

Dear Herald Readers:—We held our council meeting here yesterday, April 25. We expect, the Lord willing, to hold our communion on Sunday, May 9, at which time we will welcome all the visiting brethren and sisters who would like to be with us on that occasion.

Bro. Ephraim N. Eby and wife, Sister Martha Yake's parents, have been with us for the greater part of a week. Bro. Eby opened the services at the church on Sunday morning and spoke before the young people's meeting in the evening. They left on Sunday night for their home, desiring to be at the funeral of Bro. Abram Brubaker of their home congregation the following day.

Bro. J. A. Ressler was away from the service, being with the Altoona Mission congregation.

Quite a number of visiting brethren and sisters were with us. Among them were Bro. and Sister Ed Kulp, Bro. Myron Livengood, and Sister Twila Gelnett of Springs, Pa., and Sister Anna Johnston of Masontown, Pa. We were pleased to have Sister Etta Fretz, for many years a member at this place, with us again.

Bro. John L. Horst of Chambersburg, Pa., was a worshiper with us yesterday. He is here to lend a helping hand in the work at the Publishing House. We welcome him among us, as we expect to a number of other workers who are to join us later.

Bro. Vernon Smucker, wife and little son, John Emerson, last Saturday left for Orrville, Ohio, where they expected to spend the greater part of this week.

Sister Anna Overholt, one of the oldest members of our congregation here, died suddenly on Wednesday evening of last week and was buried on Saturday afternoon. Though the last one of her family to go, she leaves many friends who sincerely mourn her departure.

April 26, 1920. Cor.

Markham, Ont.

(Cedar Grove congregation)

Dear Herald Readers:—The little flock at this place has many reasons to be encouraged. In the month of January Bro. Abram Metzler, of Martinsburg, Pa., conducted a series of meetings. Bro. S. M. Kanagy assisted. Souls were saved.

On April 11 three persons were received into the Church, two by baptism and one from another denomination. This makes a gain of five members at this place this Spring. The brethren Fretz and Wambold from the Wideman congregation assisted in these baptismal services.

April 26, 1920. Cor.

Kalona, Iowa

(Lower Deer Creek congregation)

April 4 our Y. P. M. Topic, Christ is Risen. Our juniors rendered an impressive Easter program.

Council meeting is announced for Sunday, May 2.

A series of meetings is in progress at Daytonville Mennonite Church, conducted by Bro. John Hess. There were several confessions. Pray for the work at that place.

Bro. Silas Horst is slowly recovering from typhoid fever. His sister Lena of Newton, Kans., came to help care for him. May the Lord bless the brother again with his usual good health, is our prayer. We miss him in our S. S. and Y. P. M.

We wish the readers God's blessing. Yours in the Master's service. Pray for us. Cor.

April 26, 1920.

Kalona, Iowa

(East Union congregation)

Greeting to all Herald Readers:—The attendance has not been good during the winter and spring on account of sickness and bad roads. But yesterday we had a full house. Bro. S. C. Yoder having returned from South America some time ago, told us how he had found the country and the people, which we were anxious to hear.

Bro. D. J. Fisher and family and Lewis Gingerich and family expect to spend the summer in Colorado, leaving here this week. They will be much missed during their absence.

Council meeting was announced for Sunday, May 9.

Our congregation has been increasing the past few years. Last Sunday two members united by letter. May they prove faithful workers in the vineyard of the Lord.

April 26, 1920. J. A. Boller.

Fisher, Ill.

The annual ministers' meeting of Illinois was held here April 27th. Preaching services were held in the evening. A large crowd gathered to hear the Word. May it have fallen on good ground and bear much fruit. Devotional services were conducted by Bros. Jonas Litwiler of Morton, Ill., reading Titus 2 and leading in prayer, after which Bro. D. W. Slagel of Flanagan, Ill., preached from Phil. 2:1, 2 and Bro. Simon Litwiler of Hopedale, Ill., from Rom. 12:2. We will hold communion services Sunday, May 2, the Lord willing.

Josephine Schrock.

April 28, 1920.

No created powers in hell, or out of hell, can mar the music of our Lord Jesus, nor spoil our song of joy. Let us then be glad, and rejoice in the salvation of our Lord; for faith had never yet cause to have wet cheeks, and hanging down brows, or to droop or die.—Rutherford.

Miscellaneous

MONEY

By Barbara Birky Cripe

For the Gospel Herald

O money, what a treasure
It is to have these days,
For money comes so handy
In many different ways.
With it we buy our clothing
Our shelter and our food.
With it we're daily aided
To have things that are good.

Jesus would have us have it,
But give His share to Him,
And all that's due to Caesar
That give unto the king.
For if we are His followers
Our dues we all shall pay,
As citizens we're honored,
Our rulers we'll obey.

But we are told in Scripture
That love of money is
The root of every evil,—
What can we say for this?
It does not say 'tis money
But tells us it is love
Of money, that doth keep us
From our home above.

Most people strive to get it.
They cry, "Get rich or die;
Yet most of these poor mortals
In paupers' graves shall lie.
O tell me, What is money?
I would not be deceived;
It's worthless; yes, 'tis worthless
Except for value received.

Go to the far off desert
With a thousand pounds of gold,
You'll gladly give your riches
For a drink of water cold.
For money helps you nothing
Where your bread you can not buy,
In the desert with your millions
You'll soon be called to die.

Tho money oft is needed
There's much it can not buy,
It buys not education
Unless the student try.
Health is not bought with money,
(Tho it may help sometime)
Yet a hundred thousand dollars
Can not buy health sublime.

A longing to be happy
There is in every heart
But happiness and riches
Are often called to part.
The richest are not happy.
Of them we read each day
Crimes, trials, and divorces,—
Unhappy things are they.

What then can money buy me?
No character, I'm sure,
For Jesus is the Author
Of everything that's pure.
And what is there more precious
Than character that's true,—
A life that's pure and honest
And filled with Christ-love too.

Of all the priceless jewels
Which money can not buy,
Salvation is the greatest,—
This is the sinner's cry.
O worthless, worthless money,
(Tho often I need thee)
My love is all for Jesus,
He gives salvation free.

Sweeny, Tex.

PROVIDING GOOD LITERATURE

By J. R. Shank

For the Gospel Herald

Moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccl. 12:9-14.

I. The Problem ("The Preacher sought")

"I want something to read—anything—just so it is something." So cries out the natural mind without guide or compass. And **something** this mind will get because the world is full of books and writings. As we near the house and chamber where the infant lies we hear a cry, "uh-wah! uh-wah!" The mother knows better than any one else that it is a cry calling for food for the little stomach which nature has provided to digest food for the little growing body. The true mother provides to the best of her ability the food which the child needs for its age and development week after week and month after month until it is grown beyond her special care. In spite of the fact of mother-love and mother care, there are weakings and dyspeptics and drunkards and people suffering from every other ill which comes from improper eating and perverted appetites. The poor drunkard cries, "Give me a drink. Oh, just a drink! I can stand it no longer." And the drink he gets at any cost if it is at all possible; and it seems that it has been possible for thousands of years in some form or other. What is true of perverted appetites in the natural body is also true of perverted tastes in reading. We see all kinds of moral, intellectual and spiritual wrecks who call for food along ther line, and get it if it is in their power.

Shall the cry for reading be altogether ignored? To curb the craving to know would be to destroy the gift of God. To say No, to the craving for reading or hearing of thoughts would be to dwarf that power which God intended to be used to His glory. No, we cannot ignore the call for reading matter. But then we must provide what is wholesome. We must cultivate appetites along lines which will not draw the mind away from the truth of God and from the standard of life which God has designed for the human being to live.

But there must be restraint. There must be a "Thou shalt not" in every life which has come down from Adam and Eve, our fallen ancestors. To satisfy every cry would be to hasten the corruption and lead the souls away from the path of truth and righteousness. For every human being of Adam's race is a perverted creature. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24)." "Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die" (Pro. 15:10).

The problem resolves itself into this: How to provide the proper reading matter at every stage of growth from childhood to maturity so that the truth may be held forth and correction may be given and no feeding of perverted cravings may be encouraged. "The preacher sought to find out acceptable words; and that which was written was upright, even words of truth."

II. The Standard ("Upright, even words of truth")

Children and grown people like to have stories. Story telling is an old, old business. It has been used with profit by the most pious in all ages. God has recorded the lives of many of His people in the holy Scripture on purpose for the learning of the coming generations. But have you ever noticed that there are many questions which the inquisitive mind of perverted man seeks to know of which the Scripture has kept entirely silent. Why not tell the whole story complete. God doesn't tell stories for the sake of entertainment and for the story itself. There is a divine purpose in every record of Holy Writ. "Whatsoever things were written afore time were written for our learning; that we through patience and comfort of the Scriptures might have hope"(Rom. 15:4. cf. I Cor. 10:11; Heb. 11).

So loud has been the call from readers, for stories, that the mind of man has laid aside the records of facts and resorted to fiction to supply the demand The advantage of fiction to perverted men is that the imagination of the writer is free to create whatever he chooses and mould the sentiments of the story after his own designs. Readers of novels well know with what fascination they are held to the very end. They also experience a growing appetite for this form of literature and a loss of appetite

for things more substantial. But when we consider the perversity of the imagination of man, uninspired by the Holy Ghost, we should consider all fiction with a very doubtful mind. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Gen. 6:5).

This perversity of imagination has not changed since the flood. It is the business of God's children, with the Apostle Paul, to use the weapons of the Holy Spirit in "Casting down imaginations, and every high thing that exhalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). The mind of man today delights in philosophy aside from the purpose and teaching of the Word of God. It is largely the philosophy of bettering man by a sort of character building through education and culture aside from the plan of regeneration. The literature of the times is being interwoven with the philosophy of the wise men of this world who know not God or the power of His Christ. There is a royal path of life which each child should be led into and guided from straying. Along this path there is a development of character. But the foundations of this character are not a creation of man but the power of God who takes hold of this life filled with the truth of the holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus" (II Tim. 3:15). How much better is the truth of the holy Scripture which God knew to be helpful in making the rising generation wise unto salvation than all the entertaining products of man's imagination with its doubtful conclusions and its destructive poisonous philosophy. Any literature which will not in some way contribute to the one who reads it some better understanding of the truth of God as revealed in the Scripture is useless plunder to fill up the mind. As thorns choke out the good seed and make it unfruitful, so this literature chokes out the Word of truth and hinders its fruitfulness. Such reading becomes a lust of the flesh which is to be denied the same as any other vanity.

But is nothing to be read except something with a religious cast? The question is somewhat impertinent. As well ask, Are we to have nothing to do with temporal affairs? Indeed every temporal matter should have a religious end in our life. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." But just as temporal affairs can be abused to the destruction of the soul, so reading matter of things without religion can be. All such should be with the religious aim or be omitted.

Nature study is good. But what does nature study amount to if it is made an end in itself. We admire the flowers and the animals and the landscape. But does it cause us to praise God more, or some inexpressible personification which we call "Nature." Too much of modern philosophy is wrapped up in the terms of writers concernig Nature. Notice how the Psalmist learns from this study in Psalms 19;29, 104; etc.

(To be continued)

Carver, Mo.

"BOUGHT WITH A PRICE"

By Laura E. Kulp

For the Gospel Herald

God created man in His own image. "He breathed into his nostrils the breath of life, and man became a living soul."

God made man a little lower than the angels, crowned him with glory and honor and set him over the works of His own hands. He gave man dominion over the fish of the sea, over the fowls of the air, over the cattle and every creeping thing upon the earth. He did not create man to be an idle being. He placed him in the garden of Eden to dress and to keep it. Being free from sin, in communion with God, surrounded by everything that was beautiful and pleasant to the eye, and having access to everything in the garden "but of the tree of the knowledge of good and evil," truly man was in a happy state.

Then as now, sometimes under the most favorable circumstances the deceiver devours his prey. On one occasion this deceiver began a conversation with Eve and he deceived her by telling an untruth. She partook of the forbidden fruit and gave also to her husband, and they both disobeyed the commandment which God had given them. Therefore man was driven from the garden "to till the ground from whence he was taken."

After man's transgression death was pronounced upon him and he became subject to death. But God did not leave him without a promise. In His great love and tender mercy God looked down on fallen humanity struggling under the burdens of sin and in the fulness of time He sent His only Son "to redeem His people."

We are not our own. We belong to the Lord. He has paid the ransom and made us free, "For ye are bought with a price" (I Cor. 6:20).

The price of our redemption was very great. Nothing but love could prompt the Father to send His only Son from the glory world to a life of poverty "to be made sin for us who knew no sin." Nothing but obedience to the Father and love for fallen humanity could induce the Son to leave the beautiful mansions to go on so great an errand as His "Father's business."

We cannot count the cost of redemption in dollars and cents. All the wealth in the world and minerals hidden in the heart of the earth could not pay the price of one soul. It takes more than wealth, more than good works, more than we can give.

Take a glimpse back to Calvary. There, for the sins of the whole world, for your sins and for my sins, Jesus hung upon the rugged cross with nails driven through His sacred hands and feet and blood flowing from His spear-pierced side, the ransom was paid. There He redeemed us from the death sentence pronounced upon man in his first transgression.

Not until we come under the blood are we saved. It is the blood that cleanses the vilest sinner and makes him whiter than the driven snow. It was the blood that saved the children of Israel the night the Lord passed through the land of Egypt and slew all the first born of the Egyptians. It is the blood that will save us when Christ comes "in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ" (II Thes. 1:8). "Bought with a price," so great was the price that we cannot comprehend its value. If one soul is worth more than the whole world, then how incapable are we to grasp the price. Wealth is of no value to us in the plan of redemption. Salvation is God's greatest gift to man and the only way to obtain it is to surrender our own selfish will and accept Christ as our Savior.

"Ye are bought"—the price is paid for all. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Since He has made so great a sacrifice to redeem us, we should gladly make the little sacrifice of self-denial and accept so great a gift that will bring us into His very presence and make us eternally happy. One of the saddest pictures that can be portrayed in the human family is that of men and women who reject the tender call of a loving Savior and are banished from His presence forever to spend eternity "where their worm dieth not, and the fire is not quenched."

Oh think of it! to spend eternity in everlasting torment. We owe to God a life of service; and when we give to Him a life of faithful service we are still unable to repay Him for what He has done for us.

May we all some day be so unspeakably happy as to be numbered with the blood-washed throng in the mansions prepared for us in glory.

Harrisonburg, Va.

THE LORD'S PRAYER

By a young Sister.

For the Gospel Herald.

"Our Father which art in heaven." When we say these words we are speaking to God. He is our Father and we are His children. We have a father and mother who love us and take care of us, but our Father in heaven loves us more and cares more for us than they can.

"Hallowed be thy name." God's name is hallowed or kept holy when we always remember to speak it carefully and reverently because it is His great and holy name. But sometimes persons forget this and speak the holy name of God when they are angry. Now when we say, "Hallowed be thy name," we ask God never to let us, or any one else, sin in this way again.

"Thy Kingdom come." God is not only our Father, but He is our King. All the people who obey Him belong to His Kingdom. But many people obey Satan and take him for their king. So Satan has a kingdom too. When we pray, "Thy kingdom come," we ask God to put down Satan's kingdom and make all the people belong to God's kingdom.

"Thy will be done in earth as it is in heaven." God's will is done when people obey Him. We know it is done in heaven, for the holy angels live there and they all obey God. And some of the people that live on this earth obey Him. But in this prayer we ask that every one on the earth may obey God and do His will, as the angels do it in heaven.

"Give us this day our daily bread." Every day we need bread to eat. Although we ate all we wanted yesterday, we need more today, and we shall need more tomorrow and every day as long as we live. The food we need each day is called our daily bread, and in this prayer we ask God for it. Perhaps it may seem as if it did not come from God because our parents or own friends give it to us. But they could not give it to us if God did not give them the strength to work for it or the money to buy it with.

"And forgive us our trespasses as we forgive those who trespass against us." If we ask God to forgive our sins, we ought to be willing to forgive other persons who sin against us. And in this prayer we ask God to forgive us just as we forgive them.

"And lead us not into temptation." When a person persuades us to do anything that will displease God, then He is tempting us, or leading us into temptation. Sometimes our own wicked hearts or our wicked companions do it. When we say, "Lead us not into temptation," we are asking God not to let Satan or anyone else tempt us to displease Him any more.

"But deliver us from evil." God is willing to deliver, or save, us from all kinds of evil if we love and obey Him.

"For thine is the kingdom." A kingdom is a country that is ruled over by a king. There are a great many different countries and kings in the world, but God overrules them all; for He is the "King of kings."

"The power." God is the only one who is able and has power to give us the things we ask for in the Lord's prayer. No one else can keep Satan from tempting us, or save us from sickness and trouble and forgive our sins.

"And the glory, forever. Amen." Glory means praise and honor. Sometimes when a king or great man rides through a city all the people come out into the streets or stand at the windows, waving flags and banners, and calling out his name to show how glad they are to see him. Then the king has praise and honor and glory. We do not praise God in this way, but we sing hymns to Him and praise Him in our hearts. Amen means "so may it be." When we say, "Amen," we mean that we hope God will make everything to be as we have asked in prayer we have just said to Him. When we pray the Lord's prayer we must think of what it means. Unless we do this and really want the things asked for, God will not listen to us or give us those things.

Paradise, Pa.

LOVE COVERETH

Recently a sister asked me to write an article answering the question why those professing godliness, so constantly criticize Christian workers, and pass on evil reports. There is only one answer: they lack the perfect love of God that covers.

Under the old covenant and under the new, we have the statements, "Love covereth" (Prov. 10:12; I Pet. 4:8). And "the Love Chapter," emphatically confirms this, as the Greek for "Love beareth all things," is "Love covereth all things with silence." I Cor. 13:7.

Early in Bible history we have a record of God's appreciation of the love that "covereth."

Blessings were given to Shem and Japheth because, when they heard of their father's shame, they walked backward and "covered" him and "saw not the nakedness of their father" (Gen. 9:23-27).

The Holy Spirit writing through Moses must needs record Lot's worldliness for our warning. (Gen. 13:10-13). But the Holy Spirit, writing through Peter, overlooks Lot's sin, long since forgiven, and tells us, "God ....delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man....in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (II Pet. 2:7,8).

A true history must mention Rahab's falsehood, but love covers the heathen woman's sin of ignorance and only recalls her faith when she heard of Israel's God. (Josh. 2:8-16; Heb. 11:31).

Jesus was unsparing in his denunciation of the Pharisees to their faces, and He sent a strong, characteristic word to the sly, cunning, deceitful Herod; but He never personally spoke evil of any individual behind his back. He reproved Peter to his face severely, but He did not tell John privately that Peter was influenced by Satan. He openly and publicly rebuked Simon, but He did not go into the home of Mary and Martha and talk over how unrighteous Simon had been.

With God a forgiven sin is "covered." (Psa. 32:1). There is not a hint of David's transgression in the New Testament, though his name occurs fifty-seven times.

If we forgive "even as" He, we never speak of an injury done to us. (Eph. 4:32).

A high standard? Yes, but the overcomers reach it. The sons of God are perfect in love "even as" their Father. (Matt. 5:44-48). They reprove those whom they believe wrong, but they put away all "evil speaking," and "take account" only of the "lovely" things. (Eph. 4:31; Phil. 4:8). They never mention a true, vile report, nor pass on an evil story, that possibly after all, may be much exaggerated or altogether untrue.

Years ago when I was a babe in Christ, somebody stabbed me. It was my rule never to tell any human being of a wrong perpetrated against me. But this time I said to myself as I lay on my couch thinking it over: "I must just tell just Tom." But the Spirit whispered, "Love covers," and I saw that I must not even tell my husband.

Then I opened my lips to talk to the Lord about it in prayer, and more decidedly than before the Spirit said, "Love covers." I was ready to weep. "Why, Father," I cried, "may I not even tell Thee about it?" Very tenderly He said, "Love covers." I rose instantly and went to my writing. Perhaps a week, perhaps a month, elapsed before I even recalled that I had been wounded, and then could not remember who or what had caused my pain.

The years went by, and whenever the Spirit said, "Love covers," He wrought in me the obliteration of the bitter wrong, until one midnight I found myself wholly sleepless as the surges of a cruel injustice swept over me, and the love which covers seemed to have crept out of my heart. Then I cried out to God in an agony for the power to obey His injunction, "Love covereth."

Immediately the Spirit began to work in me the power that brought the forgetfulness. Mentally I dug a grave. Deliberately I threw up the earth until the excavation was deep. Sorrowfully I lowered into it the thing which had wounded me. Quickly I shoveled in the clods. Over the mound I carefully laid the green sods. Then I covered it with white roses and rapidly walked away. Sweet sleep came. The wound which had been so nearly deadly was healed without a scar, and I know not today what caused my grief.

More years went by, and there came into my life a succession of daily trials, small and stinging, that I seemed utterly unable to forgive and forget. Again my agonizing cry to God was answered. In vision, I dug another grave down in the swamp at the side of the house. Into a casket I put the noxious things, and lowered them, and covered them and put upon the earth the weeds and rushes, and waited for the roses, but none came. I cried out, "Father, aren't you going to give me any roses?" And then up from each corner of the rough mound there sprang a tiny evergreen tree, that grew slowly toward heaven. I had my victory.

Last week, opening a letter from a dear friend, I read the words, "For your eyes alone. Read and burn." So I walked down the roadway out of sight, and sat in a breach in the stone wall and read the letter three times over with much blessing. Then I tore it into bits and threw them into the crevices beside me. Then I covered every crevice with small stones until not a single trace of the letter could be seen.

Then I sat and prayed intensely for such a knowledge of God's thought of "Love covereth" as would make it utterly impossible for me ever to "see evil any more." (Zeph. 3:15; Isa. 33:15).—Sel. by Fannie Tschantz.

LESSONS FROM SOLOMON'S LIFE

(Continued from page 102)

which Solomon was led into bad company and placed himself under evil influences.

Warnings for us—No one is strong enough and wise enough to be safe in constant intercourse with persons of wrong principles and false religion. Any one who goes by choice into bad company and loves to remain there is already more than half fallen. The only time when one is safe in bad company is when he is laboring in the fear of the Lord to do them good.

Old age has its dangers, as well as youth. Starting right is not enough. It is he that endureth to the end, who is saved.

Knowledge and worldly wisdom can not alone save us from sin. Passion and strong desire often bear the soul along in the face of the clearest knowledge of what is wise and safe.

Only a heart filled with the supreme love of God can keep us.

Jesus Christ is a far greater King than Solomon, with a Kingdom containing greater riches and more heavenly splendors. There are spiritual riches of love, peace, joy, forgiveness, character, infinitely out-shining Solomon's wealth—a wisdom that answers the hard questions of life concerning God, and heaven, and salvation, victory over sin, and the best life to live.

Lititz, Pa.

IS HOSPITAL WORK A LEGITIMATE SPHERE OF MISSION ENDEAVOR FOR THE CHURCH?

(A sermon delivered by Allen H. Erb at the East Holbrook, Colo., Mennonite Church Jan. 4, 1920, and reported by J. H. Shank.)

(Continued)

Is it Right to Learn How to Help People That Are Sick?

It is true many people know this art to some extent, but there are many things to be learned about this art, and if it is right to learn how to care for them, then it is right to have a nurse's training school where we can take our girls and teach them how to care for people that are sick. Up to this time the Mennonite Church has left this task of training her daughters to care for sick people to other organizations and she has suffered for it. When the educational problem was agitated in the Church it was because our boys went to other institutions and were lost to the Church. And nurses by the score in the Mennonite Church have gotten their training in other institutions and have been lost to the Gospel and to the Church. That three-year period of training brings the girl into very intimate association with those with whom she works. It is worse than another school. The school brings you into contact with those in your surroundings only about eight hours a day; the rest of the time you are in your room studying, but the nurse is in constant association for a solid three years and a girl that can ally herself with an organization for 3 years that is opposed to the principles of her own faith and remain firm, is the exception not the rule.

Again, it is very essential for those who learn to care for the sick that they are in a position to care for the soul also; and any training that emphasizes only the physical part of the work and neglects the soul, disqualifies a nurse for Christian service. For these reasons it seems to me very important that the Church arouse to this opportunity of training her daughters for this work.

In Rom. 16:1, 2 Paul refers to Phebe as a servant of the Church at Cenchrea who has been a succorer to many, and to Paul also. The literal translation would be that she was a deaconess of the Church and we are told that her ministration was largely that of caring for the sick. However that may be, you have this principle of caring for those in need and sick people come into that class. The early Church cared for her sick largely thru a deaconess organization, and the Church in the early centuries considered the work of caring for the sick, an essential part of her organization. The Church today can well spend part of her energy and her means in caring for her sick in an organized way. If then it is right to learn how to care for the sick, then certainly the Church should provide that training herself.

But some say, "We don't favor professionalism in the Church. We don't favor encouraging our girls to take up professional life." Professionalism for professionalism's sake is to be discouraged, but professionalism for the sake of service is to be encouraged. If my soul is in tune and in touch with God as I carry the medicine and minister to the needs of the sick, I will lead them toward God: if it is not, I won't, but it all depends upon me. If your life is a mere profession, I discourage you in taking up such work; but if there is put into that professionalism a heart that is in touch with God, and laboring for God, then I would encourage you to take up this work.

Our India mission needs trained nurses, our mission in South America is calling for one and our Children's Welfare Home at Kansas City needs a trained nurse; they need one in every mission station. In the local congregation a trained nurse would be a medium through which the whole community could be reached. In rural mission work such fields as Missouri, for instance, if the Church could send a trained nurse with other workers to such fields, it would mean a point of contact that would mean blessing. In every Christian community a trained nurse would be the means of reaching many that are not now reached, especially among strangers.

(To be continued.)

La Junta, Colo.

PREACHERS PAGE

(Continued from page 101)

5. **We should "cry aloud, and spare not."**

There were two things said about Nineveh: (1) It was a great city. (2) It was a wicked city. God might have commanded Jonah to go down there and admire its magnificent buildings, its beautiful works of art, its massive walls, its great learning, its brilliant statesmen; but none of these things are mentioned. The command was to **"cry against it."** And shall we not do so today, since we are assured that "the whole world lieth in wickedness, though there are many things about this wicked world that men admire? One of the most crying needs of the present time is the preaching of repentance.

6. **We should preach the Gospel as God gives it to us.**

Hear the word of the Lord: "Preach . . . the preaching that I bid thee." That was Jonah's sole duty. That is our duty today. The world today does not lack for some kind of preaching but, alas, there is too little of the preaching that is confined to the pure, unadulterated Word of God. "Preach the WORD" is God's message to all preachers.

7. **The direct preaching of repentance brings direct results.**

It did in Jonah's time, it did in the days of John the Baptist, it did in all other times when the preaching of repentance was sent forth in the power of the Spirit. The word "Quaker" was applied to Fox and his followers because they so forcefully admonished the people of their day to "quake" for their sins. Three things are essential in the preaching of repentance: (1) the Word of truth; (2) the naming of the sins of which people are guilty; (3) the exhortation to sinners to repent. When the shafts of eternal truth are sent forth from a tongue that is fastened to a pure heart moved by conviction, it is sure to make a marked impression upon those who are "hit" by the message.

8. **We should be satisfied to leave results in the hands of God.**

Jonah had his heart set so hard upon how things should be that he was dissatisfied when he saw that God did things some other way. We should be as ready to accept God's judgment as we are to accept His Word.

9. **There is mercy for the penitent.**

Though Nineveh was a wicked city, that did not stand in the way of God's mercy when the people repented in dust and ashes and cried unto the Lord for pardon. The promise is, "Though your sins be as scarlet, they shall be as white as snow."

10. **God's truth is intended for the salvation, not the destruction, of sinners.**

It is sin that convicts and condemns. It is truth that enlightens and saves. The message which Jonah thought should bring to the Ninevites the knowledge of their coming destruction was in reality the means of bringing those people within saving reach of God. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—K.

The Youth's CHRISTIAN COMPANION

An illustrated weekly paper, designed to supply the needs of our young people of the 'teen age, for use in Sunday school and home. Send for sample copies.

Mennonite Publishing House, Publisher; Clayton F. Yake, Editor.

Prices as follows:

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In clubs of ten or more: Per year, 50c; per quarter, 15c.

Introductory price, 10c per quarter, or 25c until Jan. 1, 1921.

For further particulars, write to

Mennonite Publishing House,
Scottdale, Pa.

INCREASE IN MISSIONARY ALLOWANCE FOR INDIA

At the Executive Committee meeting of the Mission Board in session at Elkhart, April 28, it was decided to grant the increase, since the committee on currency and exchange appointed by the imperial legislative council has put the rupee on a gold basis which makes it legally equal 11.3 grain of gold while the American dollar contains 23.22 grains of gold.

This makes the ratio of the rupee to our American dollar, 2 rupees and 1 Anna while before it would be about 3 rupees.

The former allowance for missionaries for the past year was $400.00 while the Mission Board made up the loss in exchange which amounted to $200.00 more, or $600.00 on the new basis, and all other funds supported were also made up to the old ratio of 3 rupees for one dollar.

The new allowance is as follows based on two rupees for one dollar:

India missionary, per year,	$675.00
Missionaries' children over eight years, per year	330.00
Missionaries' children under eight years, per year	165.00
Native worker support, per year	90.00
Bible women support, per year	36.00
India—General Fund, per year	13,860.00

At present we have 13 missionaries, 4 missionaries' children over eight years or school age, and 7 missionaries' children under eight years.

We are now supporting 30 native workers and 40 Bible women.

This will then mean that the following amounts will be needed for the new business year beginning May 1, 1920:

For India missionaries,	$8775.00
For missionaries' children,	2475.00
Native Workers' Support,	2700.00
Bible Women Support,	1440.00
India—General	13860.00
Total	$29,250.00

Mennonite Board of Missions and Charities.
J. S. Shoemaker, Sec'y.

REPORT

Of the Thirty-fifth Mission Meeting Held at the Hopewell Church near Hubbard, Oreg., April 10, 1920

For the Gospel Herald

Mission sermon, N. A. Lind. Acts 10: 34, 35. Subjects Discussed: **Wherein Lies the Secret of Success of Winning Souls? Am I My Brother's Keeper? Where are the Reapers?**

Speakers: D. B. Kauffman, M. E. Brenneman, Paul Roth, Fred Gingerich, A. B. Miller.

Essays by Eldora Erb, Matilda Steckley.

Children's meeting conducted by Cary Mishler and Herbert E. Widmer.

This, our 35th mission meeting, is the best we have ever had. An offering for the Los Angeles mission amounted to $50.00. Special prayers are desired of each one interested in the mission station at Los Angeles and those who are carrying on the work there.

Elmer McTimmonds,
Herbert E. Widmer.
Secretaries.

REPORT

Of the Bowne, Mich., Sewing Circle beginning Apr. 1, 1919 and ending Mar. 31, 1920

For the Gospel Herald.

No. of meetings held	12
Average members	16
Visitors during the year	48
No. of garments made	311
Bedding	
(a) Pillow Cases	11 pr.
(b) Sheets	8
(c) Comforters	6
(d) Quilts	9
Other articles	
(a) Iron holders	55
(b) Quilt blocks	584
Stockings bought and sent	12 pr.
Yards of gingham bought and sent	8½
Articles donated to the Circle	
(a) Dresses	2
(b) Yards of goods	9
(c) Sewing machine	1
(d) Pair of shoes	1
(e) Pair of slippers	1
(f) Cotton batting for one comforter.	
Amt. carried over from last yr.	$36.95
Money received during yr.	180.19
Money expended during yr. for:—	
(a) Home Mission	52.27
(b) Foreign Mission	12.25
(c) War Relief	77.85
(d) Home Work	30.64
(e) Shipping Bills	2.76
Amt. carried over for next yr.	41.37
Paid toward the Support of a Bible Woman in India	18.65

Mrs. M. P. Hoffman, Sec.

REPORT
Of Weaver Sewing Circle, Johnstown, Pa., for the year ending April 1, 1920.

For the Gospel Herald

No. of meetings	11
Average attendance of members	10
Average of absent members sending contributions	6
No. of visitors present	26
No. of garments and articles made	76
No. of garments and articles donated	65
No. of quilts quilted	5
No. of comforts made	1
Amount in treasury from 1919	$ 11.04
Amount of contributions	154.53
Expended for miscellaneous expenses	35.77
Exp. for support of Bible Woman	24.00
Sent for India Relief Famine	70.00
Sent to Altoona Mission for furnishing kitchen	35.00
Amount in Treasury	.80

Made 18 garments for War Relief
Also sent 36 yards of Cambric

Myra V. Yoder,
Sec'y.

REPORT
Of the Shantz Charity Circle, Baden, Ont., for the year ending Mar. 31, 1920.

For the Gospel Herald

Number of members	31
Money received during the year	$122.93
Money Expended.	
April—Donated to Bro. Oscar Burkholder, Breslau,	23.00
July—Donated to Bro. S. M. Kanagy, Toronto,	22.00
Aug.—Women's Missionary Support	23.00
Made two quilts for Nurses' Home, Kitchener.	
Jan.—Made 26 garments for relief; sent to Philadelphia,	19.16
Paid for shipping purposes	3.41
Donated 10 garments second-hand clothing also sent to Phila.	14.00
Mar.—Made 20 garments and 2 quilts for India,	32.36
Total	136.93

Secretary.

Married

Kennel—Lauber.—On February 26, 1920, Bro. Louie R. Kennel of Strang, Neb., and Sister Fannie E. Lauber of Shickley, Neb., were united in holy matrimony at the Salem Church near Shickley, Nebr., Bro. Peter Kennel, the father of the groom, officiating. May the Lord be their leader through life.

Fretz—Grove.—On March 17, 1920, at the home of the bride's parents, Pre. Levi Grove's, Bro. Sam Fretz of Markham, Ont., to Sister May Grove of Altona, Ont. May God richly bless them through life.

Beachy—Bontrager.—On April 15, 1920, at the home of the bride's parents, Yoder, Kans., Bro. David M. Beachy of Hutchinson, Kans., and Sister Susie Bontrager, both members of the Yoder Mennonite Church, were united in holy matrimony by Bro. L. O. King.

Obituary

Stutzman.—Sylvanus, son of D. E. and Susie Stutzman, was born Mar. 6, 1883, at Walnut Creek, O.; died Apr. 18, 1920, at Milford, Nebr.; aged 37 y. 1 m. 12 d. He leaves father, mother, 4 brothers (Abraham, Alvin, William, and Milo) besides many relatives and friends. Three sisters preceded him to eternity. He was sick about two weeks from influenza, followed by paralysis. Funeral services by Wm. R. Eicher and D. J. Fisher. Texts, I Cor. 15 and Psa. 90:9.

Bender.—Elsie Marie, infant daughter of Pre. Jacob and Fannie Bender, Tavistock, Ont., died of bronchial pneumonia Apr. 21, 1920; aged 2 y. 2 m. 21 d. She leaves father, mother, and 3 brothers. Funeral services were held Apr. 24, 1920, by M. Kipfer at the home and at the Church of the Brethren by Chris Kropf and D. S. Jutzi. Texts, Psa. 90; II Sam. 12:23; Mark 10:13-16; Lam. 3:24, 32. Burial in East Zorra A. M. Cemetery.

"How happy are these little ones,
Which Jesus Christ has blessed,
Come let us praise Him with our songs,
For taking them to rest."

Currier.—Bro. R. H. Currier, Waynesboro, Va., died March 25, 1920, after a long illness from Brights disease and dropsy; aged 77 y. 7 m. 6 d. He was one of the oldest members of Springdale congregation. He leaves a lonely widow, and a number of nieces and nephews to mourn their loss. They had no children, but their doors were open for the homeless. Most always they had some one under their care. Two orphan boys (great-nephews) they last cared for, and were much help to them during his sickness. Funeral services and interment at the Springdale Church on the 27th. Services conducted by the brethren, A. P. Heatwole and J. R. Driver.

Zook.—Nancy (Yoder) Zook was born March 18, 1850, near Belleville, Pa.; died April 3, 1920; aged 70 y. 16 d. She was the daughter of the Rev. Samuel and Elizabeth (Byler) Yoder. She was one of a family of seven children, one of whom died in infancy. The surviving brother and sisters are as follows: Levi B., Mrs. Sallie Hostetler, Rachel Yoder, and Mollie Zook. She was married Feb. 4, 1873 to Jacob K. Zook and resided near and in Belleville to the time of her death. To this union were born three children (Urial David, Libbie Eldora, Samuel Alpheus). She united with the Amish Mennonite Church when sixteen years old. Her life was one of faithful, loving Christian service, in the church, in her home, and among neighbors and friends. Funeral services were conducted in the Amish Mennonite Church near Belleville by J. H. Byler and J. M. Hartzler. Interment in the cemetery one mile south of Belleville.

Buerge.—Barbara Kurtz was born in Wayne Co., Ohio, March 26, 1834. She was married to Jacob Buerge March 14, 1854. Immediately after their marriage they went to Canada, where they resided fourteen years, then returned to Michigan, coming to Missouri from that state in 1881. For four years the family lived in Cass county, then moved to Jasper county, locating east of Jasper City. Ten children were born to this union. Two died in infancy. One son died six years ago. Bro. Buerge died in 1913, at the age of 82 years. For the past six years Sister Buerge lived with her daughter, Mrs. John Zeiset, of Carthage, Mo., at whose home she died. She had been a member of the Mennonite Church since childhood, living a devoted Christian life. It was said of her that she kept all the friends she made. She leaves 7 children, 32 grandchildren, 21 great-grandchildren, and two brothers. Funeral services were conducted by Bro. Andrew Shenk, at the Methodist Church in Jasper, on April 11, 1920. Burial in Jasper Cemetery.

Myrtle Shenk.

Zook.—Levi J., son of David M. Zook of Allensville, Pa., was born June 2, 1854; died Feb. 5, 1920; aged 65 y. 8 m. 3 d. For several years his heart and general condition began to fail and several weeks ago his condition gave evidence that his vitality was on a decline. The last few days he was still able to sit on his chair and he with the family realized what was coming. He was born near Allensville, where he spent his entire life. He was the youngest member of a family of thirteen children. His wife and son, (Urial and family) and a host of friends and neighbors are left to mourn his departure. He was a consistent member of the Mennonite Church; was of a mild, sociable disposition, always ready to assist those who were in needy circumstance, and was a true follower of the lowly and humble Nazarene. He was married to Melinda Hartzler and their home was blessed with one son. Funeral services from the A. M. Church conducted by the Brethren J. H. Byler and J. B. Zook after which the remains were laid to rest in the silent tomb near by.

Birky.—Bishop John C. Birkey died from a complication of diseases Apr. 19, 1920, at his home near Hopedale, Ill.; aged 71 y. 2 m. 15 d. He was born in Tazewell Co., Ill., Feb. 4, 1849. Married to Magdalena Zimmer, Jan. 25, 1874, who died near Selden, Kans., Oct. 29, 1893. September 24, 1896, he was married to Lizzie E. Nafziger, who survives him. His descendants are 4 daughters, 8 sons, and 19 grandchildren. He was received into the Amish Mennonite Church in 1866, ordained to the ministry in September, 1877, and Bishop in July, 1890. The burial services were held Friday, Apr. 23, conducted by Samuel Gerber, of Pekin, Ill., and others. He was loved and esteemed by all who knew him, being of a meek disposition, and untiring in his efforts for the good of his fellowman. His faithful service, devotion to Christ and the Church, are well worth patterning after. He was well known throughout the churches of the Middle West and his counsels in congregation and Conference were always respected as wise and worthy. To know him was to love him. While he will be greatly missed, we cherish his memory and believe that his helpful influence in the Church will continue to live for years to come.

Engel.—Nicholas Engel was born in Alsace Lorraine, France, Feb. 10, 1843; died at his home near South Hermitage, Pa., Mar. 25, 1920; age 77 y. 1 m. 15 d. Although he had been in failing health with heart trouble for several months his death came as a shock to his relatives and friends. But one comfort is to know that he was prepared to meet his Savior. In his early life he accepted Christ as his Savior, united with the A. M. Church and remained faithful to the end. There are left to mourn his departure 4 sons and 4 daughters (Joseph, Christian, Mrs. Reuben Glick, Mrs. Daniel Kauffman, Peter, Leah, Nicholas, and Elizabeth); also several grandchildren. His wife, 1 son and three grandchildren preceded him to the great beyond. Funeral services from his late home on Sunday, March 28, by Bro. John S. Mast of Elverson, Pa., and at Millwood Church near Gap, Pa., by the brethren Amos Stoltzfus and John Kennell.

"There's a shadow in our home now
There's a voice that's hushed and still
There's a father's face that's missing,
And a place no one can fill.
How he longed to see his Jesus,
And to clasp him to his breast.
Farewell father how we miss thee,
But we know God's ways are best."

By the children.

Philips.—Dora (Carver) Philips, daughter of Samuel and Della Carver, was born Nov. 14, 1893; died April 10, 1920; aged 26 y. 4 m. 26 d. She was married to Elbert H. Philips Aug. 31, 1912. To this union were born two daughters (Grace and Hazel). The last named preceded her mother in death. Dora was converted in December, 1907, during meetings held by Bro. Geo. R. Brunk and the writer. She was received a few weeks later into fellowship with the Mennonite Church of Carver, Mo. She had her seasons of wavering in faith, but again returned to the Lord and the Church. In her last years she was especially concerned to be prepared to leave this world, and she exhorted her loved ones to make a like preparation. She had a desire to get well and be with her family, but was resigned to the will of God to serve Him in whatever way she could for the welfare of her loved ones and her own soul. She leaves a husband and daughter, but we trust there will be a drawing for them toward the happy home which Dora has now found. She also leaves father, stepmother, a brother, 3 sisters, and one half-brother and half-sister. Her aged grandparents were at the funeral to follow the body to its last resting place to await the resurrection. The Church here feels that they have lost the earthly presence of a sister and that their number has been enlarged in the heavenly congregation. To those who mourn she has left the never-to-be-forgotten plea, "Prepare to meet me in heaven." May God use her invitation and exhortation and the occasion of her death to draw many more into the nearness of the heavenly presence and at last into the heavenly home.

Services conducted at the Carver Church by the writer and E. C. Bowman. Text, Num. 23:10. Buried April 17 in the graveyard nearby.

J. R. Shank.

Items and Comments

President Deschanel of France is said to be a tetotler himself and has declared for prohibition.

Five killed and twelve injured, is the result of a head-on collision between two passenger trains near Sanborn, Minn.

As one of the aftermaths of the late war it is announced that about 1200 French brides of American doughboys are leaving their husbands and going back to France.

Simplified dress and boycott on high-priced necessities, like potatoes, is the plan proposed by the congress of women's clubs to fight the high cost of living.

At the time of this writing (May 3) the indications are that the co-operating churches and "friendly citizens" have oversubscribed the huge sum to be raised during the 8-day drive in the Interchurch World Movement, some estimating that the total will reach the $400,000,000 mark.

That the great world-wide crime wave is due to a lack of reverence and faithful study of the Bible in the home is the opinion voiced by Bishop Clarke of the Episcopal Church before a conference at Hamilton, Ont. In so saying he touched an important point.

As an indication of the growing importance of Canada and the probability of its becoming an independent nation sooner or later, the proposed naming of an ambassador from that dominion to the United States is full of significance. Larger in area than the United States, Canada is blessed with an abundance of natural resources which points to a future great nation—provided the Lord delays His coming.

The revolutionists in Mexico are reported as making rapid headway in their move to overthrow the Carranza government. But whether the present revolution succeeds or is finally subdued, the frequent upheavals in that country are a proof of the evil influences of war. What the world of the present day needs more than anything else, after salvation, is a real demonstration of prolonged peace among the nations.

That the United States is too rich for a financial panic, is the opinion of a prominent Chicago banker. Here are a few of his figures: While the United States has but 5% of the world's population, it has 24% of the world's agricultural productions, and manufactures 35% of its goods. Its natural wealth amounts to $225,000,000,000 as compared with England's $80,000,000,000, the next richest nation. Half the world's gold is in the United States.

But it has only been a few years since people were saying that war is practically an impossibility.

BOOK REVIEW

Our Home Missions

By Alta Mae Erb

This is the title of a new book just off the press. Its title suggests the nature of its contents. It was prepared especially for use in mission study classes but will also be of interest to all who are interested in Mennonite missions and charitable institutions and work. The book is written from a two-fold standpoint: (1) A discussion of general mission problems and work; (2) a description of the location, work, and prospects of Mennonite missions and other church institutions. The book is divided into three parts; namely,

I. Rural Mission Work (six chapters)
II. City Missions (five chapters)
III. Charitable Institutions (three chapters)

The book is bound in paper covers, contains 183 pages, and may be had at 35c a copy in any quantity.

Address all orders to

Mennonite Publishing House
Scottdale, Pa.

MISSION BOARD MEETING

Notice of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Blough Church near Hollsopple, Pa., May 18-20. The Executive and Mission Committees will meet at Scottdale, Pa., on Friday and Saturday, May 14 and 15. Meeting of superintendents with the Executive and Mission Committees on Monday forenoon, May 17, at Blough Church. Meeting of General and District Board Members in the afternoon of the same day. (Relief Commission program on Monday evening and on Tuesday forenoon and afternoon).

The General Board Meeting proper begins on Tuesday evening and closes on Thursday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Secretary.
D. D. Miller, Chairman M. C.

Those coming via Pennsylvania R. R. will take Windber trolley to the Round House, where they will be met by brethren to convey them to the church. Those coming via B. & O. R. R. will stop at Hollsopple. To announce your coming or for further information write to Bro. Norman Thomas, Hollsopple, Pa.

S. G. Shetler.

Annual Meeting of Mennonite Relief Commission for War Sufferers

The Annual meeting of the Mennonite Relief Commission for War Suffers will be held at the Blough Church near Hollsopple, Pa., Monday evening and Tuesday, May 17 and 18, 1920.

For information how to reach this place see direction in above notice.

Aaron Loucks, Pres.
Levi Mumaw, Secy.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

Eastern A. M.

The annual meeting of the Eastern A. M. Conference will be held May 26 and 27, 1920, beginning at 9 A. M., at Oak Grove Church near Smithville, Ohio.

A preliminary meeting of Conference members will be held at the same place on May 25, at 3 P. M.

The Ohio Mennonite District Mission Board will meet at the same place on May 28, beginning at 9 A. M.

Persons coming from the east will be met at Orrville. Those coming from the west will be met at Smithville.

C. Z. Yoder.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

"Be strong IN THE LORD."

Find the relation between a live family altar and a missionary Church.

Several pictures were sent from India with the article, "Our Widow's Home." Wish that you might see them. It would help you to appreciate the article more.

Place God first in all your work for the Church, but He expects some plans on your part. No future plans mean greatly retarded work. Plan your work, then work your plan.

The noted statistician, David Trietch, estimates the total number of Jews in the world to be fifteen million four hundred thirty thousand. Of these three million one hundred thousand live in the United States and more than two-thirds of these live in New York. They should be given the Gospel. Are you doing your part toward having it done?

Poverty and superstition, both of which are greatly aided by illiteracy, are the greatest barriers to temporal prosperity in Central America. Accepting the Gospel of Jesus Christ would aid greatly in doing away with all three of these, and would wonderfully aid in getting a better view of life and its purposes.

The Baptist Church (North) expects to raise one hundred million dollars in eight days. She will doubtless succeed because of her well-laid plans and the voluntary service of her many members. A large part of this is to be used for foreign missions. May she succeed. May she also remember that its effectiveness will largely depend on how much of that amount is given consecratedly.

"There are six million people in Greater New York, or more people than there are in the combined states of Arizona, Idaho, Montana, Nevada, Utah, Vermont, New Mexico, New Hampshire, Delaware, North Dakota, South Dakota, Rhode Island, and the District of Columbia. There is, in proportion, a lamentably small number of Christian laymen engaged in reaching these millions with the saving Gospel of Jesus Christ." Will you read the above again? Note carefully that there are more people in that great city than there are in the one dozen states and the District of Columbia (and that includes the capital of the United States). Now think long and prayerfully on the last sentence, then in your own mind answer the question, Why is this so?

One of the millionaires of this country, less than two years ago, said that after the war we would have no need for the Church, and now he is out with a "Flying Squadron," giving lectures and trying to interest the moneyed men in the great interchurch movement. From one of his talks it is very clear that one of the dangers referred to in Bro. Bixler's article in this issue is a prominent feature in the speeches of this great financier. Read carefully Bro. Bixler's article; also the one, "Money and Men," also found in this issue. Yes, have a systematic canvas for money for the Lord's work, but never forget to impress with your pleadings for money that "cold dollars," without God's Spirit, may chill His cause to the very bone. Fervent prayers, fervid Christian living, and frequent sacrificial giving are necessary for our spiritual development and for the furtherance of God's cause. Dollars alone will never accomplish this.

Brother and Sister Ralph Smucker, formerly of Tiskilwa, Ill., have been attending Goshen College, preparing for missionary work in the foreign field. They have been accepted by the Mission Board for many months, but only recently received all their necessary papers, such as passports, etc. As the time drew near for their departure special prayers were offered at various meetings, both student and resident. On Sunday evening, April 18, they gave their farewell addresses at the young people's meeting. On Tuesday morning the students in a body gathered outside the Smucker home and sang a song, after which they formed a line and gave their farewell handshake. Many were the good wishes expressed for their safe journey and success in the work of the Lord. Brother and Sister Smucker then proceeded to Chicago where they met Sister Mary M. Good, who left here last June and had been spending the intervening time with her many relatives and friends in the East. The three went from there to Vancouver, British Columbia. While you in your comfortable home are reading this they are sailing for Hong Kong, China, on the "S. S. Empress of Japan." From Hong Kong they will go to India, their chosen field of work. They need your prayers and are expecting them. Surely in this they will not be disappointed.

RELIGIONS OF INDIA

By A. C. Brunk

For the Gospel Herald

II. Mohammedanism

It is well worth our time to study Mohammedanism as it is next to Christianity the greatest religion in the world with over two hundred and seventy million adherents. Over sixty six million of these live in India, which is more than the Mohammedan population of Persia, Arabia, Egypt and the Turkish Empire combined. It should be remembered that one of the essential differences between Hinduism and Mohammedanism is that the latter is not restricted to any one country and therefore is a missionary

religion and one of the chief opponents of Christianity. In the early days when they had temporal power they used the sword in spreading their religion. This method was in keeping with the practice and teachings of Mohammed himself. He taught that idol worshipers were only to be given the alternative of death if they refused to accept his teaching. With this fanatical belief that it is their religious duty to compel all idol worshipers to accept Mohammed or be put to death: large Mohammedan armies entered India from the northwest in 711 A. D. and plundered and destroyed Hindu temples and forced many of the people to accept their religion. This accounts in part for the large Mohammedan population in India today. However it should be remembered that they are still active in propaganda, and although unsupported by political power are making some progress.

What has Mohammedanism to offer the world? In what respect is it superior to pagan religions? First, it is strictly monotheistic: it teaches that there is only one God. "There is no god but Allah," is the first clause in the Moslem creed. This is a distinct advance over Buddhism or the polytheism of Hinduism or the fetish worship of the aboriginal tribes. In subjection to this supreme God are angels and the devil with his host of demons all of whom have been created by God. Mohammedans teach that God sent down one hundred and four sacred books all of which have been lost except four. The four that have been preserved are the laws of Moses, the Psalms of David, the Gospels of Jesus and the Koran the latter they claim to be uncreated and eternal. They speak highly of the first three but they claim that they exist at present only in a corrupt form and that their teachings have been superceded by the Koran. They teach that there have been a great many prophets such as Adam, Abraham, Moses, David, and Jesus but the final teaching was given by the greatest of all prophets, Mohammed. In one of their annual ceremonies they sacrifice a goat in commemoration of the time when Abraham took Isaac up on the mountain to sacrifice him but was prevented and given a goat in stead. They believe in a resurrection after which there will be a judgment day when God will reckon with all people. Mohammedans believe in a heaven and a hell: in the latter all non-Mohammedans will be punished, and in the former, will be a garden of delight for the faithful where there will be much wine and many virgins. Lastly the key-stone of the arch of Mohammedan faith is predestination. In practice this leads to pure fatalism. Most Mohammedan sects deny all free agency in man. They say that man is necessarily constrained by the force of God's eternal and inevitable decrees to act as He does. Such fatalism is a hindrance to moral progress in fact it hinders all progress of any kind. It is said by those who have studied the problem that it is due to this hard fatalism that all Mohammedan nations finally fall into decay.

Mohammedanism has five things which are called the foundation of religion and which every Moslem must observe:

1. Confess that there is no god but God: and that Mohammed is the prophet of God. This is their creed and is said to be the shortest creed in the world.

2. Pray five times a day. These prayers are offered in Arabic, and three-fourths of the Mohammedan world pray five times per day in an unknown language. Therefore it is only a mere repetition with no meaning to the one who prays. They are called for these prayers from every Mosque. This call is also in Arabic with the following meaning: "God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that Mohammed is the prophet of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is great! God is great! There is no god but God!" In the early morning the one who calls inserts these words in his call: "Prayer is better than sleep! Prayer is better than sleep!"

The faithful Mohammedan prays regularly when the set time comes whether he is on the train or on the crowded platform at the railway station. He is never ashamed to pray. We may be grateful that we are not commanded to pray in an unknown tongue. But we might do well being more careful about observing regular times for our devotions. If the Mohammedan can pray five times a day should not we as Christians have regular prayers at least more than once a day?

3. Observe a fast from sun rise to sun set during the month Ramdan. During this fast they are not only to abstain from food but not to drink liquid of any kind, not even to smell a flower. The nights, however, during this time are spent in feasting and revelry.

4. Give legal alms which is supposed to be one-fortieth of their total income. This that they give is supposed to purify the remainder that they keep. This is usually given out to the poor but without concern whether the one who receives it is in real need or not. For this reason at the time of prayer a host of beggars always crowd around the mosques.

5. A pilgrimage to Mecca should be undertaken by all those who can afford it. In addition to these they practice circumcision which is not taught in the Koran but is the initiatory rite among all Mohammedans. And to refuse this would be the same as a denial of the faith.

What are some of the points in which Mohammedanism falls short?

1. They deny that God is a God of love. They teach that to admit that Jesus is God is to become a polytheist and therefore an idolater.

2. They deny that there is any relation between religion and morality, that God requires a holy and righteous life of his followers. For this reason they do not believe that sinlessness will be a requirement for admission into heaven. Thus they have no need for an atonement such as Christ made that sinners may be relieved of their burden of sin.

3. By their fatalistic teaching they deny that God has created us free moral agents and that He is going to hold us responsible for our conduct in this life.

4. They degrade womanhood by keeping them in seclusion and in dense ignorance. Woman has no right as compared with man. A man may divorce his wife by saying: "Thou art divorced." The power to divorce is the exclusive right of man. The duty of woman is implicit obedience and reverential silence in his presence. Even a woman's hope of getting to heaven is to have a husband and thus get into heaven to be his attendant. Mohammedanism allows each Moslem four legal wives at one time besides concubines. They also have a system of contract marriages in which women are passed along from one temporary husband to another. The position of women fell thru Mohammed's teachings.

These millions of depressed women need Christ who is the only teacher that ever gave woman her rightful place. These men need a God of love that they may learn to love others. They need to learn the exceeding sinfulness of sin; that besides Jesus there is no other hope of their entering that place prepared by God for the redeemed.

What are you doing for these people? With the fall of the Turkish empire there are going to be many more open doors to present the Gospel to these needy people who are generally conceded to be the most difficult people to work among. Because of their fanaticism, pride, intolerance, and hostility toward those who leave their faith, they have been commanded to kill such wherever they find them. We can intercede for them and pray that their attitude toward Christ and his Gospel may be

changed. Pray that the door may be opened for work among them. They need Christ and He is yearning for them that He may cleanse their lives and make them fit to dwell with Himself.

Goshen, Ind.

A FIVE YEAR PROGRAM; SHALL WE ADOPT ONE?

By Jacob K. Bixler

For the Gospel Herald

Religious periodicals and denominational papers have much to say these days of the reconstruction of our religious and missionary forces, of new world conditions, of extension movements, and of five and ten year programs. These movements can in part be credited as one of the fruits of the recent war. The methods adopted by this nation to secure money to carry on its propaganda has convinced many of the Church leaders of all denominations of the futility of the methods in vogue to secure finances to carry on their activities. Some at least have learned the lesson that it is really disrespectful for the Church to cringe and beg for finances for the Lord's work; so far the lesson is good. There is danger, however, that money will be one of the chief offensive weapons of the future Church and that the Laodicean conditions "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked"—will be upon us. If the enemy can but divert the Church to an extreme, he is satisfied, for the result is defeat. Many of the denominations have inaugurated certain movements or organizations whose purpose it is to attain to certain goals within a specified time. Most of them are planning to raise, or have already pledged, large sums of money amounting to many millions. Some come out with flaming posters setting forth as their goals a certain number of thousand or million converts and additions to the Church within the period of time stated, of the proposed stationing of a certain number of home and foreign missionaries, of so many congregations added to the list, of preparing so many college trained men and women for specified places in their Church activities. This all sounds very nice and it appeals to the human viewpoint because it sets forth some definite mark towards which to strive. The germs of this program business are catching and have appeared in the Mennonite camp also. Let us look into this matter unprejudicedly whether this ought to have a place in our Church, then act accordingly.

The writer wishes to state in the beginning of this article that he believes that it is right to plan our activities under certain limitations; that he cannot interpret Christ's words, "Take therefore no thought for the morrow," from the viewpoint of Christ's great commission to evangelize the world, in the sense of not looking forward to and planning our activities to bring about desired results. The farmer rotates his crops by a three or four year schedule; the contractor guarantees the work completed by a certain date or forfeits some finances; the school teacher contracts to give a certain number of months' service. In fact, there seems to be a sort of program in every individual's life, not excepting the tramp who makes his periodical visits to certain homes. Yet all these must allow for certain obstacles coming into their way and making it necessary to deviate from their regular schedule. But the writer also believes that this program business is being overdone and that some of the programs are not on a Scriptural basis. It is our aim not only to point out what to us appears as error but to suggest some activities on which the Church should definitely plan, then let God lead and if He sees best otherwise and changes things praise Him for over-ruling weak man's plans to His glory.

To aim at a certain number of conversions and additions to the Church may appeal to our human inclinations and enlists our human effort to the limit; but unless the Lord converts the souls, our effort avails nothing. We might formally receive numbers into the Church and be far the worse for it. Numbers are not an index of spiritual strength. When Gideon went against the Philistines, the company had to be weeded out twice before the Lord could bless their efforts and by that time less than one per cent of the original number remained to win the victory. Many in the Church and in harmony with God would certainly be a great power for good, and desirable. But to set a goal and make an effort to reach it, when it is really God's work to convert, will tend to superficiality in the work; souls will not be thoroly indoctrinated, proper discipline will be withheld, the records of the Church will be padded, the Achans will abound, and instead of being a power for good, they will be deadweights. A few years ago while walking along the switch yards of this city, I saw an engine slowly coming towards me and by the hard puffing noise it made, one would have thought that it had an immense load; yet on looking everything that followed was engine, but they were dead ones, and a dead engine is a more difficult load to pull than an equal weight in cars. Were every member of the Church an engine, steaming and alive, the world to every nook and corner would long ere this have heard of Christ. Better a small Church with converted members than a large one with a lot of dead engines which are cutting down the power and speed of the Church. The time schedule might be met if the dead engines were removed from the train. "Unless the Lord build the house, they labor in vain that build it." Unless souls are converted and filled with the Spirit, the Church is better off without them, and they are none the worse for being out. In fact, many are rocked to sleep by the thought that their names are on the Church roll. A program for a definite number of additions to the Church creates an inclination to do superficial work. We seriously question whether it is Scriptural.

Unless we are very careful, practically the same thing will be true of the effort to secure a certain number of ministers and missionaries. We may, possibly, secure even more than the required number of workers needed for the positions in the Church, either home or foreign; we may give them the best of education and training, but unless the Lord calls them to service, they are miserable failures and the Church suffers loss under their leadership, spiritually if not numerically. There are now too many in the pulpits of our land that are as God says: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." The worst kind of a weight that a Church can have is an uncalled, unscriptural ministry. No trace of such an idea as a definite goal in the number of conversions and additions to the Church or the number to be sent out annually for evangelism was suggested by the Master or the apostles, and I doubt not but that Paul, Peter, John, and James had as large a vision as the Church leaders of the present. Their goal was to preach the Gospel to "all nations," "to every creature," beginning "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Quality of leadership with quantity should be our aim. When both are combined, it is ideal; but never should the number of workers overshadow Christian character, and loyalty to the principles of the Word and the well tested teachings and practices of the Church.

It is not practicable to set a financial goal for a long period of time without making reservations and provisions for a number of things which really destroy its usefulness and purpose. There is a continual fluctuation in rates of exchange and the prices of commodities essential to life; it is seldom that these remain fixed for any long period of time. Variations of

thousands of dollars are thus brought about which human wisdom cannot foresee. Had we set a financial goal for our India missionary activities just before the World War and rigidly adhered to the same, it would have been a serious blow to the work and missionaries in that country. With inflated prices and lower rates of exchange, our missionaries would not have been able to make ends meet. As little as we could, during the fore part of 1914, foresee the events and problems of this world for the last five years, so little can we foresee the coming five years, or ten as the case may be. Time cards, schedules, and programs are always subject to changes without special notice. Many things enter into life's problems that are beyond human foresight, or even if foreseen, would still be beyond our control. The only way to get out a long period financial program is to put the figures so high that it may cover emregencies, which is well nigh an impossibility.

It is right and practicable for the Church, or her various Boards, to discover the actual conditions in the various lands and communities with the view of planning by God's help to bring the knowledge of the Lord to them. Jesus bade His disciples "Look on the fields; for they are white already to harvest." He also sent out the apostles and later the seventy on preliminary tours prior to His coming to those cities. These were very likely for the purpose of presenting the message in part to them and preparing the soil for Him, and that these disciples might have their eyes opened to the great needs and problems facing the task of making Christ known to the whole world. Before the Mennonite Church can plan any extensive and comprehensive program, a great deal of investigation and survey work needs to be done to acquaint us with the conditions, especially for the opening of new stations. Then we must stand ready to occupy the needy fields discovered.

It is absolutely necessary for our Mission Boards to plan ahead for adequate financing and the proper supplying of workers to stations already established. Provision must be made for furloughs, for new stations, and for securing properly trained and experienced workers. Especially is this true if the work is in some foreign country; it is too expensive to allow any work to suffer after it is begun, or permit any unqualified worker to land on the field at great expense for transportation, etc.

In the light of these things, it is right and practicable for our Church through its various Boards to cooperate and arrange for the preparation of workers to undertake the task, and we believe that in this work our Church should be on the lookout for prospective workers—for such that after they have passed a preliminary examination and been found qualified will place themselves on the altar of service, await their definite and final call, but who in the meantime will do the work that lies before them as whole heartedly as if that was to be their life work. We believe that not till there is more co-operation between all the different activities of the Church can the Church even begin to plan seriously for a program. All the activities of the Church must coordinate and blend into one harmonious whole—the salvation of the unsaved and the preparation of the Bride for her Lord.

Space would forbid to enter into details, but we personally believe that there must be more direct control of all the activities of the Church by the General Conference than hitherto. To come together for a few days every two years is not sufficient for the great tasks that we face. Standing committees, that do more than **stand,** should be appointed to remain on the job continually and be authorized to do such work between conference sessions as is necessary, and then come with their problems and recommendations to the Conference.

The Church should at once plan some campaign of definite Bible teaching that will appeal for a return of the Church, and every member, to her "first love." In my mind, what we need more than missionary enthusiasm and information is a getting back to "first works," a rededication of our lives and all we possess to Him, a return to the simplicity of the faith, cease aping the world and worldly church methods, and truly be separated from the world in dress, in politics, in business relations, or anything else that hinders our testimony for a full-Gospel life. Missions will make greater progress in a short time with a Church of one mind, fully obedient to the Word, and infilled with the Spirit, than in a long time if divided in sentiment on vital issues. If love is the greatest of all; when it stands at the head of the list, before information, training, sociability, or a number of other things that receive emphasis these days, why not strive for better conditions and oneness of mind and heart?

Yes, we should adopt some definite plans for the future; but not until we have learned "team work" a little better will it prove practicable for us. But whatever is done, let us never get to the place where God does not have first place in the plans. His ways are so much higher than our ways as the heavens are above the earth. Our plans avail nothing and may even be only a hindrance unless we are fully submissive to Him and under the direct control of His Spirit. Let us not be so taken up with our little human plans that we side-track Him through whom alone this work is possible. Give the Spirit a larger part in our lives and work; the result will soon be evident. But in our plans, why limit ourselves to five or ten years? The Church's program on earth does not end till the Lord come; till then, let us plan.

Elkhart, Indiana.

OUR WIDOWS' HOME

By Sarah Lapp

For the Gospel Herald

A little about our widows and deserted wives, might be of interest to some of the readers of the Herald. There has a little been written from time to time about them, but it is well to write again.

The first one who came to us for shelter was a young widow with two children. She came in December, 1911 and soon after that others came.

There had been between twelve and eighteen in the Home up to a year ago when on account of famine conditions twenty-four were admitted.

Since 1911 sixty-two have been admitted, nine were married, seven died, and twelve ran away so that at present there are thirty-four in the Home and about that number are waiting to be taken in when we have accommodation for them. We have only had earthen houses for them to live in at present, but through the sympathy of a few sisters in America, money has been given for new brick buildings for them. Nine rooms are now soon ready for occupation. Each of these rooms will accommodate three women. The roof is finished, all but laying the tile, and the foundation is all laid for thirteen more and also for work rooms We are now making brick for the other walls so are hoping by June to have the other buildings finished.

Of this number (sixty-two) thirty-seven have been baptized and thirteen more are being instructed for baptism.

Things do not always run smoothly in an institution where a number of women live together. There are women of all castes, young and old, some blind and crippled, and so helpless they need much attention, and those who are supposed to look after them do not all have the Good Samaritan spirit towards them so they are neglected sometimes. Some of the women were bad characters in their villages and so bring that along and set traps for the ones who want to do right. Some steal, go into each other's rooms when they are not in

and take rice, etc., out of each other's boxes, and eat each other's food as many of them cook food in the evening, and cook enough for the morning meal. But what causes the most concern is when the younger women become too intimate with men and sometimes run away with them.

We are thankful that all are not so. Most of them appreciate what is being done for them and we are grateful for the help that the friends in America are giving towards their support.

Remember the poor women in your prayers that they may experience a change of heart and keep themselves pure and useful according to ITimothy, 5th Chapter.

Dhamtari, C. P. India.

CHRISTIAN STEWARDSHIP

By R. F. Yoder.

For the Gospel Herald

As we think of this subject we find it one of vital importance. In this day of hurry and flurry, grabbing for another piece of this old world's goods, it seems that a large percent of the Christian people have forgotten just what they are doing. They are starving their own soul until their bones will cry out against them in the day of judgment. Their presence may be found at questionable places, or they may be found affiliating with worldly organizations, until they really have forgotten that they are Christians, and stewards of God's household and the world fails to recognize them as such. They are perhaps tearing down their barns and building larger, accumulating more wealth, heaping up greater treasures in this world, but their inner being is wretched, miserable, poor, and blind.

True, there are thousands of starving people in the world who need our financial assistance; but, brethren, is it not true that we have hundreds of people right around our own door who are starving from the lack of that bread from heaven, starving spiritually, who with the prodigal son, are saying, "But no man gave me to eat"? Jesus charged Peter to feed His sheep and His lambs, and that charge reaches down through all these centuries; but the Church at large has gone lusting after the vanities of the world, shutting their eyes to the nakedness of the world, stopping their ears to the groanings and pitiful pleadings of a sin-cursed world, until she has lost sight of her stewardship.

Webster says, "A steward is a man intrusted with the management of the household or estate of another, and how nicely this definition holds true from a Christian standpoint. Jesus spent a few years in laying the foundation for the Church, and completing the plan of redemption, and then left the work in the care of faithful men. In other words, he left his estate, or household in care of stewards, whose duty it is to put to usury the talent or talents which he has entrusted in his or her care.

The responsibility lies more heavily on some than upon others, but nevertheless each individual Christian is held responsible to care for part of God's estate, however small, and all Christians unitedly are to keep the estate in perfect order, gathering in as many souls as possible until our Lord's return. Jesus says, "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44). With this injunction in mind the faithful steward is daily, yea hourly, trying his utmost to win another soul from death, to increase his talent a little more, to labor more faithfully, until the Lord of glory will appear in the heavens to relieve us from our stewardship, and receive us unto Himself to be forever with Him.

Blessed day it will be indeed when we can meet our Lord, "with rejoicing bringing our sheaves with us" (Psa. 126:6); when we can say, Here, Lord, are the sheaves we have gathered for thee; we have sown the seed in tears, but reap with rejoicing.

Our hearts indeed will be full of rejoicing when we will be delivered from this sin-cursed world to clasp glad hands with those who have gone before; on the shore of deliverance where parting, sickness, and pain are not known; even the old songs we used to sing on earth will be forgotten, but we are to sing a new song (Rev. 5:9) which the angels of heaven cannot sing. On the other hand multitudes of Christian professors who "thought" that it does not matter so much whether they live out all the teaching of the Bible, just so they have their name on a church book somewhere will be sufficient, will find, alas! their talent has been hid in the earth. They must meet their God not with rejoicing, but will meet Him with their hands full of God's wrath and indignation only to hear the awful sentence, "Thou wicked and slothful servant (steward); thou knewest that I reap where I sowed not, and gather where I have not strawed," and "Cast ye the unprofitable servant (steward) into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:26, 30).

Some one may say that he or she is a free moral agent and that God has no strings tied to them. But let us turn to His Word and see what He says. In Genesis God says, "Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image; in the image of God created he him; male and female created he them" (Gen. 1:26, 27). "What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands" (Heb. 2:6, 7). In these verses we see that man belongs to God by creation. These same verses bring out the thought of stewardship, in that he says, "and didst set him over the works of thy hands."

We are God's by creation. Paul strengthens this thought by saying, "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19, 20).

Man being lost in sin was again reclaimed by the atoning blood of Christ. No individual then has any right to lay claim on their life, but must be subject and submissive to the will of God. Then again we have those, whom the Lord has blessed with material things, and they may say that the Lord has no right to dictate to them how to use the same. May we go back to the passages just referred to. God let man have dominion over the fish of the sea, fowls of the air, over the cattle, and over "all" the earth. In the face of this where can man lay any claim on any part of the earth?

Paul says in I Cor. 7:29-31 that the time is short, it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; "and they that buy as though they possessed not, and they that use this world as not abusing it" for the fashion of this world passeth away.

There is no wrong in possessing material things, so long as we do not let it interfere with the Lord's work; possess, as though we possess not. We may be God's stewards in the factory, kitchen, or on the farm; provided that with this we seek first the kingdom of God and His righteousness and bear in mind that whatsoever we do in word or deed, that it be done to the glory of God.

Folly it is indeed to lose sight of Christian stewardship, and selfishly hoard up earthly riches, realizing that "even to the present hour we have no certain dwelling place" (I Cor. 4:11). And after hard toiling, gathering in

these riches, however small, in a twinkling of an eye the summons come, for us to leave this stage of action and to try the realm's of another world, only to find that our treasure was left upon earth, with not a thing to make us happy. Would it not be much better to have our treasure in heaven so when our labors here are ended we need only to cross the river to have fulness of joy forever? It is heart-rending indeed to see the multitude of Christian professors who by their lives are saying with the evil servant, "My Lord delayeth his coming" (Matt. 24:48) and are wasting the portion of their time and means that belong to God.

Dear Christian friends, may we draw nigh to God not only with our mouth but also with our heart. May we prove to be more faithful in the future. Paul says, "Moreover it is required in stewards, that a man be found faithful." May we make "first things first," not counting our lives dear to ourselves, and may we heed the injunction, that "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:11-14). Can the Lord depend on me?

Wakarusa, Ind.

INDUSTRIAL WORK

"To what extent are industrial departments in foreign missions a success, especially of our mission in India? If these departments are a success, are they necessary? If so, why?"

By C. D. Esch.

For the Gospel Herald

To say that a project is a success often depends upon the angle from which one views the project. To look at the Industrial department of our mission in India from the financial side, that is as to the income to the mission, we would conclude that it has not been a great success. But that is not the object of starting the work. To be sure every bit of income from such work is always welcomed to help defray the running expenses, and after the income is sufficient to finance the enterprise.

The real object of industrial mission work is to train men and women to do work of such a grade that will enable them to be an asset to the community and live on a higher plane than they would ordinarily be able to live. In this it has been a success, for there are not a few carpenters who have been trained now making from twenty to thirty-five cents a day who would otherwise be day laborers getting from six to ten cents per day. They are in demand, live in better circumstances and help to build up the community. There are tailors who are doing a good private business who would be very poor day laborers, farmers, or tanners, as the case may be, were it not for the mission industrial school. Then there are the blind who need to be helped to earn a living, making rope, etc.

Also the dignity of honest toil needs to be demonstrated in the eyes of the people who look upon labor as an evil to be borne by the poor and degraded only. Many people of the more aristocratic classes take pride in their inability to do anything with their hands. And the rule with servants is that the more he is paid the less he works.

India needs to be taught how to develop what she has and for this new methods of farming and manufacturing need to be taught. Some say, What has that to do with preaching the Gospel? It has a great deal to do with it. Jesus commends and rewards those who feed the hungry, clothe the naked, etc., in His name; and when we teach people to raise twenty-five bushels of rice per acre instead of fifteen or to raise two hundred pounds of cotton on the same ground as they usually raise one hundred twenty pounds, that surely is feeding the hungry and clothing the naked. When a man is able to make twenty-five cents a day instead of eight he can provide meals, clothing, etc., for his family that the man earning eight cents can never do and his family must often go naked and hungry. Again, it is very difficult to build up a church that will be self-propagating and self-supporting out of people that are half-starved and half-clothed, a class of paupers. But men must be lifted out of poverty and taught how to help themselves to live on a higher plane with a better income so that they in turn may give their children the needed support to be strong physically and mentally, (for children who have only been half fed can never be expected to develop mentally and physically or morally as those properly cared for) so that the future generation may be able to do the great work devolving upon it. And that the people may be in such a position financially as to help their own people to the Gospel and give temporal aid when necessary. They should be able to build their own churches, to support their own workers and run their own schools. But how can they do that unless they be helped to better standards of living?

I think this shows why the work should be continued and if the Mennonite Church is going to do her duty towards the people in India for which she is responsible she must greatly increase her industrial activities.

Goshen, Ind.

ORPHANS' HOME

The Boys' Department

By Amanda Dettwiler

For the Gospel Herald

The boys live in the old building which was built many years ago for a private dwelling.

They occupy four rooms on the north side of the second floor.

Three rooms are used for sleeping rooms and one large room is used for their play-room when they cannot play out of doors.

Their wash-room and bath-room are on the first floor in the north-east corner.

When the rising-bell rings the boys hustle to get dressed each one trying to be the first one at his work.

Some fire the furnaces, others work at the barn where they have the work divided. Some have charge of the horses, others the cows, others the pigs, others the sheep, and others the chickens.

Some stay in the house and make up beds and sweep and mop floors in their department.

When the out-door bell rings they all come to the wash-room to get ready for breakfast and when the next bell rings all march into the dining room where they eagerly partake of the morning meal.

After breakfast each one takes his assigned work until school time. One-half hour before school takes up a bell is rung to call them in to get ready for school.

After school in the evening the larger boys each have their work and the smaller ones spend their time at play.

Some of the boys run errands which keeps several busy at a place like this. several boys have jobs with the town people at running errands, etc. In winter time, after the work is done, the boys have great fun coasting down the hill-side just in front of the house.

In the spring they fly kites, play marbles, etc.

During the summer months all who are large enough help with the weeding and hoeing in the garden and fields.

On Monday morning during the whole year several of the larger boys help in the laundry until the washing is all done.

Most of the boys are willing to

work but many times forget to do their assigned work at the right time. They must often be reminded of their duties and often be asked to do this work over again. It takes firmness, patience, perseverance, and love to teach them to do their work satisfactorily.

We ask an interest in your prayers that we may teach and help the boys to break their evil habits and to form good habits that they may grow up to be strong, useful Christian men.

West Liberty, Ohio.

MEDICAL MISSIONARIES

Glowing Needles

Three of four weeks after Miss Laurie, our new nurse, arrived in Shanghai, she received an enthusiastic note from Therese, a young French girl she had met on the steamer, inviting us to dinner. Therese had come out to be married but did not like the man, and had found a position to teach in one of the schools in Frenchtown. The principal, a rich, widow, had taken a great fancy to her and had invited her to live with her.

When we entered the salon we found Madame Rounger surrounded by the other guests. She was a handsome woman of prepossessing appearance, attractively dressed in black. As soon as the introductions were over, she drew me aside.

"Therese says you are a physician, though it is hard to believe. You look about eighteen. Nevertheless she assures me it is so. Pray forgive me if I trouble you. Just a moment ago my table boy came to me in great consternation saying that his only son was having a convulsion. I ordered him to immerse the child at once in a hot mustard bath. May I beg you to come to see him? I shall feel more comfortable through dinner."

"Certainly," I answered, "I shall be very glad to see the child."

Madame Rounger excused herself from her guests and led me through the back hall along a covered corridor, to the semi-detached servants' quarters in the rear. On the second floor the doors of a row of cell-like rooms opened upon a narrow porch. From the corner room came the sound of confused and excited talk. The small space was crowded with jabbering women and boys. The sick child, a boy about ten, had just been taken out of the mustard bath and put to bed.

"Let us turn them all out but his mother," I insisted. "The child must be kept quiet."

Madame Rounger and I pushed the women out by their shoulders. We got them as far as the doorway where they massed themselves, following my every motion with their beady, curious eyes, as I made a quick examination of the child. Madame Rounger was able to supply me with the simple remedies that were needed, and after half an hour's work, I left the child sleeping quietly. As Madame and I left the room the Chinese squeezed in behind us like an irresistible tide of water, eddying and flooding the land.

The dinner was delicious and afterwards we scattered through the wide salon to drink our coffee. Suddenly a shrill scream startled us. I sprang to my feet.

"The little boy," I cried and ran from the room.

Scream after scream filled the air, the wild, terrified screaming of a child in sharp pain. I ran quickly along the corridor and up the stairs. The door of the child's room was blocked with figures. I pounded at the shoulders of the nearest and pushed at them till they moved aside and let me pass. For half a moment, frozen with horror, I paused on the threshold.

The child, naked, was lashed to the bed with his arms outstretched along the footboard. His head was thrown back, and his eyes glared wildly at the people. Trickles of blood were running down the calves of his legs and dripping from his forearms. In the air was the nauseous odor of burnt flesh. An old priest in a hideously dirty robe sprang up from the floor and thrust a red-hot needle thru the child's leg. The boy writhed and screamed with pain.

I ran to him and jerked the burning needle out of his flesh and began pulling out the other needles that were stuck at random in his arms and legs. The Chinese behind me pulled at me and tried to catch my hands. The old priest broke into a torrent of threats and insults. The needles I had plucked out still glowed, red-hot, on the floor. I faced the Chinese angrily. They began to remember that I was a foreigner within the settlement, and they only tolerated aliens. One by one they slunk away till only a priest was left bending over the charcoal fire, muttering maledictions on the white woman. I cut the thongs and loosed the child. He seemed to know that I was his deliverer, for he clung to me in frantic terror, sobbing and screaming.

Madame Rounger appeared in the doorway. She turned out the old priest without ceremony and scolded her servants energetically.

"You shall go if you have any more of your heathen practices in my house," she said. "How often have I told you you cannot do such things. You are not fit to have a child."

"But, Madame," stammered the terrified servant, "the devil have catchee my son. Must makee drive away. No can lose one only son. Must makee drive away, must piercee with burning needles. No can help. Must do."

The Chinaman began to cry. He was torn between a thousand fears of evil spirits, of the strange white woman, of the burning needles. I soothed the child whose sleek little black head lay trusting against my shoulder and felt that nothing could make me give up my work in China.—Sel.

MONEY AND MEN

The Interchurch Movement has been wonderfully successful in securing subscriptions by the millions, and if these subscriptions were all to be paid in cold cash into the treasury today, what would be done with the money? Where are the men to do the work? We mean the real work of the church; the work committed to the church to do; the giving of the Gospel to the perishing multitudes.

Of course there are plenty of people who could use the money in social service; in establishing and maintaining pink teas, oyster suppers, banquets, lectures, entertainments, movies, gymnasiums, etc., but we are talking about the Great Commission from the Great Commissioner; about the Gospel of grace and glory for dying men. Where are the men?

There is an appalling shortage for present need. There are thousands of vacant churches throughout the land, and there are great barren fields with no one to care for the souls therein. There is a tremendous growth in the population of this land and of the world. Where are the men? Who is to go?

The ministry has no strong appeal to young men. The theological seminaries are able to offer big inducements to young men to enter their walls. Young men need not worry about financial help if they want to go to a seminary. But, somehow, there is something lacking, and the young men of the churches have no appetite for the job.

Thousands of these young men have been in the army and have acquired something of the soldier spirit, and a mutilated Bible, and a garnished, glossified message, composed of glittering generalities, has no appeal to them.

If there is no authoritative Word of God; no definite, heart-searching, conscience-stirring message; no defining of God's plan for the children of men; no warning of the fires of eternal hell for the wicked,—why should young men be interested? Why should they not say—as they do—"Eat, drink, and be merry, for tomorrow we die?"

Where are the men? Men who will be loyal to the whole Word of God? Who will be loyal to the crucified Christ whose shed blood is the only sufficient atonement for the sins of men? Who will be willing to go up against the tide of indifference in the world, unbelief in the church and infidel teaching in the schools; go out against the sophistry, the skepticism, and the seductive Satanic teaching so rampant everywhere? Where are the men?

Not men looking for a job, but red-blooded men, men with the spirit of the martyrs with a call from the risen Christ, to take up His cross,—not a mythical cross, nor a silver or gold cross to wear on a chain,—but the hated cross against which rulers rail and chief priests pronounce, and the multitudes malign; the cruel cross where there are nails and blood and spear thrusts,—to take up such a cross and follow Him!

You cannot get many such men from the schools and seminaries now, for there men are confronted at every turn with question marks concerning the verity of God's Word, and the need of an atonement; there the atmosphere is perfumed with theories of the Fatherhood of God and the Brotherhood of man; there it is "milk and water" rather than "iron and blood."

If we are to have men they must come from the school from which God called the prophets, and from which Christ called His disciples; the school where faith lays hold of the prophetic Word and where the heart is laid against the heart of our Lord, and where from that heart has been imbibed the sympathy and compassion that compel a glad following to the uttermost parts of the earth with a Gospel of good news to the lost, a message of salvation by grace to the lowly and to the lowest.

Money,—yes! Money to burn. But men,—alas, where are the men to come from? Men ready to burn if need be, burn at the stake?—T. C. H. in "The King's Business."

PICTURE CARDS

By Florence Cooprider

For the Gospel Herald

This morning as I was going to the dispensary to work I saw a well dressed man standing on the road looking as if he wanted something. When I noticed him he asked if I had any pictures from America. At first I did not know what he meant but after he explained a little more fully. I knew he had reference to the Sunday School cards that have been sent to us. On questioning I learned that he was from Kanker, the native state that has not opened its doors for a mission station. He belongs to the Kosta, (silk weavers) caste. Had been in a small nearby village and heard some of the Indian brothers speak and show the pictures and he said he wanted some of the pictures to take back to Kanker to show to his people. He was very happy to get some and offered to pay for them. It was my pleasure to give them to him with a prayer that they might help him to know the one true and living God.

Dhamtari, C. P. India.

P. S. S. S. cards have come from C. Culp, Chief, Michigan and S, E. Hershberger, Latour, Mo., for which we wish to express our sincere thanks.

Lydia Lehman.

"COME OVER AND HELP US"

(Dr. Mary Stone was born of converted Chinese parents in the Methodist parsonage of Kiukiang. Shih Maiyu, as she was originally called, was the first native girl in the district of Central and West China, excepting slaves, who was allowed to grow to womanhood without having her feet bound. Aroused by the appalling loss of life among the women and girls of her country because of a lack of medical attention, she came to this country as a young girl and entered Michigan University for a medical course, and was graduated in 1896. She returned to Kiukiang, where her medical work was done under trying circumstances, and attracted so much attention that Dr. I. H. Danforth, of Chicago, built a hospital for her in memory of his wife. With increased facilities for her work, Dr. Stone made this medical missionary institution known thruout the world.)

Have you ever lived in a place where coffins pass your door several times a day with a long line of mourners weeping and wailing at the top of their voices for their loved ones who passed away to—they know not where? Such are the sights and sounds that are frequent in a land where hygiene and sanitation are not known, where people are crowded in houses like sardines in a box, where there is no Board of Health. Smallpox convalescents run unhindered on the streets, peddling candy or peanuts to children. Tubercular people live with other members of the family with no idea how the disease is spread till whole families have been wiped out, and then the blame for the disaster is laid on the evil spirits that haunted the houses. Opthalmia cases sharing the common wash-basin and towel with other members of the family may account for the many blind people who adopt fortune-telling to secure a living.

All this in China, where one-fourth of the world's population lives! It is truly a case of the blind leading the blind. As a result, many girl babies have been killed, thrown away, or betrothed in infancy, according as these blind fortune-tellers advise.

So ignorance favors the spread of disease and disease impoverishes the mind and body of the people of a nation. When that nation is bound down by superstition, the misery and fortune caused are indescribable.

We never go out on the streets without seeing the lepers who beg for a living. If nothing is given in answer to their cry those poor deformed hands clutch the clothing of the passers-by until their importunity is satisfied with some coin or food.

One's sympathy goes out when little children are neglected from ignorance and superstition. Little bodies have been blistered all over with lighted tapers and incense sticks to drive out evil spirits, because the mother does not know that fever causes the convulsions or delirium. So many go blind or are crippled by lack of medical aid.

In a country where hospitals and dispensaries are very few, and those few the by-products of Christianity, where mothers have no place to turn to in their supreme hour of need, the outside world has no idea of the amount of suffering the people go through.

An extract from a recent letter written by my sister, Dr. Phoebe Stone, who has just returned to Kiukiang, describes a case she was called to attend: "The woman was in convulsions when I got to her. Her husband was in Pekin. The father and mother-in-law only were in the house, and naturally blamed the devil for the woman's illness. They moved a big idol to the house. The mother-in-law had kow-towed so many times that she had three big bumps on her forehead. The father-in-law had been instructed to sit flat on the patient's head. I found the woman wrapped up in a great fish-net that reached two or three times around her entire body so that I could only see a big bundle where she lay. There was a big axe on the other side of the bed, a red flag in front of the bed, and the smoke of firecrackers filled the entire room."

I can testify to seeing worse scenes than my sister describes in my twenty-three years as a medical missionary. I have seen women in convulsions held down by main force by men and women sitting on them while priests with gongs and cymbals made hideous noises to drive evil spirits out of the room.

The poor people fly from the representatives of one religion to another to look for help. And this is the kind of help they get.

Thanks be to God that Jesus has come into the world, "and to them that sit in the region and shadow of death light is sprung up." Yes, health, light, and life have sprung up wherever the gospel is preached. Was it not written in Psalms: "That he sent

his word and healed them and delivered them from destruction"?

The appalling need for Christian medical work in China is thus set before you. The situation is just this: We have in all China 250 hospitals with only 450 physicians who have to do the best they can with deficient equipment and insufficient assistance to minister to a population of 400,000,000. There are 95 women doctors.

It is stated that in the city of Brooklyn alone, there are enough doctors to replace every medical missionary in China and still leave over 600 for Brooklyn's own use!

There, in China, is the need. Here in America is the great supply nation.

Now in order to meet this great need, first of all, we must have medical schools, not only for men, but for women also. Schools for doctors as well as for nurses where consecrated women can be trained to life service.

In the second place, we need to train enough doctors so that in every large city throughout China there will be a well-equipped, well-staffed hospital to serve as a base hospital where a dozen or more dispensaries in cities around this center can send their patients for operations and consultations.

Last but not least, it is for every missionary, teacher, doctor, or nurse, to do his utmost to educate and awaken a community consciousness of the mode of infection of diseases and the scientific methods of prevention.

Opportunities for practice and research work are great for physicians and surgeons. This is an appeal to the Lord's own people who want to hasten the coming of his kingdom, to bring "Healing to the Nations," by telling them of the Great Physician of their souls, of whom they have never heard.

Well-equipped medical schools for women will work wonders. A hospital may be built for $25,000. A dispensary may be opened for $1,000 a year. A medical assistant may be sustained for $350 a year, while $250 a year will sustain a graduate nurse. Fifty dollars a year will be sufficient for a pupil nurse, and $25 will sustain a bed for a year.

Who will go? Who will send? Who will give? Who will work and pray till the fountain head is opened so that the water of life may flow freely to all nations? They too, then, may learn to pray to him at whose word sickness flees away.

Medical missionaries are needed.
Medical scholarships are needed.
Trained nurses are needed.
Nurses scholarships are needed.
Equipments, instruments, medicines are needed.
Your gifts are needed.
You are needed.

—Mary Stone in "Missions."

NOISY NOTHINGS

A man sought to contract with a hotel-keeper to deliver to him a carload of frog's hind legs. It was more than the manager could think of using. "Well," said the man, "I will bring you a hundred dozen." But even that was too many. They finally compromised upon a dozen of dozens. When the frog-catcher returned he had secured a half dozen hind legs, and reported that he had seined the pond and finally drained it, and the result was only the half dozen. He had thought from the noise they made that the pond was full.

What a lot of noise the "HIGHER CRICKETS" make! You would think from the fuss and feathers that they had discovered a new frog pond. You need not be afraid to contract with them for a carload of mistakes and errors in the Bible. They can never make delivery. It is always the same old Jonah story, and the question of where did Cain get his wife. What a lot of noise they do make! But have you ever noticed that they never deliver the goods? Mary Baker Eddy said a brilliant thing and very apropos in this connection,—altho she meant it for truth, "The nothingness of nothing is nothing!"

Meditate on it.—T. C. H. in "The King's Business."

SENTENCES FROM A LITTLE BOOK

There are two sides of the Christian life, the practical and the spiritual, but they are one and should go together. To compare their importance is like comparing our right hand or foot with our left, faith and works, love and obedience. Properly adjusted our giving life is the measure of our spiritual life, as God's great Gift is the measure of his love.

If there is danger of putting too much stress on the money side, is there not danger, on the other hand, of getting a wrong idea of spirituality, as a vague something of the rainbow, mist and fog character, easily dissipated by a little hard experience, as Pliable in the Slough of Despond?

Love ought make us obey, but if does not, we should obey anyway.

Preach love not less, but obedience more, and we shall have stronger Christians and better churches.

We have the subject of giving spoken of in some form in the New Testament over one hundred times, and tithing directly or indirectly mentioned in a number of places.

With a right understanding and practice of tithing we could do five times the work we are now doing along all lines.—W. A. Ayres inTithing.

SLIPPERY MORMONISM

It is an inference which in the nature of the case cannot be verified, but there is reason to suppose that the leaders of the Mormon Church this past autumn heard a line of decidely straight talk from a certain Salt Lake City gentile. The gentleman suspected of administering the dose had an unmistakable right to speak—Major King, the amiable young business man representing the Salt Lake City commercial club, who travelled all the way from Utah in November to speak in behalf of the Mormons at the convention of the National Reform Association. Major King undertook this errand in all good faith; his object was to refute stories from England that Mormon elders were carrying off hundreds of British young women to become polygamous wives in Utah. He was able to say, as even the most alert and militant Protestants in Utah agree that there are no signs visible of any such 'stimulated immigration' now arriving in that state; if Mormon missionaries are taking young women away from England in any such numbers as reported, they are least not carrying them now to the headquarters of their church.

This Major King said to the convention and said it honestly. But he also listened to what the convention said. He especially listened to what his travelling companion, Apostle Talmadge of the Mormon hierarchy, said. the Mormon chiefs, whether or not they advise the practice of polygamy under present circumstances, do unabashedly declare that polygamy is the divinely ordained ideal for family life and refuse to remove from their authoritative books of doctrine the alleged divine revelations which command faithful Mormons to live that way. So he intimated that he was going back to Utah to tell the Mormon rulers something. No doubt he did. And if he kept his resolution, what he said was that it is utterly useless for Mormonism to expect to get out from under the ban of public suspicion concerning which it complains so bitterly, until it wipes out of 'Doctrine and Covenants' the sections that glorify the gracious and lovely estate of plural marriage. Any how, whatever has happened in Salt Lake City, it can be set down among the fixed certainties of creation that Major Wesley King is never going to be available again as a Mormon emissary and apologist.—The Continent.

It is one of the policies of Mormonism to keep its iniquities hidden from its victims until they are too blind to see them. Then they give them the full dose.—Ed.

SOME QUALIFICATIONS OF THE MISSIONARY—HOW TO DEVELOP THEM

By Mabel Metzler

For the Gospel Herald

When we speak of missionaries we think of those who have given up home, friends, and all to go to some foreign land, far away, perhaps, to bring the message of God's love to those who are not so fortunate as they. In a sense, we are all missionaries in that we have a mission to fulfill, for which we will some day be held responsible; yet for one who choses this career as a life work, certain qualifications are necessary to be successful, just as in any other vocation.

A man who does not like to work with machinery would hardly think of being a mechanic. One who has poetical gifts, would not take up chemical work. Or one who loves farming, would hardly study law. So each one much be fitted for and love the work he chooses, in order to throw himself whole-heartedly into it.

1. One necessary qualification of the missionary is, then, that he must be filled with love toward those whom he is trying to reach, no matter what may be their race or color. Christ taught us not to be a respecter of persons. He showed the same great love to all classes of people, and if the missionary is to preach the Gospel of love, it follows that he must be an example of a loving character. II Tim. 2:24: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

2. He must feed upon the Word. Any teacher must know his subject in order to do his best work in teaching. Certainly this is true of the missionary, and no doubt Paul would write to us today as he did to the Philippians, "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life, that I may rejoice in the day of Christ, and that I have not labored in vain."

3. He must have the spirit of sacrifice. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our missionaries certainly have this spirit, or they would not give up all the comfort and pleasure we enjoy, to undertake a work with so many hardships and dangers. If we ask them why it seems so easy to make the sacrifice, they will invariably answer that their one aim is to save souls, which is another qualification.

The testimony of missionaries is usually the same story as to why they volunteered; they had a vision of the work, saw the great need and felt that they should give their lives to bring light to the unsaved as that is what in the end counts most.

4. Again, the missionary should be a pattern, a character in which others can see the life of Christ reflected, exercising the "fruit of the spirit." In the foreign fields, it is a great part of the work just to teach the natives how to live. The wife of the missionary need not always be a teacher, but she can do much as an example of Christianity, trying to show the natives an ideal Christian home.

5. It is also necessary that a missionary know the miracle of prayer. Many wonderful results have been accomplished through prayer. Charles Finney, the great evangelist, ascribed the power of his own preaching to the prayers of two men who were interwoven in his career—Abel Cary and "Father Nash." Father Nash, it is said, used to pray with the map of the world before him, his prayers traveling from station to station, and like Livingston, he died on his knees. Entries in his diary state, "I have had this day, a spirit of prayer for ——— station"—giving the date, and comparison of current events with his journal proved that at nearly all these stations for which he prayed on certain days, great revivals had taken place. "The effectual, fervent prayer of a righteous man availeth much."

It was only about twenty years ago, that the great missionary, Frank Crossley, died in Manchester, England. He started his career as a business man, but even before he was converted, every step was taken by him in prayer. After his conversion, Crossley and his wife consecrated their lives to the welfare of the poor—the down and out. They were an example of love, living down on the level of those whom they served, and before he died, they had turned Star Music Hall, one of the worst places in the slums of the city, into a Mission Hall, and was doing a splendid work. A friend of his remarked, **"He was a man who treated me just as Jesus Christ would have done."** His practical creed was, "Christ first, middle, last, everywhere and always." "When life is a daily dying for Christ, death cannot interrupt the eternal living for Christ."

How, then, may these qualities of seeing men through Christ's eyes, hungering for the Word, and for prayer and for service for souls be developed? One thing is certain; they can not spring up in a night—they are not of mushroom growth. They need careful and constant cultivation by exercising at every opportunity.

Christ was the greatest and most perfect missionary that ever lived. He had all the qualifications. We can become like Him only by looking to Him as our model. Someone has well said, "What **we really aspire to be, we grow to be."**

In the story of the "Great Stone Face" we have Ernest studying, and keeping his eyes on the Great Stone Image on the mountain side for years, waiting for the great man to come who was prophesied to resemble it, when at last he, himself, became the likeness of the Great Image which he had been watching.

May our desire be the words of the song:

"More like the Master, I would live and grow,
More of His love to others I would show;
More self-denial, like His in Galilee,
More like the Master, I long ever to be."

North Lima, Ohio.

OPEN-AIR GOSPEL WORK IN NEW YORK

To reach the Jews by means of street preaching is a difficult task, but the New York Jewish Evangelization Society is sending its workers to various centers, like the original downtown Ghetto, Harlem, and the Bronx, for this purpose. Thousands of men and women have heard the story of salvation plainly and lovingly told who otherwise would not hear it at all. The messages are given in English, German, and Yiddish, and the attention is very marked. Some opposition is manifest, but in general the desire to hear is strong and persistent in spite of attempts in some cases to organize rival meetings.—The Sunday School Times.

THIS IS MY BLOOD

A young girl as she was growing up noticed that her mother's hands and arms had been burned, and a result were deformed. One day she asked her just how it happened. The mother answered, "When you were a little child and helpless, your crib caught fire. In rescuing you from the flames I was burned, as you see. I carry these scars because I loved you."

That daughter had a new conception of her mother's love from that time on. Each time we come to the Lord's table we are reminded of the wounds Christ received for us, and of the love that made the tragic story of Calvary a blessed reality.—Illustrator.

A DIFFERENT VIEW OF THE MEXICAN

We have become so accustomed to thinking of the Mexican as one with a dagger between his teeth and a pistol in each hand hiding in desert places waiting to hold up whoever should pass by, that the experience of Benjamin P. Clark, vice-president of the Plymouth Cordage Company, almost violates our apprehension of them. It would do us good to be told many more such things about our southern neighbors. Mr. Clark, citing his experience for ten years with a mining company, says:

"We have tried to treat the Mexicans as human beings. We told them that in all ways we should respect them and their wives and families as we would our own. We went to it as a human proposition. The effect was prodigious.

"This attitude brought out the best there was in those people and the best there was in us. For eight years and a half of revolution the roar of our mills never stopped. Today 7,000 men operate them, of whom only fifty-seven are Americans (less than one per cent). We have fed them, fought typhus and influenza with them, fought everything with them, and they have done their part like men. Two things I must say. After Vera Cruz we insisted that all our Americans leave Mexico. The properties were left in absolute charge of Mexicans for eight months. They stole nothing; they allowed no one else to steal anything; they operated the plants successfully, and returned them to us in as good condition as when our Americans came out."

Is it not possible that more of a manifest confidence between employer and employed in our own country, a corresponding application of Christian principles would solve the problem of our present labor conditions?—F. C. B. in Gospel Trumpet.

A HOPELESS SERMON

I once, in the holy month of Ramazan attended a service in Turkey for which a sermon had been announced. The great mosque was packed with a throng of men, each in a kneeling posture. The venerable hoja began by reading from the Koran in Arabic. But presently he drifted into explanations in Turkish, the language of his audience.

The preacher related several anecdotes from the Old Testemant in a peculiar garbled form that largely stripped them them of moral power. Then he said:

"Men sin because they forget God, and they forget God because they love the world too much. Human life is illustrated by this incident. A man walking over a moor finds himself pursued by a lion. Casting about for some way of escape, he lights upon a well, down which he throws himself, and finding by some chance, a platform halfway down,he takes refuge upon it. The lion comes roaring to the mouth of the well above. Happening to look down the man also sees a fearful dragon at the bottom of the well, with mouth distended to catch him, if he should fall. Furthermore, a black mouse and a white mouse come out from the sides of the well and begin to gnaw away the support of the little platform on which he stands. But the man, by chance having food and drink with him, instead of devoting his attention to the horrors of the situation, begins to eat and drink and carouse.

"The man" explained the preacher, "represents humanity;the moor, this world thru which we pass; the lion stands for the temptations which pursue man with such fierceness; the dragon is eternity, yawning beneath our feet; the black mouse and the white are night and day, or the flight of time, which is gnawing away the day of grace we now enjoy. Yet men live in forgetfulness of God, making merry with the vain delights of this life." And then he added, in effect, "May God Almighty have mercy on us and deliver us from the temptations of the world, the flesh, and the devil." And the great mosque rang with the cry, "Amin, Amin," from hundreds of stalwart men.

After the service I said to the friend who had accompanied me, himself a Mohammedan, "That was a good story that the teacher told about the man in the well."

"Yes," he said, "it was very good."

I said, "It seemed to me there was one thing he left out."

"What was that?"

"It seemed to me that he did not show how the man might escape from the dangers by which he was hemmed in. I did not notice his saying anything about a way of escape; did you?"

"No," he answered, "I did not."

"Well," said I, "what would you say about it? There is no doubt about the temptations of the world, and eternity just before us. The question is, how to be saved from them. What would you say about that?"

"I declare," he said, "I don't know."

And Mohammendanism does not know. It can depict the majesty and the mercy of God as vividly as the frailty, the foibles, and the folly of men. But it has no Savior. It has no effectual way to offer for escape from the guilt and the burden of sin. And that is the faith in which two hundred millions of our fellow human beings are going down to death in the dark. —Missionary Herald.

CONVERTED SAILOR

I came in contact with a sailor who was brought to God under very peculiar circumstances. The ship to which he belonged was in port, and he obtained leave to go ashore. When he returned he was intoxicated. The ship was only connected with the wharf by a narrow plank about a foot wide, and when he attempted to walk over it he slipped and fell, but succeeded in seizing hold of the plank. The fright sobered him, and he felt the plank move; but after a quiver or two it stood fast, and he hung suspended over the water. He was afraid to move, lest he should bring both plank and himself down into the water. He shouted for help; there came no reply. Then there came to his mind the words of the preacher whom he had heard in the Seamen's Bethel, "It is appointed unto men once to die, but after this the judgment." (Heb. 9 :27) Well he knew that for him judgment was only another name for condemnation. The beads of perspiration were breaking out on his forehead from fear of death and what would follow.

Direct from heaven there then flashed the message that brought peace to the stricken heart. He knew that God had saved him—that he had passed from death unto life. But God had work for him to do on this earth. Lights began to move on the wharf, the man gave a shout for help, he was heard and rescued. He blesses that night when God, by His providence, brought him to see his need of a Savior; and though it is now years ago, he has ever since rejoiced in the Lord, and striven to make known to others the good news that Jesus loves and saves.—Selected.

"WHAT'S THE USE?"

"What's the use of giving just a little to the missionaries?" said Harry. "What's the use?" said his mother; "what if every little blade of grass said that, and what if every snowflake said it and stayed up in the sky? And what if every boy and girl thot it of no use to give just a little? But they give it thousands of them, and putting it all together they send some one to tell the story of Jesus to those who have never heard it."—Zion's Call.

WHAT'S THE MATTER?

A pertinent question these days is "what is the matter with America?" The Fargo, South Dakota, Forum, answers the question in the following language:

Too many diamonds, not enough alarm clocks.

Too many silk shirts, not enough flannel ones.

Too many pointed-toed shoes, and not enough square-toed ones.

Too many serge suits and not enough overalls.

Too much decolette and not enough overalls.

Too many satin upholstered limousines and not enough cows.

Too many consumers and not enough producers.

Too much oil stock and not enough savings accounts.

Too much envy of the results of hard work and too little desire to emulate it.

Too many desiring short cuts to wealth and too few willing to pay the price.

Too much of the spirit of "get while the getting is good" and not enough old-fashioned Christianity.—Sel.

ON PSALM 1

How blest the man who walketh not
In counsel from the wicked sought;
God's holy law is his delight,
His meditation day and night.

The scorner's seat he doth not share,
Though many rich and gay are there;
The rough and slip'ry paths of sin
He's no desire to loiter in.

How blest the righteous! as a tree
By living waters he shall be;
A living vine, with foliage rare,
And fruit in rich profusion bear.

Whate'er he does, where'er he goes,
Firmly in God he doth repose;
Thus trusting, he is sure to see
Peace, happiness, prosperity.

The wicked—oh, how changed the scene!
Unlike the righteous, filled with sin;
Their pride and vanity, as shown,
Like chaff before the wind are blown.

He in the judgment shall not stand,
Nor mingle with the heavenly band;
But on the left, far off he'll be,
Consigned to death eternally.

The righteous to the Lord are known,
And to each saint He'll say, "well done;"
But sinners who reject the light,
Must perish in eternal night.

—Selected.

"Make a firm-built fence of trust
All around today;
Fill the space with loving work,
And within it stay.
Look not thru the sheltering bars,
Anxious for the morrow.
God will help in all that comes,
Be it joy or sorrow."

CONSECRATION AND WORK

By Lizzie Mengle

For the Gospel Herald

This title suggests life and activity. Dead people cannot consecrate themselves, cannot work, therefore this is addressed to live Christian people.

We consecrate ourselves to God when we take upon us our baptismal vows. All of us have uttered those words, but have we lived them? How easy it is to lay aside or forget our early promises to God. The "cares of this world and the deceitfulness of riches choke the good seed" (Mark 4:19). Alas, alas, where is the dew of refreshing from the Lord? Has the hot sun of sin dried it up and will the tender plant wither and die? No, not if we have the Lord to help us. He has promised, "Fear not, when thou passest through the waters. I will be with thee, and through the rivers, they shall not overflow thee." Blessed words. How often have we found them true.

Nature, at this season illustrates our lesson. All that has life is busy showing that life in leaf and bud and blossom. Dead things cease to grow, therefore we must be alive in Christ to produce fruit.

"By their fruits ye shall know them," saith the Lord. Living, fruitful Christians will not stand still. They "will work while it is day, the night cometh when no man can work." Every farming community knows this to be true. The long summer days filled with honest toil bring sweet rest at night. Christ went about doing good, and are we better than our Lord and Master? Far be it from us. Think of the talents He has lent to us, for remember they are only **lent** us here below, and we must give an account of them for how we use them.

Some possess more natural gifts than others, but we all have some. Let us use them and grow strong in the Lord. We are so glad that the missionary spirit is growing stronger among us and that our young people are upon the altar to be used of the Lord wheresoever He will. Thank God that some of our possessions are passing out to do much good among the poor and needy of earth also

There is a great work to be done right in our own home fields. Let us not refuse to teach in Sunday school when asked, visit the sick, poor and afflicted, comfort the bereaved. There are letters to be written, songs to be sung to the shut-ins, fallen ones to be raised, weary ones to be encouraged. Help our faithful ministers and deacons with prayers and kind words. Remember the teachers the same way and other officers. Regular attendance, quiet attention, and help in singing are little things that help the services along and we can all perform them at will. We know of a number of young girls at one place who volunteered to take turns minding the little ones in another room, while their tired mothers can attend the church services. Small though this seems, it is great in God's sight. Our sewing circles are also accomplishing quietly a great deal of needed work for the needy like Dorcas of old.

"Work for the night is coming.
Work thro' the sunny noon.
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute
Something to keep in store.
Work for the night is coming,
When man's work is o'er."

Ephrata, Pa.

NEEDS OF OUR COMMUNITY

Following topics are suggested:

1. Preaching the Gospel in vacated churches and school houses.
2. Neighborhood calling.
3. Tract distribution.
4. Extending invitations to attend Sunday school and church services.
5. The poor that need help.
6. Moral reforms.
7. Any other need peculiar to this community.
8. Offering. —Zion's Call.

OUR LIFE

By B. E. Schrock

For the Gospel Herald

Our days are gliding swiftly by
And as we live so we must die;
So may our life be lived aright,
Our journey tow'rd the land of light.

But should our records sinful be,
God would reject both you and me;
Then let us not from Him turn aside,
But in His gracious love abide.

And if the Lord should come this way,
And ask us to go with Him today,
Oh happy then our lot would be,
If He could claim both you and me.

Lord, do thou daily give us grace,
That we at last may see thy face;
When trials sore may come our way,
Lord, strengthen us from day to day.

Oh, sin sick soul who'rt gone astray,
Wilt thou not turn and come this way?
Leave self and sin and all that's vile,
To Jesus Christ be reconciled.

But once we'll travel along this way.
But once we'll win the endless day.
May we at once seek the home above
Where all is joy and peace and love.

Protection, Kans.

"One of the greatest needs of the Christian life in these days is more devotion. The tendency is to action rather than to worship, to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him."

GLEANINGS

Missions in Java

Since the population of Java is predominantly Mohammedan, and therefore Oriental the acceptance of Christianity means to them becoming Europeans. The great difficulty in mission work among the Javanese, therefore, is found in convincing them that it is possible to accept the Gospel and remain themselves nationally. The active power of the Christian faith is accordingly presented by indirect method, such as medical and educational work.

Four Dutch-Javanese Christian schools are in operation witin the settlements of the Dutch Reformed Mission, with their staffs recruited in Holland. Colportage is carried on, supplying those who have learned to read by the help of Christian missions with thousands of Scripture portions and helpful books.

It was formerly thought that the Javanese mind was incapable of being roused to social or spiritual activity, but the past ten years have wrought a marked change in this view.—The Banner.

Ludhiana Medical College

A retrospect of the past twenty-five years in the Women's Christian Medical College at Ludhiana shows that sixty-one students have graduated in medicine, and fifty-three as nurses, while more than one hundred eighty have become certified midwives.

During the eighteen years that the hospital has been open, the beds have increased to 150. In-patients have numbered 24,309, operations 17,116, and visits to out-patients 789,819. Evangelistic work has been done continually, and has borne fruit. Homes are found for orphans in Christian families; girls and women have been rescued from lives of sin; child wives are sent to school and withal, many women are reading the Bible and trusting God in the seclusion of their homes.

At present, the staff numbers nine doctors, six assistant doctors, six staff nurses, and eleven other helpers.—Sel.

A Pioneer

The first American woman to enter the foreign mission field as a qualified physician was Miss Clara Swain, a graduate of the Woman's Medical College of Philadelphia, who went to India half a century ago.—Goshen Democrat.

Poverty of Heathen Languages

A Linguist who essayed to translate the parable of the Prodigal Son for an Indian hill tribe found that their only word for festival carried the meaning of "much beer drinking," so that he had the utmost difficulty in rendering the phrase "they began to be merry," without also suggesting drunkenness. This instance reveals the problem of the translator. Not only heathen hearts must be Christianized; their speech must be born again, before it can convey the great truths of the Bible.

C. D. Helm, of Rhodesia, chief reviser of the Tabele New Testament, describes how poverty-stricken that language was in its spiritual vocabulary. For instance, it had no equivalent for "holy"—no term to express moral purity.

The Ibo language is spoken by 3,000,000 black men in Southern Nigeria. In their tongue the same word had to do duty for "right" and "might," and they had no word for "conscience."

In the island of Fiji, which is now a Christian country, it has not yet been possible to translate the sixth petition of the Lord's Prayer in any other way than, "Be not angry with us on account of our sins, as we are not angry."

To Study American Farm Methods

Fouad Khyatt, son of a rich landowner of Bagdad, has arrived in the United States to study modern agriculture. The young man's father owns thousands of acres of land in the valley of the Tigris river and there he intends to introduce scientific farming methods, using American machinery. In addition to this he intends to establish agencies for American farm implements. The young man was educated at Robert College.

He is greatly interested in the work of the Near East Relief in striving to save from starvation the hundreds of thousands of people in western Asia; and obtained his first idea of the great commercial and industrial development in this country thru American relief workers and missionaries in his own country.—World Call.

Religion Among the Indians

Of the 336,000 Indians in the United States today, scattered over 147 reservations in practically every state of the Union, practically one-third are unrelated to any Christian communion; and approximately 46,000 are entirely unreached by Christian ministry. —Home Mission Monthly.

Duty of the Church

Like the air, the Church must press equally on all surfaces of society; and, like the sea, flow into every nook of the shore-line of humanity; and, the sun, shine on all things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.— Bishop Simpson.

A Bolivian Diplomat Appeals for Indians

At a recent meeting of the Committee on Cooperation in Latin America and the Committee of Reference and Counsel in New York, Senor Ignacio Calderon, Minister of Bolivia in the United States, made an appeal for mission work among Bolivian Indians. He said that in spite of their great degradation, they showed the keenest desire for an education, whenever given an opportunity. Boys usually appear at school an hour before the time of opening. The Brazilian government has lately given commendable attention to improving the miserable condition of Indians, and has established some schools, but not enough teachers are available.—Missionary Review of the World.

Have You Failed Him?

A prominent New England minister relates this experience:

In the course of his pastoral work he was called to conduct the funeral service of a young woman who had died quite unexpectedly. As he entered the house he met the minister in charge of the mission church where the family attended, and asked him, "Was Mary a Christian?" To his surprise a pained look came into the young man's face as he replied, "Three weeks ago I had a strong impulse to speak to her, but did not; and I do not know. A moment later he met the girl's Sunday School teacher and he asked her the same question. Quickly the tears came, as she said, "Two weeks ago, Doctor, a voice seemed to say to me, 'Speak to Mary.' I fully intended to do so, but I did not; and I do not know." How pathetic! The Spirit tried to use the lips of three persons—a minister, a Sunday-school teacher, yes, even a mother—and they failed Him!—Woman's Home Missions.

Deaths in the New Hebrides

The rapid destruction of the people in islands like the New Hebrides is due chiefly to three causes:

First, foreign clothes to which the native is not accustomed. When wet, he does not change and so catches cold and contracts consumption. He also has no facilities for washing clothes properly and they become filthy. Very little clothing is needed.

Second, the lessened necessity for work due to the introduction of foreign methods of cultivation of the soil. Too much food and too little work bring deplorable results.

Third, the white man's diseases and epidemics that sweep off the people by hundreds.

To counteract these conditions, the natives must have technical, physical and moral education. Marriage laws should be observed by both natives and foreigners. Both native and Christian laws are now violated by the system of recruiting labor for the plantations. Boys and girls educated in mission schools come under evil influences on the plantations with disastrous results.

The natives should be brought more under Christian supervision, not only for intellectual and spiritual instruction, but for training in practical industries and for employment under wholesome conditions. Technical schools for industrial training would be a great help to both men and women in enabling them to become self-supporting. Another great need is for Christian planters, traders and builders who would endeavor to surround their employes with good influences and opportunities.

The joint French and and British Convention for the New Hebrides is very unsatisfactory and all who are interested in the welfare of the natives hope for some better form of Government.—Sel.

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago, Ill.

(1907 Union Ave,)

To our Herald readers, Greeting in Jesus Name:— God is blessing the work, for which we are thankful.

Sister Emma Oyer is spending the month of April with her parents at Metamora, Ill. She expects to return about May 15. Sister Ruth Buckwalter is planning to spend the month of May with her parents at Palmyra Mo. Bro. Henry Schertz is still confined to his bed with rheumatism, this being the tenth week he is unable to attend services. A number of friends from Tiskilna, Ill., recently visited our Mission. Among them was Bro. H. V. Allbrecht. He and the friends came to bid farewell to his daughter and her husband, Bro.and Sister R. R. Smucker. Sister Mary Good joined them here and they left Chicago Tuesday evening, April 20. We are encouraged in the work. God is blessing in various ways. His promises are true. We ask you to remember us at the throne of grace.

Yours in him

A. H. Leaman.

Canton, Ohio

(1913 3rd Street S. E.)

Greeting:— On the morning of the 25th our hearts were made to rejoice to again witness the initiation into the "Body" of a young sister, by water baptism. We also priveleged to again commemorate the most notable of all events —"the suffering and sacrificial death of our Lord."

We are thankful for the services of Bro. Gerig in these recent meetings, also are glad for other brethren and sisters who came in and participated. with gratitude to Him we are in His service.

April 26, 1920. The Workers.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Readers, Greetings in Jesus' Name:—We praise the Lord for His blessings. Sunday, April 4, Bro. J. B. Zook of Belleville, Pa., and Orrie Yoder of Mattawana, Pa., spent the day with us in the services, Bro. Zook preaching two impressive sermons.

Sunday, April 11, Bro. C. A. Graybill, Martinsburg, and Sister Effie Hoover, Schellburg, were with us.

Sister Lina Lauver, one of the workers, accompanied by Sister Florence Baker, spent a week visiting in Juniata County.

Sunday, April 25, Bro. J. A. Ressler filled the appointments and gave us a chapter study in Revelation. He preached two sermons. Our hearts were also made glad to have received into the church one by baptism and one on confession.

We have started a children's meeting before our workers' meeting on Sunday evenings.

Any one going through the city here on the way to the Mission Board meeting at Johnstown would find a welcome here by stopping to see us.

Following are the receipts during the month:

General Fund

Marion Sunday School	$ 15.00
Martinsburg Congregation	1.53
Casselman Congregation	4.00
Thomas Congregation	24.02
Crown Hill Sunday School, Ohio	37.50
Conestoga Congregation	18.00
Mattawana Congregation	3.23
No. 339	1.00
No. 340	5.00
No. 341	1.00
	$110.28

Furniture Account

Weavers S. S., Johnstown	$ 10.00

Provisions and Clothing (Cash Value)

Belleville Sewing Circle	$ 17.00
Belleville Congregation	17.25
Allensville Congregation	7.00
Cross Roads and Lauvers Sewing C	9.00
Maugansville Sewing Circle	13.80
Bro. Orrie Yoder, Mattawana	7.00
Sister Mary H. Nissley, Mt. Joy	1.25
Bro. J. N. Durr, Martinsburg	.45
Bro. No. 50, Belleville	3.40
	$ 76.15

We thank you for your support. May you continue to remember us at the throne of grace.

Joseph M. Nissley.

April 28, 1920.

What then? A shadowy valley, lone and dim;
And then, a deep and darkly rolling river;
And then a flood of light, a seraph's hymn,
And God's own smile for ever and for ever!

—Jane Crewdson.

In all thy ways acknowledge Him, and He shall direct thy paths.—Proverbs 3:6.

QUESTIONS AND ANSWERS

How should missionaries spend their time while on furlough?

It would require the wisdom of a Solomon to answer the foregoing question to cover all conditions involved. The health and family conditions of the missionaries, as well as their intellectual and spiritual qualifications, have much to do as to how they should spend their time while on furlough.

1. If their health conditions are such that their physical vitality has been more or less impaired, then it is the part of wisdom for the missionary on furlough to take the much needed rest in order to recuperate in health, vigor or strength. All strenuous work in the way of preaching, study, and visitation work should be avoided until the physical conditions are again normal.

2. Family conditions may be such that it would be unwise to do much visitation work while on furlough. When such is the case, the missionaries, their children, and the cause of missions will be better served if arrangements are made for them to reside somewhere where the surroundings and conditions are congenial to their best interests

3. Others who are on furlough may keenly feel the need of educational preparation. In such cases, (if health conditions permit) arrangments should be made for them to take such training as is needed, in one of our church schools, the vacations to be spent either in resting or doing Church visitation work, as conditions may require.

4. It would well for those whose physical, intellectual and spiritual conditions are normal to give much of the time visiting the various congregations of like faith, informing them of the nature, extent, and needs of the work, and thus inspire the mission spirit among the churches; also attend mission meetings and conferences in order to give missionary information to the brotherhood at large.

5. Solicitation work is also in order for the missionary on furlough provided the Foreign Executive committee acting con-jointly with the Executive committee of the General Board authorize to do work of that kind, for some specific cause or line of work in the foreign field.

The object of the furlough system should be for the greatest physical, intellectual, and spiritual good of the missionary, and for the best welfare of the Church at home and abroad.

J. S. S.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For March, 1920

EVANGELIZING FUND

Susie Gilmore	$10.00

GENERAL MISSION FUND

Leetonia Cong Ohio	8.95
East Union S S Ia	45.55
Science Ridge S S Ill	13.95
Lower Deer Creek Cong Iowa	51.91
Edna Hess	4.50
Mrs A L Rohrer	10.50
Samuel Egleson	.65
Upper, Middle and Lower Dist Va	1097.84
Willow Springs Cong Ill	19.17
Goodfield S S Ill	28.22
A Friend Swickley Pa	2.00
Fairview Cong Ore	13.76
Union S S Ill	16.44
Logan & Champaign Co Mission Meeting Ohio	286.50
Warwick River Cong Va	1.00
West Union Cong Ia	51.32
A Brother Marion Pa	33.00
Olive S S Ind	15.62
Emma Cong Ind	28.00
Forks Cong Ind	30.62
Clinton Frame Cong and S S Ind	66.58
Midland Cong Mich	9.00
J. H. Eigsti	10.00
Holdeman Cong Ind	.10
East Holbrook Cong Colo	27.22
Palmyra Cong Mo	2.00
Liberty Cong Ia	1.50
White Hall Cong Mo	2.00
Cherry Box Cong Mo	1.50
Lake View Cong N Dak	3.25
Berea Cong Mo	1.00
Mt Zion Cong Mo	9.50
Spring Valley Cong N Dak	1.60
Alpha Cong Minn	14.26
Palmyra Cong Mo	1.65
Bethel Cong Mo	6.00
Liberty Cong Ia	2.50
White Hall Mo	1.00
Cherry Box Cong Mo	.25
Berea Cong Mo	1.10
Mt. Zion Cong Mo	9.95
Spring Valley Cong N Dak	4.41
Springs Cong Pa	7.30
Kaufman Cong Pa	10.00
Total	$1,953.17

INDIA MISSIONS

General Fund

Joe B Stutzman	$ 5.00
E R Miller	25.00
Junior Meeting Nampa Mission Idaho	30.00
J D Sommer	10.00
Sugar Creek Cong Ia	98.52
John Schertz	500.00
Leetonia Cong Ohio	20.00
Springdale S S Va	30.00
Pleasant View S S Man	10.00
Zion Cong Ore	19.00
Bethel Cong Ore	10.00
Waldo Cong Ill	34.40
Oak Grove & Pleasant Hill Congs Wayne Co Ohio	35.00
Warwick River Cong Va	1.00
Salem S S Ohio Wayne Co	6.33
East Fairview S S Nebr	153.00
Hagey S S Ont	81.90
Wanner Cong Ont	16.64
Hagey Cong Ont	13.00
Cressman Y P B M Ont	5.75
Rainham Cong Ont	75.00
John H and Elizabeth R Herr	50.00
Kinzer Cong and S S Pa	17.10
Souderton Teachers Meeting	24.22
Maple Grove Cong Ind	37.00
A Bro Olive Cong	5.00
Nappanee N Main St Cong Ind	21.07
Hopewell Cong Ind	31.43
Olive Cong Ind	28.38
Lizzie A Kaufman	5.00
A Brother Clinton Brick Cong	12.00
La Junta S S Colo	35.22
Spring Valley Cong Kans	64.65
Liberty Cong Ia	10.00
Cherry Box Cong Mo	1.50
Berea Cong Mo	2.50
Mt Zion Cong Mo	23.25
Spring Valley Cong N Dak	6.75
Stahl Cong Pa	22.36
	$1,576.97

India Missionary Support

J H Summers	$12.54
West Liberty Cong Kans	26.22
Warwick River Cong Va	1.00
Stahl Sewing Circle Pa	15.00
	$54.76

India Missionary Children Support

Boys and Girls E Union S S Ia	$11.00
Boys and Girls Bethel & Guilford S S Ohio	29.66
C H Hummel	5.00
A Sister Calgary Alta	25.00
Olive S S Ind	10.99
	$81.65

India Native Worker Support

Doylestown Mennonite S S Pa	$30.00
Catlin S S Kans	15.00
Norman R Burkholder	60.00
Esther Groh	15.00
E Petersburg SS YMBM Pa	5.00
Manheim Bible Study Class Pa	5.00
A Brother Lansdale Pa	10.00
Boyertown & Hereford Pa	5.00
C A Shantz and wife	5.00
Fort Wayne Cong Ind	11.20
Larned S S Kans	5.00
Spring Valley Cong N D	5.00
	$171.20

India Bible Women Support

Old Sisters Class Oak Grove S S Champaign Co Ohio	2.50
Mrs Geo B Hilty	12.00
Helping Hand Class Elkhart S S	2.00
Bowne Cong Mich	6.00
Clinton Frame S S Ind	6.00
Class No. 9 Olive S S Ind	4.00
Weaver Sewing Circle Pa	12.00
H C Deffenbaugh	4.00
Logan County Sewing Circle O	4.00
Mrs D S Nafziger	24.00
Old Sisters Class Oak Grove S S Wayne Co Ohio	8.00
Salem S S Wayne Co O	2.00
Doylestown S S Pa	18.00
	$104.50

Medical Work (Dr. Cooprider)

Joe B. Stutzman	$15.00
M B Showalter	7.00
M B Showalter & Maggie F Showalter	7.00
Old Sisters Class Plainview S S O	3.75
Mrs Aldus Brackbill's S S Class Mich	3.65
J H Eigsti	10.00
Fairview Cong & YPM Mich	14.66
	$60.06

Famine Relief

S S Garber	$6.00
Springdale S S Va	30.00
Mahlon T Yoder & Family	50.00
A Sister Wadsworth Ohio	35.00
Warwick River Cong Va	1.50
John Martin Ia	10.00
Olive S S Ind	15.08
	$147.58

Hindi Central Bldg. for School

Bethel & Guilford Cong Ohio	$31.43
Warwick River Cong Va	38.90
	$70.33

Hospital Endowment

Per Lewis P Showalter Va	$59.25
A Sister Forks Cong Ind	5.00
	$64.25

High School Endowment

Mr and Mrs H F Ramseyer	$25.00

Balodgahan Granary & Stables

Elizabethtown Cong Pa	$28.96

Leper Asylum

Sue F Landis	$5.00

Orphans

Sue F Landis	$15.00
A Sister Shore Cong Ind	5.00
	$20.00

Orphanage for Boys

Boys and girls Martins S S Ohio	$10.00
Oak Grove & Pleasant Hill S S Wayne Co O	51.60
	$61.60

Widows' Support

Childrens Offering and Birthday offering Los Angeles S S Cal	$20.00
Doylestown S S Pa	5.00
No 3110 Pa	20.00
	$45.00

Native Woman Teacher

Mary K Zimmerman	$6.00
A Sister Souderton Pa	6.00
	$12.00

Missionary Preparation

Warwick River Cong Va	$2.00

India—Personal

Henry Neuman & wife for Florence Cooprider	$75.00
Mrs. John Oyer's S S Class Ill for J N Kaufman & family	27.50
	$102.50

Native Nurse Support

Two Sisters Lansdale Pa	$8.00

India School

Mt Zion Cong Mo	$2.00
Total receipts for India for month of March	$2645.36

SOUTH AMERICAN MISSION

J D Sommer	$10.00
John Schertz	500.00
E Men School S S Va	50.84
A Gilliom and wife	30.00
E R Miller	25.00
Sycamore Grove Cong Mo	55.85
A Brother Harrisburg Ore	3.00
Warwick River Cong Va	3.50
Hay Cong Ont	7.60
Marion S S Pa	10.00
A Brother Olive Cong Ind	5.00
Middlebury Cong Ind	35.27
Nappanee N Main St Cong Ind	25.47
Bernice Thut's S S Class (for T K Hershey's family)	1.55
Martinsburg Cong Pa	1.40
Schellburg Cong Md	3.00
Pinto Cong Md	2.10
Cherry Box Cong Mo	.25
Berea Cong Mo	.50
Mt Zion Cong Mo	2.00
	$772.33

CITY MISSIONS

Canton Ohio

E F Hartzler	$1.00
Martins Y P B M Ohio	5.00
Mrs Bertram	.75
John Esch	1.00
Oak Grove Cong Ohio (Wayne Co)	10.00
T T Meck	2.00
Provisions:	
M B Hochstetler	5.70
A Bro & Sister	2.50
	$27.95

Chicago, Ill.

J D Sommer	$10.00
Willow Springs S S Ill	25.76
Peter Zehr	18.75
Nappanee N Main St Cong Ind	32.28
A R Miller	1.00
Howard-Miami Cong Ind	19.44
A Friend	15.00
Flanagan Ill	8.40
Provisions: Fisher Ill	4.73
Friends of the Home Mission	13.00
	$148.36

Fort Wayne Ind

Yellow Creek Cong Ind	$40.00
A Bro Olive Cong Ind	5.00
Nappanee N Main St Cong Ind	49.91
Salem Cong and S S Ind	15.00
A R Miller	1.00
Holdeman Cong Ind	38.52
Provisions:	
Holdeman Cong Ind	50.90
Howard-Miami Cong Ind	45.00
	$245.33

Kansas City Kans

Wood River S S Nebr	$15.43
Pleasant View S S Man	5.00
Palmyra Cong Mo	10.50
Bethel Cong Mo	3.00
Liberty Cong Ia	7.50
White Hall Cong Mo	1.00
Cherry Box Cong Mo	1.60
Berea Cong Mo	1.50
Mt Zion Cong Mo	16.75
Emma & Susan Miller	4.50
Mary Toliver	5.00
Y M M C Manson Ia	134.00
Crystal Springs Kans	17.46
Amos Weaver	60.00
Sycamore Grove Cong Mo	15.75
	$298.99

Knoxville Tenn

Warwick River Cong Va	$2.00

Lima Ohio

Logan & Champaign Co Mission Meeting O	$100.00
Myrtle Umbel	1.00
Sister Hartman	1.00
Mother Aughsburger and family	23.00
Bro & Sis E B Snyder	5.00
Provisions:	
Henry Mueller	3.20
Mrs O R Byler	1.00
J Y Smucker	1.50
Mrs Samuel Diller	.65
C D Brenneman	.56
Myrtle Umbel	.85
Andrew Brenneman	.90
Samuel Frey	16.25
	$154.91

Peoria Ill

J D Sommer	$5.00

Cullom Cong Ill	4.40
Metamora S S Ill	45.06
Pleasant Grove S S Ill	21.00
Metamora Cong Ill	9.61
	$85.07

Altoona Pa

Marion S S Pa	$15.00
Martinsburg Cong Pa	1.53
Casselman Cong Md	4.00
Thomas Cong Pa	24.02
Special—Weaver Sewing Circle Pa	10.00
	$54.55

Toronto Ont

First Mennonite S S Ont	$16.23
Wideman Mennonite S S	20.82
Hagey Cong	10.00
Wanner Cong Ont	12.49
Biehn Cong Ont	47.11
Weber Cong Ont	19.00
	$125.65

Wichita Kans

Larned Cong Kans	$32.43
Roseland Cong Nebr	7.65
Pennsylvania Cong Kans	27.25
Hesston Cong Kans	28.91
West Liberty Cong Kans	26.00
Pleasant Valley Cong Kan	63.00
Crystal Springs Cong Kan	91.00
	$276.24

Youngstown Ohio

Otis Johns	$ 1.50
Sonnenberg Sewing Circle Ohio	10.50
S S Collection	9.72
Sunday Evening Offering	17.36
House Income	39.90
Day Nursery	15.05
	$94.03

Total for City Missions for month of March $1513.08

CHARITABLE INSTITUTIONS

Children's Home Kansas City

West Union Cong Iowa (Ford Auto)	$117.25
C B Driver	7.00
Chris Freyenberger	5.00
Harold & Ada Hershberger	5.00
Special Support	214.50
Provisions:	
Manson Cong Ia	105.55
F P Kauffman	12.50
Sugar Creek Cong Ia	7.00
Protection Cong Kans	18.00
C B Driver	1.00
Pleasant Valley Cong Kans	12.00
Spring Valley Cong Kans	64.65
Palmyra Cong Mo	10.03
Liberty Cong Ia	1.50
White Hall Cong Mo	5.00
Cherry Box Cong Mo	1.25
Berea Cong Mo	.50
Mt Zion Cong Mo	13.60
	$602.33

Old People's Home

Neshannock Falls Cong Pa	$15.50
Warwick River Cong Va	1.00
J B Garber Estate	1237.59
Olive S S Ind	2.03
Elkhart Cong Ind	53.87
Emma Cong Ind	30.00
J H Eigsti	10.00
Weaver Cong Pa	12.75
Liberty Cong Ia	.50
White Hall Cong Mo	5.00
Berea Cong Mo	1.00
Mt Zion Cong Mo	3.00
	$1,372.24

Old People's Home Bldg Fund

John Schertz	$600.00
Waldo Cong Ill	300.00
A Bro Olive Cong Ind	5.00
A Sister Elkhart Cong Ind	5.00
	$910.00

Orphans' Home Ohio

J D Sommer	$5.00
E & A Troyer	5.00
Warwick River Cong Va	3.10
Yellow Creek Cong Ind	27.50
A Brother Olive Cong Ind	5.00
Nappanee N Main St Cong Ind	35.09
J H Eigsti	10.00
Kaufman Cong Pa	10.00
Palmyra Cong Mo	.25
Liberty Cong Ia	.50
Cherry Box Cong Mo	1.25
Berea Cong Mo	1.00
Mt Zion Cong Mo	12.00
Special Support	331.25
A Brother	43.55
Mrs J H Stutzman	5.00
Brother Brubaker	3.00
Mrs Wm Berkey	1.00
J B Kauffman	100.00
Mission Collection	200.00
Provisions:	
Elida S C	14.50
Crown Hill S C	10.50
Walnut Creek S C	17.40
Sam Frey	15.00
C Byler	2.00
	$858.89

Sanitarium La Junta Colo

P L Rohrer	$10.00
Palmyra Cong Mo	8.50
Mt Zion Cong Mo	1.50
Hospital Fees (Feb)	1198.80
Merchandise (Feb)	327.99
Litwiler Income (Feb)	37.50
Hospital Fees (March)	1059.95
Mrs Rankin (March)	5.00
Litwiler Income (March)	12.50
Merchandise (March)	13.53
Hesston Cong Kans	67.51
Larned Cong Kans	37.50
E Holbrook Cong Colo	42.70
	$2,822.98

City Hospital La Junta Colo

February:	
Hospital Fees	$1146.00
Joe Shank	50.00
Kansas Churches	166.00
March:	
Hospital Fees	1226.25
La Junta Hospital Association	350.00
	$2,938.25

Total for Charitable purposes for month of March $9,504.69

MISCELLANEOUS FUNDS

Mary Burkhard Support

Logan County Sewing Circle Ohio	$2.50

Jewish Mission

Pearl Garber	$10.00

Jewish Relief Fund

A Friend Belleville Pa	$2.00

Rural Missions

Bethany S S Mich	$ 1.00
Bowne Cong Mich	33.33
Salem Cong and S S Ind	15.90
Olive Cong Ind	29.88
Holdeman Cong Ind	70.07
John Stock	1.00
Nappanee N Main St Cong	55.70
Rockton S S Pa	3.59
Cherry Box Cong Mo	1.50
Berea Cong Mo	2.50
Mt Zion Cong Mo	2.00
	$216.47

Ind-Mich Church Bldg Fund

J M Yoder and wife	$15.00
G J Yoder	12.00
Nappanee N Main St Cong Ind	53.82
Holdeman Cong Ind	.50
	$81.32

Southwest Pa S S Conference Missionary Fund

Casselman S S Md	$ 2.50
Martinsburg S S Pa	2.06
Blough S S Pa	25.00
Kaufman S S Pa	13.25
Masontown S S Pa	6.69
Weaver S S Pa	16.00
Blough S S Pa	13.85
	$79.35

Hesston College

Palmyra Cong Mo	.15
Mt Zion Cong Mo	.25
	.40

Mo-Iowa Mission Board Adding Machine

Bethel Cong Mo	$20.00

Children's Home Millersville Pa

J D Sommer	$5.00

Bible School Training Committee

C H Musselman	$1000.00

Eastern Mennonite Home

A Sister Lower Salford Pa	$300.00
Total for Miscellaneous for month of March	$1,717.04

SUMMARY

Canadian Treas.	$425.54
Eastern Menn. Board	126.96
Franconia Mission Board	347.22
Franklin Co Pa & Wash Co Md Mission Board	58.00
Illinois Mission Board	80.07
Ind-Mich Mission Bd	1,147.96
Kans-Nebr Mission Bd	472.98
Mo-Iowa Mission Board	251.85
Southwest Pa Mission Board	222.40
Mennonite Board of Missions and Charities	14,982.69
Total for March	$18,115.67

Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

Receipts of the Eastern M. B. of M. & C. for April, 1920

GENERAL MISSION FUND

In His Name	$20.00
Henry Lehman & wife	10.00
A brother	15.00
No. 3172 Pa	10.00
Mount Pleasant Cong	82.00
Hersheys S S	62.28
	$199.28

Women's Ward of Anne M. Warner Hospital, Gettysburg. Pa.

Mummasburg Church	$1000.00

INDIA MISSION

E Chestnut St S S Lancaster Pa	$77.00
Gehmans S S	58.66
Mrs H M Hershey	25.00
Mount Joy S S	16.75
Old Road S S	15.00
Bowmansville Mission friends	79.93
Mt Joy Y P M	8.10
Class No 7 Mt Joy S S	5.00
	$285.44

Native Workers' Support India

E Petersburg SS YPBM	$5.00
Manheim Bible Study Class	5.00
	$10.00

Native Bible Women India

Young Sisters B C Ephrata Pa	$30.00

India Famine Relief

Mrs Fannie M Flory	$5.00

India Orphans

A brother Bowmansville Pa	$370.00

KNOXVILLE MISSION

A sister	$8.00

Building Fund

Manheim Mennonite District	195.00
Kauffman Fund	25.00
	$228.00

S. AMERICAN MISSION.

Mrs H M Hershey	$25.00
A Sister	8.00
	$33.00
Total for month	$3160.72

Gratefully acknowledged,
Eli G. Reist, Treas.

Receipts of E. M. B. of M. & C. for War Relief for April, 1920

German Children Relief

Girls Class Mt Joy S S	$ 4.20
Willow Street S S	25.00
Annville Sewing Circle	16.45
Amish Cong Intercourse District	118.00
Diller Sewing Circle Cum Co Pa	13.00
Kraybills & Mt Joy Cong	25.00
Mrs Fannie M Flory	5.00
Churchtown Cong Cum Co	37.25
New Providence S C	7.00
Cross Roads Cong	7.06
	$257.96

Near East Relief

One of Amish Congs Leacock twp	$40.00
Old Order Amish Mill Creek District	181.00
Willow Street S S	65.00
Landisville Pa S S	42.00
Metzlers Cong	88.00
Lauvers S S Juniata Co	10.00
A M Cong Groffdale District	62.00
Conestoga Cong	61.00
M S Newswanger	10.00
Amish Cong Intercourse District	118.00
J M Weaver	5.00
Aaron Wenger	1.00
A M Weaver	2.00
Israel Hollinger	1.00
Edwin Martin	2.00
H S	50.00
Annie Witmer	5.00
Weaverland & Groffdale Weaverland Conf	200.00
Weaverland & Groffdale Lanc Conference	200.00
Abram and Lydia Huber	7.00
E Petersburg SS YPBC	6.50
Old Road S S	10.00
E Petersburg S S	57.40
E Chestnut St S S Lanc Pa	58.00
Red Run S S	21.00
Bosslers S S	10.00
Conestoga Sewing Circle	8.50
Belleville Pa A M S S	22.00
Lititz Pa S S	75.00
Millersville Mennonite SS	49.71
Bowmansville Mission friends	185.00
Manor Congs	150.00
Old Brethren Class Elizabethtown S S	5.00
Sisters Class Elizabethtown S S	5.00
Young Sisters Class Elizabethtown S S	5.00
Anna Fridays Class Elizabethtown S S	5.00
Strasburg Pa S S	55.00
Strasburg Pa Cong	138.02
Bertha Hersh S S Class	5.00
Willow Street Cong	224.89
Cross Roads S S Snyder Co	10.00
	$2256.02
Total for month	$2513.98
Previously reported	121403.55
Total amount rec'd	$123917.53

Eli G. Reist, Treas.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 13, 1920 (Gospel Witness Established 1905) No. 7

EDITORIAL

"Obey God."

Brother, your way upward is found in a daily effort to seek higher ground. "If any man will come after me," says Christ, "let him deny himself, and take up his cross daily, and follow me." Seeking higher ground means getting nearer to God, more completely in conformity to His will. Each year should find us farther advanced is spiritual life, more consecrated and humble, more prayerful and devout, more burdened for the welfare of souls, more diligent in being about our Father's business, less moved by temptation, more loyal to the Church and more completely separated from the world in every sense of the word than we were the year before. If more people would seek this path and less people resent the idea that they might make greater sacrifices for Christ's sake the result would be a better church and more souls won for the Master.

Positive Teaching. — When Christ had ended His Sermon on the Mount the people were "astonished at his doctrine, for he taught as one having authority." His teaching was of that positive character which made a deep impression on every one that heard Him, even though the marked impressions stirred some to greater antagonism.

Christ's style of teaching is seen in the teaching of the apostles. Whether their preaching brought comfort to the obedient or called forth defiance from the disobedient, they taught with a directness that left no doubt about what they meant.

The same kind of teaching is needed today. The people must be brought face to face with Truth. The people of God who seek to do the Master's will need encouragement, comfort, and enlightenment. The world needs reproof for sins, and enlightenment as to the heaven-directed way of deliverance. And if you are pleased to call the "thou shalt not's" of the Bible "negative," let this negative teaching be done in a faithful, positive way that will carry the conviction that the only negative thing about it is the man who refuses to obey.

Our Annual Report.—Elsewhere in this issue will be found the annual report of the Secretary-Treasurer and General Manager of the Mennonite Publishing House. Those interested in the work of the House and of the cause to which the House is dedicated will find in this report much food for meditation.

We have not accomplished what we would like; but we thank God for His overruling care and leadership, and we trust each succeeding year may enable us to make a more favorable report.

The death of two of our valued workers within the past year is keenly felt by us all; but we bow in submission to Him who doeth all things well, and pray that the influence of their lives may not be lost upon us who remain. We are glad for the presence of other faithful workers to take the places of those whom the Lord called home.

The Mennonite Publishing House is dedicated to the work of supplying wholesome, helpful literature to as many homes as possible, and it is with pleasure that we acknowledge your hearty co-operation in this noble work. The increased patronage during the past year is taken as an evidence of your interest and good will. We solicit your continued prayers, suggestions, advice, etc., and indulge in the hope that as the weeks and years roll by we may add to the usefulness of this institution.

SOME NEEDED CONTRIBUTIONS

II. The Home

We place the home first in the catalogue of contributing influences in character building, for there is where we find the cradle of life. For the first few years of its life the child is almost wholly under the influence of parents and others in the home. During the habit-forming period of its life, if home influences are normal, the home contributes more than any other one thing to the building of character. Hence the necessity of home-makers and home-builders recognizing their responsibility.

The responsibility that rests upon parents and older brothers and sisters is to make the best kind of contributions to the character of the growing child. The Christian home, therefore, should be noted for the following:

1. An atmosphere of purity, piety, reverence, soberness, cheerfulness, and Christian devotion.

2. Christian parents whose burden it is to bring up their children "in the nurture and admonition of the Lord."

3. Children who by love are bound to "the first commandment with promise."

4. A family altar, upon which the heavenly fire is never known to grow feeble.

5. Literature suited to the needs of each individual in the home—free from fiction, free from anything which defiles the mind or character, in line with the Bible, helpful, healthful, interesting, edifying.

6. Daily conversation which leaves the right kind of impressions upon the tender minds—intellectually, socially, morally, spiritually.

7. Associations and fostering of influences which encourage the strength-

ening of Christian character in the fullest and highest sense of the word.

In short, every home should be a Christian training school where boys and girls are kept under healthful influences, developing into pure-minded, noble-hearted, stalwart Christian men and women. Parents should see to the proper instructions and environments of their children that the home may make the best possible contribution to their well being. Strangers within the gates, older children in the home, teachers, and all Christian workers who come in contact with the children should lend encouragement to the idea that the best things possible may be done in the way of strengthening and equipping for a useful life the children of today upon whom are to rest the responsibilities of tomorrow.

THE PLACE AND POWER OF OUR YOUNG PEOPLE IN THE CHURCH

By D. H. Bender

For the Gospel Herald

Since entering the direct service of the Master my lot has fortunately been cast with the young people. Coming to the ministry at the age of twenty-one and in a congregation which soon after was composed largely of young disciples, I had a peculiar opportunity to study effectively the disposition, problems, aspirations, and power of young people in the Church. My work has ever since been largely with the young people of the Church —in the public school room, with the Sunday school lesson work, and now for more than a decade in a church school where I was obliged to meet these makers of the future Church in direct relation to their life and work. I have often expressed my gratitude to God for casting my lot with the younger and growing members of society and the Christian Church. It has kept my own heart young, even though my hair has turned grey and by actual count I could scarcely claim formal youthfulness. It has also kept my sympathies for them and interest in them keenly alert and given me a vision of what the future Church will be. In view of these facts I have felt constrained for some time to write in a general way something helpful for our young people, and I want this article to be more of an appeal than a discussion.

1. **A Heritage.**—Have you ever seriously thought of the fact, dear young people, that you are the heritage that the fathers and mothers in Christ have left for the Church? You are here because they were here. While you are largely as they were, or as they did their Christian duty toward you or failed in doing it, yet you represent them; you are their successors. Can the world read in your lives the best that was in the lives of your fathers and mothers? Think of the self-sacrifice, the earnestness, the loyalty that characterized the lives of our forefathers and by virtue of which the Church of today was made possible, and then determine to grace such a spirit of holy endeavor by lives of even greater usefulness made possible by greater opportunity, advanced knowledge, and training and the other advantages over our fathers which we now enjoy.

2. **The Future Church.**—The future Church is before you. It is in your power to make it as you wish, insofar as outward forms and doctrines are concerned. You are preparing now to mold the sentiment and set the standard of the Church in the future. Have you given this wonderful opportunity and tremendous responsibility the serious thought it deserves? Loyalty to the Word of God as interpreted, taught and lived by the Church now will put you into the best possible condition to conduct her affairs when it becomes your privilege and duty to do so. The saying, "The child is father of the man," is applicable here as elsewhere in the experience of humanity. To study, to understand, to assimilate these precious doctrines that make God's people a "peculiar people" now, while you are young, is the surest way to be prepared to defend (as defend you must would you serve Christ and the Church) when the full responsibility is thrust upon you.

3. **Threatening Dangers.**—There never was a time in the history of the Church when so many avenues for departure from the "faith once delivered to the saints" were open to the young as just now. Satan knows that his time is not long. He is using every means at his command to destroy as many souls as possible before his binding. The conditions of the age make this a peculiarly favorable time for him to get in his nefarious work. This is the age of advancement in all departments of life—social, educational, mechanical, commercial, civic, and religion in its attempt to keep pace with these worldly advances is in danger of adopting worldly means to accomplish this end and in so doing is certain to be wrecked on the rocks of worldliness. It behooves us to keep our hearts in tune with Jesus, our intellects filled with the Word of God, our voices raised in witnessing for the Truth and thus avoid being drawn into this whirlpool of worldly thought and activity.

4. **The Safety of the Church.**—Young people are sometimes tempted to become dissatisfied and discouraged with the unrest, apparent misunderstanding, if not antagonism that finds its way in among Christian bodies. They feel that everything is going to the bad and they might just as well give up, cast their lot in with the most popular movement, and thus go along as easily as possible with the tide of events. This is another trick of Satan. Jesus Christ founded the Church. He established it upon the Rock of His Divinity and His Word. When God Himself can be overthrown, then the Church is in danger of perishing. He keeps the Church as the "apple of His eye." Christ is coming to claim the Church as His bride. Until then He will keep her by His eternal power. He will find a Church without "spot or wrinkle or any such thing" that might unfit her holy position as His bride. Will we be a part of that holy body? Will we be ready to meet the Lord and enter into that sacred union with Him? That depends on what attitude we take toward His Word governing the character of the Church. Yes, the Church may be minimized and chagrinned and tried, but she can not and will not be destroyed. We may have to take our place with the minority, as did the Levites at the worship of the golden calf. We may have to suffer persecution as did the apostles and martyred church fathers who preceded us. We may be sorely tried by the sophistries of the worldly-wise, as did the Church at Corinth and other places. But beneath His people are the "everlasting arms," and if we remain true to Him we shall "never fall."

The Mennonite Church is being especially tried at this time by unrest, unfavorable criticism of both old and young. Her doctrines that make her peculiar and characterize her people and are the ear-marks of her power, are being assailed as never before, and that in the most dangerous way; not by violent opposition from without, but by the subtlety of the enemy who endeavors to overthrow her or move her from her moorings of safety from within.

5. **Place and Responsibility.**—"Let no man despise thy youth." The Word of God gives the young people a place in the Church—a place of usefulness, a place of power. No one may set them aside. May the Church recognize this inspired authority. We must reckon with our young people. We can not live without them. God ordained that they should have a place in the activities of His Church. Let us endeavor to hold them, to encourage them, to use them. "But be thou an example of the believers."

Here is the condition on which the young man or young woman receives recognition from the Lord. Worthy example is the demand of Divine Writ. The Church needs young people more today than at any time during her history. She is looking for them. She wants them. She will use them. But "be thou an example." She dare not use any but those who are exemplary. You can all be exemplary Christians and find a large place in the Church, if you surrender fully to Him who alone can qualify you for the work of His Church. Expressions of dissatisfaction; criticism of those whom the Lord has set apart for the responsible work of promulgating His truths and propagating His Church; an unholy desire for liberalism and union with world movements that can but weaken our spiritual influence and endanger our standards, will never win for us a place nor lead us to the source of power so essential for work in the Church.

6. **A Word of Appreciation.**—During the last four years, and especially during the past year, I have been much encouraged by the loyal attitude of the young people of our Church with whom it was my lot to labor. The ready response to appeals for separation from the world, for active service in the work of the Church, for the sacrifice of time and means to help others, the hearty support of the doctrines of the Church, the ready witness for Christ and the cause—all these, and others that might be mentioned, have often warmed my heart and given me new courage to press on in the gool work. While some have not responded so fully, the great majority have. I am sure that could our dear young people realize in but a small degree the joy, the courage, the strength, the gratitude, and general uplift that is occasioned by their consecration and loyal service for God and the Church it would be a great incentive for still greater efforts to serve Him through the channels of the Church.

Let us pray unitedly for the Church and her young people.

Hesston, Kans.

GOD'S ORIGINAL PURPOSE
And His Plan to Work out His Eternal Purpose

By D. L. Christophel

For the Gospel Herald

V

The ark of the covenant, a small chest made of shittim wood overlaid with gold on the lid, was placed near the mercy seat over which two cherubims extended their wings. It was made to preserve the two tables of stone on which the covenant between God and his people was engraved. It was two cubits long, one and a half cubits wide, and one and a half deep. Around its upper edges was a cornice of gold. It was carried ahead of the people on their marches by the Levites who bare it by means of two poles, passed thru rings on each side of the ark In it were also placed by divine command, an omer of manna, Aaron's rod which budded, and the books of the law. In nearing Palestine, the priests carried it into the Jordan, The priest stood in the middle of the river with the ark until the people had all crossed. When they went out of the river, it flowed as usual. It was carried around Jericho, once daily for six days and seven times the seventh day, when the wall of the city fell. It accompanied the Israelites to Shechem, where the elders of each tribe laid their hands on it. After the subjection of the land it was placed into the tabernacle at Shiloh. At the time of Eli it was taken into the camp and captured by the Philistines, who carried it to Ashdod, placing it into the temple of Dagon whose image fell down before it. The plagues of emrods and mice compelled them to send it away after seven months and it was conveyed by two milk kine in a new cart into the field of Joshua at Bethshemeth. From thence it was carried to the house of Abinaked at Kirjath-Jearim. From there David tried to bring it but on the way Uzziah was struck dead for touching it. David fearing to continue the removal, left it in care of Obed-Edom for three months. David then brought it to Mount Zion and placed it in the tabernacle he had erected, where it remained until Solomon transferred it to his new temple at Mount Moriah, placing it into the holy of holies. At the Captivity it is said to have been buried by Jeremiah. (Oxford Teacher's Bible)

After the children of Israel entered the promised land, those born in the Wilderness bore no covenant mark of circumcision. To renew the rite in their case was the first necessity so as to restore Israel to its full position as the covenant people of God. At Gilgal their reproach was rolled away and the people renewed their festive deliverance from Egypt. This had a two-fold meaning, even as the circumstance recalled its first celebration. As the night of the passover was one of terror and judgment to Egypt, so now it was a festive camp at Gilgal. This was about B. C. 1451.

Now I will give only a few sketches in the Old Testament from here on. We notice the frailty of man as we look thru these pages and his tendency to draw away from God and God would with patience work out His plan. But such were the arrangements of providence. Jehovah always allowed their oppressions to become sufficiently severe to arouse them from their slumbers and remind them of the sanctions of the law and to turn them again to their God and King. They were under the judges from Joshua to Samuel, about 470 years. At the close of Samuel's career his sons were appointed as deputies, increasing their apprehensions. They therefore insisted seriously for their demands. "But we will have a king over us, that we may be like other nations." God, by means of Samuel, gave the rulers to understand his disapproval of their request and at the same time represented to them the burdens they were to bear under a king. He might be led to imitate other oriental monarchs and disregard the laws of Jehovah. There came a time when everything had become un-Jewish, foreign, purely Asiatic, with a desire to emulate and even outdo the other nations. Such wisdom, such riches, such splendor, and finally, such luxury and such a court were not to be found elsewhere as in the kingdom of which Jerusalem was the capital, the beginning of a long course of Jewish pride and self-exaltation which led to such fearful consequences.

We will go to Uzziah, king of Judah, Intolerant of any power in the land but his own, he sought to combine the chief functions of the priest-hood with those of royalty. The holiest service of the temple was when the incense was offered on the golden altar within the holy place. It symbolized the offering of Israel's worship by the great high priest. Regardless of the express divine ordinance, Uzziah wanted to penetrate into the holy place to arrogate to himself this holy function. In vain did the chief priests try to dissuade the king from committing this sin, but the warning to his pride angered him. Such utter misunderstanding and perversion alike of the priestly functions in their deepest meaning and the roy-

(Continued on page 143)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

On Sunday, April 11, Bro. Christ Lehman preached a very instructive sermon for us. On April 18 Bro. John L. Garber was with us and taught our Bible class and addressed the Sunday school. Sunday, April 25, we were favored with a sermon by Bro. Daniel Gish of Millersville, it being our preparatory service. Bro. Jacob Chambers of Lancaster was also present and gave a very interesting talk to the Sunday school. On Sunday, May 2, we had preaching services in the evening by Bro. Aaron Wenger of Manheim, and accompanying were brethren and sisters as follows: Deacon Henry Hagey (who had part in the services), Samuel Lehman and wife, Menno Nissley and wife, Alvin Hershey, Mary Hershey, and Henry Landis; also Sister Herr of Donerville. On Sunday, May 9, we expect to have communion services, the Lord willing. Pray for us.

May 2, 1920. C. Z. Martin.

IS HOSPITAL WORK A LEGITIMATE SPHERE OF MISSION ENDEAVOR FOR THE CHURCH?

(A sermon delivered by Allen H. Erb at the East Holbrook, Colo., Mennonite Church Jan. 4, 1920, and reported by J. H. Shank.)

(Concluded)

Present Status of Mission Work in the Mennonite Church

The only hospital in America established by our branch of the Mennonite Church is the Sanitarium. There is a hospital connected with the India Mission at Dhamtari. About a year ago the conviction came into the hearts of many that the Church ought to enlarge in this work and the question was presented to the General Mission Board at the meeting at Kalona, Iowa. They responded by appointing a committee of three to come to La Junta and investigate. The report of this committee was presented by the Mission Board to the General Conference at Harrisonburg, Va. The question there discussed was, "Shall the Mennonite Church build a hospital under the auspices of the Board of Missions and Charities?" The moderator was there authorized to appoint a committee to work with the Executive Committee of the General Mission Board. This puts definite action in regard to the construction of a general hospital, off two years.

In the meantime the work at the Sanitarium has developed and grown, and we felt we were in a position to enlarge and advance in this work. We presented a petition to the secretary of the Mission Board asking for permission to take over the work of the La Junta City Hospital and conduct it in connection with the work of the Sanitarium. They answered by appointing Bro. D. G. Lapp to work with the committee at La Junta. A contract was drawn up and signed with the La Junta City Hospital Association and on January 1 our force of nurses moved to the City Hospital and took charge. We have leased the building and equipment for a period of 18 months. In the meantime the committee appointed by General Conference is to investigate and make a report at the next meeting of those bodies.

In this manner, God has given to us an opportunity for service and growth and development which the Church should seize with enthusiasm and zeal and prayer. It means work, it means effort, it means a burden; but it also means rich opportunities for spreading the doctrine of Jesus Christ.

How many of the people of La Junta have we preached to in our Church in La Junta? Very, very few, comparatively. But all classes of people get sick, don't they? I have never seen a Mexican in our Church, I have never seen a Jap there, I have not seen many of the very poor nor the very rich. But they all get sick, the rich man and the poor man, the Jap, the Mexican and the Austrian, the business man and the laboring man, the rude and the refined, the babe and the grandfather and the grandmother. The chances are that representatives of everyone of those classes will reach the City Hospital sometime or other and when they come we have offered to us a golden opportunity to place them into direct contact with the Christian spirit and a Christian organization. That throws a responsibility on the organization. We can do that work in a worldly, formal way that will mean damnation (God forbid that it should be done that way) or we can do it in a live, spiritual way that will mean salvation Thus there is presented to us a wonderful opportunity to spread the doctrines and principles of Jesus Christ. Let us seize it in the name of the Lord of Hosts.

La Junta, Colo.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

a. What are the doctrines of the Seventh Day Adventists? b. What scriptures have they for saying that we are breaking the law of God by keeping Sunday as our Sabbath? A brother.

a. The doctrines of the Adventists are excellent in many respects. Their doctrines as to nonresistance, keeping of ordinances, living an exemplary life, etc., are the same as that of most evangelical Christians. Their most objectionable doctrines, from a scriptural standpoint, are those of "soul-sleeping," instant annihilation of the wicked, and the keeping the seventh day as the Christian Sabbath.

b. None—except the scriptures which they wrest from their context and real meaning. The New Testament is absolutely without command to continue the Jewish Sabbath in the Christian dispensation, but it does tell us that the "handwriting of ordinances" (the Jewish ceremonial law) was nailed to the cross, that the apostles met on the first day of the week for worship and the keeping of ordinances, that Christ met with His disciples a number of times on the first day of the week and sanctified their worship with His presence—and history sheds further light on the fact that the early Church kept Sunday as their day of rest and worship.

For a full exposition on this subject, read Canwright's "Adventism Refuted," the most illuminating work on Adventism which it has ever been our privilege to read.

How Best Promote the Cause of Church Loyalty?

First, have a real Bible view and appreciation of what the Church is and God's purpose for the Church in this dispensation. In order to be loyal to the Church, we must **love** the Church. To love the Church we must **know** the Church; above all, **know** Christ, the living Head. Eph. 1:22,23. Know Him, love Him; we are the body. I Cor. 12:27. Know this; believe it; appreciate it. Again, know yourself as a part of the Bride, espoused to one Husband, even Jesus Christ. II Cor. 11:1,2. Be true and loyal to Him. Look for His coming. Heb. 9:28. God's purpose, calling out the chosen ones, excepting believers, "habitation of God in the spirit" Eph. 2:22; 4:12. "To be presented faultless before the Throne" Jude 24. Live and teach these and other truths, and by God's grace promote church loyalty. A. M.

What Kind of Church Union do you Favor? How promote it?

We favor a church union based on the Gospel of Jesus Christ as summarized in I Jno. 1:7. The work of God, not man; a live spiritual organism, rather than a cold formal, man-evolved organization. The latter is in gilt-edge harmony with the present-day world spirit and activities, and appeals to the refined taste of the carnal mind. The world applauds it. But the inspired Word is in favor of union through Jesus Christ. Jno. 14:6.

How promote the God-planned union? Negative: Keep absolutely aloof and separated from the world and all compromising efforts and activities. Positive: Be rooted and grounded in the faith. Be a staunch supporter of the church of your choice. Seek to know her doctrines and peculiar tenents of faith. Cultivate a deep, strong love for the Church and all her doctrines and rules of faith and practices. Do not be ashamed of the peculiar expressions of this peculiar church life. Be an active, willing, every-day church worker. "Pray without ceasing" in union with Him who is our eternal Head. A. M.

What time were Matt. 24:34 and Luke 21:32 to be fulfilled or have they already been fulfilled?

When Jesus spake to John, saying, "If I will that he tarry till I come" (Jno. 21:22) what time did He have reference to?—L. H. S.

a. In the prophecy of this chapter, there is a double reference: (1) to the destruction of the temple, and in connection with this the overthrow of the Jewish state and nation: (2) to the end of the world. Both these events are included in the question of the disciples (v. 3) who seemed to have connected them inseparable from each other.

The prophecy concerning the destruction of Jerusalem and its temple was fulfilled in the year A. D. 70, before that "generation" had passed away. The providential coming of the Son of Man at that time fore-shadowed His more awful and majestic personal coming at the end of the world.

The first part of the prophecy referred to the nearer event, the latter to the more distant.—Wars, famine, pestilence, earthquakes, perscution, false prophets, etc., preceded the fulfilment of the first part of the prophecy; viz., the destruction of Jerusalem. These same signs shall in a more dreadful and far-reaching manner precede the fulfillment of the latter part of the prophecy, viz., the end of the world.

The then present "generation" had not passed away when the Lord came providenially and destroyed the temple and the city of Jerusalem.

The "generation" of Christians, who are an imperishable "generation" by virtue of having been regenerated and become "a chosen generation" (I Pet. 2:9). 'shall not pass away, till all be fulfilled." Hence we believe that the Master's statement referred to in the question have been fulfilled in the first part of the prophecy, and are yet to be fulfilled in the latter.

b. In reference to the time Jesus had in mind when He said to John, "If I will that he tarry till I come," I think the Master was intentionally indefinite in His statement concerning the time of His coming. He was desirous to impress Peter with the fact that it is not wise for him to be concerned as to what John would be required to do, or how long he should be permitted to live, whether until the time of His providential coming to destroy Jerusalem, or until His final personal coming to judge the world. Which of these events the Master had in mind is not revealed to us, but it is clear that He desires Peter to follow Him in loving service.—J. S. S.

Please explain I Cor. 15:29. Does this imply that since there is a resurrection, it is right to baptize for the dead. B. B. C.

In this chapter Paul teaches the fact that there is a resurrection of the dead. He refers to the preaching of the Gospel that Christ is risen from the dead (vs. 12). Why do you question the resurrectionof the dead? for if there be no resurrection of the dead then Christ is not risen (vs. 13) and our preaching is vain and your faith is vain also (vs. 14). And the apostles are false witnesses, for they testified that God raised up Christ (vs. 15), and if Christ be not raised your faith is vain and ye are yet in your sins (vs. 17) and the dead in Christ are perished(vs. 18). From the 20th to the 28th verses Paul sets forth the order and results of the resurrection. Christ the first-fruits, then they that are Christ's at His coming; and he goes on telling what Christ will accomplish. These are not the works of a dead man, but of Christ—who was dead and is alive, and behold He is "alive forever more" (Rev. 1:18).

In the 29th verse he reasons from the foregoing teaching that Christ is risen and lives. If not so, then what will those do that are baptized for Christ (the dead)? Why are they baptized for the dead (Christ), who, according to their doctrine, is dead and not risen.

Note: **The** is here used in the singular and refers to Christ, in whose name or for whom, they were baptized. This is made clear in the Germman. "Was lassen sie sich taufen uber **den** toden." Note: not uber **die** toden, but uber **den** toden, showing clearly that **the dead** for whom they were baptized was **one** person not many. Paul would say we are baptized for Christ who is risen and lives, and we shall be raised and live with Him.

There is no hint even that some one might or should be baptized as a proxy for some friend or relative. "No other name given under heaven whereby men must be saved."

D. J. J.

What is the Church's stand on a Sunday school class having a pennant on the wall of the church and each of class wearing badges with the initials of the class name?

So far as we are acquainted with the Church, such things are not approved.

What part of the Mosaic law is still binding or valid for Christians? How shall we determine which part is binding? J. D. E.

The Mosaic law, as such, has been done away—"Nailed to the cross," as Paul puts it. Save the ceremonial part of it, the principles which it taught are eternal and are found in the Gospel. For something binding and authoritative in this dispensation, go to the Gospel. It is our rule of life now, as the law of Moses was during the dispensation just preceding the Christian era.

THE THING THAT HATH BEEN

P. H. Zeigler

For the Gospel Herald

"All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, "See, this is new? it hath been already of old time which was before us" (Eccl. 1:8-10).

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared" (Nah. 2:4, 5).

Are we looking for something new or are we looking for Christ?

Archbold, Ohio.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HAVE YOU TIME

Have you any time for Jesus?
While the fleeting moments roll,
Is this mortal O so busy,
That you cannot save your soul.

Soon the summons from the portals,
Of the mansions in the sky,
May be sounding your departure,
You must then take time to die.

Time for busines, time for pleasure,
Time for revel, or to sin,
Will you not take time for Jesus,
O invite Him to come in.

If you have no time for Jesus,
'Ere you pass beyond the blue,
In the resurrection morning,
He will have no time for you.

Sel. by a sister.

"MOTHER"

The following beautiful tribute to Mother, taken from one of our exchanges, is worthy of a careful reading. Outside of the Deity Himself, there is no name that should be held more sacred than that of mother. Yet it is also true, as the writer might have said, that it is only Christian mothers, having the experience of salvation in their souls and their love to God being as reverential as their love to their children is tender, that merit the tribute herein presented.—Editor.

Nearly all the things that are worth while in this life come by two's and three's—dozens and hundreds; plenty of stars, flowers, birds and trees—but only one mother in the whole wide world.

"Mother"—the very word has the softest, sweetest and most musical sound we know. It is almost always the first word a baby learns; it is often the last word a man utters. It is the word that characterizes the greatest influence in our lives from childhood to old age. It is first in that great triangle that surrounds our lives—"Mother—Home—God." Only through mother, and the home she creates, can we ever learn to know God. Only by the spirit which she puts into her home can we love Him and serve Him.

What is it that characterizes the mother—that sets her apart from the girl or the woman? What are her attributes—are they inborn, or may they be acquired; are they of the intellect or of the spirit; are they temporal, or are they eternal?

Is it kindness? Certainly mothers are kind. Wonderfully so—and yet it is not this that distinguishes her from her sister. For many are kind and yet are not mothers. It is something more.

Is it tenderness? Yes—mothers are tender. The fallen child that comes running to its mother's knee finds there a sweet tenderness that heals the hurt. But mere tenderness does not make the mother.

Is it sympathy? Yes, our mothers never lack sympathy. Our smallest wants—our most fanciful dreams—our deepest disappointments all find ready sympathy and understanding from the mother. But sympathy alone—or sympath- with the others I have mentioned—do not make the mother. There is still something more.

Is it patience? Is it forgiveness? Yes, both of these. Unending patience with our many stumblings and mistakes and ever-ready forgiveness when we fall. Oh, if it were not for our mothers with their untiring efforts—their comforting cheer and their simple forgiveness—where would we be! But there are those who are kind and tender, with patience and sympathy and forgiveness, yet who are not mothers in the true sense of the word.

Is it sacrifice? Yes, we can only in small measure understand the extent to which mothers sacrifice for us. Absolute selflessness, with an endurance that others can only marvel at.

Is it goodness? All mothers are good—essentially. Perhaps not with Public Opinion as the criterion of their virtue—but nevertheless good.

It is love—gloriously infinite—love that includes kindness and tenderness, sympathy and patience, cheer and forgiveness, sacrifice and virtue—love that is each one and yet is all. Mother-love! Who can adequately define it? It is that intangible and yet ever-present something that draws all these other virtues into a harmonious whole.

It is God in woman; it is the God-love breathing out into the soul of man—and after the love of God it is the greatest thing in the world. God-given, it is more powerful than weapons. It has accomplished more than the combined forces of nations. It is still "carrying on."—Helen J. Weber.

THE LOVE OF MOTHER

Each of us has now, or holds in loving remembrance, a glorious mot!-er. In our early youth mother was all in all, but is it not a fact that, as we grow older, we become forgetful of her goodness and less thoughtful of the happiness we should be giving her in return for her tender devotion? This should not be a duty service, but one of purest love, and no matter how earnest are our efforts, we can not repay her the joy and pleasure she gave us during our childhood days.

Some one has forcefully said: "I would desire for a friend, the son who had never resisted the tears of his mother." 'Tis only such sons that get the full sweetness out of life. Permanent success and happiness do not come as a reward of ingratitude, disrespect and lack of affection for mother. The reverse has been, is now, and always will be true. The same old-fashioned, sweet mother-love must ever be the foundation, for permanent, ideal home life. Without it the structure will fall and can never again be replaced.—Samuel Francis Woolard.

DOES IT PAY?

By a Sister

For the Gospel Herald

I have been deeply impressed with this thought as we notice the restless condition of the people, going to and fro seeking gain and pleasure, "seeking rest and finding none." They seem to think that peace is found in sinful pleasure. In a paper which I read lately it stated: "Attend the dance, and you'll forget your trials and tribulations!" But what then? Does it pay? Do those short, fleeting moments of earthly pleasure bring lasting peace? Alas no! It simply steeps their souls in sin all the deeper. When we see how uncertain life is, how our friends are called away without a moment's warning, should we not take heed and watch and pray? "Prepare to meet thy God." In such an hour as we least expect Him He may come. May God give us grace to live and help others to live the overcoming life.

Orrville, Ohio.

LOVE ONE ANOTHER
(John 15:8-17)

The Savior not on!-- gives the new commandment to love one another, but He also indicates the ideal toward which this love should strive; as I have loved you. How had Jesus loved His disciples? He tells us in the following verse: He laid down His life for them. Now this laying down of life was not merely on the cross but during His entire career. For the life of Jesus was no self-contained and self-returning fountain that in the desert shoots up into the sunshine to flaunt its beauty for an instant, and then to fall back into itself leaving the surroundings as dead and dry as before. But it was like the waters that the prophet saw issuing from Zion, that made everything live whithersoever they came. If we love one another after this ideal, we shall live the reviving, outgoing life that spreads joy and refreshment wherever it reaches.—The Family Altar.

Sunday School

For the Gospel Herald.

Lesson for May 23, 1920—I Sam. 9: 15—10:1

ISRAEL'S FIRST KING

Golden Text.—Only fear the Lord, and serve him in truth with all your heart.—I Sam. 12:21.

Introductory.—Samuel's leadership proved a great blessing to Israel. But he failed in the same point that Eli did, his sons being wayward and unworthy the trust which Samuel placed upon them. The people desired a king. Samuel remonstrated at first, but the Lord told him to yield to their demand; that they had not rejected Samuel but the Lord. At the command of the Lord, Samuel helped the people in the selection of a king; not, however, without reproving the people for this desire and warning them beforehand what this would mean for Israel. It is to the selection and anointing of Saul that this lesson is devoted.

Lesson Story.—The choosing of Saul was at the direction of the Lord. He told Samuel the day before that He would send Samuel a man out of the tribe of Benjamin. When Samuel saw Saul the Lord said to Samuel, "Behold the man whom I spake to thee of." Drawing near the gate, Saul said to Samuel, "Tell me, I pray thee, where the seer's house is." "I am the seer," said Samuel. He then revealed to Saul what was in store for him. Saul made excuses. "Am not I a Benjamite, of the smallest of the tribe of Israel? and my family the least of all the families of Benjamin?" He felt his unworthiness, and was in no way inclined to feel elated over his prospects. The matter was a complete surprise to Saul, but it was the Lord's doings. Saul remained with Samuel a day, and was then anointed "captain over his inheritance."

Lessons for Us.—This whole lesson is full of food for meditation. Let us now pause to see what we may learn.

1. In desiring to be "like other nations." Israel manifested a common mark of human nature. They could not hope for better conditions than what they had under the reign of Samuel. As for his sons, if that was the real object of their request, they might have asked to have that remedied, rather than to have made a request that implied not merely the rejection of Samuel but of the God of Samuel as well. But they wanted to be "like other nations." That implied not only the getting out from under the direct leadership of God but also the falling into the idolatrous ways of the world. The same feeling that made Israel chafe under a rule that was different from the rule of the nations around them makes worldly-minded people of today chafe under the command, "Be not conformed to this world." Worldly conformity means not only a rejection of God's Word but also an imbibing of the world's sins.

2. If the people of Israel imagined that by rejecting the rule of God they were bettering their conditions, it did not take long to show them the folly of their expectations. Saul was a tyrant and, except during short intervals, the continual drift of the kingdom was downward. The only real liberty is the liberty of the cross. The farther we get away from God, the more of this world's iniquities are heaped upon us.

3. The people wanted a king. The Lord selected the very best man there was to be had at this time for that place. He made a failure. It is an illustration of the folly of man in rejecting the counsels and leadership of God.

4. The people imagined they were rejecting Samuel. But it was not Samuel, but the Lord, whom they were rejecting. Whoever rejects a man whom the Lord placed in his position rejects the Lord.

5. The Lord sometimes grants requests which are contrary to His will. To the covetous Balaam who wanted permission to do a forbidden thing, God said "Go." He says, on a certain occasion, that He will grant certain requests, but will also send leanness of soul. But, oh, the price paid for asking of the Lord that He grant us things contrary to His will! Think of the price which Balaam paid. Think of the price which Israel paid. Think of the "strong delusions" sent to those who insist on "believing a lie." Israel, finding that it was not the Lord's desire that they have a king, should have repented and sought to do the will of the Lord. That should also be our attitude toward God in all things. "Lord, teach us to do thy whole will," should be our every and constant prayer.

6. "Great man are not always wise." It proved to be the case with Samuel. Notwithstanding his many excellent qualities, he missed it on his children. But he was blessed of God and we admire his godliness and purity of purpose. The lesson for us is that while we should imitate his virtues and learn a lesson from his faithfulness, we should remember that all human beings have their shortcomings and should study ourselves and our surroundings and opportunities to the end that our shortcomings be allowed to stand in the way of God's will and purpose as little as possible. Let it be our aim to "wholly follow the Lord."—K.

Our Young People

THE CHRISTIAN HOME.—Gen. 2:18-25; Eph. 5:22-33.

Topic for May 23

MOTTO

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

THE STUDY HOUR

I. Home.—There is no name more widely known and loved than the name applied to that place where family ties and kindred spirits are united in one common dwelling. And yet there is a wide difference of meaning to various individuals at the sound of the word. To some it is the sweetest place on earth. To some it is a place where misery and sorrow are largely associated with the name. To some it is no more than a common boarding place where one may lodge overnight and receive his meals. Notwithstanding the fact that it carries with it sunshine and blessedness in a larger circle than any other place of earth, it is nevertheless a place much neglected and abused and sadly out of order from that ideal set forth by the Lord in its creation.

When the Lord Jesus came into the world He came into a home. He graced that home with His childhood, youth and manhood. When He began His great work, He set forth such standards in His teaching which were to lift up the home to its true place in society. The Apostles followed the Master's principles and directed their teaching in harmony with His Spirit which was in them and gave us complete God's wish for the Christian Home. Gathering up the ideal as recorded in the New Testament we would define the Standard of God for the Christian Home as a place composed of a Christian wife and mother, a Christian husband and father, living together for life in harmony and peace bringing up their children in the nurture and admonition of the Lord, and making a place of Christian light and service in the community in which they dwell.

II. The Text.—Gen. 2:18-25; Eph. 5:22-33.—These Scriptures show forth the origin of the home and God's purpose in its establishment. It shows how the Christian home is to be and how it is a fitting type of the wonderful relation between Christ and the Church.

III. Outline Study.—

1. The Christian Standard of a Home.
   a. The Woman.—Tit. 2:3-5; I Pet. 3:1-6; Prov. 31:10-31.
   b. The Man.—Eph. 5:25-33; I Pet. 3:7; I Tim. 5:8; Eph. 6:4; Col. 3:19, 21; Deut. 6:6-8.
   c. The Children.—Heb. 12:9; Col. 3:20; Prov. 10:1; Job 32:6, 7; II Tim. 3:15.
   d. Servants and masters.—Eph. 6:5-9; Col. 3:22-4:1.
   e. Hospitality.—Heb. 13:2; I Pet. 4:9,

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Home."**
2. My Home.

For Young People

1. A Home After God's Order
2. My Part in Making Home a Blessing
3. The Blessings of a Christian Home

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 13, 1920

Field Notes

Communion services in the congregations under the bishop oversight of Bro. J. S. Gerig, Smithville, O., are announced as follows:

Pleasant Hill, May 9.
Walnut Creek, May 16.

Bro. Sanford C. Yoder, president of the Mennonite Board of Education, informs us that the annual meeting of that Board is to be held at Goshen, Ind., June 17. Fuller announcement later.

Bro. S. E. Allgyer writes us from West Liberty, Ohio, that they had a very busy day on Sunday, May 2—communion services in the morning at Oak Grove Church and a meeting at night at Bethel Church.

Bro. R. J. Heatwole of Windom, Kans., is spending some time with relatives and friends in the vicinity of La Junta, Colo. Though past the allotted "three score years and ten" our brother still takes an active interest in the affairs of the Church.

A report from the Mennonite Relief Commission of Germany states that Sister Lena Buehler, formerly of Lancaster, Pa., has been doing visitation and relief work in Wuerzburg and distributed about 5000 marks in aiding those who are most needy.

Bro. Chris Graber of Noble, Iowa, who spent the past year in relief work in the Near East, arrived at New York May 5, after a peaceful ten-day voyage from Europe. After a brief stay in Lancaster Co. Pa., he left for his home.

Correspondence

Albany, Oreg.

(Fairview A. M. congregation)

Greetings:—We have many reasons to be thankful for and to be continually praising Him for what He has done for us and still is doing. Sunday, April 25, 21 young souls were received into the Church by water baptism. May they be faithful and true in their calling. Next Sunday, May 2, we will have our preparatory meeting and then May 9, the Lord willing, we will hold communion services.

Yours in His name,
April 26, 1920. J. M. Schlegel.

Tofield, Alta.

Dear Herald Readers:—On April 25 we were permitted to enjoy, once more, the sacred service of communion.

April 11 two souls were received into Church fellowship, one by letter and the other on confession. May God bless them. We rejoice because of these additions which mean so much toward the strengthening of the congregation at this place. One soul was also received on communion day. We greatly need our young people and their efforts to serve Him in the church.

The sick ones are greatly improved. Bro. John L. Stauffer and Bro. Dan Lauber, who had been confined to the homes for quite a while, were able to attend services again on communion day. Their presence was appreciated.

Our mission study class has completed its course for this winter. On Sunday evening, April 11, the class gave a missionary program to an interested audience. May God help us to see our opportunities and responsibilities, in supporting the missionary work of the church, by our means, prayers and lives.

Spring weather has at last come. Farmers will soon be busy in their fields. There is lots of snow in the woods, but the open fields are clear of the coat which covered it for over six months.

Will you pray for us here?
April 27, 1920. Cor.

Pigeon, Mich.

(Pigeon River congregation)

Dear Herald Readers, Greeting:—On Sunday, Mar. 28, baptismal services were held, when five young souls were received into church fellowship. May they remain faithful to their vow is our prayer.

On Sunday, Apr. 25, communion services were held. Nearly all the members were present and partook of the sacred emblems. In the afternoon communion services were held at Sister Gnagey's home, as she is getting quite old and could not attend. Bro. Keim, who is in his ninety-first year, was able to attend.

Sister Mattie Mayer, after helping along with the work at the Children's Home near Grantsville, Md., returned to her home here the beginning of April. She brought four orphan children along for different families at this place.

Sister Alice Kaufman, mother and nephew came here on Friday eve. They intend to spend the summer here.

Weather is cool again, with some rain. Farmers are putting in their crops.

We are enjoying the blessing of health with a few exceptions.

Little Dannie Shetler has been a patient in the Bay City hospital for several weeks, having a sore foot as a result of an accident caused by stepping into a feed grinder while in operation. He is getting along well.

Wishing Readers God's blessings, I remain, In His name,
April 28, 1920. Agnes B. Byler.

Ransom, Kans.

Our young ministering brother, Edward Diener, and myself met here to hold nine services for those who have been gathered into the fold at this place, since our first visit here 26 years ago. Fifteen are at home here

and delight in the Christian service, but they are without a minister. Arrangements have now been made to send them a minister every eight weeks, Providence permitting.

R. J. Heatwole.

April 28, 1920.

Protection, Kans.

On April 25 we again had the privilege of partaking of the communion for which we are thankful, although many were not present because of inclement weather. Bro. Simon Hershberger of Jet, Okla., had charge of the services. Bishop S. C. Miller could not be present because of sickness in the family

The teachers' meeting was well attended last night. Remember us in your prayers. John Schrock.

April 29, 1920.

New Paris, Ind.
(Salem congregation)

Greetings to all Herald Readers:—Bro. D. A. Yoder of Elkhart, Ind., was with us from March 31 to April 4, and delivered some very interesting sermons.

Preparations are being made to arrange the basement for the primaries. We believe better service may be rendered to them by having them separate from the adults.

The singing class had been fairly well attended, considering the damp, rainy weather.

Spring has been very backward here—cold, rainy weather almost constantly. We do not wish to murmur, for God doeth all things well, and His people should have the spirit of praise instead of the spirit of murmuring.

Communion services will be held at this place on May 9, if the Lord wills.

April 30, 1920. Cor.

Westover, Md.

Dear Herald Readers, Greeting:—We hav been privileged to have our bishop, Bro. John Mast of Elverson, Pa., with us. Bro. Mast held a council meeting at the home of Bro. Israel Kauffman, at which time the members expressed their desire to commemorate the death and suffering of Christ. Saturday evening there were three received into the Church by baptism, two by letter, and three by confession. May the Lord bless them all that they may be faithful workers.

Sunday morning Bro. Mast held communion services, and preaching services Sunday evening.

There were ten brethren and five other men donated two days work to help the carpenter, Bro. Zook, to raise the new church building. The work is advancing as fast as the means will allow. We are still short of money but our prayer is that God will send the needed amount in His own time and way. Pray for us that we may hold out faithful to the end.

May 1, 1920. Cor.

Albany Oreg.

Dear Herald Readers:—On Sunday, April 4, baptismal servicrs were held at the Albany Mennonite Church at which time 17 young souls were received into the Church by water baptism. In the absence of our bishop, Bro. J. P. Bontrager, the home minister, brethren M. E. Brenneman and N. A. Lind, were instructed to perform the ceremony of baptism.

On April 25 council meeting was held and on May 2 the Lord's suffering and death was commemorated, Bro. J. D. Mishler of Hubbard officiating. There was good attendance and a good spirit manifest at this meeting.

A number of visiting brethren and sisters enjoyed the service with us. Come again.

Health is fair here at this time. Spring has come at last, but continues rather cool. Pray for us at this place. Visit us when you can.

Fraternally,

May 4, 1920 U. E. Kenagy.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—We have many reasons to thank the Lord for the blessings He has bestowed on us. Apr. 4 Bro. J. M. Kreider of Palmyra was with us, he coming on the first day of the month and preached for us each night until Sunday. Saturday eve the big snow-storm hit here and prevented our plan of having our communion on Easter morning. On Saturday, the 3rd, we held our council meeting and all expressed a desire to commune. We are always glad when all of God's children are in communion with one another. While our dear brother was with us 6 precious young souls came out on the Lord's side. Pray for them that they may always be faithful to Him.

As we did not get to have our communion at that date, Bro. Kreider came back on Tuesday, April 19; at which time we had it; also the baptismal services and Bro. and Sister J. M. Yoder were received by letter.

Bro. Hershey's condition has not improved any.

The body of Bro. Wm. F. Forman was laid to rest in the Mennonite graveyard at this place, on Tuesday, April 27. It is sad when loved ones lose a father and husband; but to this end we live, and our loss is his gain.

May 5, 1920 Cor.

Fairview, Mich.

Greeting to all Herald Readers:—We feel to praise God for the privilege, on Sunday, May 2, of partaking of the communion. One brother and sister renewed their covenant with God and the Church. May God bless them. Many were present.

The sewing circle was well attended on Tuesday. We sewed for Fort Wayne Mission; also for war sufferers. As the weather is nice and people are busy sowing seed, may we try just as hard to sow good seed spiritually.

May God's blessings be with His children now and forever. Cor.

May 6, 1920.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Our communion was held yesterday (Sunday) with a fair attendance and interest. Bro. E. J. Blough of Davidsville was present and preached the communion sermon.

The auditing committee of the Mennonite Publishing House was here on Saturday and checked up the accounts of the House. Their report is found elsewhere in this issue. Brethren J. S. Gerig, Ed Miller, and E. J. Blough were the committee this year. Bro. Blough was accompanied by his wife and two small children.

Sister Ada Burkholder, a mission worker in the Toronto Mennonite Mission, has been with us during the past week. Her presence here, as also the others mentioned, is greatly appreciated.

Sister Mary Schload of Akron, Pa., has lately been added to the force of workers at the Publishing House and is rendering acceptable service.

We are looking forward with interest, expecting a number of visiting brethren and sisters going to and coming from the General Mission Board which is to be held near Hollsopple Pa., next week. May the Lord bless and direct that work.

April 10, 1920. Cor.

REPORT

Of the Blooming Glen and Perkasie, Pa., Mennonite Sewing Circle

Year (March, 1919—1920)

No. of meetings	12
Average attendance	23
No. of garments	205
No. of quilts quilted	16
No. of Baby quilts	7
No. of comforts	10
Money collected	$512.91
Money spent	413.88
Balance on hand	$99.03

Donations

consisted of dry goods, buttons, tape, and money. All were very gratefully and thankfully received.

Mary Moore, Sec'y.

Miscellaneous

THE ONLY REMEDY

By S. P. Yoder

For the Gospel Herald.

Why this world-unrest and turmoil?
All around, both far and near,
Discontent, distrust, rebellion,
Fill the hearts of men with fear.
Serious problems vex the rulers
Of the nations weak and strong;
And in vain they seek a leader
Who can right that which is wrong.

Stricken nations, war devastated,
Sorely scourged with want and woe,
Seek in vain for peace and comfort
In material things below.
All the laws of modern rulers
To conserve a peaceful life
Fail to quiet restless people,
Or prevent internal strife.

First the cause must be determined
For conditions which prevail,
Ere a true and safe prescription
Can be found that will avail.
That which causes war and bloodshed
Must ignore God's sacred word—
Put its trust in human wisdom
In rebellion 'gainst the Lord!

Nations that have God forgotten,
And the Bible cast aside,
Are without a chart or compass—
Flounder on without a guide.
Worldly wisdom, substituted
For the Word of truth divine,
Causes men to walk in darkness
Where no ray of light can shine.:

Where the fount of life's polluted
Streams of action viler grow;
No escape for men or nations—
Ever reaping what they sow.
Only through its individuals
Can a nation's life improve—
Inner motives and convictions
Men to outward actions move.

Rest by wickedness is banished,
Sin now lieth at the door;
And its wages must be reckoned
In the plan that would restore
Peace and quietness to nations
That have wandered far away,
God now calls them to repentance—
Will they hearken and obey?

Gods of wealth and high position
Claim a host of devotees:
Pleasure seekers, caring only
Self to gratify and please.
Living only for the present,
They the future life deny.
Will they heed the prophet's warning:
"Turn, O turn, why will ye die?"

God himself provides the Leader:
Christ, the Counsellor supreme;
Prince of Peace and only Savior—
He alone could man redeem.
But for unrepentant sinners,
Building on mere worldly ground,
Who reject His Gospel message,
No salvation can be found.

In the days of tribulation,
When the sun in darkness hides,
And the test of Truth and Justice
Human destiny decides,
Judgment's storms will overwhelm
All who sail life's seas alone—
No connection with an anchor
Fixed in God's eternal throne.

Christianity's the only
Panacea that can heal
Woes of sin polluted nations—
Bringing peace, secure and real.
Wisest men of highest culture
Can no substitute provide,
And the dove of peace can never
In a Christless land abide.

Denbigh, Va.

PROVIDING GOOD LITERATURE

By J. R. Shank

(Concluded)

For the Gospel Herald

Moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccl. 12:9-14.

III. How Reach Our Standard "(Fear God and keep his commandments")

A man who led many to Jesus by his preaching and life saw a boy holding a flying squirrel captive. The creature was trembling with excitement. The boy was not naturally cruel but somewhat thoughtless of the pain he might cause. This man quietly suggested that the captive be set free because it was suffering unnecessarily. The boy felt ashamed and let it go quickly. This same man commanded reverence for the Word of God and the work of the Lord because he had such a spirit in his own life. It is impossible to teach and lead the rising generation rightly by the literature we place in their hands unless it is full of the devotion and reverence for God and His Word which He requires of us all. The life of a writer is in his productions. "Out of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of his heart bringeth forth that which is good," and vice versa. Let us be sure that we are filled with the Word and Spirit of God and then let our lives speak out what God has placed in them of all the good. It need not be a narrow life to be good. It should be too narrow for the things of the world and its vain spirit. "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world." But it should be broad enough to love all men as God loves them and to see in all things something to praise God. It should see the breadth of His commandments and endeavor to live on the broad plains of them all.

The writer must understand the needs of the one for whom he writes. A writer for small children can not write in the same language and in the same manner as for older ones. We must have our reading matter to appeal to that in the life at the stage of development in which the life is. But we must understand the failings as well as the good qualities. We must not feed up the conceit of the child today only to try to undo it a few years hence. Pride can not be cultivated now without making trouble if we ever expect it to be rooted out. The mould of the world's wisdom can not be developed without having trouble to get rid of it when we would have men and women of a religious and separated life. We can not as a Church hold a certain standard and expect our boys and girls to live that standard if we today are feeding their minds on different ideals. A taste for the Word of God and a spirit of reverence can not be expected to come if we train the youth to look at it continually as the eyes of a carnal gazer would look, seeing only the natural and thinking only of the temporal side.

But to reach the standard of reading only profitable literature we must work along many lines. Our conversation in the home and in society must savor of the same standard which we would have our readers read. Our schools must be looked into and our boys and girls safeguarded in the teaching, the textbooks, and the writings which they study. Our home libraries and other libraries to which we give them access, must be sifted of all that in any way destroys that which we would have them be. It is a life work.

With all this, as we look at ourselves and see our own imperfect conceptions in life and how many stern experiences had to come before we realized fully what the truth was, and how utterly unable we are, in our own wisdom, to guide others; not one of us should think of advancing a step in all these matters without an humble waiting at the throne of grace that wherein we lack wisdom we may receive from God liberally; and in behalf of the rising generation, that He may open their lives to His unerring teaching.

Carver, Mo.

Freely ye have received, freely give.

PRAYER

By Florence Byler

For the Gospel Herald

"The effectual, fervent prayer of a righteous man availeth much." Prevailing prayer has great power. That was manifest when the Christians were assembled praying for Peter when he had been put in prison. His family and friends were greatly burdened for him and assembled in one home for a prayer meeting. Their prayer was answered in that God sent an angel to open the prison doors and loosen the chains. Then Peter came to his friends while they were praying for him. God heard and answered. If we trust Him He will do the same for us.

Praying parents is the greatest heritage children can have. It is worth more than gold. The parents' prayers can be like strong cables fastening the children to the throne of God. They may wander far from God in serving the devil and yet be drawn back by earnest prevailing prayer.

What scene can be more beautiful on earth or more like a heavenly home or more pleasing to God than that of a pious family kneeling with one accord, uniting their prayers to their Father in heaven? How good to see a mother gather her little ones around her at the bed-side and teach them the privilege of prayer, a safeguard against evil. Prayer in the home surely removes family friction and is a security of happiness and harmony and drives away selfishness. It therefore avails much for both time and eternity.

A deeper prayer life should be urged among the Christian people today.

Secret prayer is very important in the Christian's life. By prayer we associate with God. The heart-to-heart talk with God is the most comforting thing in life. Anyone who does not lead a prayerful life can not realize the peace, joy, and comfort following a heart-to-heart talk with God in secret prayer, especially in times of trouble.

In Christ's life much time was spent in secret prayer. In the morning, rising up a great while before day, He went forth into some solitary place and communed with the Father. He could not have maintained His heavenly life in His soul without continually separating Himself from sinful man. If this was needful for Christ the perfect One, it is very much more so for us to separate ourselves from the world and sin to commune with our Father and fountain of life.

In the evening the press of the multitude was so great—the sick were healed, devils cast out, and there was little time for His secret prayer. He then went out early in the morning to seek a place of solitude and prayed. These prayers were the secret of His wonderful life.

"Oh the pure delight of a single hour,
That before thy throne we spend.
When we kneel in prayer and with Thee our God
We commune as friend with friend.

We should all begin the day with prayer. Here at the Mission we have an hour of secret prayer and meditation each morning. Each individual goes to his or her own room and brings the problems to Him. Through this the Lord is blessing the work. Prayer is the means of reaching lost souls and moves the throne of God.

Everyone should have a prayer list of the unsaved and others.

It has been said, "God respects not the arithmetic of our prayers—how many there are—nor the geometry of our prayers—how long they are—nor the rhetoric of our prayers—how neat they are—nor the logic of our prayers—how methodical they are—nor the music of our prayers—how musical they are; but the divinity of our prayers—how heart-sprung they are."

We should pray anywhere we have need and not be ashamed. Therefore woman should wear her prayer covering so as to be able to pray any time, anywhere.

Jesus prayed on the mountain, Peter on the house-top, Daniel at the open window, Isaac in the field, Nathanael under the fig-tree, Jonah in the whale's belly. Any place is in the presence of God.

A wild man went to Africa. While going through a forest he was lost from others. He hunted in vain and finally went to sleep in a cave. He soon heard a fearful roar and a big lion leaped into the cave. He had lain down in the forest king's bedroom. The lion smelled him and licked him with his rough tongue. In a heart of agony and despair he prayed God to save him from the lion's mouth and God heard him. The beast fell asleep and put his paw over the man's breast so that his sharp claws sank into the man's flesh. Still praying, he lifted one claw after another out of his flesh, rolled himself from under the heavy leg, and ran away from the lion. He told the people of his experience and told them to pray for his soul. He came to Jesus and became a great preacher of the Gospel.

Prayer should be the key of the day and the lock of the night. It is more needful in the morning as in the day time we rove in many accidents and sin. The morning is as the youth of life. If it is well begun it usually ends well. And we do not want God to have just the end of our life and the devil, His enemy, to enjoy the rest of our life.

Elements of true prayer

1. The earnest prayer.—Effectual and fervent.

2. A clean heart—(Ps. 66:18) "If I regard iniquity in my heart the Lord will not hear me."

3. Ask the right things—"Ye ask amiss that ye man consume it upon your lusts."

4. Restitution—We must make our wrongs right to God and man.

5. Our responsibility—Help answer our own prayers. But not like a woman who prayed for food and was able to work for it. "God helps them that help themselves."

6. Persistency—We get discouraged too easily and stop praying. One man prayed for fifty years for a lost soul—and he succeeded. Moody held a meeting and found the church very cold and worldly. The next night he found it very different and there were many confessions. He found the cause to be one woman prayed for a spiritual awakening to the church and she prayed all night long.

7. Faith—"Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." Mark 11:24.

8. Submission—This is hard sometimes to always say. "Thy will be done." But we know God's way in the best and "All things work together for good to them that love God."

Scriptures on prayer

And he spake a parable unto them to this end, That men ought always to pray and not to faint.—Luke 18:1.

Evening and morning, and at noon will I pray and cry aloud and he shall hear my voice.—Psa. 55:17.

Call unto me and I will answer thee and shew the great and mighty things which thou knowest not.—Jer. 33:3.

But when ye pray use not vain repetitions as the heathen do. for they think they shall be heard for their much speaking.—Matt. 6:7.

Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7:7.

Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts.—Jas. 4:3.

If I regard iniquity in my heart, the Lord will not hear me.—Prov. 66:18.

Verily, verily, I say unto you, whatsoever ye ask the father in my name he will give it you.—Jno. 16:33.

If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

Therefore I say unto you, What things so ever ye desire when ye pray, believe that ye receive them and ye

shall have them.—Mark 11:24.

Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much.—Jas. 5:16.

All things whatsoever ye shall ask in prayer, believing, ye shall recieve.—Matt. 21:22.

The sacrifice of the wicked is an abomination to the Lord. But the prayer of the upright is his delight.—Prov. 15:8.

The eyes of the Lord are upon the righteous, and his ears are open to their cry.—Psa. 34:15.

The righteous cry and the Lord heareth; and delivereth them out of all their troubles.—Psa. 34:17.

Delight thyself also in the Lord, and he shall give thee the desires of thine heart.—Psa. 37:4.

Cast thy burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved.—Psa. 55:22.

Altoona, Pa.

HEARD AT WORKERS' CONFERENCE

(Meeting held at West Liberty Church near Windom, Kan., reported by R. J. H.)

For the Gospel Herald

Faith was Paul's text word, **Hope** was Peter's and **Love** was John's.

Jesus is the central figure of the Bible, of the prophets, of the apostles, of the Christian Church, of the heart, of the Christian life, of heaven.

In His humanity, Jesus is referred to as "Jesus Christ;" in His divinity, as "Christ Jesus."

Two-thirds of the people now living have not heard of Christ.

There are 1300 members in this conference district. Each of us should be a personal worker. If each were to win one soul for Christ during the year, our membership would number 2600.

A sermon is apt to be taken for some sinner on the seat back of us. The devil tells us so. We should not forget that from the beginning he has proved himself a liar.

Seven of the apostles were won thru personal work.

Three agencies are needed in personal work: the Spirit, the Word, and the worker.

In one of our cities recently 50 persons were counted in a church house and nearly 5000 at the same time witnessing a game of base ball.

It is far better to do one little thing for God, than to promise forty things you will never do.—Selected.

FINANCIAL REPORT

Of the Mennonite Publishing House, Scottdale, Pa., for the year ending April 30, 1920

Received

Books, Bibles, etc., sold		$ 35677 44
Gospel Herald Subscriptions		14662 73
Words of Cheer		3255 52
Beams of Light		1031 98
Christian Monitor		2434 73
Mennonitische Rundschau		3199 38
Christliche Jugendfreund		698 73
The Way		305 23
Lesson Quarterlies		14627 29
Youth's Christian Companion		308 04
Advertising space sold		579 69
Printing Jobs, etc.		14360 07
Income from Real Estate		1526 00
Machinery sold		50 00
Total		$ 92716 83
Capital furnished by the Board	$29114 37	
Tract Fund	228 84	
Surplus May 1, 1919	71029 55	100372 76
Total		$193089 59

Paid Out

Machinery and Equipment Inventory May 1, 1919		$ 20572 75
Purchases during the year		2086 00
Books, Bibles, etc. Inventory		27466 99
Purchases during the year		34650 22
Manufacturing Inventory		8218 14
Purchases during the year including power, wages, etc.		42167 49
Real Estate and Buildings		23650 00
Taxes, repairs, etc.		749 00
Total		159560 59
Stocks and Investments	$ 1875 00	
Bills Receivable	4673 59	
Accounts Receivable	10554 12	
Cash on Hand	10904 11	
Donations, Discounts to Ministers, etc.	5522 18	33529 00
Total		193089 59

INVENTORY
of the Plant and Stock

Machinery and Equipment		$ 20347 88
Bibles & Testaments	$ 7045 48	
Bound Books	12673 12	
Unbound Books	4510 50	
Mottoes	863 25	
German Books, etc.	3415 02	28507 37
Paper stock, etc.		5211 49
Real Estate and Buildings		23861 78
Total		$ 77928 52

SUMMARY
Of Loss and Gain Accounts

Total Receipts		$ 92716 83
Inventory		77928 52
Total		$170645 35
Total Expenditures	$159560 59	
Net Gain for year	11084 76	
Total		$170645 35

STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit, Equipment, etc.	$ 20347 88
Stock in Books, Bibles, etc.	28507 37
Stock in Paper, etc.	5211 49
Real Estate and Buildings	23861 78
Stocks and Investments	1875 00
Subscription Lists	20000 00
Annuities	1600 00
Bills Receivable by the Board	1500 00
Bills Receivable by the House	4673 59
Accounts Receivable	10554 12
Cash on Hand	10904 11
Total	$129035 34

Liabilities

Cash in Tract Fund	228 84
Net Solvency of the Board	128806 50
Total	$129035 34

SUPPLEMENTARY

Donations by the House previously reported	$ 13777 08
Donations this year	5522 18
Total	$ 19299 26

The above report is made possible again only by the co-operation of the Church during the past year. We have endeavored to serve you in a way that will enhance the cause of the publishing interests as well as to satisfy each individual with whom we have come in contact thru our communications. The net gain for the year shows a normal growth. Each year, however, brings its new problems and no specific outline or precedent can be found to meet them. It is only thru our united efforts that we can hope to meet the same degree of success during the coming year. We have this confidence in every crisis and with the help of God we press onward.

It is very evident that the high point in price of printing paper has not yet been reached. A great scarcity is being experienced at the present time although we are fortunate in having enough on hand to supply us for the next four months.

Owing to this scarcity, prices are on the incline continuously. The recent railroad strike has interfered very much with shipments of books going and coming to our shipping rooms. Hence the delays in recent orders reaching their destination. The mails have also been delayed in many instances. We trust our patrons will have patience until shipping conditions again improve and come to a satisfactory basis.

With a sincere appreciation for your favors extended to this work and asking for your continued support, I am

At your service,

Levi Mumaw, Sec'y-Treas.

We, the undersigned auditors, have examined the books of the Mennonite Publishing House and believe the accounts to be correct. We are pleased with the managements of the House, and the efficient business methods used in keeping the records.

We wish to commend the workers for the efficient service they are rendering to the Church at large.

E. J. Blough, Davidsville, Pa.
Jacob S. Gerig, Smithville, O.
Ed Miller, Pinto, Md.

GENERAL MANAGER'S REPORT

To the members of the Mennonite Publication Board and the brotherhood of the Church, Greeting:

I herewith submit my twelfth annual report covering the work of the Mennonite Publishing House during the past year.

The year has not been without its problems. We have endeavored to meet them as best we could. During this year we suffered the loss of a number of our workers—two through death and several through finding employment along other lines.

Bro. M. K. Smoker and Sister Alice Bucher were called to higher service. We keenly feel our loss; yet we recognize that our loss is their gain, and though we are sorry to miss their services in the work which they were so nobly doing, we bow to Him who doeth all things well and say, "Not my will, but thine be done."

Bro. H. F. Reist, who for ten years had been editor of the Christian Monitor (having continued as editor since the launching of that periodical), and who was elected president of Goshen College over a year ago, finally severed his connection with the Monitor last November to give all his time to his new responsibilities. We were not in sympathy with the change made, and regret very much that his physical condition has made it necessary for him to relinquish all official church responsibilities for the time being. He has our warmest sympathy and prayers for his speedy restoration to good health.

We welcome Bro. Vernon Smucker as editor of the Christian Monitor, also Bro. Clayton F. Yake as editor of the Youth's Christian Companion, the new paper previously authorized by the Board. These brethren feel very keenly the responsibilities which they assume in preparing material for publication which so vitally affects the lives of our young people. May they always seek divine guidance in the performance of their duties. We are also glad to announce the addition of Bro. John L. Horst of Chambersburg, Pa., and Sister Mary Schload of Akron, Pa., to our force of workers. The former's help at the linotype and the latter's help in the book room are much appreciated and needed at this time.

The financial report of the Secretary-treasurer, as given above, indicates the volume of business done during the year. Though our receipts were greater this year than last, our expenses were correspondingly greater also. Higher prices for everything we buy, added to increases in the weekly allowances of workers, are responsible for reducing the amount of the net gain for the year. Hence the gain for the year, $11,084.76, is more than $4500.00 less than our highest gain for any one year. We bespeak a careful reading of the above report by all who are interested in the publishing interests of our church.

The volume of business is increasing, and we have more work on hand than our present force of workers and equipment can handle promptly.

The regular periodicals continue the same as heretofore, except Mission Supplement to the Gospel Herald, which has been enlarged to a 16-page monthly, instead of 8-page, as formerly; the Youth's Christian Companion was launched Apr. 4. It is an 8-page weekly for the 'teen age. The Beams of Light has been adapted for use in Sunday school classes. At this time the subscription list on the new paper has reached nearly two thousand. A number of books belonging to the Mission Study Course, as well as other books and pamphlets, have been published during the year.

The one large problem that is facing us at the present time is the limited space we have to take care of the growing business. We need more machinery in the printing plant; the book department is seriously handicapped for want of space; our storage room is over-crowded. In view of the past fifteen years' experience and of the growth of the business, we feel that plans should be made to build a new plant, so designed and large enough to provide for the normal growth of the business and with additional machinery to insure the successful handling of the work we are expected to do, and make room for the installation of a book bindery. Our present quarters consist of a series of additions which no longer adapt themselves to our present needs and what we believe must be the normal growth of the institution during the next decade. Again we beg the forbearance and patience of all our patrons. The unsettled conditions brought on by the war have interfered with the prompt delivery of our mails. Strikes, lockouts, etc., have interfered with train service and helped to bring about increased prices on all commodities. We appreciate your patronage and co-operation during the past, and beg your continued support and your prayers in the future. That God may direct, the cause of Christ may be strengthened, the Christian home be supplied with helpful wholesome literature, and the Gospel of Christ may be made known as far as we have the power to send it is our wish and prayer. To this cause we have dedicated our lives, and to this end the services of the House will be rendered.

Aaron Loucks,
Gen'l Manager.

Scottdale, Pa., May 8, 1920.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The political situation in the Near East is reported as being somewhat improved, though it is not by any means settled permanently.

* * *

The allied council has decided to make Armenia a separate state, since none of the great powers were willing to take a mandate over that unhappy nation. Final boundaries and arrangements have not yet been completed.

* * *

Any of the brethren who have gone to the Near East recently may be addressed at Beirut, Syria. A. C. R. N. E.

Bro. Chris Augsburger has been assigned to the work at Marash, taking the place of Bro. Paul Snyder who expects soon to return home.

* * *

A letter from Bro. A. M. Eash at Jerusalem states that the political situation there has improved somewhat. Serious riots had taken place, but at no time were the Americans in danger. One clash took place just outside the ground of the Syrian Orphanage of which Bro. Eash has charge and some of the injured were taken care of in the orphanage hospital.

* * *

Prospects are good for work being started in Constantinople soon by our Commission. Satisfactory negotiations have been made with the Near East Relief for such work and it is probable that final arrangements will be made at the meeting of the Relief Commission to be held just prior to the Mission Board Meeting to be held at Johnstown, Pa., next week. More details will be announced as soon as they are available.

* * *

A number of important matters will come before the Executive Committee of the Relief Commission at the meeting to be held at Johnstown. An interesting program will also be given under the auspices of the Commission on Monday evening and on Tuesday forenoon and afternoon. The regular Mission Board meeting will begin on Tuesday evening. As many as possibly can are urged to be present at these meetings.

* * *

If all went as planned, Bro. Silas Hertzler left Beirut on March 31 for India, where he was to meet Bro. Jesse Smucker and together they expected to visit our mission station at Dhamtari for several weeks, then proceed home via the Pacific and San Francisco, probably arriving in this country some time the latter part of June or in early July.

* * *

A letter from Bro. Jesse Smucker written at Nineveh on March 14, states that he traveled from Diarbekir and Mardin to Nineveh with a caravan of almost three hundred camels. Six days were required to make the trip. On the way they were met by two bands of robber Arabs who systematically meet all caravans and compel them to pay over whatever amounts they dictate on pain of being robbed of everything if the required amount is not paid. Bro. Smucker states that as the only "foreigner" in the company he was an object of special interest to the robbers, but escaped fortunately by paying them what amounted to about $7.50 in order that they would not "rob" him, and later ate soup out of the same bowl with the robber sheik. He attributes the fortunate outcome of his experiences to God's protecting care. From Nineveh he expected to go on to Bagdad by auto and train, thence to Bursa on the Persian Gulf, and from there by boat to Bombay, India.

The following is an extract from a letter written by Bro. Solomon E. Yoder, of Belleville, Pa., who, as has been previously noted in these notes, is engaged in looking up families of German prisoners who had worked for the Friends Unit in France and paying them the wages which they had not been allowed to pay to the prisoners.

"It was late one afternoon that I arrived in the historical city of Jena. Here I visited the Michel family. I found the father, mother, and a brother of sixteen at home, and when I showed them the photograph of the missing son and brother they stood amazed. Emotion caused the father and mother to be speechless, but the young brother was so excited and anxious for news that he could scarcely speak fast enough. When I left, the mother wept, and as I bade good-bye to the brother at the railway station he almost embraced me.

"At Kitzhütte I visited Frau Greiner and found her alone with three small sons, bending over a wash tub. She told me how much her missing husband meant to her and how hard it was for her to earn enough to feed her family. The children were much undersized and looked very hungry. As I parted, Frau Greiner gasped between broken sobs, 'So much money I have never had in my hand before. I shall never, never forget you.'

"It is very difficult to write our experiences as they come to us. The sensations and emotions of joy which the families experience cannot be penned. The people in the Thuringen district are all very poor and need help badly. But in return for our help, they almost want to refund some of the money for our service. Could the people in the homeland but see the joy of beaming faces, starving children fed, ragged children clothed, and hear the sobs of a mother's gratitude, they would see what their generous contributions have made possible."

* * *

The Mennonite Relief Commission recently sent 249,500 marks to Germany to help feed and clothe the destitute and starving.

REPORT
Of the Mennonite Home, Lancaster, Pa.

For the Gospel Herald

(March-April)

Donations.—Wm. Young and wife, Ida Bossert, A sister from Lititz, John Shreiner, Clara Harnish, Sister Miller.

Cash.—Michael Rohrer, $5.00; J. R. Earhart, $1.00; Samuel N. Stauffer, $1.50; A friend from Sewickley, $2.00; Stella Stoner, $3.00; Peter Hess, $1.00; Wm. Swartley, $1.00; Bressler Buckwalter, $1.00; David Brubaker, $.50; Benjamin M. Barr, $2.00; John B. Hertzler, $2.00; Clayton H. Herr, $1.00; Peter Kegeries, $1.00; A. L. Gantz, $5.00; Christ E. Gall, $.50; B. L. Denlinger, $5.00; A sister worker, $1.00; Emanuel C. Hertzler, $2.00; Contribution box, $3.25.

The following sisters helped to clean house one day each: Annie S. Hostetler, Fanny Shelly, Mary Ann Harnish, Minnie Stehman, Elizabeth E. Brubaker, Bessie M. Good, Kathryn K. Kauffman, Elizabeth K. Kauffman, Ida Hostetter, Martha B. Eshbach, Stella R. Stoner, Lillie Earhart, Catherine F. Hoffman, Mrs. M. L. Swarr, Mrs. J. B. Harnish, Lizzie R. Carper from the East Petersburg Church; Elizabeth M. Lehman, Mary R. Douple, Elizabeth P. Miller, Katie H. Landis of the Landis Valley Church; Annie Bucher, Lizzie M. Bomberger, Mabel H. Witmer, Mary H. Witmer, Louisea D. Metzler, Elizabeth B. Garber from the Lititz Church; Ada B. Landis, Martha Ebersole, Mrs. Ephraim Longenecker, Mrs. Albert Smith, of Good's Church.

Services.—March 13: funeral services were held this afternoon over Abraham N. Brubaker (who died the 10th) by D. H. Mosemann and Frank Kreider. Text, Heb. 4:9. Aged 81 y. 11 m. 13 d.

Mar. 14: This afternoon regular services and council meeting were held by Bros. John B. Senger and Amos G. Kauffman. Peace was expressed and communion desired.

Mar. 19: This evening funeral services were held over the remains of J. Charles Martin (who died the 17th) by Bro. D. N. Lehman. Text, Rev. 22:12. Aged 65 y. 9 m. 2 d.

Mar. 27: Today we were visited by Bro. Jos. M. Gross of Blooming Glen who preached from Prov. 16:31.

Mar. 28: Regular services were conducted this afternoon by Bros. John H. Mosemann, Geo. W. Ernst, and Abram Brenner. Text, Psa. 71:18.

April 11: Regular services were conducted this afternoon by Bros. Jos. Boll, Jr. and D. S. Metzler. Text, I Cor. 15:13, 14.

April 25: Regular services were conducted by Bros. Amos S. Horst and Amos G. Kauffman. Text, Psa. 90:9.

We have a few on the weak side of life, but can say the Home is blessed with good health and that God has blessed the sister workers with health and strength to hold out in this work because we did not get help yet. Our prayer is that the Lord will provide that two sisters will come and help in this work.

Gratefully acknowledged,

T. E. Moyer, Supt.

Married

Blough—Thomas.—On March 13, 1920, at the home of the officiating bishop, Bro. S. G. Shetler, Johnstown, Pa., Uriah Blough and Maggie Thomas, both of Hollsopple, Pa., were united in the bonds of holy matrimony.

Landis—Landis.—On April 24, 1920, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Dayton C. Landis and Sister Mattie H. Landis were united in holy matrimony. May their life's journey be attended with rich blessings from on high.

Greaser—Cassel.—On April 25, 1920, Bro. Frank Z. Greaser of Souderton, Pa., and Sister Hester M. Cassel of Blooming Glen, Pa., were united in holy matrimony by Bro. Jonas J. Mininger. May they always obey their sacred vow and in the end attain the eternal reward.

Brenneman—Hershberger.—At the home of Bro. and Sister Jacob Brenneman, near Tofield, Alta., occurred the marriage of their daughter, Clara Mae, to Bro. Owen O. Hershberger of Garden City, Mo., Thursday, March 4, 1920, Bro. N. E. Roth officiating. May God bless this union.

Brubaker—Stauffer.—On Feb. 26, 1920, at the home of the officiating bishop, Bro. Noah L. Landis of Neffsville, Pa., Bro. Levi N. Brubaker of Mt. Joy, Pa., and Sister Anna B. Stauffer of Lititz, Pa., were united in holy matrimony. May God's richest blessings be theirs through life.

Detrow—Clark.—On Apr. 24, 1920, at the home of the bride's parents, Bro. Howard Clarks near Leetonia, O., Bro. Lester Detrow and Sister Ruth Clark were united in marriage, Bro. I. B. Witmer officiating. May their married life be one of joy and happiness.

Obituary

Winkler.—Frederick Winkler, for years an inmate in Old People's Home at Marshallville, Ohio, before that Home burned to the ground, died in Allen county, Ohio, at the age of 91 y. 6 m. 21 d. Services by W. S. Gottshall. Interment in Ebenezer Cemetery. He is survived by 2 sons, 22 grandchildren, and other relatives and friends.

Miller.—Nathan Jos. Miller, son of Bro. and Sister Jos. H. Miller of Louisville, O., died Apr. 30, 1920; aged 11 m. 16 d. Little Nathan budded here to blossom over yonder. His brief life was yet long enough to endear himself to those around him. Father and mother, a brother and 2 sisters, many relatives and friends remain to mourn his departure. Funeral services were conducted by J. A. Liechty, assisted by Alvin Hostetler and Daniel Schmucker. Burial in Beech Cemetery, May 2, 1920. Text, Luke 18:16. May God comfort the sorrowing family.

Yoder.—Eliza, daughter of Stephen and Elizabeth Yoder, was born near Kalona, Iowa, Feb. 4, 1911; died April 20, 1920; aged 9 y. 2 m. 16 d. She suffered an attack of rheumatism followed by paralysis which resulted in her death. She leaves parents, 7 sisters, 2 brothers, 2 grandmothers, 2 grandfathers, and a host of relatives and friends, to mourn her early departure. Funeral services were held on the 22nd at the lower Deer Creek Church by Bro. J. S. Hershberger assisted by Bros. John Y. Swartzendruber, D. D. Miller, and John Hess. Text, Jas. 4:14. Buried in the Lower Deer Creek Cemetery.

Wingard.—Willis Wingard was born Jan. 13, 1871; died April 23, 1920; aged 49 y. 2 m. 10 d. He had been troubled with rheumatism for some years, so that he was not able to do much physical labor but was able to be about and to look after his business affairs. His father-in-law came to their home in Scalp Level, Pa., and after tying the horse, Willis dropped to the ground a corpse. A loud call to all. Funeral services were conducted at the Church of the Brethren by S. G. Shetler, assisted by H. S. Replogle. A very large number of relatives and friends had assembled. The deceased is survived by his mother, six children, and many other relatives.

Douple.—Anna Mae (Charles) Douple, daughter of Christian F. and Annie Charles, died Mar. 12, 1920; aged 32 y. 9 m. She died after a short illness of influenza followed by pneumonia. She was united in marriage to Jacob L. Douple Apr. 1, 1919. She leaves a sorrowing husband, father, mother, 5 brothers, and a number of nieces and nephews, who will greatly miss her. Funeral services Mar. 15, at the house by Joseph Boll, and at the Lititz Mennonite Church by Peter Nissley and Jacob Hershey.

"Gone to heaven is our sister,
Gone to her bright home above;
She has left us here so lonely,
How we miss Anna, whom we loved."

—By a Sister-in-law.

Miller.—Moses W. Miller was born in Holmes Co., O., Apr. 20, 1889. In the spring of 1920 he with his brother Jacob moved to a farm near Dalton, Wayne Co., O. On Apr. 5, 1920, while he and Ezra Mullet were crossing a R. R. several miles from home they were run down by a fast train and both were killed. Their bodies were badly mangled and the auto they were driving was a total wreck. Bro. Miller possessed those rare traits of character which in many young men are not found viz., a truly devoted worshiper of God and an ardent lover of the Bible. He was 30 y. 11 m. 15 d. He united with the Amish Mennonite Church at the age of 19 and was considered very faithful. Funeral services were held at his home on Apr. 7 by I. J. Buchwalter, Enos Hartzler, and others, after which his body was taken to his mother's home in Holmes Co., O., where services in charge of S. H. Miller were held Apr. 8. He leaves a mother, 2 brothers, 3 sisters, and relatives and friends to mourn his departure.

Blough.—Ira, son of Bro. P. A. Blough, Johnstown, Pa., was born May 9, 1883; died March 18, 1920; aged 36 y. 10 m. 9 d. He is survived by his father, step-mother, one sister, and two brothers. Funeral services were conducted at the home and at the Blough Mennonite Church by Bro. S. G. Shetler, assisted by Bro. E. J. Blough. Interment was made in the cemetery near the church.

Yoder.—Bro. Samuel B., son of the late Benedict Yoder, was born near Somerset, Pa., May 15, 1843; died April 27, 1920; aged 76 y. 11 m. 12 d. He had enlisted in the army during the Civil War and was wounded in the battle at Gettysburg, which disabled his one arm. He however had no pain from the wound until lately it opened again and gave him very severe pain and finally caused his death. Some time after his return from the army he united with the Mennonite Church and was a faithful member until death. His wife and 4 children preceded him in death. He is survived by one son, one daughter, and some grandchildren. Funeral services were conducted at the Mizpeh Church by S. G. Shetler, assisted by J. C. McCarney and W. G. Schrock.

Zook.—Sister Sadie Mae Zook was born July 24, 1902; died May 1, 1920, after an illness of about 6 months with tuberculosis at her home in Belleville, Pa. She bore her suffering with Christian patience. She united with the Locust Grove A. M. Church several years ago and at that time told her mother she wouldn't live to get very old. She was a faithful member until death. She was of a pleasant disposition and had won a host of friends. I shall never forget her pleasant smile as I bade her goodbye the last time. Her last words to her mother were, "I want to go home"—and she fell asleep in Jesus. She is survived by her father and mother, 1 brother, 3 sisters, and many relatives and friends. Funeral May 3 from Locust Grove Church, conducted by John L. Mast and Samuel F. Yoder. Peace to her ashes. S. F. Y.

Landis.—Raymond B., son of Harnish H. and Selena G. (Brubaker) Landis, died at the home of his parents near East Petersburg, Pa., April 26, 1920; aged 1 y. 5 m. 25 d. His death, caused by convulsions, was very unexpected as he was apparently in the best of health until a few minutes before he died. He is survived by his parents and the following brother and sisters: Iva B., D. Isaac, Roberta B. and Vera B. Funeral April 29 at E. Petersburg Mennonite Church conducted by Bro. Frank Kreider and Bro. David Mosemann. Text, Psa. 90:6. Remains were laid to rest in the adjoining cemetery.

"He is blooming now for Jesus
In His garden fair
Folded on His bosom
And sheltered by His care."

—By the parents.

Overholt.—Annie S., daughter of Abram and Mary Overholt, was born July 1, 1851; died near Scottdale, Pa., near the place of her birth, April 21, 1920; aged 68 y. 9 m. 20 d. She had been a member of the Mennonite Church for more than twenty-five years, and took an active interest in the work of the Church. Though the last of her family to go, her departure was sincerely mourned by many friends. She was of a kind, tender-hearted disposition, and her Dorcas-like habits endeared her to all who knew her. She died very suddenly, being found dead in the poultry house soon after she expired. Death is thought to have resulted from a stroke of apoplexy. Funeral at her home on April 24, after which she was laid to rest in Alverton Cemetery. Services conducted by the home ministers. Text, Amos 4:12.

Landis.—John S. Landis was born in Rockingham Co., Va., Dec. 25, 1852; died in Cullom, Ill., April 18, 1920; aged 67 y. 3 m. 24 d. He came to Cullom in March, 1876, and was united in marriage to Elizabeth Hauder, Aug. 24, 1880. To this union were born twelve children, of whom one preceded him to the spirit world. He leaves a loving companion, who has shared the joys and sorrows of this life with him for almost forty years, the 11 living children, 14 grandchildren, 2 brothers, 1 sister, and a host of friends. He united with the Mennonite Church in 1882 and has been a consistent member ever since. He took sick last November, with heart trouble, and since that time he kept gradually failing, until he peacefully fell asleep. He died in the hope of a glorious resurrection. "Be ye also ready for at such an hour as ye think not, the Son of Man cometh."

Services were conducted by J. W. McCulloh in the Mennonite Church in Cullom April 21, where a large crowd assembled to pay their last respect to Bro. Landis. J. W. McCulloh.

Buerge.—Daniel Buerge was born at New Hamburg, Ont., Canada, Feb. 17, 1836; died at Jasper, Mo., April 28, 1920; aged 84 y. 2 m. 11 d. He was married to Lydia Schrock of Goshen, Ind., March 12, 1865. They made their home near Reed City, Mich., until 1881, when they moved to Cass Co., Mo. In 1883 they came to their farm four miles east of Jasper, at which place they lived until they moved to Jasper in 1912. Bro. Buerge was a faithful member of the Mennonite Church. Altho ill health had kept him from attending services for some time, his consistent life and earnest admonitions made him a power for good. Besides his wife he leaves two sisters, one brother, four children, and eleven grandchildren. The children are Mrs. Amanda Seidner, Mrs. H. R. Shepp, Alf, and Harvey. Funeral services were conducted at the home on April 29, by Bishop Andrew Shenk. Text—"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Burial in Mitchell Cemetery. So ends like a benediction his long life on earth. May we follow him as he followed Christ. Myrtle Shenk.

Thomas.—Sister Nora Thomas, daughter of Pre. Joseph and Annie Saylor, was born Feb. 5, 1887; died at the Johnstown City Hospital, of a complication of diseases, Feb. 28, 1920; aged 33 y. 23 d. She was about as usual and did all her house work, even baking some of the things that were used for refreshments at the day of her funeral. She suddenly took very sick and was at once taken to the hospital. She rapidly grew worse and died after enduring extreme suffering. She was resigned to the will of God and died in peace. She was baptized and received into the Mennonite Church at the age of 12 and took a very active part in the work of the Lord until death. She is survived by her husband, father, mother, one brother, two children, and a large number of relatives and friends. Funeral services were conducted at the Thomas Church by S. G. Shetler assisted by E. J. Blough.

"God saw fit to call her higher,
But it seems it can not be,
And our home is now so lonely,
Since her form we can not see."

Shotzberger.—Franklin Roy Shotzberger died at his home in Elizabethtown, Pa., April 15, from an acute attack of influenza. He was sick several weeks in February, partially recovered, went to work at his trade, had a relapse, and finally succumbed. Bro. Frank was the youngest son in a family of 10 children. 7 brothers, 2 sisters, a widow (nee Anna May Detra), 2 daughters, a son, and his aged parents of Juniata Co. survive. Bro. Frank was a carpenter by trade, a skilled mechanic, but his interests were devoted to the church of which he was a member, always at his post of duty in the services, prayer meeting, Bible meeting, mission study class, leader of a chorus class, taught the young men's Bible class, assistant Supt. of the Elizabethtown Mennonite S. S.—at all of these places his demise left a vacancy hard to fill. His untiring labors in the cause of the Church and Christian efforts won for him a high esteem in the town and vicinity which was attested to at his funeral held at the Elizabethtown Church on Sunday morning, April 18. The church was crowded to the doors and several hundred had to be turned away on account of lack of room. Bros. John W. Weaver, Union Grove, and S. B. Landis of home congregation officiated at his funeral. Text, Rev. 4:1.

"Brother thou hast left us lonely
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."

S. B. L.

Miller.—Barbara Krabill Miller, widow of Peter C. Miller, was born in Stark Co., O., near Maximo, Oct. 19, 1855; died at the home of her son, Pre. John D. Miller, Louisville, O., Apr. 26, 1920; aged 64 y. 6 m. 7 d. At the age of 17 she accepted Christ as her personal Savior and was baptized, uniting with the A. M. Church in which she remained a faithful and consistent member until death. March 21, 1878, she was married to Peter C. Miller who preceded her in death nearly 17 years. To this union were born 3 sons and 1 daughter, all of whom remain, together with 16 grandchildren, 1 brother and 1 sister, many relatives and friends, to mourn her departure. Sister Miller was a helpless invalid for 17 years, being unable to use her lower limbs. Her arms and hands were also considerably crippled, and yet during all this time she manifested a quiet, Christian disposition, neither murmuring nor complaining, a living example of faith in God. She was kindly cared for by her children who tried as much as possible to do for their mother what they could. Funeral services were conducted by J. A. Liechty, assisted by Alvin Hostetler and Daniel Schmucker. Text, II Tim. 4:7, 8. Burial in the Warstler cemetery north of Canton, O., beside her husband.

GOD'S ORIGINAL PURPOSE

(Continued from page 131)

al office in its highest object—and that from motives of pride—must bring instant judgment. God's hand came upon him. Beside the altar of incense he was stricken with leprosy.

The judgments on man, while God is working out His plan, are at times severe. Since Abraham was called out from his kindred and his father's house until the time that the Redeemer came there were many blessings bestowed upon them. They were God's chosen people and God loved them. He cherished them and many times brought them back to Him again. But at times they were cursed and severe judgments were brought upon them. Look at Korah, for instance. There in the Wilderness the earth opened and swallowed an entire company of them. The children of Isreal were taken into captivity at Babylon and many of them were brought back again to Jerusalem where they rebuilt the walls under Nehemiah. The latter half of the dispensation of the law came under Gentile supremacy where four big powers prevailed—Babylon, Media-Persia, Greece, and Rome. The Israelites were entirely dispersed under these powers and were scattered to all nations. They had no nation of their own. They had no teaching priest for over 400 years. This subject would make a study of a life-time and I have not even touched the hem of the garment of God's great plan. We should all avail ourselves of the opportunity of looking into this great plan. We can see frailty, weakness, and helplessness of men when they try to work in their own strength and are not obedient to the living God.

Tiskilwa, Ill.

(To be continued)

Items and Comments

About 10,000 acres of surrendered Doukhobor lands in Saskatchewan have recently been parceled out to soldier settlers.

Ideal weather for wheat sowing is reported from different sections in Canada. There is a possibility that the prophets who predicted a very short world wheat crop this year may have to revise their prophecies.

Some time ago about 3000 American milliners were kind enough to present a $5000 hat to the wife of President Deschanel of France. This was returned with thanks. The incident created quite a stir in society circles. It has not yet been definitely determined whether the main point at issue is the high cost of living or whether Paris or America shall be leader in fashions.

A "wet" congressman bewails the fact that the United States must pay $88,000,000 annually to enforce the national prohibition act. Here is a suggestion: Since the liquor interests have so solemnly proclaimed their loyalty to law and order they might pay this sum out of their billion-dollar fund to fight prohibition. It ought to be worth at least 8.8% to make good their claims of support of the established law of the land.

Bishop Rhineleader of the Protestant Episcopal Church has the following to say about Pagan America: "Novel writers have become the 'high priests of public morals.' Education has resulted in a "phobia" of unbelief. In amusements, immodesty in dress, looseness in sexual relations, bestiality and crime are the chief attractions. This is a reversion to type, a universal 'Bolshevism' in which the ape and the tiger come to the surface. The term 'Pagan America' is accurate."

BOOK REVIEW

Our Home Missions

By Alta Mae Erb

This is the title of a new book just off the press. Its title suggests the nature of its contents. It was prepared especially for use in mission study classes but will also be of interest to all who are interested in Mennonite missions and charitable institutions and work. The book is written from a two-fold standpoint: (1) A discussion of general mission problems and work; (2) a description of the location, work, and prospects of Mennonite missions and other church institutions. The book is divided into three parts; namely,

I. Rural Mission Work (six chapters)
II. City Missions (five chapters)
III. Charitable Institutions (three chapters)

The book is bound in paper covers, contains 183 pages, and may be had at 35c a copy in any quantity.

Address all orders to

Mennonite Publishing House
Scottdale, Pa.

MISSION BOARD MEETING

Notice of the Annual Meeting of the Mennonite Board of Missions and Charities

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Blough Church near Hollsopple, Pa., May 18-20. The Executive and Mission Committees will meet at Scottdale, Pa., on Friday and Saturday, May 14 and 15. Meeting of superintendents with the Executive and Mission Committees on Monday forenoon, May 17, at Blough Church. Meeting of General and District Board Members in the afternoon of the same day. (Relief Commission program on Monday evening and on Tuesday forenoon and afternoon).

The General Board Meeting proper begins on Tuesday evening and closes on Thursday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Secretary.
D. D. Miller, Chairman M. C.

Those coming via Pennsylvania R. R. will take Windber trolley to the Round House, where they will be met by brethren to convey them to the church. Those coming via B. & O. R. R. will stop at Hollsopple. To announce your coming or for further information write to Bro. Norman Thomas, Hollsopple, Pa.

S. G. Shetler.

Annual Meeting of Mennonite Relief Commission for War Sufferers

The Annual meeting of the Mennonite Relief Commission for War Suffers will be held at the Blough Church near Hollsopple, Pa., Monday evening and Tuesday, May 17 and 18, 1920.

For information how to reach this place see direction in above notice.

Aaron Loucks, Pres.
Levi Mumaw, Secy.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

Eastern A. M.

The annual meeting of the Eastern A. M. Conference will be held May 26 and 27, 1920, beginning at 9 A. M., at Oak Grove Church near Smithville, Ohio.

A preliminary meeting of Conference members will be held at the same place on May 25, at 3 P. M.

The Ohio Mennonite District Mission Board will meet at the same place on May 28, beginning at 9 A. M.

Persons coming from the east will be met at Orrville. Those coming from the west will be met at Smithville.

C. Z. Yoder.

Ohio

The Annual Ohio Mennonite Church Conference will be held at the Pike church, near Elida, Ohio, June 2, 3, 4. Members of Conference will please note the change of date our meeting is held this year.

To announce your coming write Bro. Simon Good, Elida, who will see that you are met. All are cordially invited.

A. J. Steiner, Secy.

The reason Jesus could say to the afflicted woman, "Go in peace" (Mark 5:34), is because He had just bestowed grace upon her. First grace—then peace.—H.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 20, 1920 (Gospel Witness Established 1905) No. 8

EDITORIAL

"Go ye into all the world, and preach the Gospel to every creature."

"Open Thou mine eyes, that I may behold wondrous things out of thy law."

"Righteousness exalteth a nation; but sin is a reproach unto any people."

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

Now while you have the opportunity, put a little sunshine into the life of your brother and neighbor by heeding the advice found in Matt. 5:16.

We hear much, these days, about "outlaw strikes." Did you ever hear of a labor strike that wasn't an outlaw? The right to quit work (unless bound by contract or other moral obligation) no one should question. The wrong consists in organized violence to keep others from working.

Every father, whether he feels his responsibilily or not, should read the message, found elsewhere in this issue, penned by Bro. E. E. Bittinger. Our brother presents a line of thought that is too often overlooked. Let Christian parents be burdened for the eternal welfare of their "house" and heaven will be more populous because of such burden.

Mission Board Meeting.—The eyes of the Church are turned this week upon Johnstown, Pa., where the annual meeting of the Mennonite Board of Missions and Charities is being held at the Blough Church. Many are the prayers that are going up in behalf of the meeting, and we believe that the cause of Christ will be strenghened because of it. While the brotherhood at the meeting are prayerfully considering and meeting the problems confronting them, will you that are at home join in these prayers and thus put a united Church back of the work of its servants in the mission cause? You will be amply repaid in the inspiration which the workers at the meeting will bring back to their home congregations.

What Pastor Russell Prophesied.—The followers of Russell, like the disciples of every other leader, true or false, are still busily engaged in propagating the religion of their chief. In a recent paper which fell in our hands we read this sentence: "Pastor Russell's fame was largely based upon his interpretation of the Scriptures predicting the world war, which in his writings for thirty years he had shown would begin in 1914."

We are not sure about what he wrote on this point. His writings were quite extensively advertised, but the beginning of the world war seems to have been one of the obscure points, as the rank and file of the people heard nothing about it. But one thing which he did prophesy (and the prophecy was published far and wide) was that the world should come to an end in 1914. As everybody knows, this did not come to pass. The effort to blot out the memory of this false prophecy and try to lead people to believe that he foretold something that come to pass, is typical of the character of the entire system of Russellism.

SOME NEEDED CONTRIBUTIONS

III. The Church

What contribution may the Church make toward the proper spiritual development of our young people?

Here as in other lines, there are many opportunities. Let us name a few:

1. The church may co-operate with those responsible in the homes to the end that every home may be a model Christian home in the highest sense of the word.

2. The Church should maintain a healthful discipline along all Gospel lines to the end that every member may be built up in the faith, may "grow in grace and in the knowledge of our Lord," may be protected against the evil influences of the world, may be kept alive and active in the service of Christ and the Church.

3. Ministers should make it a point to keep in close touch with God, with His Word, and with the members of their flocks, that their sermons may not only breathe forth the spirit of true piety and Gospel soundness but also be rich in instruction, laden with the kind of spiritual food needed by the members.

4. Arrangements should be made for service under the direction of the Church, on the part of every member. The best way to strengthen an individual Christian is to put him to work, winning or strengthening others.

True, these things are more easily said than done; but this should be our aim, and an honest, prayerful effort made to reach it . With preachers, teachers members, (old and young), all co-operating in the spirit of loyalty to God and the Church, there is no reason why the Church may not make a rich contribution to the life of every member.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE GARDEN OF NUTS

A Song from the Song of Songs

"I went down to the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded" (S. of Sol. 6:11).

There's a garden of God in a valley well known
Where the choicest of heavenly fruit trees are grown;
Where the south wind blows soft, and the keen north wind cuts,
And 'tis known in the Book as "The Garden of Nuts."

The Garden of Nuts is be-dew'd with the tears
Of the saints of all classes, all climates and years;
With the sorrowful labor it often is tilled,
And yet with a heavenly fragrance 'tis filled.

Long time in the Garden of Nuts have I been,
Long time have I wondered at all I have seen;
Long time have I wondered how darksome its dells,
And wondered why nuts have such very hard shells.

King Solomon stood in this garden one day,
And sought to explain all its riddles away;
Yet vainly he wrought till the daylight was done,
For he looked from a view-point from "under the sun."

No comfort we find when from "under the sun"
We glance at the evil on earth that is done;
"Too painful" the thoughts that within us arise
When only earth's sun doth enlighten our eyes.

But when from the Sanctu'ry's heavenly height,
And when in the Sanctu'ry's soft, holy light.
On the Garden of Nuts we complacently gaze,
Ah, then understand we, though feebly, God's ways.

Oh, the nuts are so hard we oft labor in vain
A full and a right understanding to gain;
But hereafter we'll know, with a knowledge complete,
Though the shells have been hard yet the kernels are sweet.

Dear sorrowing saints, in this garden who stand,
And tearfully gaze on the work of God's hand.
Oh, vex not your hearts with the "how" and the "why"
Can wrongs be existent, when God reigns on high?

Oh, ye who have suffered—are suffering still—
Who toil, as it were, upon unending hill;
Who see yet no turn in the sad lane ye tread,
Whose joys are departed, whose comforts are fled;

To you is this word of salvation now sent,
To bind up the hearts that with sorrow are rent;
The oil of God's joy for your mourning to give,
And praise for the souls that in heaviness live.

For God, once for all, when He spared not His son,
Has shown all the best that by love could be done;
And He in that day that is coming will show
How sweet are the nuts in His garden that grow.
Meanwhile we are with Him, and He is with us,
He holdeth our right hands and guideth us thus;
Jehovah Himself is our heart's mighty strength,
Our portion untold through eternity's length.

Oh, whom have, Lord, in the heaven but Thee?
And no one so fair upon earth can we see;
Though south wind blows soft, or the keen north wind cuts,
We'll trust Thee, Thou Lord of the Garof Nuts. —J. C. J.

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden, and eat His pleasant fruits" (S. of Sol. 4:16).

—The SpringingWell.

THE ATONEMENT

By Allen Christophel

For the Gospel Herald

The crucifixion is the central theme of the Bible—in fact of the plan of God for the entire universe. The atonement or the thought of it, is mentioned one hundred seventy-five times and once for every forty-four verses in the New Testament. (Evans). It is the golden thread that binds all parts of the Bible into a glorious whole. The crucifixion of Christ was fully perfected by His resurrection, but without the former the latter would have been an impossibility. The resurrection typified two things: (a) the raising by God's power, of Christ from the grave, typifying the raising, by God's power, of the sinner from the depths of sin to the new life in Christ; (b) the resurrection of the body from death to that of a glorified body, thus becoming "the firstfruits of them that slept." But before the individual can be raised to the new life in Christ Jesus it is necessary to die to sin; and before the dead can be raised to a life of immortality, it is necessary for them to have had the power of the atonement applied to their lives. "If we be dead with him, we shall also live with him: If we suffer, we shall also reign with him."

Christ said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Paul says, "But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Taking these verses together we again see that the Old Testament dispensation is bound to the New, and that the sacrifices under the law were given to train and prepare for the one great event by which the burden of sin was to be lifted. Christ came to fulfill the law—not as though the law had been given as an end in itself and, in order to have it fulfilled, Christ had to suffer, but it had been the plan of God for Him to give His life for the world, and the law was given to prepare the world for His atonement. Christ lived as our example, died for our redemption, and rose for our justification.

The Adamic sin was a sin of disobedience and it is this spirit that is transmitted to the race. The curse of the human family is disobedience. After the fall of man an angel was placed as a guard to the tree of life to prevent man from taking thereof and living forever. God had made a plan whereby man's redemption could be amply effected. Blood is the very vitality of the creature, and before redemption was possible, it was necessary that blood be given. The curse, or the punishment for Adam's disobedience meant natural and spiritual death, and by Adam's sin the very life was estranged from God. And before man could again be reunited with God, it was necessary that the life be changed. God provided the sacrifices of the Old Testament dispensation as a security from impending judgments, but there was a deeper principle and nothing short of the blood of His Son could atone for sin and nothing short of the implanting of the very life of Christ Himself could save from the power of sin—which salvation is brought about by regeneration. The power of the sacrifices under the Old Testament lay in the obedience and faith manifested by the doers. Their obedience prepared for the benefits that Christ's suffering brought.

By the atonement man is freed from the guilt of sin; by the regeneration man is freed from the power of sin by the coming resurrection man is freed from the presence of sin. It is estimated that there are in existence more than two hundred theories of the atonement, but an alarmingly large

number make it only a human event. To do so, and to separate it from the supernatural is to destroy its benefits entirely. His example, even until death was noteworthy. His sacrifice was supreme, but the fact of His deity gives the power to His blood. The fact that He was a part of the Godhead makes His blood efficient to cleanse from sin and to implant new life. Were it not that He was of God, His blood would have no more value in remission of sin than the blood of any other individual, or even of the Levitical sacrifices. The meaning of the word atonement is **at-one-ment** with God through His shed blood. It is the only means by which the sin of man is cleansed or covered and man can appear justified before God.

By the sacrifices of the law temporary suspension of God's judgment was brought about. From year to year the high priest would enter the holy of holies and offer blood for the errors of himself and his people but this remedy was incomplete. It served only to point forward to Christ's death. After the death of Christ the remedy was perfect. By virtue of His death and the believer's faith, the guilt that separates man from God is removed. The debt is paid thereby and the believer's standing with God is perfect as far as the guilt is concerned, but the perfection of the body is not reached until it is raised into the image of His glorified body. It is then that the perfect work of Chris shall have been accomplished. By virtue of His blood our guilt is (perfectly) pardoned and by regeneration an upright spirit is placed into the believer; by the power of His resurrection the body that the believer receives shall be as free from the inclination of sin as was Christ's. Man became a living soul only after God had breathed into his nostrils the breath of life; man becomes a regenerated creature only after the very breath of the Spirit of Christ is breathed into his soul; man is a perfect individual only after his very life partakes of the blood of Christ. "Ye are sealed with that holy Spirit of promise, which is the **earnest** (guarantee) of our inheritance until the redemption of our purchased possession."

The work of Christ is a perfect work. The pardoning from sin and the infusion of His Spirit lacks nothing; but the perfecting of the body shall be accomplished when the dead shall have arisen incorruptible. There is no limit to the power of the atonement; the only limitation to the full accomplishment of its work is human disobedience. The one who accepts it in full is made joint-heir with Christ; the one who rejects it is crucifying the Son of God afresh, and the fact of Christ's sufferings shall stand against such an one in the day of judgment. The response we owe for the debt that Christ paid is doing as He did— consecrating life, yes, all to God's work.

Scottdale, Pa.

GOD'S ORIGINAL PURPOSE
And His Plan to Work out His Eternal Purpose

By D. L. Christophel

For the Gospel Herald

VI

God's plan is getting brighter than ever. We are getting through some of these dark ages, but it looks dark enough yet when we look out through the world. We are coming to a still more interesting study—John the Baptist, son of the priest Zacharias and Elisabeth. His birth and work were predicted by the angel Gabriel. This was possibly the angelic messenger that was sent to explain to Daniel the vision of the ram and he-goat and the prediction of the seventy weeks. He also announced the birth of John, the forerunner of the Messiah, and also the birth of the Messiah to the Virgin Mary. There is in his manifestation a simplicity and absence of terror corresponding to his character as a comforter. For thirty years John lived in solitude to prepare for the great work that was before him. He understood how to be real humble and to have to endure. We have no record of him till he came to the wilderness of Judea to preach and call and baptizing all who made a true confession of their sins. The fame of John spread among all classes of people and multitudes flocked together to hear his preaching and to be baptized. Many thought he was the Messiah Himself. But in the spirit of humility he rejected all such claims and pointed the people to Him whose shoelatchets he was not able to unloose. His testimony to the divine nature and office of Christ was full and distinct. These things were done in Bethabara beyond the Jordan. (This was the place where Gideon defeated the Midianites with his 300 men.) While John was busily engaged in gathering in souls, and baptizing them he saw Jesus coming down the sheep-road. He said,

"Behold the Lamb of God

which taketh away the sin of the world." It stands the sinner in hand to make a complete surrender. Then He will take his sins away and remember them against him no more. Christ by divine power takes away the sins of those that confess Him and are born into the family of God. Isaiah encouraged the brethren of his day by prophesying of the Savior in the present day: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." As John was standing with two of his disciples and looking upon Jesus as He walked he said to his disciples, "Behold the Lamb of God." John was pointing Him out as the Savior of the world, that his disciples should follow Him as their Redeemer. I am only the voice of one crying in the wilderness, he said, to prepare the way of the Lord, but He is the one who will pardon you of your sins. It was God's good pleasure that they should follow Him. These disciples went to get others to follow also. In God's present plan of salvation the first step is

Faith

Faith is a dependence upon the veracity of another. Trust is called faith because it relies upon the truth of a promise. Faith is the property of expression. Accordingly divine faith is a firm assent of the mind to things upon the authority of divine revelation. The second step is

Repentance

Repentance is that regret and reluctance that arises in a person after having done something that should not have been done. For the saving grace in the soul wrought by the Spirit of God whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable as that thereby God is dishonored, His laws violated, and his own soul polluted. This grief arises from love to God and is accompanied with a hatred for sin, a love to holiness, and a fixed resolution to forsake sin and an expectation of favor and forgiveness through the merits of Christ. This is evangelical or Gospel repentance. The third step is

Justification

Justification signifies a gracious act of God whereby He pardons and accepts sinners. By their unconditional surrender and by Christ's righteousness imputed to them and received by faith. It was also confirmed by the resurrection of Christ and is manifested by the good works of the believers. The fourth step is

Conversion

Conversion means a turning about of a sinner from his sins to God. God is the Author of this change. By His

Spirit He puts every grace into the soul. Jesus says, "No man can come to me except the Father draw him." The Word of God is a means to bring people to conversion. "The law of the Lord is perfect, converting the soul." Ministers preaching the Gospel are instrumental in this change in Christ Jesus. "I have begotten you through the Gospel." The fifth step is

Regeneration

Regeneration is the change and renovation of the soul. By the Spirit and grace of God it is called the new birth and consists of the infusion of the spiritual life into the soul, whereby it is able to perform spiritual actions. This is "not by works of righteousness that we have done, but according to His mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." "Of His own self begat He us with the Word of truth." Jesus speaking to Nicodemus says, "Except a man be born again, he can not see tho kingdom of God." Peter says, "God hath begotten us again unto a lively hope, by the resurrection of Christ from the dead." By regeneration He has given us a new birth and hath wrought in us such a hope of assurace of salvation as puts life into the soul. This is wrought by the resurrection and future glory, since the members must partake of the same conditions with the Head. The sixth step is

Sanctification

Sanctification signifies to separate, to appoint to a holy religious use. God sanctified the seventh day. The firstborn were sanctified. Thus the temple, the priests, the altars, the sacrifices, etc., were sanctified under the law. To cleanse a sinner from the pollution and filth of sin, to free him from the power and dominion of sin and endue him with the principle of holiness, is the work of sanctification. Thus God by His Spirit sanctifies the believers. You will find six steps represented in the temple space where Solomon built a throne.

God's plan was to establish the Church and in order to do this and for the teaching and work that was connected with it, it was necessary that Christ would appoint some messengers. This be did calling them apostles. He chose and taught them. Christ was called a messenger from heaven to assume our nature and work out salvation with authority, to execute His prophetical and other offices and to send forth His apostles to publish the Gospel.

God's plan was that Christ should die for the redemption of His people from sin and degradation. Crucifixion on the cross was the punishment for the vilest slaves and was considered a servile punishment. This our Savior underwent. The penalty was so common among the Romans that pains, afflictions, troubles, and unprosperous affairs were called crosses and the verb "cruciare" was used for all sorts of chastisements and pains of the body and mind. Our Savior has often said in the Gospel that he who would be His disciple must take up His cross and follow Him. He must submit readily to whatever affliction God sees fit to lay upon him or to any suffering that befalls him in the service of God, even death itself. The cross signifies Christ's sufferings from His birth to His death, but especially on the tree.

Resurrection

The resurrection is the most important event in the Gospel and the demonstration of all the rest. Paul says, "If Christ be not risen, then is our preaching vain, and your faith also is vain. . . . Ye are yet in your sins." The apostles were sent to convert the world. They were to lay this down as the foundation of their preaching—that Christ was raised from the dead and that all may yield faith and obedience to Him.

Tiskilwa, Ill.

(To be continued)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

Bro. Abram Metzler of Martinsburg, Pa., filled the regular appointments at the Altoona Mission on Sunday, May 9.

Bro. S. E. Allgyer of West Liberty, Ohio, stopped at Fort Wayne, Lima, and Canton Missions recently.

Bro. L. L. Hartzler of West Liberty, Ohio, filled the regular appointments at Lima, Ohio, Mission on Sunday, May 9.

Bro. C. A. Hartzler of Tiskilwa, Ill., preached at 26th St. Mennonite Mission in Chicago on Sunday evening, May 9.

The Local Board of the 26th Street Mission, Chicago, met there on Monday, May 10.

There was a meeting of the Executive and Mission committees at Scottdale, Pa., on Friday and Saturday of last week. Their work was to prepare for the work of the General Board which meets at Blough Church near Hollsopple, Pa., this week.

Brethren D. G. Lapp of Roseland, Neb., and D. H. Bender of Hesston, Kans., spent Tuesday and Wednesday, May 4 and 5, with the Kansas City Mennonite missions.

The Argentine mission building at Kansas City, Kans., has been sold recently. The work is still carried on there for the present but arrangements are being made to transfer the work to some point nearer the Children's Welfare Home in that city.

A meeting of the local boards of the Kansas City Mennonite missions and of the Children's Welfare Home was held at Kansas City Kans., May 5.

The Brethren P. J. Shenk, D. S. Weaver, D. G. Lapp, and D. H. Bender met in Kansas City, Kans., rerecently to look into the advisibility of enlarging the Children's Welfare Home in that city to a sufficient extent to include an isolation ward.

The annual missionary meeting for the West Union district near Wellman, Iowa, was held this year on Ascension Day. If the program was carried out a very helpful session resulted.

The Executive and Mission committees of our General Mission Board, in a recent meeting, gave endorsement to an effort being made to erect a Mennonite church somewhere in Southern California, There are now about a hundred members in that part of the state and the conviction is general that they should move together in one or two places and begin actively the work of church building.

We have before us a program of the commencement exercises of Hesston College and Bible School. It is to begin with a missionary sermon on Saturday, May 29, and closes with a commencement address the following Thursday evening.

The commencement address at the Orphans' Home school, West Liberty, Ohio, was delivered this year by Bro. P. E. Whitmer of Bluffton, Ohio. He preached at Oak Grove Church in the same community on Sunday morning, May 9, and he and Bro. Eno Zuercher of Elida, Ohio, preached at Bethel Church in the evening.

A letter from Bro. M. C. Lapp informs us of the safe arrival of Sister Anna Stalter in Bombay on April 4. May God bless her and the work and workers with which she is connected.

THE WORK AT LA JUNTA

Bro. R. J. Heatwole, who is spending some time with the brotherhood at La Junta, Colo., sent us the following items of interest:

Aug. 5, 1902—First trip made to this place about colonizing Mennonites.

May 4, 1903—A congregation of 20 members organized near the present site of Holbrook Church, about thirteen miles north of La Junta. Present membership, 215.

During the past four months, in the Mennonite Sanitarium and the City Hospital (of which the Mennonites have temporary charge) there are seven nurses and 115 surgical operations have been performed. The congregations in the district are in charge of six ministers and two deacons.

WHAT IF THESE SIXTY MILLION BECOME ARYA SAMAJ?

The Arya Samaj is a reform sect in India which has as its slogan, "Back to the Vedas." The Vedas are the most ancient of the Hindu sacred books, and are believed to be truly inspired, and so to contain the very essence of all true wisdom. "Back to the Vedas" means to the Hindus much the same as "Back to the apostles" would mean to the Christian Church of today. It is a call to return to the ancient simplicity of the Aryan forefathers.

Idolatry and caste are later developments; hence to go back to the Vedas means to go back to the time in Indian history when there was no idolatry and no caste system. Loyalty to the ancient Scriptures, as opposed to the more modern productions, brings with it a reverence for all that is distinctly Aryan. India for the Indians, in political and industrial lines as well as in religious matters, is the ideal of the leaders of this cult. Hence they are enemies to all that is foreign, both political and religious.

The Arya Samajists are implacable enemies of Christianity, regarding it as a foreign religion and therefore having no right in India. In order to spread their own doctrines they have borrowed many of the Christian methods of propagation, such as street preaching, distribution of literature, erection and conduct of schools and orphanages, and itinerant propagandists. They will go to almost any length to bring a native Christian back into Hinduism. This cult may be regarded as the most actively hostile to Christianity of all the Hindu cults.

They take into their society people from every station in life, even the low caste and outcaste, though it is true that in secret the deep-seated prejudices find expression in acts that are inimical to true caste is commendable, as is also their opposition to idolatry. In these respects they may be considered allies of Mohammedanism and Christianity. There is common ground thus far.

Indeed, some missionaries consider Arya Samaj as a sort of stepping-stone toward Christianity; that though they are now our greatest opponents, it will eventually be found that the Vedas do not contain enough truth to support the religious life of the adherents, and that they will come eventually to Christ for complete satisfaction. This is the most optimistic view possible. Such a result is far in the distance, at least.

What if the sixty millions of the aborigines and outcastes should become Arya Samaj? And this is a possibility. Their propaganda is resulting in tremendous gains. First of all, it may be said that the people would be lifted to a higher state of civilization. Education is one of their agencies, as it is of Christianity. Being already largely free from caste restrictions these aborigines would find little difficulty in entering this cult. As to idolatry, there would be more difficulty, but even here the case is hopeless, as the aborigines are largely animistic and are not as idolatrous as are the Hindus.

Were these sixty millions to become Aryas they would be at once inaccessible to Christianity, for a while at least. They would constitute a force of opposition that would bid fair to drive Christianity quite out of India. For the Christian religion would be boycotted along with foreign goods and people. Already the Ayra Samaj are a very active element in the opposition to government. To fail to reach and win these reachable millions in this moment of opportunity will mean their loss to Christianity, and to the highest interests of India herself, for Christ is India's only hope. That all the sacred books of India do not contain enough truth to uplift her people is proved by her thirty centuries of history.

Christ can save India's sons and redeem Indian society. He must be given a chance to do it NOW, or the opportunity will pass. Such a catastrophe is too painful to think about. Not "back to the Vedas" but forward to Christ is India's need. It is her only hope of future prosperity and happiness. "We can do it, and we will." India for Christ.—E. H. Eby in "The Missionary Visitor."

A MISSION LETTER

For the Gospel Herald

The following is an extract from Mission Letter No. 71, written by Bro. S. E. Allgyer to the mission workers and volunteers for service. Though addressed to missionaries in action or in prospect, it will make helpful reading for all who are interested in the mission cause.—Editor.

A friendly greeting in the name of Jesus our blessed Redeemer: Since the larger number of our mission family are located in places where the winters are long and dreary, we are no doubt glad for the approaching spring time. When the sweet melody of the birds is again heard, and the brilliant rays of sunshine are warming mother earth, so that even the little blades of grass and also the stalwart trees of the forests, are manifesting new life and vigor, I trust that every believer and especially those of the mission band will allow their hearts and lives to become warmed with the sunshine of God's love; that every mission, and every Sunday school, and every service, with which we have any connection, will receive the full benefit of our renewed strength and vigor to advance this great cause for which we are individually responsible. May every minute of time be utilized to the glory of God. But the question may come to the minds of our young people, What can we do in our particular corner, and in our weak way and effort, to help somebody today?

A number of things might be suggested, but will only mention one at this time, what I have in mind, is small groups, spending Sunday afternoons and an occasional evening in home of aged and afflicted ones that have been deprived of the privilege of assembling together, or in homes where there is not sufficient interest, to venture to the House of God, and bring them the Gospel in song, accompanying the same with Scripture reading and prayer. Many souls could in this way be encouraged and made happy, and others hear the Gospel.

At this season of the year there is a tremendous need of earnest, prevailing prayer. In the first place, we have three missionaries on the way to India, and we certainly ought to remember them. Then we have relief workers on the way home, and they should have our support. And have we forgotten Russia, with its disturbances, and the distress in which many of

(Continued on page 156)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY MOTHER'S FAITH

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there,
The firelight shadows fluttering go;
And as the shadows 'round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes, Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years
And linger with a dear one there;
And as I hear the child's amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for the childish trust sublime!
O for a glimpse of mother's face!
Yet, as the shadows 'round me creep,
I do not seem to be alone—
Sweet music of that treble tone—
And"Now I lay me down to sleep."

—Eugene Field.

ELI'S MISTAKE AND GOD'S PLAN FOR SALVATION OF OUR "HOUSE"

By Elmer E. Bittinger

For the Gospel Herald.

One of the most serious evils of the present time is lack of parental authority. It is the cause of untold mischief, not only under the parental roof, but to the whole community.

This evil largely arises from not going to the Bible to get God's ideas on the subject. Eli's history is a clear proof of the wrath of God on even the high priest for lacking parental control. "I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (I Sam. 3:13). Eli's lack of control caused the loss of his sons' lives, the loss of the sacred ark of God, national defeat, and the loss of many lives, including his own and one of his son's wives. May this be a warning to us that it can not be said of us that we "restrained not" our house.

The word "house" includes not only our family but servants also. The Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19).

God wants the head of every house to have a holy command over his household. The heavenly Father is our pattern. As He rules His family in love, patience, wisdom, sympathy and justice, so we should be as near like Him as we can.

Some parents rule their houses in a way they call righteous, but it is done in a cold, hard, and rigid spirit, with the result that the children break out in unusual excesses as soon as they become of age, or can break away from the rigid rule. God does not rule His house thus, but remembers the age and temperament of each of us to know what is best for us individually.

There are Christian business men today who can successfully control large business concerns but at home they are like Eli. There is overcoming grace for every one of us, if we see our need and ask our heavenly Father to supply the need.

Heaven is spoken of by Christ as "My Father's house"—where He lives and rules, and the saints' eternal home, formed on the family principle.

It is His will that each home shall be a miniature heaven. It is His will that all shall be saved. From many scriptures we read of many who were saved and their house or household, or whole house. Of course, each person in each house must repent and believe personally, but God will accomplish that, if we trust Him to save our house. It is a great encouragement to faith to see that God wants to save "all thine house." Pharaoh wanted to keep "the little ones" in Egypt while he permitted the others to leave to worship God. He knew if he kept the little ones he would soon have the parents back again. Moses would not obey, but each father took all his family with him out of that land which typifies the world.

Rahab is a beautiful instance of a sinner turning to God, and getting her whole household saved. (Joshua 2:9-13). Verse 13 shows how concerned she was for father, mother, brothers, and sisters. Joshua 6:23-25 tells us that her father, mother, brethren, and all her kindred were saved.

When Jesus healed the nobleman's son, the nobleman "himself believed, and his whole house" (John 4:35). We can imagine the joy in heaven when a "whole house" repents for we are told of the joy when one repents.

Cornelius being convicted of sin, prayed and was told by an angel: "Send for Peter who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:13, 14). God promised that all his house should be saved; but Cornelius brought in his near friends (Acts 10:24) which was more than God promised, yet God honored his faith by pouring out His Spirit on "All them which heard the word," and they all believed and were baptized.

Lydia, a business woman, listened to the preaching of Paul, accepted Christ and was saved. She was not content with her own salvation, and no doubt prayed for her relatives and friends and probably told them how the Lord saved her. God honored her faith, and "she was baptized and her household" (Acts 16:15).

The Philippian jailor asked, "Sirs, what must I do to be saved?" He received the answer, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:30, 31). He only asked for himself but received an answer showing that God wanted him and his household saved together.

This has been God's will and way for salvation from the beginning: "thou and all thy house," and it will be so until the end. Satan has been successful in cutting off the most important part of this great promise, so far as quoting it is concerned. We hear it quoted thus: "Believe on the Lord Jesus Christ and thou shalt be saved." When this is believed one person is saved, but when the whole promise is believed, the whole house is saved. Oh, how God's heart of mercy is grieved and limited by His people. God's way is a simple one—simply believe the whole promise for your house as for yourself. God honors His Word and will honor those who will simply take Him at His Word.

God wants our houses to be models of His house, and if we enter into God's purpose and seek to rule our houses as He rules His, our whole house shall be saved.

We hear and read of many present day-God-fearing persons who hold to this promise and keep certain members of their family before the throne of grace continually until they are saved; showing us that God's promises are ever true. May we as individuals of some house realize our position as a saved person, and not be satisfied with part of the promise but grasp it all.

Springs, Pa.

"WATCH YOUR STEP"

Take the way where roses throng,
Paths of beauty and of song.
Go the road that gladness goes,
Fragrant with the dreams of rose.
Why the shadow and the dark,
When beyond the rugged mark
Sings the dove and soars the lark,
And forever 'mid the song
Winds the path where roses throng.

—Selected.

Sunday School

For the Gospel Herald.

Lesson for May 30, 1920—I Sam. 14: 1-13

JONATHAN AND HIS ARMOR-BEARER

Golden Text.—Be strong and of good courage.—Josh. 1:6.

Introductory.—Saul was formally anointed king over Israel at Mizpeh according to the direction of the Lord, and was acknowledged king by all Israel. It was the deliverance of Israel from the bondage of the Philistines that was one of the things mentioned in connection with the choosing of Saul. He began his reign in the midst of brightest prospects, and won a signal victory over the Philistines soon after he began his reign. It was early in the history of his reign that Jonathan begins to figure in a prominent way.

Lesson Story.—While Saul was tarrying in Mizpeh Jonathan was nearer the enemy's lines. One day he proposed to his armor-bearer that they would do a little investigating of their own. His father knew nothing about their ventures and would in all probability have advised against it had he known it. "Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us," said he to his armor-bearer. He recognized that "there is no restraint to the Lord to save many or few." Being in the hands of the Lord he felt safe to go forth to the enemy's camp. The enemy was taken by complete surprise, but held Jonathan's daring in derision. "Come up to us," said they to the two Hebrews, "and we will shew you a thing." Jonathan accepted the challenge. He bade his armor-bearer follow him, and assured him that "the Lord hath delivered them into the hand of Israel." These two faithful men of Israel went forth in the strength of the Lord and won a complete victory over the enemy.

Lessons for Us.—1. Victory in the Lord depends not upon numbers but upon faith in God. Jonathan's victory was as complete as if he had had hundreds of thousands of soldiers by his side. They who would justify present wars by the example of God's people in olden times have a poor comparison. To lay aside all dispensational considerations, there is nothing in modern warfare that in any way compares with the victory of Jonathan on this occasion or with similar victories won by the people of God on other occasions.

2. Courage means much in the Christian service. Jonathan's victory was not a mere venture, but it was the result of a courageous and faithful effort on the part of one who believed in God and trusted in His sustaining power. In this did Jonathan set an example that is worthy of our consideration.

3. As Jonathan was surrounded by the enemy in overwhelming numbers, so are we also surrounded by the enemy's hosts in this world. But this should not dismay nor discourage us. God's promise is that He will be with us "even unto the end of the world." Let us press on and expect great things from God.

4. The taunts of worldlings should never discourage us in our Christian efforts. When Jonathan and his aid first appeared to the enemy they spoke of the "holes where the Hebrews hid themselves" and invited them to come on, promising them to "shew you a thing." But their derision was suddenly hushed when the armored men of God proved themselves more than a match for them. The finger of scorn on the part of the world may make the timid ones still more afraid, but the true soldier of the cross pays no attention to it. Let "Onward" be our watchword, looking to God for sustaining grace and for victory.

5. God wants His people at the battle's front. Saul may have been all right under that pomegranate tree, but it was at Michmash that the work of overcoming the enemy was to be done. Whether there be few or many who are of sufficient courage to face the enemy at Michmash, let us not be neglectful of our duty. Monasteries may be right in their place, but the man who spends his life there without coming in contact with the people has missed his calling. It is edifying and inspiring to be in large congregations, but unless that congregation is on the firing line preparing and sending workers to meet the hosts of the enemy and win victories for God, that congregation has missed its calling. Brother, God wants you on the firing line. Are you there?

6. The glory was not all Jonathan's. That armor-bearer was hardly prominent enough to get his name into print; but he filled a large place in the victory. Brother, you may be only an armor-bearer, overshadowed by the personality of some one whose name is in every one's mouth; but for all that you may be doing a work that will give you heavenly recognition. No matter in what part of the Church you may hold your position—whether you be recognized as bishop, evangelist, pastor, deacon, missionary, superintendent, or simply a "layman," there is in heaven above an eye who is watching whether you are faithfully filling the place to which you have been called of God and the Church. Not position, but faithfulness, determines your standing before God and the number of souls you will get for your hire.—K.

Our Young People

THE NEEDS OF THE RURAL FIELD.

—Luke 10:1-24.

Topic for May 30

MOTTO

"Pray ye therefore the Lord of the harvest, to send forth laborers into his harvest."

THE STUDY HOUR

I. The Rural Mission Field.—God's love goes out to the needy everywhere. Wherever there is a lost soul, there is a need. Where there are precious children and youths growing up without the teaching of the Gospel, there is a crying need which grows worse with the years. Mission Boards and Churches may delay in their work but children and young people do not stop growing. They are either feeding their minds upon that which will make them wise unto salvation or they are feeding the minds upon that which corrupts society and leads many on the way of degradation. The Christian worker sees needs which the people in need do not feel for themselves. There is first of all the need of salvation. Then there is need of such teaching and shepherding that the newborn child of God may grow strong in the Lord. The spirit of the world tolerated in so many of the modern religious organizations needs to be offset by the holding forth of the whole standard of the Gospel as held forth in the Word. To supply these needs, there should be the evangelist who can fully enter into the life of the people of the community in which he comes and bring the vital message of the Gospel in such a way in the power of the Spirit that God may use it in the salvation of souls. There should be provision made for a church body which working together can encourage spirituality in the community and help the doubtful and sinful into the light and guide the young into channels of righteousness which will prepare them to see their need of Jesus. All this requires the prepared and faithful worker who will stick to his task till the work is established and equipped to be self-propagating.

PERSONAL THOUGHT

Where am I spending the talents entrusted to my care? What profit is coming from them for the Lord and His work? Happy shall I be if at the time of reckoning, I may receive an approving verdict, "Well done."

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Sheep"
2. Feeding the Lambs

For Young People

1. The Needs of a Lost Soul
2. The Community Without a Church
3. A Home Without Jesus

For Older People

1. A Message for the Lost
2. Shepherding the Neglected.
3. Finding the Shepherd for the Shepherdless.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 20, 1920

Field Notes

Communion services are announced at Ephrata, Pa., for Sunday May 30.

Sunday, May 30, is the time set for communion at Martinsburg, Pa.

Last Sunday was the time set for communion at Clinton Frame Church, Elkhart Co., Ind.

On account of the backward spring the Illinois Sunday School Conference was postponed a few weeks.

Communion services are announced for Casselman's Church near Grantsville, Md., on Sunday, May 16. M.

The communion for the East Union congregation near Kalona, Iowa, is announced for Sunday, May 23.

Regular services have been begun at the Denver, Pa., Church. There had been no services during the winter months.

Communion services were held at Yellow Creek Church, Elkhart Co., Ind., on Sunday, May 2. The services were in charge of the Brethren J. A. Ressler and J. W. Christophel.

On May 2, 15 young people were received into the South Union Church near West Liberty, Ohio. Communion at the same place is announced for Sunday, May 16.

Bro. J. K. Bixler of Elkhart, Ind., is spending several weeks in Michigan, holding meetings with the Midland, Zion, and Bethany congregations.

The following message dated May 16 reached us this morning (May 17): "Arrived New York this morning. Happy and well. Greetings to friends.
E. E. Miller."

The revival meetings held at Lititz, Pa., by Bro. N. H. Mack closed on the evening of May 13 with 5 confessions. From here Bro. Mack went to Churchtown, Pa., for similar services.

Brethren D. H. Bender, Hesston, Kans., and D. G. Lapp, Roseland, Nebr., filled the regular appointments in the vicinity of Springs, Pa., on last Sunday.

A Workers' Meeting was held at the Welsh Mountain Mission on May 13, with good attendance. Bro. S. H. Musselman was present and gave a report of his trip to South America. A good meeting is reported.

Communion services were held at Sterling, Ill., on Sunday, May 9, with Bro. J. S. Shoemaker in charge. On the day before one young sister was received into fellowship by water baptism.

A very enjoyable communion service is reported from Hesston, Kans. One hundred eighty-seven brethren and sisters partook of the sacred emblems and engaged in the significant ordinance of feet washing.

A card from Filer, Idaho, tells of Bro. C. F. Derstine being there, conducting a series of meetings. Bro. Derstine expects to be at Kitchener, Ont., May 30 to June 13, the Lord willing.

Bro. S. E. Allgyer preached the baccalaureate sermon for the West Liberty Orphans' Home graduates, to a large and appreciative audience at the Bethel church on the evening of May 2.

Bro. J. S. Shoemaker of Dakota, Ill., worshiped with the brotherhood at Cullom, Ill., on Sunday, May 2 conducting communion services in the morning and preaching an edifying sermon in the evening.

Bro. S. E. Yoder of Belleville, Pa., after spending a year and more in relief work in France and Germany, has returned to his home. In his time he has come in touch with some pathetic scenes, a number of which have been reported in the relief notes that appear in these columns from time to time.

Correspondence

Landisville, Pa.

Landisville and Salunga Sunday school workers meeting will be held at Landisville, Pa., May 29, 1920, at 7 P. M. Everybody is invited to attend. Program:

Lesson for June 6 assigned to Bro. Clayton H. Herr.

Lesson for June 13 assigned to Bro. Phares W. Stehman.

Lesson for June 20 assigned to Bro. Amos G. Kauffman.

Lesson for June 27 assigned to Bro. Henry Lutz.

J. W. Kreider, Sec.

Elizabethtown, Pa.

Program for the workers meeting to be held May 27, 1920:

Lesson for May 30, Bro. Martin Miller.

Lesson for June 6, Bro. Henry F. Garber.

Lesson for June 13, Bro. Raymond Good.

Lesson for June 20, Bro. Lehman Kraybill.

Ada E. Garber, Secy.

Lewiston, Mich.

Dear Herald Readers, Greeting to All:—Once more we would like to tell you about this corner of the harvest field. I am first going to tell you about Bro. Eli Bontrager's last visit here. We all appreciated the good message he brought to us. The meetings were well attended, resulting in 9 confessions.

On April 20 Bro. B. B. King came to Lewistown, leaving the 27th. There was a good attendance. The meetings were enjoyed by all. There was one confession; others counting the cost. We feel the need of a minister that can be with us all the time, to be a leader. May God richly bless the ministers that leave their homes and come to this place. Pray for the work at this place, that it may prosper.

April 30, 1920. Cora E. Tracy.

Mazeppa, Alta.

(Mount View Congregation)

Dear Herald Readers, Greeting:—There is a great work to do in the Lord's vineyard. May we be willing to do all that is in our power to help advance the cause. We see people around us that are in health and strength yet are careless and indifferent about spiritual things, but that is the time to prepare for eternity.

April is here, but it is not like other years. There is still snow on the ground here If it is not sowing time in the fields, I trust we are all sowing the good seed into our hearts.

The sisters of this congregation have organized a sewing circle,

We had inquiry last Sunday. Every body took part that was there. We are going to have communion May 2.

We rejoice to hear that two young souls have given themselves up and are waiting for admittance into the Church. May the Lord bless the work at this place. M. M.

May 1, 1920.

Spring City, Pa.

(Vincent Church)

Greeting to the Herald Readers:—Our number has been increased here by the following brethren from Ohio moving to this place with their families this spring—John and Samuel Swartz, M. L. Plank, and Elmer Shenk. We welcome them.

On Sunday Mar. 28, the Sunday school at this Church re-organized for the coming year. Officers chosen were:—Supts., John W. Kolb, Rudy L. Stauffer; Sec-Treas., Henry H. Good. We are glad for the increased attendance, and the good interest manifested in the work.

Sunday, May 2, our church was favored by a visit from Bro. John W. Weaver of Union Grove, Pa., who preached the word to an attentive audience. Text, Jer. 32:16—18.

Preparatory service was held on Saturday afternoon, May 8. At this meeting one precious soul was admitted to the Church by water baptism, and fourteen by church letters. Today (May 9) we commemorated the suffering and death of our Lord, by partaking of the bread and cup—emblems of His broken body and shed blood. Bishop Warren G. Bean officiated at these services. He forcibly reminded us of Christ's great suffering, which He endured for our sins, and our privilege of looking for Him when He shall come again to receive us unto Himself. "Brethren, pray for us." Cor.

May 9, 1920.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—Our hearts go out in gratitude and praise to our heavenly Father for His love and mercy toward us. On Sunday, May 2, baptismal services were held when three precious souls were received into church fellowship by water baptism. May they remain faithful and become a power in the cause of Christ.

We are glad to say that Bro. and Sister Daniel Hunsberger and family have located with us. Yours in the Master's service, Mary Gingrich

May 10, 1920.

Kokomo, Ind.

(Howard—Miami congregation)

Dear Herald Readers:—On Sunday, May 2, we had our council meeting. The same day two persons were taken into the church by letter.

On Sunday, May 9, we held our communion meeting. At the beginning of the services one young brother was received into the church by letter. 163 members communed and observed the ordinance of feet-washing.

If nothing prevents we soon expect to have a series of meetings, in charge of Bro. J. W. Hess of Manson, Iowa. The Bro. expects to hold meetings on his trip to the East.

We ask an interest in the prayers of God's people for the salvation of lost souls at this place.

May 10, 1920. G. W. North.

Harper, Kans.

(Pleasent Valley congregation)

From April 7 to 14 Bro. Clayton F. Derstine was with us proclaiming the Gospel of Christ for the benefit of this brotherhood and the lost. We believe many have been strengthened and a number coufessed Christ as their Saviour. On May 8, Bro. S. C. Miller gave very helpful instructions to the converts, and on May 9, seven were received by water baptism and one by letter.

Communion services were held the same day. Bro. David King was with us at communion and preached for us on Sunday evening. We feel thankful and encouraged and hope we may all practice the many truths presented.

May 10, 1920. Cor.

Willow Street, Pa.

(Brick congregation)

Greeting in Jesus' name:—Another winter has passed and spring has come with its pleasant days. Some have been called away but we are again spared to perform the work which the Lord has for us to do.

Our Sunday School and Y. P. M. were closed last December for the severe winter months. On Sunday, April 4, our Sunday school was reorganized for the coming year as follows: Supts., Bro. H. H. Snavely, Bro. J. W. Breneman; Treas., Bro,, Jacob Houser; Sec., Sister Myrtle Shaub. On Sunday, April 25, our Y. P. M. was reorganized with Bro. Ira Graybill as leader and Bro. Jacob H. Herr as assistant and Sisters Anna Witmer and Ada Houser as Secretaries, to meet every two weeks. As the meetings were closed for a time, may we not have neglected to study God's Word for as the natural life will perish for want of food, so it is in the spiritual life. May all our meetings be a means of helping us to become more like our Master and God's name honored and glorified.

On May 1, preparatory services were held by the home ministers, Bro. Frank M. Herr and Bro. C. M. Brubaker. On May 2, communion services were held, Bro. C. M. Brackbill officiating. All were present except a few on account of sickness.

Sister Elizabeth Groff Meck, who has passed through a serious operation, is recovering nicely and will soon be home again Sister Mabel Book has left for a visit to relatives in the West for a few weeks. We wish her a pleasant trip and a safe return.

We ask an interest in your prayers for the work at this place that we may always be loyal and true to Christ and the Church. In His Name,

May 10, 1920. Gertrude M. Lefever

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—On March 20, Bro. Samuel Gerber, Pekin, Ill., came and remained with us preaching for us both morning and evening on Sunday and again on Monday evening when Bro. D. J. Fisher of Kalona, Iowa, was also with us. On account of the snow storm the Easter exercises were postponed until April 11.

April 18, Bro. Gerber was with us again, intending to hold communion services but on account of the rain there were only a few at the meeting.

On May 9, he was with us again. The Lord blessed us with nice weather and good roads. Most of the mem-

(Continued on page 156)

Miscellaneous

THOUGHTS UNEXPRESSED

By Flora Williams Wood

For the Gospel Herald

What good our thoughts if we but keep
Them ever concealed within our breast?
From them no good, no good may others reap,
If they're allowed there ever to rest.

Then to others reveal the lessons we have learned,
For unspoken words have saved no man from sin—
For one sweet thought, some poor soul oft hath yearned,
That selfishly we have kept hidden within.

Go banish thy gloom with thoughts kindly spoken,
Hearts reconciled which were otherwise sad;
Sow broadcast good thoughts like a bright jeweled token,
That more of the world may be happy and glad.

—Sel. by J. F. F.

THE BEAUTIES AND BLESSINGS OF SPRINGTIME

By J. S. Shoemaker

For the Gospel Herald

Lo, the winter is past....The flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in the land.—Cant. 2:11, 12.

The words of Solomon in the context so beautifully portraying the restful communion of the bride with the bridegroom, followed with his graphic description of springtide and its accompanying beauties of nature, and melodies of the birds. It very vividly reveals to us how Christ's bride, the Church, is pre-occupied with the graces and perfection which she sees in Him as the Bridegroom, and depicts to us the harmonious perfection of the beauties of nature about us in the season of springtime.

"Lo, the winter is past." The recent winter, with its chilling blasts, severe storms, frigid temperature, snow and ice, and destructive forces is past and gone and, instead, the much appreciated springtime with its refreshing showers, warm and gentle breezes, beautiful verdure of green, and fragrant blossoms has again put in its appearance, reminding us of God's covenant with father Noah when He said, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The cold, colorless, lifeless, and blustery, wintry experiences help us to appreciate the beauties of springtide more fully than we otherwise would. It is equally true, that when we pass through experiences of sorrow, trials, temptations, and discouragements, that after the same have vanished from our horizon, we are led to appreciate to a greater extent the seasons of calmness, sunshine, victories over sin, and God's loving providences toward us.

"The flowers appear on the earth." The Lord has beautified the earth in a marvelous way. The hilltops, valleys, fields, gardens, forests, and orchards are decorated with blossoms with various hues and designs, which so beautifully harmonize with the background of verdant green to be seen almost everywhere. No artist can paint a picture more grand and inspiring than that which the divine Hand has placed upon the earth's canvas, the same should inspire our hearts to adore, honor and magnify His name, because it is for our happiness all these things were created.

As the flowers greatly beautify the earth and fill the air with fragrance, even so our characters and lives should beautify the world, and shed forth perfume, to bring joy, gladness and sunshine to those who are about us.

"The time of the singing of the birds is come." Springtide has brought back to us various kinds of feathered warblers from their winter seclusion, and their cheering melodies are heard in the gradens, meadows, and treetops. The larks, robins, thrushes, orioles, canaries, nightingales, etc. are, with their beaks turned heavenward, singing their maker's praises and bringing to us beautiful, harmonious, and soul-cheering music. In listening to their enchanting melodies our hearts should be filled with gladness, and our tongues tuned to sing God's praises.

"The voice of the turtle is heard in the land." The cooing of the turtledove, in a sense is not musical, but it brings to us assurance that springtime is here and summer is at the door. Their gentle cooing also cheers us with the thought of love, gentleness, and domestic happiness.

The lessons gleaned from springtide, with its sunshine, flowers, birds and gentle doves should inspire us all to say with David, "I will bless the Lord at all times. His praise shall continually be in my mouth."

Dakota, Ill.

THE GLORIES AND JOYS OF HEAVEN

By Sadie E. Dellenbach

For the Gospel Herald

Heaven is a place prepared for all God's children. And God shall wipe away all tears from their eyes; and there shall be no more death neither there be any more pain." (Rev. 21:21). "There is no need of sun there, neither the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof" (Rev. 21:23).

It is a place of eternal bliss. In thy presence is fullness of joy; at thy right hand are pleasures for ever more" (Psa. 16:10).

Our choicest Christian experiences here, are foretastes of what we will experience in heaven. Glory awaits the redeemed. There, in the fullness of joy unmixed with grief, purity unmixed with sin, and glory undimmed with worldliness, the redeemed of God will sing and praise and rejoice. (Rev. 22:5) "And they shall reign forever and ever.

Brethren—sisters—what rejoicing,
When we stand before the king.
Where ten thousand angel voices
Through the vaults of heaven ring.

Seek not wealth nor fame nor pleasure,
Vain they've prove oft times before.
Seek the goldn fields of Canaan
There to dwell for ever more.

Graymont, Ill.

LEAVING OUT THE "V"

or

Belie-ing instead of Believ-ing

By S. A. Weaver.

For the Gospel Herald.

It is a conspicuous fact running all thru the history of God's people, that if anyone called the attention of a loose, prosperous, God-forsaking and God-forgetting people to the error of their ways, such an one was almost invariably hated, persecuted, his truthful words denied and ridiculed, and he himself ofttimes put to death therefor.

The prophets of old were commissioned by the Almighty to go and call the rebellious people to the old ways and to a better life of faith, with usually very little prospect for success. They went, and did so very boldly and without respect to either persons or their station in life—high and low, alike, were warned, usually the high first.

Usually the prophets' warnings went unheeded until the Lord became compelled (in order to save for Himself a people—thru whom the Redeemer had to come) to call their attention to their waywardness by some dire calamity of some kind,—generally itself an outgrowth of their own neglectful lives regarding their respect for His commandments, and a sad lack of humility on their part, and a lust for equal honor and prestige with the many other nations of the world.

It is so significant of the character of these men of God that when His wrath did appear upon the erring people these persecuted ones were then always good enough, after all, to be called upon to intercede for the people —which they always did, out of their unfeigned love for their brethren, as long as the request came from honest motives and honest hearts. This shows what sort of men they were—unselfish, humble, fearless men of God.

Let us go back to Abram. When his nephew's herds and flocks had grown to such numbers that even their servants (who, it seems took their employer's interests very much to heart in those days) could not live peaceably together anymore on account of lack of grazing, and probably water also, how indulgently Abram offered Lot his choice of grazing country, while he had both the right and the power to simply send him away into some "back hills country" with his possessions. Lot, like the grasping, close-fisted character he naturally was, chose the very best, leaving his lifelong benefactor the hill country for his still greater flocks and herds, where grass was not so plentiful nor water so easy to procure. This would "go down" hard today, and doubtless it did then, too. But see how old Uncle so lovingly and zealously repaid Nephew Lot sometime afterward with kindness (Genesis 14) and how earnestly he interceded for Lot and the wicked city which soon got him so entangled with itself and its business that nothing except the faithful love of the good old Uncle whom he had so unduly taken advantage of, could save him. That spirit of love and forgiveness, it is the greatest thing on earth, yet so incomprehensible to those who are not of the true household of faith,—to those who love not God.

Later, one after another, first the greater, then the lesser, prophets were called and testified for the Most High, —warning the nations (mostly thru their leading men) of their sinfulness and what results it would bring upon them if not repented of—but usually only to bring down hatred and contempt upon their own heads. Withal, these all loved and grieved over those to whom they had been sent, and believed fully in the mission in which they were engaged and acted upon this belief.

It is also a noticeable fact that where God's children (Israel) had once gone aside into the ways of the world their resultant unbelief soon became so strongly rooted that the words of these prophets had but little effect, while the heathen nations (witness Nineveh when Jonah warned them) heard and believed and repented in sackcloth and ashes at once, "from the least to the greatest."

Looking behind the curtains, as it were, we see almost invariably when God's true prophets were so unsuccessfully warning Israel, the reason for their lack of success lay not in a lack of aggressiveness on their part, but in a set of professedly religious "up-to-the-minute" fellows who professed to know,—and taught—newer and better (?) and more pleasant things, who withstood them by counter prophecies of "good things to come." False though these prophecies were, these usually held the upper hand and kept themselves next to the rulers and were careful to prophesy (?) only such things as would "tickle the ear." Hence they had no trouble to hold their positions, were not persecuted, and became the real instigators of the persecutions of the true men of God. Witness: Miriam and Aaron, (Numbers 12); Korah and his young men (Numbers 16); the false prophets (Jer. 14:13-15); Hananiah (Jer. 28); the wily Simon (Acts 8: 9-24); the seven sons of Sceva (Acts 19:13-16) et. al., even down to our own present time.

These all go to show that believing is co-ordinate in time and often apparently for a while coefficient, with believ-ing, but, as in the time of Korah or of Miriam or of Hananiah and his compatriots or of the seven young Jews, there may be deception, for awhile, misleading pleadings and apparent success of those who go not according to the law and the Gospel but according to the personal whims and desires and devices of their own lustful minds,—they will fall eventually "into their own pit which they dug," or, like Haman, be suspended on their own perfectly made scaffold; or, like Korah, be swallowed up in the world whose plaudits they so much desire; or, like the seven young Jews, be beaten up by their own intended devotees.

We have often wondered what anyone would wish to "set himself up on high" for anyway. What is worldly honor that a man—a possible heir to God's glory—must go and bid his immortal soul for it? Or, how little does a Christian esteem his holy birthright that he or she will go and barter their heavenly, imperial, everlasting, souls' salvation,—or even jeopardize it,—for a fleeting moment of an insignificant little "pennyweight" portion of the world's patronage and praise? That is, at best, about how much weight of worldly honor the average person gets if he courts it and succeeds! As soon as his time is all used up and God fully forgotten and he lays down and dies then the next recruit for honor takes his place and in 99 per cent of the cases, he is swiftly forgotten, while the neglected soul must suffer ceaselessly in eternity.

To attain to worldly honor (John 15:19-21) the devotee must surely strive to "hide his identity" if he professes to be a real "all things" Christian, either openly deny (away from home) his Lord, disobey some of His commandments, or teach liberalism and reconstruction among his people and thus spurn the teachings of the fathers whose teaching was based on the solid Rock, and he must so amend these as to allow us to be more "conformed to this world" and Korah-like, be swallowed up in it, and allow to be right after all, the darkness, the secretism, the militarism—"brother" them all—brother, if those worldly men whose companionship and patronage and praise you, are seeking after are worth what you are willing to give up for them then you are at heart in sympathy with them.

You have to choose sooner or later "whom you will serve," for the other one will not, so long as you "hide your identity" and fear to uphold the whole Gospel for fear of really appearing "peculiar" to him. It is truly a sad state of affairs we are drifting into.

Will it be any wonder if any who turn from the command of the ascending Savior, to courtship of the great modern goddess of popularity if they, too, be brought to grief? It is well nigh unthinkable that there should be those unto whom God has not much more than finished entrusting them ten talents and taken leave of them, they should not even "tie them in a napkin" and hide them away, but at once begin to use them in trying to tear down hedges (Job 1:10) and incorporate themselves and all if possible in this great latter day movement. To teach in the abstract a peculiarity (I Pet. 2:9) and a separation (II Cor. 6:14-18) when there is however no concrete evidence to become visible for fear of offending someone—and Oh! what are we coming to? Works —what are they when once done to be well spoken of? Rags! "Hide our identity?" For whom and for what? Read Matt. 10:28 and Luke 12:31, 32; Hebrews 13:5-10, especially 7 and 8. I am sure we all begin to realize that we are well on in the prophetical "last times" spoken of so often by Jesus and all His faithful followers, and we surely know the prophecies concerning the "falling away" of these days just prior to His coming. We surely know how it is told that "evil men will wax worse and worse" and that deception in the (so-called) name of the Lord will be so brilliantly lit up with the borrowed lights of Christianity that if the time were not shortened the "very elect would be deceived." We surely know about the devil, how he is to be disguised in sheep's cloth-

ing—not exactly saying there is no God (as he did while going about as a roaring lion) but whereas he then only fooled already lost worldlings, today he teaches church members from the pulpit anything from evolution to infidelity in doses to suit the condition of the patient, unclothing Christ of His heavenly sonship and making of Him but a "perfect human being" to pattern after in the making of a good moral man and citizen of the Empire, or Republic, as the case may call for. Oh, this could be lengthened out indefinitely, it is no use. "They have Moses and the prophets," was said to Dives in torment. "They have Christ and the Apostles and all the holy fathers gone before" may just as easily be said today. Where may we most expect this "wolf in sheep's clothing" acting if not from the pulpit, where politics, world betterment and labor-and-capital discussions and other religious sideshows replace the "old time religion" of "Christ and Him crucified" and His atoning blood for ALL? Then there is the keeping of His commandments: these must be classed as that "non-essential doctrine" and thrown along with "the stone which the builders already twice rejected and is being now done for the third and last time"—I say His commandments must likewise be thrown away ere you can join that vast forward moving throng which is the world, and become popular. If you want to speak for Christ in the "all things whatsoever I have commanded you," after you become popular, you had better do it with the "soft pedal," or **out you go!** They won't stand for it and if we once reach that goal I guess we wouldn't want to be too aggressive either. "Like father, like son!"

The modern conformist is but hastening the day of the deliverance of the true and faithful (I Thes. 4:16, 17) for this must undoubtedly be the next prophecy to be fulfilled in which Jesus will figure.

Under such circumstances I wonder how any Christian—not to say brother—can muster up courage enough to come out into the open and claim he has something new and better and that the time of "error," "delusion," "falling away," "evil men waxing worse and worse," "departure from the faith"—in fact that "the last days" must have been "long ago" and now new enlightenment is coming. Read Acts 26:13; II Thes. 2:8-12 and many other similar texts easily found.

"Speak not to me of new and truer things today;
I'll cling the closer to the Word we must obey.
It teaches all who seek for Truth, to view
How Satan, in sheep's clothing, brings the new.
In these 'last days' must grievous errors come;
And not new truths (?) to guide the wand'rer home.

"It must needs be that offenses come, but woe unto that man by whom the offense cometh" (Matt. 18:7).

May we all be able to say with the Apostle Paul: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

Read also Rev. 3:8-12; 22:20.

Duchess, Alta.

A MISSION LETTER

(Continued from page 149)

the Mennonite people are in that country, and the way practically closed for the time being, to send relief?

Then how about Germany? Since they are receiving material aid, would it not be an opportune time, to send at least two brethren, who could handle the German language and the Sword of the Spirit successfully, to these people that are greatly in need of the truth?

The General Board meeting will also convene in the near future D. V. at Johnstown, Pa., May 18 to 20, are the dates for the meeting. And very defininte praying should be done for this work, if you have the cause of missions at heart; since there are always very weighty matters to be considered and decided, and we are much concerned that the Lord has His way in all of these activities. The subjcts for discussion on Wednesday evening, are "The Mission Board, as a Relay Station," and this will be followed by "Limits of our Expansion." In your mind how much should be undertaken, and how far should we expand? And then another very important question, just how much are you willing to pray and hold on to God for these extensions? The last afternoon and evening should also be especially interesting, because of the subjects under consideration. I was just thinking how nice it would be if every volunteer, and every reader of the Mission Letter would be privileged to attend this meeting. Some of us have never met, but I presume that is an impossibility. However, it is not impossible to be present in spirit. The launching of a new mission along the Mexican border is another project that will be up for decision at this meeting. I am sure you will not be surprised that we earnestly solicit your prayers in behalf of this work.

There is still another thing that we need to remember at the throne of grace. The time for the spring conferences is again near at hand and these all very vitally affect the Church. And since the spirit of unrest that is so very prevalent in the world, is even coming into the Church, therefore we need to spend much time in earnest, devoted prayer for the welfare of the Church and the salvation of souls.

The Church is the home base, and must be kept alive and active, and we in the home land are absolutely responsible. The missionaries on the field are looking to us to keep the fires burning brightly, and the Lord himself is depending on us individually to do our part. Since He has placed in our hands the Word of reciliation, and further states, "Ye are ambassadors in Christ's stead," the question is, Shall this great cause for which He gave His life, suffer at our hands? It is evident, if the Church becomes cold, or indifferent or materialistic or liberalistic, or formal, then our missionary efforts will cease. When religion becomes a matter of courtesy, or the building of character, or the opinion of men, a religion congenial to the natural man, without a real definite work of grace in the soul, then it becomes a vain something, and God will undoubtedly cease to honor us or our undertakings.

There is, however, an encouraging side to all this, and that is, The Bible emphatically declares that, "The effectual fervent prayer of a righteous man availeth much." Prayer and the Word of God are our available resources with which to break down the strongholds of Satan. My dear Brother and Sister, will we use the powers at our hands to bring about a condition that will be helpful in the mission cause, or that which will deepen our own spiritual lives, and more fully equip us for some definite field, or to be real soul winners in our own particular corner in the home base?

West Liberty, O.

CORRESPONDENCE

(Continued from page 153)

bers were able to partake of the sacred emblems. We ask an interest in your prayers. In His service,

May 11, 1920. Lydia H. Smith.

Waynesboro, Va.

(Hildebrand's congregation)

Dear Herald Readers, Greeting:—Sunday, April 4, we reorganized our Sunday school for the summer with the following officers: Supt., Martin Weaver, Walter Craig; Sec.-Treas., Ada Craig; Chors., R. S. Burkholder, L. J. Hildebrand. Interest and attendance good.

Baptismal services were held April

25 when one soul was received into the church May he ever be faithful, is our prayer.

Our council meeting was also held the same day. Peace and unity were expressed. Communion services will be held at this place, the Lord willing, May 23. Pray for the work and the workers. M. F. W.

May 11, 1920.

Cullom, Ill.

Dear Herald Readers, Greeting:—We have had the privilege of having Bro. Simon Graybill of Freeport, Ill., in our midst. On April 18 he assisted in conducting our council meeting and gave us a few encouraging, inspiring sermons which we greatly appreciated.

On Sunday, April 25 Bro. J. S. Shoemaker of Dakota, Ill., was with us and conducted our communion services. He gave us several very interesting and beneficial discourses.

Bro. John McCulloh, our minister, was called to Morrison, Ill., on Monday, May 10, by the death of his brother's wife. May God comfort the bereaved.

May God's choicest blessings be with His children. Remember us in your prayers. Fraternally,

May 15, 1920. Lewis D. Appel.

Scottdale, Pa.

Dear Gospel Herald Readers:—The past week has brought a number of workers from different parts of the Church to this place. The Executive Committee of the Publication Board and the Executive and Mission Committees of the Mission Board held meetings at the Publishing House. These brought about 15 brethren from a number of different states. Among the other visitors were Brethren I. R. Detweiler, Goshen, Ind., and J. A. Hilty, West Liberty, Ohio.

Among the worshipers at Scottdale Mennonite Church on last Sunday were Brethren C. Z. Yoder, S. C. Yoder, J. S. Shoemaker, A. S. Horst, and V. E. Reiff; Sisters Ada Burkholder, and Bernice Devitt; Bro. and Sister G. J. Lapp, and Bro. and Sister Benjamin Nissley. The last mentioned are here from Lancaster Co., for a short visit with their daughter, Sister Frances Cutrell. The first named brother preached at the morning services while the second named preached in the evening. All rendered valuable help in the Sunday school and young people's meeting.

Among those attending the meetings at Johnstown this week are Brethren Daniel Kauffman, Levi Mumaw, Vernon Smucker, Elam R. Hernley, John Horst, and Charles B. Shoemaker; Bro. and Sister Aaron Loucks, Bro. and Sister J. A. Ressler Bro. and Sister Geo. W. Cutrell, Bro. and Sister C. F. Yake, Bro. and Sister J. C. Paul, Sisters Daisy Hernley and Anna Loucks.

We ask an interest in your prayers in behalf of the work here. Cor.

May 17, 1920.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The steamship "Kerolee," carrying a large quantity of supplies for the American Friends Service Committee in Germany, went aground in the mouth of the Weser river the early part of March. The food supplies for the Service Committee, however, were not damaged. The report from Berlin states, "None of our goods appear to have been injured by the six meters of water that got into two compartments of her hold. The sugar, fortunately, was on top of some boxes."

* * *

Many people in America have seen fit to make special gifts for different cities or districts of Germany through the Friends Service Committee. Two people in Boston, Massachusetts, gave $2,000 to purchase cod liver oil for distribution in Frankfurt a Main. The cod liver oil has now been delivered and was thankfully received. Fifteen barrels, each containing over fifty gallons, were a great blessing in a city where a ten gallon gift some months ago stands out in the memory of doctors and nurses, where every barrel means lives saved and misery alleviated.

* * *

Our own Relief Commission is, as has been noted before, also receiving special gifts for the German relief work done thru the German Mennonite Relief Commission working there. The money is exchanged into marks here and the rate of exchange has been very favorable. Much good can be done in that way.

* * *

Bro. J. J. Fisher, stationed with the Friends at Vienna, writes:

"Vienna is in destitute circumstances. Any one who comes here and goes to the bother of making more than superficial observations cannot but be convinced that there are appalling needs. People are in rags, hungry, and not a few are actually starving. On the authority of physicians who have examined the children we have it that ninety-six percent of the children under fourteen years of age are undernourished. The results of undernourishment are underdevelopment, rickets, tuberculosis, and early death. One of the leading physicians in Vienna told me yesterday that there are at present three times as many cases of tuberculosis of the joints and bones as there were in 1913. Rickets, the same physician told me yesterday increased ten fold in this same time. The increase of mortality, especially among children, is very great. With the decline of physical vitality there goes a corresponding decline of moral and spiritual energy. As hunger increases, delinquency, disregard for law, theft and crime also increase. The circumstances of Vienna are such that unless help is given and that for a considerable time, it will take generations to restore these people to normal life. In the words of Dr. Foramitti of the Department of Health, 'Unless a miracle happens the need for relief in Vienna will be greater next winter than ever before.' Is there not some way in which the Mennonite Church could do more to bring relief, good will and hope to these wretched people?"

Bro. Fisher feels that there might be an opportunity for the Mennonite Church to do independent work in Vienna during this coming winter. Is the Church sufficiently interested to be willing to undertake and support a work of this kind in Vienna? We have shown a willingness to respond liberally in the face of great needs and it seems certain that the needs are going to continue for some time.

* * *

With reference to the recent disorders in Jerusalem, Bro. A. M. Eash writes:

"As you know, the Jewish Passover and the Christian Good Friday usually fall on the same date. Among the Jerusalem people—who are all very religious—these are times of great demonstration and religious expression. The third great religious body here—the Moslems—discovered some time ago that they were losing out on the proposition and so invented what they call their "Nebi Musa," meaning the Mount or Tomb of Moses. On Good Friday they collect their people from all the towns and villages round about into one large mass in the Temple area in Jerusalem and, after inflaming them with speeches and dancing, start on a march to a mountain near the Dead Sea where Moses is presumably buried. Formerly they walked the entire distance of about twenty miles, but this year the British hauled them to the place in army transports. They remain there for a week in feasting and religious festivities. Naturally when they return, their religious fervor will be as high or higher than that of the Jews and Christians who remain in the city.....

"On Easter morning the British soldiers were taken to church for the Easter services. Unusual however, they went armed. Before the service closed a call came to the church door and they were hurriedly marched out. The service continued, none of the worshipers the wiser for the unusual movement. When, however, they tried to leave the city they found all the gates closed and everything under military control. Some time during that morning a belated party of Moslems from Hebron had arrived. Speeches were made and in some manner an attack was made on some Jewish onlookers. The first sight and taste of blood unleashed the beast and the Holy City started on a three-day period of rioting and bloodshed. Only the onlooker will be able to describe the happenings in those riots. Personally I was at that moment down among the ruins of old Tekoa and know only what others reported. On Monday the rioting was repeated and again there were wounded and killed on the casualty list. Although a part of this happened right by the orphanage and the wounded were dressed in our hospital, I again missed being present, having gone on a trip to Emmaus. Our return soon after dinner found a number of wounded Moslems in our courtyard and one in a serious condition in the hospital. There was additional rioting on Tuesday, but since that time all is quiet on the surface. No one knows the unheard mutterings of revenge nor how soon there may be another and more serious outbreak."

WAR SUFFERERS' RELIEF FUND

Received by the Mennonite Relief Commission for War Sufferers during the month of April, 1920

For the Gospel Herald

General

M. M. Beachy	$ 15.00
Salome and Susan Fisher, Pa.	10.00
Gortner S. S., Md.	7.00
Upper Deer Creek Cong., Ia.	10.00
Tuleta S. S., Texas	5.25
Ben Springer	25.00
Pleasant View Cong., Okla.	29.44
Jos. J. Maust	25.00
A little Girl	10.00
Walnut Creek Cong., Ohio	100.00
Bethel Cong., Ohio	55.21
S. J. Steiner and wife	20.00
A Sister	5.00
Abraham Eby	60.00
Henry C. Kornhaus	25.00
O. O. Amish Cong., Ohio	282.27
Mast Dist. O. O. Cong., Ill.	372.44
A Family	25.00
O. O. Mennonite Cong., Okla.	50.65
O. O. Amish Cong., Pa.	36.10
Warwick River Cong., Va.	25.65
Albert Troyer	16.50
A Sister	6.00
Lavina Moser	20.00
Milan Valley Cong., Okla.	6.00
David Eimen and Family	25.00
Calkins Cong., Mont.	1.00
Wolford Cong., N. Dakota	3.00
Spring Valley Cong., N. Dak.	5.00
Liberty Cong., Ia.	5.00
Mt. Zion Cong., Mo.	3.50
Cherry Box Cong., Mo.	1.90
Springs Y. P. M., Pa.	19.93
O. B. and Hattie Shenk	25.00
A Brother	100.00
Latschar S. S. Children's Quarter Fund	67.84
Hay Cong., Ont.	55.00
Cressman Cong., Ont.	10.00
Geiger Cong., Ont.	10.00
Andy Schertz and Wife	100.00
M. G.	5.00
West Union Cong., Ia.	1991.32
Geo. I. Sommer	100.00
Salem Cong. and S. S. Ind.	34.75
Holdeman S. S. Ind.	54.17
Salem Cong. and S. S. Ind.	5.00
J. H. Eigsti	10.00
A. R. Miller	3.00
An Old Order Amish Brother, Ind.	12.26
Total	$3890.18

Near East

Franconia Cong., Pa.	$345.00
Providence Cong., Pa.	36.00
Souderton Cong., Pa.	89.44
Spring City Cong., Pa.	98.50
Towamencian Cong Pa	68.00
Rainham S S Ont	10.00
Josiah Weber	60.00
Mr. & Mrs. E. Shantz	15.00
Wideman S S Ont	10.00
Wanner S. S. Ont.	5.00
St Jacobs S S Ont	23.20
Melinda Shantz	60.00
Zenas Snider	45.00
Susie Shantz	40.00
Sherkston Cong Ont	30.00
Rainham Cong Ont	50.00
Floradale Cong Ont	314.75
Snider Cong Ont	181.65
Cedar Grove A M Cong Ont	360.05
Geiger Cong Ont	364.00
Wanner Cong Ont	75.70
Hagey Cong Ont	495.00
Cressman Cong Ont	290.00
Wm. H. Wideman	100.00
Isaac Miller	15.00
Blenheim S S Ont	6.50
Latschar Cong Ont	473.00
Mt. View Charity Circle	20.00
Sharon Cong Ont	351.00
West Zion Cong Ont	172.84
Shantz Cong Ont	221.00
Milton Werner and Wife	50.00
East Zion A M Cong Ont	16.00
U. E. Kenagy	8.75
Turkey Run S S Ohio	15.00
C. J. Gunden	60.00
East Fairview Cong Nebr	117.00
D. B. Swartzendruber	346.76
Two Sisters	5.00
New Stark Sisters Sewing Circle O	25.00
Hesston College S S Kans	10.00
Joni J. Troyer's Cong O. O. A. Ohio	100.00
Annie K. Barkley per S G S Pa.	60.00
Men's Bible Class Salem S S Ohio	60.00
John Reschly	60.00
Oak Grove S S Ohio	80.00
Oak Grove S S Ohio	86.16
A I Bontrager	15.00
Canton Mission S S Ohio	10.00
Adult Men's Bible Class Martin's S S Ohio	5.00
Int and Sr Departments Martin's S S Ohio	5.00
A Brother and Sister	10.00
Chicago Home Mission Cong Ill	50.00
Jonathan Conrad	5.00
Central Conf of Mennonites Ind	60.50
Upper Deer Creek Cong & S S Ia	60.00
Tuleta S S Texas	5.00
Pleasant Grove S S Ill	40.00
A Sister in Faith	15.00
Walnut Grove & South Union O	46.00
Mt View S S Alta	20.00
Conservative A M S S Del	13.50
Mrs C B Schenck	25.00
D D Stalter	60.00
A Sister	5.00
B B Sieber	20.00
Lulu Wenger & S S Class Va	18.00
Henry V. Albrecht	5.00
H. V. Albrecht's Class Willow Springs S S Ill	5.00
C. Albrecht's class Willow Springs S S Ill	5.00
J W Yoder's class Willow Springs S S Ill	5.00
Vernon Eigsti	5.00
Wm & Alta Ringenberger's classes Willow Springs S S Ill	10.00
Primary Dept Willow Springs S S Ill	5.00
Mrs D S Nafziger	10.00
Frances B Lapp	15.00
Ernest A Sommerfeld	25.00
Springdale S S Classes Va	20.00
Brethren Mahoning & Col Co O.	27.50
Brethren Roanoke Ill	41.00
Mt Pleasant Cong Va	48.50
Amos C Gerig	50.00
Sycamore S S Mo	66.88
Ella Yoder & Class Mo	5.00
Levi Miller & Class Mo	5.00
A D Hartzler & Class Mo	5.00
S R Yoder & Class Mo	5.00
F P Kauffman & Family	5.00
Class No 10 Sycamore S S Mo	5.00
Class No 11 Sycamore S S Mo	5.00
Class No. 5 Sycamore S S Mo	5.00
Class No 20 Sycamore S S Mo	5.00
Souderton Cong Pa	100.66
Norristown Mission Pa	108.50
Milan Valley S S Okla	5.00
Protection Cong Kans	13.75
Larned Cong Kans	36.35
Hesston College Y P C A Kans	139.60
Spring Valley Cong Kans	50.00
J W Gingerich	10.00
Salem S S Ohio	25.00
Brethren Reiff Cong Md	23.73
Cedar Grove Cong Pa	222.25
Marion Cong Pa	48.63
Chambersburg Cong Pa	171.38
Steven Lehman	60.00
Surrey Cong N Dak	6.00
Bethel Cong Mo	73.80
Berea Cong Mo	4.25
Alpha Cong Minn	5.00
Liberty Cong Iowa	20.00
Mt Zion Cong Mo	24.50
Cherry Box Cong Mo	10.00
White Hall Cong Mo	1.00
Effie Hoover	5.00
Thomas S S Pa	54.51
Thomas S S Pa	41.03
Weaver S S Pa	17.25
Blough S S Pa	25.00
Stahl S S Pa	80.00
Casselman S S Md	36.50
J J Wagner	5.00
Int & Sr Depts Martins S S O	5.00
Canadian Children's Quarter Fund	342.49
Wanner S S Ont	5.00
Waterloo Y P M Ont	10.00
Isaiah Bauman	30.00
Rainham S S Ont	10.00
Mrs M C Cressman	60.00
The Pleasant View Cong Okla	17.00
Isa. P. Yoder	8.00
A Friend Pa	5.00
A Brother & Sister Pa	10.00
S W District O O Amish Cong Ia	298.50
Fannie Showalter	5.00
Louis Stabaugh	20.00
Erlis Guengerich	5.00
J. G. Yoder	5.00
Menno Troyer's Class Salem S S O	15.00
M D Stutzman & Employees Kans	10.00
Class No 7 Emma S S Ind	5.00
Busy Bees and Helping Others Elkhart S S Ind	5.00
Berean Class Elkhart S S Ind	5.00
Y M B C Elkhart S S Ind	5.00
Helping Hand Class Elkhart S S	5.00
C A Shantz and Wife	5.00
Y M Class West Market St Nappanee Ind	10.00
J Z Birky	10.00
Bethany S S Mich	5.00
Good Samaritan Class Elkhart S S Ind	5.00
Class No 11 Nappanee W S S Ind	25.00
Shore S S Ind	40.50
Gladsome Girls Nappanee W S S Ind	5.00
Olive S S Ind	73.91
Old Sisters' Class Nappanee W S S Ind	10.00
Mothers' Class Nappanee W S S Ind	10.00
Young Ladies' Class Nappanee W S S Ind	10.00
Elkhart Y P S & L A Ind	5.00
The Gideons Elkhart S S Ind	5.00
Six Classes Elkhart S S Ind	9.50
Busy Bees and Helping Others Classes Elkhart S S Ind	5.00
White Cloud Cong Mich	4.46
Nappanee North S S Ind	68.00
Maple Grove S S Ind	105.07
Barker St Cong Ind	6.00
Clinton Brick Cong Ind	11.00
Girls Intermediate Class Goshen S S Ind	5.00
Class No 7 Emma S S Ind	5.50
Mary Zook	50.00
Total	$9100.80

Germany

Doylestown Cong Pa	$57.44
Norristown Cong Pa	7.00
Skippack Cong Pa	17.00
Lower Salford Cong Pa	315.12
Line Lexington Cong Pa	69.00
Boyertown and Hereford Cong Pa	5.50
Oak Grove S S Ohio	55.00
A Brother and Sister N D	10.00
Jacob Roggie	10.00
Emily, Elnor & Frances Kilmer	2.00
Old Order Amish Cong Pa	36.10
Providence Cong Pa	60.00
East Holbrook Cong Colo	45.35
Doylestown Cong Pa	6.00
Providence Cong Pa	10.00
Palmyra Cong Mo	26.16
Cedar Grove A M Cong Ont	75.00
Wellesley A M Ont	93.25
O O A M South Dist Okla	38.00
Readers of Menn. Rundschau	600.15
Sarah Kurtz	10.00
Barbara Ruvenacht for Children's Home Ill	50.00
Mrs C Ruvenacht	25.00
Total	$1573.07

Austria	
East Holbrook Cong Colo	$45.35
Women's Missionary Committee O	4.00
C A M Ill	50.00
Chas Culp	5.00
A Brother & Sister Mo	15.00
Total	$119.35
Russia	
Central Conf of Mennonites Ill	$311.72
Total amt received during month of April	14995.12
Previously reported	389803.00
Total	$404798.12
Previously reported by E. M. B. of M. & C.	123917.53
Grand Total	$528715.65

Gratefully Acknowledged,
Mennonite Relief Commission
for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Indiana.

REPORT

Of the Third Annual Mission Meeting of The Franconia Conference District, Held at the Souderton, Pa., Mennonite Church May 4, 1920

For the Gospel Herald

Moderators, Menno B. Souder and Wilson R. Moyer; speakers, Jonas Mininger, Elmer B. Moyer, Abr. Derstine, J. M. Moyer, Joseph Ruth, A. O. Histand, Amos Kolb, J. C. Clemens.

Subjects taught: **Loyalty; Humility; What Benefits Should the Church Reap from Mission Work? The Gospel of Christ, The only Remedy for a lost World; Christ the first Missionary; Our Privilege and Duty in Mission Work; Responsibility of the Church for World-wide Evangelism; How Inspire Greater Interest in the Cause of Missions The Signs of the Times.**

Reorganization of Mission Board at 11:30 P. M. Names of the newly elected officers of the Executive Committee: Isaiah G. Ruth, President; William M. Moyer, Vice President; Isaac F. Detweiler, Sec.; Gerret S. Nyce, Treas.; Alpheus K. Allebach.

It was truly a day of Christian fellowship of being together in heavenly places in Christ Jesus, through whom our redemption was wrought on Calvary. To Him be all glory, all praise and honor, for these glorious privileges. We thank our heavenly Father, our beloved ministering brethren who so faithfully taught us and lifted our souls Zionward. May we all deeply meditate and practice the same.

I. F. Detweiler,
Secretary.

REPORT

Of the Conestoga Sewing Circle for the year beginning May 1, 1919, and ending May 6, 1920

For the Gospel Herald

No. of meetings held	11
Average attendance	25
No. of garments made for war sufferers	327
No. of garments for home missions	173
Sheets	6
Pillow cases	18
Quilts	2
Comforts	2
Comfort cases	2
Amt. carried over from last year	$ 5.01
Money received during year	136.84
Expenses during year	108.96
Amt. carried over for next year	32.89
Collections for war relief	105.00

L. M. Petersheim, Sec.

Married

Bauer—Plank.—On May 8, 1920, Bro. Noah Bauer and Sister Sylvia Plank were united in holy matrimony at the home of the bride's parents near Harper, Kans., by Bro. S. C. Miller of Jet, Okla. May the Lord be their guide through life.

Obituary

Berg.—John Daniel, oldest son of Oscar W. and Rosa E. Berg, was born in Harper Co., Kans., Jan. 20, 1910; died May 1, 1920; age 10 y. 3 m. 11 d. Death was caused by inflammation of the bowels and peritonitis, after a very brief illness and operation. He leaves father, mother, one sister (Violet), one brother (Raymond), and a host of friends and relatives. Funeral services at the Pleasant Valley Church on May 2. Sermon by R. M. Weaver. Text, I Chron. 29:15.

Shrock.—Wilma Bernice, daughter of Ezra and Ellen Shrock, was born in Miami Co., Ind., May 22, 1919; died April 12, 1920. Her tender life was but a few days, but she is now with the One who said, "Suffer the little children to come unto me for of such is the kingdom of heaven." She leaves father, mother, 3 brothers, 5 sisters, one grandfather, one aged grandmother, and a number of other relatives and friends. Funeral services at the Mennonite Church, April 26. Services conducted by J. S. Horner from II Sam. 12:23.

Hunsberger.—Harold Alfred, youngest son of Bro. Daniel and Sister Minnie Hunsberger, was born Jan. 6, 1916; died April 23, 1920; aged 4 y. 3 m. 17 d. He leaves father, mother, 3 sisters, and 1 brother. On account of the disease (diphtheria) the funeral was private. Memorial services will be conducted later by Bro. D. G. Lapp. Buried in the Roseland Mennonite cemetery.

"How happy are these little ones,
Which Jesus Christ has blessed,
Come let us praise Him with our songs
For taking them to rest."

Foreman.—Bro. Wm. F. Foreman was born in Germany July 11, 1858; died April 24, 1920; aged 61 y. 9 m. 12 d. He came to America at the age of three. His parents being dead, he lived with his uncle, John Doss, until he was married to Jane Mishler of Cherry Box, Mo., June 12, 1883. To this union were born ten children of whom eight are still living. He united with the Mennonite Church in 1884, which faith he defended till **the end. He leaves wife, 8 children,** and 12 grandchildren. Funeral services April 27, conducted by Bro. J. M. Yoder. Text, II Tim. 4:6-8. Buried in Mennonite cemetery near Cherry Box, Mo.

Stutzman.—Elizabeth Fern, little daughter of Bro. David and Emma Stutzman, of Cairo, Neb., died of scarlet fever (after a four weeks' sickness) April 18, 1920; aged 2 y. 6 m. 24 d. She leaves father, mother, 1 brother (Arthur) and 1 sister (Nina). Funeral services at the Mennonite Church near Wood River, Neb., April 19. Services at the house conducted by Bro. A. D. Stutzman and at the church by Bro. Ammon Stoltzfus.

"Sleep on sweet Elizabeth
And take thy rest
For God called thee home
He thought it best."

Bechtel.—Thomas William, son of Henry and Mary B. Bechtel, was born near Gabelsville, Pa., Jan. 16, 1919; died April 24, 1920; aged 1 y. 3 m. 8 d. He leaves father, mother, one sister (Naomi) to mourn their loss. Funeral at Fairview Cemetery Chapel, Boyertown, April 27, 1920. Services conducted by Brethren Amos Kolb, John Ehst, and John Kriebel. Interment in the adjoining cemetery.

"Go to thy rest, fair child;
Go to thy dreamless bed;
While yet so gentle, undefiled,
With blessings on thy head."

—Parents.

Kauffman.—Lydia (Stutzman) Kauffman, daughter of Joseph and Martha Stutzman, was born in Elkhart Co., Ind., Feb. 15, 1853; died Apr. 22, 1920; aged 67 y. 2 m. 7 d. She was converted in early life and joined the Mennonite Church, of which she has been a consistent member for fifty-one years. In 1873 she was united in marriage to Bro. John L. Kauffman. To this union were born three sons (Ora, Alonzo, and Roy) and two daughters (Mrs. Edwin Miller and Mrs. Daniel Friesner) all of whom with twelve grandchildren remain to mourn her departure. Funeral services were conducted from the Middlebury Mennonite Church Apr. 25, by the brethren, D. D. Miller and S. S. Yoder, and burial at the Forest Grove Cemetery.

Lehman.—Fannie (Martin) Lehman was born in New York Sept. 26, 1837; died April 15, 1920, at the home of her daughter Ella, near Columbiana, Ohio; aged 82 y. 7 m. 19 d. On March 12, 1868, she was married to Christian Lehman, who preceded her to the spirit world 7 years ago. To this union were born three children (Ella, wife of Alvin Detrow, Cassie, wife of Stephen Martin and Nancy who died in infancy). She was the youngest of a family of nine children, all who have passed away except one brother, Pre. David Martin. Death was due to a lingering illness with cancer. Funeral services were held at the Midway Mennonite Church, of which deceased was a member, and was conducted by the brethren E. M. Detwiler, I. B. Witmer, and Harvey Horst. Text, II Tim. 4:6-8. Interment in the adjoining cemetery.

Yoder.—Elizabeth (Schlatter) Yoder was born Nov. 10, 1859; died May 3, 1920; aged 60 y. 5 m. 23 d. December 23, 1880, she was united in marriage to Eli Yoder. To this union were born 7 sons and 3 daughters. One son preceded her in death in infancy. Beside her husband and children she leaves 14 grandchildren, 5 sisters, 3 brothers, and a host of relatives and friends. At an early age she confessed Christ as her Savior and united with the Mennonite Church to which she remained a faithful member until death.

"We thank God for such a Mother,
And the prayers for us you've prayed;
Great and blessed we shall call you,
May your precepts be obeyed.

All is over, hands are folded,
On a calm and peaceful breast,
All is over, sufferings ended,
Now dear mother is at rest."

Funeral services were conducted by Ben B. King on May 6 at Leo, Ind., where a large number of friends gathered to pay their last tribute of respect.

Eshleman.—Daniel Eshleman was born June 18, 1849; died April 7, 1920, at his home near Smithsburg, Md.; aged 70 y. 9 m. 19 d. Death was caused by a stroke of paralysis—illness of about one hour. He was married three times. First, to Susanna Horst. To this union were born 9 children, 1 daughter and 3 sons living. Second, married to Anna E. Shank. To this union were born 3 daughters. Third, married to Susan Meyers. He is survived by one sister at Marion, Pa., one brother at Orrville, Ohio, 2 half-sisters and 11 grandchildren. He was a consistent member of the Mennonite Church and for 28 years his place was not vacant in Stauffer's Church. He was buried on the anniversary of his first wife's death, 31 years ago at Ransom, Kans. Services at Stauffer's Church, April 10, by Bros. Denton Martin and C. R. Strite. Text, Num. 23:10, latter clause. Buried in graveyard adjoining.

"God in his wisdom hath recalled
The boon his love had given;
And tho the body moulders here,
The soul is safe in heaven."

Written by the family.

He who knows how to pray, has the secret of support in trouble, and of relief from anxiety; the power of soothing every care, and dispelling every fear, and of filling the soul with entire trust and confidence as to all the future.—William Jay.

Items and Comments

The annual meeting of the Brethren in Christ (River Brethren) Church will be held this year near Duntroon, Ont., beginning May 20.

This from President Thompson of Ohio State University is right to the point: "If people would develop the idea to buy only what they need and not what they want, they would go far to reduce the high cost of living."

The annual meeting of the Church of the Brethren will be held this year at Sedalia, Mo., in June. Arrangements have been made with the "Sedalia Democrat" to make that paper the conference daily while the meeting lasts.

The past week witnessed the passing away of two noted men of letters. The first is that of Wilmer Atkinson, veteran editor of the Farm Journal, and second is William Dean Howells, author and editor, who ranked high among the writers of America.

That a "dry" wave is passing over the world, is the opinion of W. E. Johnson of the Anti-saloon League whose work in England in behalf of temperance has attracted world-wide attention. He says that "Scotland is ready to go dry, and Ireland is well on the way to prohibition."

It is a disgrace to die rich, says Nathan Strauss, millionaire-philanthropist who aims to give away his fortune before he dies. Andrew Carnegie had a similar ambition but somehow his millions kept piling up. One way to die poor is never to be a profiteer and to live a life of service from youth to old age.

The Senate has adopted a bill declaring the state of war with Germany at an end and sent the same to the House of Representatives. It is expected to pass there and then is to be sent to the President. It is not likely that the President will sign the measure but it is thought the foes of the peace treaty can in this way free themselves of the responsibility of not having secured peace.

Prison commitments have fallen off 50 percent in Pennsylvania since the Prohibition Act has become effective. All of the 67 counties have been investigated. The report shows that there were 5808 prisoners in the county jails last year as compared with 2935 this year. Of all the counties, 59 show a great decrease in prisoners while the remaining 8 show only a slight increase. These figures are quite representative of conditions in all parts of the country. The cry that prohibition is working a hardship in the country has its foundation mostly in the appetites of the ones who find it difficult to do without intoxicants.

Among the latest news coming from Mexico are the following: It is reported that the chief leaders in the revolutionary forces have made arrangements for the safe exit of all foreigners in that country; that they are seeking cordial relations with the U. S. government; in the latest engagements the revolutionary armies have defeated the Carranza forces; that Carranza has fled in the direction of the Vera Cruz mountains and his capture is thought to be near; the revolutionists have declared that they do not wish to do him any harm and are willing to give him safe escort from the country; the revolutionary forces are taking steps for the peaceful activities of the government until the elections to be held in July; the only candidate for the presidency that has not withdrawn his name at the present time is Gen. Obregon.

SINCE I AM HIS AND HE IS MINE

By Anna P. Snyder

Why shall I stray from Christ away,
Who leads and guides me day by day;
Oh blessed peace, oh joy divine
Since I am His and He is mine.

Since He is mine and I am His
I thank Him for the peace He gives;
The joy divine, the boundless love,
The countless mercies from above.

Oh Savior dear what do I fear,
Since Thy loving Hand is near;
Stretched forth to guide me all the time,
Since I am His and He is mine.

Lancaster, Pa.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

Eastern A. M.

The annual meeting of the Eastern A. M. Conference will be held May 26 and 27, 1920, beginning at 9 A. M., at Oak Grove Church near Smithville, Ohio.

A preliminary meeting of Conference members will be held at the same place on May 25, at 3 P. M.

The Ohio Mennonite District Mission Board will meet at the same place on May 28, beginning at 9 A. M.

Persons coming from the east will be met at Orrville. Those coming from the west will be met at Smithville.

C. Z. Yoder.

Ohio

The Annual Ohio Mennonite Church Conference will be held at the Pike church, near Elida, Ohio, June 2, 3, 4. Members of Conference will please note the change of date our meeting is held this year.

To announce your coming write Bro. Simon Good, Elida, who will see that you are met. All are cordially invited.

A. J. Steiner, Secy.

Indiana-Michigan

The Indiana-Michigan District Mission Board and Conference will meet with the Olive congregation between Elkhart and Wakarusa, Indiana, June 1,—3, the Lord willing. The Board meeting will be held on Tuesday, June 1, and the Conference the two days following. Those coming from a distance, and desiring to be met at the trains, write to Edward Martin, Elkhart, Ind. All are invited to meet with us.

D. A. Yoder, Moderator.
J. S. Hartzler, Secretary.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 27, 1920 (Gospel Witness Established 1905) No. 9

EDITORIAL

"The love of Christ constraineth us."

A Word to Our Missions.—Another annual meeting of the Mennonite Board of Missions and Charities has passed into history. One of the features of the meeting was a report from the various mission stations. With this inventory fresh in our minds, let us set our faces toward the meeting a year hence. During the year let us keep our eyes upon three avenues of progress: attendance, membership, spirituality. When the time for meeting comes, let it be said that in all three of these items there has been a marked increase over the report of the year before, and that the first two aims were not realized at the expense of the third. And, by the way, this is not a mean incentive for each and all of our congregations. To this end let our lives, our services, and our prayers be directed.

Our Evangelists.—Several weeks ago we made the statement that there is at present a larger list of evangelists among us than at any previous time in the history of the Mennonite Church in America. This has since been questioned. Just recently we found time to write down the names of all our ministers whom we know to have conducted one or more series of meetings during the past year. We stopped at 87, and learned of a few more later. This indicates two things: (1) the activity of the Church; (2) the supply of material for evangelism. We praise God for what has been done. We pray God for sustaining grace and for guidance that we may do and accomplish more. We have nothing whereof to boast but much for which to be thankful. Not the least for which we give God thanks is that He has given the Church a mind to work and our ministers a willingness to be used as God and the Church may direct.

There are three essentials to success in the Christian work in the highest sense of the Word.

The first of these is that you are right with God. To be right with God includes an acceptance of Christ as our Savior and Lord, the new birth, a forsaking of sin, obedience to God, and everything that belongs to the consecrated, holy life.

The next essential is that of being right with your church. That body is healthiest when all members of the body work in perfect harmony, each in its proper sphere. What is true of the natural body, is also true of the spiritual body. It is unhealthy for both the member and the body to be out of joint with it.

Lastly, it is essential that you are right with yourself. In your attitude of loyalty to God and the Church, you are normal only when this attitude of loyalty springs from the convictions of your own heart.

A clear conscience before God and man, coupled with complete loyalty to God and complete harmony with your church, means that you are on the way to the highest efficiency in Christian service.

SOME NEEDED CONTRIBUTIONS

IV. The School

As with other things or institutions, so with schools, there is a contribution which they make, and a contribution which they ought to make. Sometimes the two are identical, sometimes vastly different.

The fact that, as a rule, college products bear the imprint of their alma mater makes the question of school an important one. For those responsible for the education of young people it involves the responsibility of choosing a school that stands for right ideals according to the Gaspel standard. Here is the contribution which all schools should endeavor to make to all students finding shelter under their walls:

A development of all powers—physical, mental, moral, spiritual; a conception of life's duties as made clear in the Gospel of Christ; a spirit of loyalty to God and the Church; a capacity for meeting life's problems in a way that God will be glorified and fellowmen will be benefited.

To bring about these results a few things are necessary:

1. The school must stand against everything anti-Christian, even though its main business may be instruction in secular branches of study.

2. The school must be in charge of a faculty which is both professionally and spiritually qualified to give the right kind of instructions. If it is a denominational school every member of the faculty must be a living example of the doctrines and standards of the Church, to leave the most decided and wholesome influence upon the student body.

3. The two leading factors in successful teaching are the training of the mind to think and a clearness in language and thought which leaves no doubt in the minds of the student concerning right and wrong. The first means strength, the second means safety. Both are needed to bring about best results.

A sun-bath is declared to be a most healthful thing. Brother, you can not afford to miss your daily sun-bath—that is, allow the heavenly sunlight to shine in your soul that you may not only see yourself in the light of God's Word but may have a daily refreshing and purifying in His sight.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OBEDIENCE

By Silvanus Yoder

For the Gospel Herald

"Though he were a son yet learned he obedience by the things which he suffered." Heb. 5:8.

This beautiful expression of humility and reverence to divine authority which we find in Hebrews is one of the most sublime admonitions which we have recorded in all Holy Writ. Even Jesus Christ, our elder brother, the incarnate Son of God and heir of all things learned obedience by the things which He suffered, and was therein made perfect.

Oh brother! have you ever taken time to meditate upon this sacred and beautiful gem of God's word? this Divine admonition, this holy example of unity and submission, this respect for God and for those who are set in authority, this regard for the Church, the most sacred of all institutions, organized and instituted by the Son of Obedience who was made perfect through suffering. Thank God for the practical teaching of His Word whose theories have been put into practice and proven to be correct.

Samuel said unto Saul, "To obey is better than sacrifice and to hearken than the fat of rams; for rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." Ah, that fateful day for Saul, when in the height of his power as king of Israel and captain of God's people, as a blessed privilege, he was given an opportunity of teaching a lesson of obedience but refused to do so because popular sentiment would not concede to such a measure! Ah, woeful self that has blighted the character of this ambitious youth who was even zealous for the cause of God but failed to learn the lesson of obedience! Ah, House of Israel, would to God that some seer would have told you how to escape the miseries that were to befall you because of the disobedience of your goodly king.

Young man, in whose cheek is the glow of health and in whose physical appearance there is the strength of manhood and endurance, and in whose character there beams forth that desire of usefulness and daring ambition for the right, take heed to the lesson of Saul whose character was ruined through disobedience and whose end was suicide.

"Though he were a Son yet learned he obedience." Brother, in your daring ambition for that which is right, in your holy calling as a son into the family of God and heir of salvation, may you as an adopted son also learn the lesson of obedience. Your strength and valor and lofty desires for the holy cause will prove disastrous to you if you fail in this fundamental virtue. Many are the fallen characters and ruined lives who have spurned and hissed at the teachings and admonitions of those who have been called to lead and direct the affairs of God's people. May we learn the lesson of obedience even through suffering. May we therein be made perfect. Disobedience is a sure barrier to success attended only with regret and remorse.

Goshen, Ind.

OBEDIENCE Vs. DISOBEDIENCE

By Alton J. Wought

For the Gospel Herald

There is a way that seemeth right unto man; but the end thereof is death. Man's way is not the right way and every time man takes his own way he is sure to fall. Following are some proofs where man has taken his own way and the result that followed.

Adam and Eve yielded to their own way, having been deceived by the tempter, and the result was that they were driven out into a world of sin and suffering.

Moses when he was commanded to speak to the rock to bring forth water for the children of Israel, smote it—with the result that God did not permit him to enter the land of promise.

Jonah, when commanded to go down to that wicked city of Nineveh, tried to hide from the all-seeing eye of God and was thrown overboard his ship into the sea and would have met his doom had not God taken compassion and sent a great fish to swallow him and thus save his life.

Ananias and Sapphira, when they disobeyed God by telling a lie, were struck dead to the earth.

Israel went against the great Philistine host, seemingly in their own strength and forgot God—with the result that great numbers of them were slain and the Philistines were victorious.

Lot's wife, when fleeing from the condemned city of Sodom with her husband, disobeyed God, looked back and was turned to a pillar of salt.

The Egyptians, when they disobeyed God by holding Israel in bondage, were punished with seven plagues.

Absalom, when he disobeyed God, was hanged while riding under a tree.

All the people on the face of the earth who would not accept God and do His will were destroyed by the flood.

Satan because of his pride was cast out of heaven.

Judas, for betraying his master, was possessed with a devil and went out and hanged himself.

Peter, when walking from the ship on the water to meet Jesus, lost faith in him and consequently began to sink.

King Nebuchadnezzar, for his disobedience, was cast out in the field as a beast for seven years.

The rich man, for his disobedience and selfishness, lifted up his eyes in hell, there to be throughout eternity.

But, on the other hand, those who are faithful and obedient shall receive their reward and help; for he says, "I will never leave thee nor forsake thee." And he gives this assurance: "Be thou faithful unto death, and I will give thee a crown of life." Following are some Bible proofs of the above statement.

Elisha was obedient to God and was taken to heaven without seeing death.

The three Hebrew boys—Shadrach, Meshach, and Abednego—were cast into the furnace and were unharmed because the ever ready Helper was with them.

Daniel, when in the lions' den, was unharmed as God protected his servant and shut the lions' mouths.

Paul and Silas, when in prison, were delivered by the power of God because they were faithful and obeyed the Master's will.

The shepherd boy, David, when he went forth to meet the great Philistine giant was victorious because he went in the name of the Lord.

Gideon's faithful three hundred men were victorious over the great Midianitish army because they were faithful and obedient to God.

Noah and his family were saved in the ark during the flood because they trusted in God and obeyed Him.

Lazarus, though despised and a beggar, held true to his belief and when it came his lot to depart this life, was carried by the angels to Abraham's bosom to be with the redeemed around the throne in glory forever.

"Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap. If he sow to the flesh, he shall of the flesh reap corruption; but if he sow to the Spirit, he shall of the Spirit reap life everlasting." "Be thou faithful unto death and I will give thee a crown of life."

Cullom, Ill.

GOD'S ORIGINAL PURPOSE

And His Plan to Work out His Eternal Purpose

By D. L. Christophel

For the Gospel Herald

VII

"Thus it behooved Christ to suffer and to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." As Christ is about to leave His disciples He commissions them and gets the Christian Church established, which must soon be left to His disciples to do the work. Thus it was necessary to bring about organization so that Christian people could and would work in the same channel and be better established in the faith and communion and love with Christ. He gave Peter that great lesson when He asked him (Peter) three times if he loved Him. Peter comes out very emphatically the third time, "Lord, thou knowest that I love thee." Christ then tells him to feed His lambs, to feed His sheep. It takes different kinds of food for lambs than for sheep. Peter was now fully restored. Christ foretold the suffering that he must undergo for His sake. When Christ says, that whosoever shall save his life shall lose, it but whosoever will loose his life for my sake and the Gospel's the same shall save it, He shows very plainly that what Peter professed to be it was also his privilege and duty to live it out. Peter was not the only one that this was meant for; it applies to every one of His followers.

It was needful for Christ to leave His followers that they would be fully prepared and that the abiding Comforter might come. To accomplish this they were to go to the upper room and tarry. When the day of Pentecost was fully come (this was fifty days after the Passover, or crucifixion of Christ called the feast of weeks when the first fruits were offered under the Levitical law, thus Christ rose from the dead as the first fruits of them that slept) they were all together in one place. How comforting that the true followers wish to be in one place (the sanctuary or house of worship.)

Thus the Holy Ghost came upon the apostles and the disciples with power. They were baptized with the Holy Ghost, which Christ promised that they should receive. Christ also made provision that all nations and languages could hear and understand, and that all could be filled with the Holy Ghost. The people were so astonished at the wonderful change—to hear every man speak in their own tongue. At the building of the Tower of Babel, God confused the tongues. Here He brought them together again. There were people there from all nations. There was spiritual power there, and the Christians were going forth as living witnesses for Christ. The Church was now ushered in (which heretofore has been a mystery in God it was not understood by the disciples) and they were coming daily to the temple and breaking of bread from house to house they diligently wished for their brethren and country men and women to have of that same good thing which they had gotten. "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and the Lord added to the Church daily such as should be saved."

Satan steps in and aims to destroy the work that was so well begun. He casts Peter and John into prison. But this did not have so much effect for Peter was as much filled with the Holy Ghost as before and boldly healed the lame man in the name of the Lord Jesus. The Church fled to prayer and Peter was released and brought forth by the angel and Satan was again defeated. God's plan was not thwarted. Christ told His disciples that they have persecuted Him and they would do the same to them, but we notice the wonderful power of prayer and united effort before God. God's plan was that men filled with the Holy Ghost should be chosen from time to time so that His work and purpose could be carried on. His plan was also that the Jew and Gentile should be on an equal basis in the Christ religion, and salvation is for all people. Christ paid the ransom for all, even the lowest and vilest of sinners—if they meet the Gospel condition.

(To be continued)

Tiskilwa, Ill.

ASSURANCE

Assurance of personal salvation comes only through trusting and believing—that is, through trusting to the death of Christ, as the only way of salvation, and believing God's Word when He says that all who so do have eternal life. This and this only, is the sure ground of assurance. God can not lie. Christ has not died in vain. His death is the finished salvation of all who trust in Him. You may however say: "Are there no after-experiences?" Yes; the first after-experience is satisfaction that you have found the sure way of peace, of deliverance, of salvation. You have God's own Word to rest upon, God's own salvation provided for you, and you are content.—Thomas Moor.

OUR LORD'S RETURN

By Frank Lauver

For the Gospel Herald

The Lord will come again for He has promised to return. We have His own Word for it; that is our first reason for expecting Him. Among the last words which He spoke to His servant John are these, "Surely I come quickly." Some try to explain the second coming of Christ as though it meant the believer dying. You may, if you like, consider that Christ comes to His saints in death. In a certain sense He does, but that sense will never bear out the full meaning of the teaching of the second advent with which the Scripture is full. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God."

He often assured His disciples that if He went away from them He would come again to them. And He left us the Lord's supper as a parting token to be observed until He comes. As often as we break bread we are reminded of the fact that though it is a most blessed ordinance, yet it is a temporary one and will cease to be celebrated when our absent Lord is once again present with us.

He promised to die on the cross and to rise again the third day, and He kept His word. Let us believe His promise to return again. Moreover, the great scheme of redemption requires Christ's return. It is a part of that scheme that as He came once with a sin-offering. He should come a second time without a sin offering; that as He came once to redeem He should come a second time to claim the inheritance which He so dearly bought. He came once that His heel might be bruised; He comes again to break the serpent's head and with a rod of iron to dash His enemies in pieces as a potter's vessel. He came once to wear the crown of thorns, He must come again to wear the diadem of dominion. He comes to the marriage supper. It must be so, the man of Nazareth will come again. None shall spit on His face then, but every knee shall bow before Him. The crucified shall come again and though the nail-prints will be visible no nails shall then fasten His dear hands to the tree. But instead thereof He shall grasp the sceptre of universal sovereignty and He shall reign forever and ever.

Sugar Creek, Ohio.

"When evil thoughts have been welcomed into the mind, there is no filter that can strain them out. The poison remains, secret and subtle."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

For the Gospel Herald

Sister Anna Diller of the Kansas City Mission is recovering from a siege of sickness.

Communion services are to be held at Ft. Wayne Mission on Sunday, May 30. Bro. J. K. Bixler is to have charge of the services.

Council meeting was held at Ft. Wayne, Ind., Mission May 16. Nearly all expressed peace with God and a willingness to go on in the Lord's service.

Bro. Joe C. Driver of Garden City, Mo., conducted communion services at the Mennonite Gospel Mission, Kansas City, Kan., on Sunday, May 9.

Brethren Amos Weldy and J. D. Zook, members of the local board of Ft. Wayne, Ind., Mission, spent May 8 at that place looking after the business of the Mission as pertained to their office.

The local community in the vicinity of West Liberty, Ohio, has recently gladdened the hearts of the workers at the Orphans' Home at that place by presenting the institution with a new **Ford.**

Bro. and Sister Manasseh Bontreger of Shipshewana, Ind., are the new workers at the Mennonite Orphans' Home, West Liberty, Ohio. Bro. Bontreger has charge of the farm while Sister Bontreger assists in the kitchen.

Two lady patients coming under the influence of the Word of God as lived and preached by the Sanitarium workers at La Junta, Colo., confessed Christ as their personal Savior. They confessed before men their position by water baptism.—E.

One of the features of the meetings near Johnstown, Pa., last week was the meeting of the Mennonite Relief Commission for War Sufferers on Monday evening and Tuesday. A report of this meeting will appear in the columns in a later number.

Canton, O.

We praise God for His gracious dealings with us in various ways. We keenly feel the power of our evening workers' meeting on those with whom we are laboring and are thankful God's promises are being verified in giving grace to all who mean business for the Lord. Of late we have also been able to locate a few souls more definitely.

Another encouraging feature of the work is the interest many of our people are taking in the study of the Word. We greatly appreciate the assistance and encouragement of visiting brethren and sisters.

N. E. T.

Chicago, Ill.

(26th St. Mission)

The interest in our different departments of religious activities is good. The field seems quite ripe for reaping but the next task is to establish and conserve the Christian Church. Expression at our last prayer meeting was very encouraging. A few days later one of our young men called at the Mission and expressed a desire to live a different life. He had backslidden when he went to the army and had never attended services since he returned. He needs our prayers and sympathy as well as many others. Pray for us and the work. In His service. Workers.

Altoona, Pa.

We praise the Lord for the spiritual blessings received at the General Board Meeting.

Bro. Wm. Lauver, Juniata Co., Pa., made a short call recently when on his way to Schellburg.

The presence of the Spirit was manifested at our last cottage meeting when two confessed Christ. J. M. N.

Youngstown, O.

On Sunday, May 16, Bro. A. W. Hershberger of Portage county, accompanied by his daughters and Bro. and Sister Rudy Yoder, spent the day at the Mission. Bro. Hershberger filled the regular appointment in the afternoon. Their visit was very encouraging and was appreciated by the workers.

Bro. H. L. Smith is spending a week at Bremen, O., taking a vacation and visiting friends. Bro. Hershberger taught his class in Sunday school.

We are being well supplied with material comforts. Many of our sewing circles are regularly sending in clothing that can be used to good advantage among those about us. The shipment of supplies and financial help from the Swiss Mennonite Church of Dalton, O., was especially helpful.

The Bibles and Testaments given out at Christmas are being used every Wednesday evening in a Bible reading with the boys and girls.

The attendance at Sunday school is well sustained.

We are looking forward to the time when we shall be supplied with a regular pastor here.

The superintendent spent several days at the Mission Board Meeting at Johnstown, Pa.

Pray for the work at Youngstown.

C. K. H.

Millersville, Pa.

(Children's Home)

Two of our inmates have recently been baptized and received into church fellowship. Homes have been found for a number of dependent children. Our prayer is that God may direct the foster parents in their dealings with these children that all may be brought into the kingdom.

Thirty of the children who have passed through the Home are now in the Church.

May we continue to assist in the work as the Lord directs. L. S.

Lima, O.

The program at our young people's meeting given by the young people of West Liberty, O., on May 9, was appreciated by our people. Bro. Levi Hartzler preached the Word both morning and evening.

Greater responsibility is placed on the workers of the Mission because of the departure of Sister Nellie Hagey who has given more than five years of faithful service. She came here as a young convert a few weeks after being received into church fellowship, placed her life into the hands of the Great Teacher and successfully battled with the struggles that come to the mission worker.

We are looking forward to the conference to which the mission is subject for the sanction of ordaining a deacon at this place.

With the present growth in the primary and intermediate departments more room will soon be needed to carry the work on successfully.

B.B.S.

Los Angeles, Calif.

(3079 San Francisco St.)

Dear Readers of Gospel Herald:—On Sunday, May 9, we enjoyed a Christian workers' meeting together. Brethren and sisters from Upland, Terra Bella, Pasadena, and San Ber-

nindina were with us. We are very grateful for the help and encouragement received from them. We feel that the Lord has been blessing the work at this place.

Quite a number of children come to Sunday school and a goodly number of older people to preaching services. May the Lord continue to bless and prosper as He sees best.

We have had to vacate the hall, previously used by us as a mission. Yesterday we held Sunday school in the home of Bro. and Sister Lantz. We will have to continue having services in a private home until a permanent place of worship can be built. We recently bought a lot and expect to build on it as soon as possible. We are however greatly in need of more money, with which to build.

We as members of the mission would greatly appreciate any financial help which could be given. If sending money please send to J. P. Bontrager, 3079 San Franco St., Los Angeles, Calif. Bro. Bontrager is treasurer of building committee.

May the Lord bless all His children whoever and wherever they may be, and may they ever be faithful to Him.

Fannie Bontrager.

May 17, 1920.

LIVES OF WOMEN IN THE NEW TESTAMENT THAT SERVED

Elverda L. Freed.

For the Gospel Herald

We find quite a number of women characters in the New Testament but not much is said about any one of them; and so by taking them all together we hope to find something of what women have done and can still do for Christ.

Elisabeth was "righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luk. 1:6).

In Mary we find a life of obedience and willingness to serve God according to His divine will. Luke 1:28.

When Christ came into the house of Mary and Martha, Martha was cumbered about much serving, but Mary chose to listen to Christ and He commended her for it. Luke 10:42.

Martha's faith in Christ is expressed in John 11:21, 22: "Then said Martha unto Jesus; Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

If you want an example of giving, look to the widow who gave two mites. Her money may not have gone so far in helping the poor as the money of those who gave of their abundance, but the widow had the greater blessing. Mark 12:44.

The women, of whom we have Mary Magdalene and Mary the mother of James especially mentioned, were with Jesus to the very last. After the disciples had all fled, they were still at the cross and then followed Him to the sepulchre. The disciples had thought all their hopes were gone when the women came announcing the glad news of the resurrection. "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word" (Matt. 28:8).

Dorcas had still another way of serving. She made coats and garments for the widows. Acts 9:36.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which woshipped God heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful unto the Lord, come into my house, and abide there. And she constrained us" (Acts 16:14, 15). After Lydia had believed Paul's preaching and had been baptized, she was willing to serve in any capacity

There was a certain Jew named Apollos who it seems was given the talent of preaching or instructing, but he only knew of John's baptism. When Priscilla and Aquilla heard this they took him into their home and expounded unto him the way of God more perfectly. Paul also thanks them for the help they have been to him in his labors. Romans 16:3.

We also find that some were given the gift of prophecy. Acts 21:8, 9: "And we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy."

II Tim. 1:4, 5: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

We should not be discouraged and think there is nothing we can do. In the New Testament different ways can be found in which women served, a few of which have been mentioned, and they were commended for it.

Telford, Pa.

When God has our hearts, our pocket books, and our hands, He has "our reasonable service."—E. E. M.

THE CHRISTIAN'S PRESENT DUTY

By Martin Z. Miller

For the Gospel Herald

But now once in the end of the world hath HE appeared to put **away sin** by the **sacrifice** of HIMSELF.—Heb. 9:26.

"The dawn of a new world at hand." "The spirit of freedom is in the air." These fanciful theories give the reader an idea what has prompted this article, and by the help of the Holy Spirit we wish to show what the Christian 's duty is in this age. What a deception it will be to those who are "giving heed to seducing spirits" to think of this "new age" that is to be ushered in by reform. But it will be "As if a man did flee from a lion, and a bear met him, or went into the house, and leaned his hand on the wall, and a serpent bit him" (Amos 5:19). It is sad indeed to see men try to save themselves, when God has provided a way whereby all may be saved. What mankind needs is regeneration. But, as a certain writer puts it, "Instead of mankind accepting salvation for itself and then making it the supreme object of its existence to spread the glad tidings of redemption through the blood of Christ, it has tried to avoid the results of sin."

Another writer has this to say: "God's plan for this age does not contemplate the reformation of this age. That there are great and crying evils in the world that would seem, from the human standpoint, to demand reformation, or rather abolition, there can be no question, but to no part of this work has the Church been called."

It is the Christian's duty to lift up Christ as the only remedy for sin. II Pet. 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that **ye** should shew forth the praises of him who has called you out of darkness into his marvelous light."

Another writer has this to say: "The reformation of men is very commendable, but that is not the **work** of the Christian. The world was just as full of the evils that afflict society today in the days of Christ, but neither He nor His disciples ever organized any reform agencies. The only way to eradicate sin is to **regenerate the human heart,** and so He gave to the world the Gospel. As soon as the Christian enters into an 'alliance with the world' and seeks the help of federations and reform societies, largely made up of ungodly men and women, he or she loses spiritual power and becomes helpless as a redeeming force."

Read I Jno. 3:1-9; also I Jno. 4:1-6.

Bainbridge, Pa.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MOTHER'S DUTY

By a Sister

For the Gospel Herald

I was very much impressed with the article, "A Mother's Influence," in the April 29th issue of the Gospel Herald. As I am a mother, and have all my house work to do, I well know how easy it is to neglect our dear children's precious souls, to keep our house polished up and keep our children, as we call it, dressed up and looking nice.

I believe in keeping the house and children clean and nice as much as any one, but I think our first duty is to keep our children's souls spotless and white, which we can not do with our own strength, but must lift them to the throne of grace daily, and ask our heavenly Father to help us to bring them up in the nuture and admonition of the Lord. It is our Christian duty to spend some time each day with our children in prayer and tell them about Jesus who died on the cruel cross that we might be partakers of that beautiful home that God has prepared for His children and have life everlasting. Their future lies in our hands. Let us stop and think which place are we preparing them for? Are we filling their minds with earthly things, which after all amount to so little, or are we leading them to eternal happiness?

Mothers, whatever we have uppermost in our hearts and minds, that is what they will have. If we talk and study fashion, so will they; talk money, so will they; talk Christ, so will they. Which would profit us the most to talk about?

I never yet saw clothes or jewelry nice enough to make a selfish child lovable, but take a neat, plain child, with a loving disposition, is loved by every one.

So our duty is to keep their hearts clean, pure, and unselfish and not think so much of what we put on their bodies.

I am sure if all of us mothers read our Bibles more and fashion books less there would be more missionaries and less worldlings.

If we wholly consecrate ourselves and children to God, put all our trust in Him, He will lead us to a blessed end. But we must never loose sight of God or we will get into trouble.

Aurora, Ohio.

HOW TO INTEREST THE CHILD —AS A TEACHER

By Nellie B. Yoder

For the Gospel Herald

Never before in the history of Christianity was so much thought and attention given to the interest of the child in the Sunday school as at present. The teacher knows that there is more than one essential to successful primary teaching. It has been said, "The best teachers climb beyond teaching to the plane of art. It is themselves and what is best in themselves that they communicate."

Teaching is not in the mere communication of religious knowledge but in the spirit and in the way in which it is done.

The little folks must be trained. By training I mean to create a love for God and His Word or in other words put into practice the lessons taught. The teacher's work is to present the truth and live it. The teacher's acts and thoughts count for more influence than words. We find first of all that children are great imitators in the school room and in the Sunday school. The teacher should prove to the class what she wishes the child to be—quiet interested and earnest. One of the greatest essentials in teaching truth to young minds is to use simple, plain language so that the child can understand.

The science of teaching beginners lies in the fact of being fully understood, although the child must not only understand, but must also be interested.

In looking for the point of contact in your efforts to impress your lessons, draw your illustrations as far as possible from the home life, the only life known to them. Take for instance, the lesson, "The Good Shepherd." Make a few lines at one side of a large sheet of paper for the flock, a curved line for the mountain, a straight line on the mountain for the shepherd out seeking the lost lamb and on the other side of the mountain another line for the little lost lamb. By this time the children have a vivid picture in mind, their sympathies are aroused, and they will be asking questions about the little lost lamb.

Another great essential in teaching is having attention. One very good way is to start out with a fitting story that can be applied to the lesson, also to review the lesson from the Sunday before from the picture roll. If we can connect in their minds the thoughts of our Savior's love in all the everyday blessings enjoyed in all the beautiful things we see, and the care which is taken of every one we may give them a concrete impression which will make the love real. The teacher must remember that just as far as she takes Christ for a model and earnestly seeks to imitate Him, so far will be the measure of her success and without the aid of the Holy Spirit every effort will surely come to naught. Love alone can teach the lesson of loving. The only place to learn our own lesson first is where Mary of Bethany sat—at the feet of Jesus.

Hollsopple, Pa.

THE REALITY OF ETERNITY

By Emma Slagel

For the Gospel Herald.

"What is truth?" This question was asked nearly two thousand years ago, by a heathen ruler who evidently did not wait for a reply. Many Christians in our time would receive a fuller reply to this question and be able to comprehend more of God's eternal truth, if they would stop long enough to hear what God wants to tell them and not be so anxious to hear the verdict of the people, nor spend so much time in finding out what others think is the truth.

"We know," says Paul, "that all things work together for good to them that love God." "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

"How we should rejoice," says Sir Robert Hall, "in the prospect of spending a blissful eternity with those whom we loved on earth: of seeing them emerge from the ruins of the tomb and the deeper ruins of the fall, not only uninjured but refined and perfected, with every tear wiped from their eyes, standing before the throne of God and the Lamb, in white robes, and palms in their hands, crying with a loud voice, 'Salvation to God that sitteth upon the throne, and to the Lamb, forever.'"

"Life's labors done,
The conflict o'er the victory won
What influence will I leave behind
When I am gone?"

Flanagan, Ill.

The Mission Board has a right to look to our Mennonite schools to turn out consecrated leaders who will not teach anything that can not be accepted by the Mennonite Church as being orthodox.—D. S. Yoder.

Sunday School

For the Gospel Herald.

Lesson for June 6, 1920.—I Sam. 15: 13-26

SAUL'S FAILURE

Golden Text.—Thou hast rejected the word of the Lord, and the Lord hath rejected thee.—I Sam. 15:26.

Introductory.—Saul made a commendable start in what promised to be a successful reign. He was meek, unassuming, devoted to duty, and withal of a sturdy, robust nature, standing head and shoulders above the rank and file of the people around him. His stature seemed to be typical of his character. His religious nature is indicated in the fact that he prophesied, and his chief burden seemed to be the good of his people. He was a successful commander, and soon had a reputation for ability in leadership. But there was one part of his nature that gave him trouble. He was naturally rash and impatient, and when on one occasion Samuel delayed his coming Saul did not hesitate to do the unlawful thing by offering sacrifices himself. In other words, he "took things in his own hands" whenever it suited him, and this is what brought him into conflict with Samuel and with God.

Lesson Story.—The enemy that at this time confronted Israel were the Amalekites. The command of the Lord was that they should be utterly destroyed. Saul set about his task with great vigor and Amalek was defeated. But in this case a similar mistake was made as that made by Israel in the Conquest of Canaan, at which time they failed to drive out all the enemy as God had directed. Though Saul had it within his power, he failed to destroy all the Amalekites, reserving the best of the flock and sparing the king. When Samuel met him he assured him that he had kept the command of the Lord. Samuel asked him what the bleating of the sheep meant. Saul very respectfully informed him that while he had obeyed the Lord, the people desired that the best of the flock be kept for sacrifices. Samuel then proceeded to tell him what the Lord had revealed; that since Saul had rejected the word of the Lord the Lord had rejected him; that obedience was to be preferred before sacrifice and rebellion could not be tolerated. Saul acknowledged his transgression and begged Samuel to remain with him. But Samuel, knowing the character of the man and true to the word of the Lord, would have nothing further to do with him.

Lessons for Us.—One of the most important object-lessons in all history is before us. Let us ponder well the lesson story which tells of Saul's career, and make the application to present day conditions.

1. As Saul was commanded to "utterly destroy" all the Amalekites, so are we commanded to destroy all the Amalekites in our own lives. A failure to comply with the scriptural requirements of cleansing "from all sin" means ruin in the end.

2. To keep a part of the Lord's commandments while ignoring others leaves us still guilty before God. Saul thought he was impressing Samuel with the truth when he informed him that he had kept the commandment of the Lord, but Samuel quickly gave him to understand that since he had not obeyed in full he was guilty of the sin of rebellion and stubbornness. Whoever offends in one point is "guilty of all." The Great Commission includes keeping of "all things whatsoever I have commanded you." To disobey or ignore a single command leaves us rebels in the sight of God.

3. It incriminates rather than excuses us when we lay on others the blame for things which we are responsible for. Saul tried to lay the blame on "the people;" but Samuel quickly informed him what the Lord thought about it. We may hide our guilt from the eyes of men, but "God is not mocked."

4. Saul's confession, "I have sinned," might have had more weight before the Lord if it had been uttered by a penitent man. He confessed because he saw he could no longer hide his sin. Many people confess their sins when they are laid so bare before them that there is no use denying them, but in their hearts there is no repentance. When a member is overtaken in a flagrant transgression and confesses only when he sees that he can no longer hide his sin, he should be given an opportunity to "bring forth fruits meet for repentance" before being taken into fellowship again.

5. Even if Saul would have been sincere in his protest that "I feared the people" he would have thereby revealed a gross weakness in not fearing the Lord more. The fear of the Lord saves us from many forms of cowardice.

6. Sacrifice is right and is commanded. "Wonderful works" are to be admired. But neither of them are of any avail as substitutes for obedience. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "The soul that sinneth, it shall die." Let no one deceive himself with the thought that because his life has been so meritorious that it won the plaudits of men, obedience to God is not essential. Let no one who in his heart and life is disobedient to God in any of His commandments claim peace and pardon until he has repented of his disobedience.—K.

Our Young People

LOSING JESUS.—Luke 2:41-50.

Topic for June 6

MOTTO

"Lo, I am with you alway; even unto the end of the world."

THE STUDY HOUR

I. The Topic.—It is rather a simple looking subject as we glance at it without thinking. But it is a subject very important for each one of us. There are several views we can take of it to make its importance clear.

1. **The Bodily Presence of Jesus Lost.**—Jesus' parents lost it when they returned from Jerusalem and went a day's journey without Him. They went on the supposition that Jesus was in the company and did not make sure. But when they began to search for Him, He was not there. Then it was that they had to search for three days with sorrow till they returned to Jerusalem and found Him in His Father's house, just where the Son of God is delighted to be. While the incident could not be repeated in the life of all of us because God has not made us the guardians of the body of Jesus, yet it serves as a lesson to us concerning how—

2. **The Spiritual Presence of Jesus May Be Lost.** When the Jews contended against Jesus, He said, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." Because they would not believe in His divinity, when His bodily presence was gone they would not be able to find Him spiritually. If they lost Him spiritually, they would eventually lose the privilege of being with Him in glory. But Jesus said to the disciples, in answer to the question, "How is it that thou wilt manifest thyself unto us and not unto the world?" "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Again He said, "Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also." Those who have no spiritual vision of the presence of Jesus will have no vision of His coming glory and will therefore be of the number who shall experience the fact that the enjoyment of glory may be lost.

PERSONAL THOUGHT

How important will be the presence of Jesus after all other hopes have perished. If we would be happy forever, let us receive and keep Jesus now.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Jesus"
2. How Mary and Joseph Lost Jesus

For Young People

1. How Jesus is Lost and How He May be Found.
2. The Presence of Jesus in the Body of His Humiliation
3. The Presence of Jesus by the Holy Spirit
4. The Presence of Jesus in the Body of His Glory.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 27, 1920

Field Notes

Bro. Wm. G. Lauver of Cocolamus, Pa., filled the regular appointments at Schellburg, Pa., over Sunday, May 16.

An error was made in the last subdivision of Bro. A. H. Erb's sermon on Hospital Work, printed in these columns several weeks ago. As printed it read, "Present Status of Mission Work in the Mennonite Church." It should have read, "Hospital Work."

Last Sunday was the time set for communion services at Weaver's Church near Harrisonburg, Va.

Bro. Abram Metzler of Martinsburg, Pa., expects to spend a few weeks in Ontario shortly, and attend the annual meeting of the Ontario Conference.

A singing class will be organized at the Rohrerstown, Pa., Mennonite Church, on Saturday evening, May 29, 7:45 P. M. Life Songs will be used. All are invited.—L.

A refreshing communion service was held at Lower Deer Creek Church near Kalona, Ia., May 16. The home bishop, Bro. J. Y. Swartzendruber, conducted the services.

A communion service was held at West Union Church near Wellman, Ia., on Sunday, May 16, with Bro. J. K. Yoder in charge. A good attendance is reported.

A communion service was held at South Union Church near West Liberty, Ohio, on Sunday, May 16. Bro. A. I. Yoder had charge of the services.

Bro. J. M. Kreider of Palmyra, Mo., was with the Liberty congregation near South English, Iowa, over Sunday, May 16, and conducted the communion service.

Brethren P. S. Hartman and John E. Heatwole have been in the Southwestern Pennsylvania conference district during the past few weeks in the interests of the Eastern Mennonite School.

We are in possession of a program of the thirteenth annual Sunday school meeting to be held at Mummasburg, Pa., June 12 and 13, 1920. Among those from a distance whose names appear on the program are Willis N. Baer, Vernon Smucker, J. E. Hartzler, and J. W. Yoder.

Sunday School Meeting. — The names of Brethren J. W. Weaver and N. E. Miller are on the program of the annual Sunday school meeting at Hanover, Pa., to be held June 1. A general invitation to attend is extended by the local brotherhood at Hanover.

We are in possession of a well prepared program of the forthcoming Bible conference to be held at the first Mennonite Church, Kitchener, Ont., with Brethren S. F. Coffman and C. F. Derstine as instructors. The meeting is to be held June 8—10, just after the Ontario Conference at the same place.

Correspondence

Masonville, Pa.

Dear Herald Readers, Greetings:—On April 25 Bro. Abram Martin came into our midst to begin a series of meetings which lasted until May 9.

Bro. Martin came filled with the Spirit, warning sinners to flee from the wrath to come and encouraging the saints to push the battle onward. We praise God that during these meetings God manifested His power in answering prayers. Ten precious souls accepted Christ and one to be reclaimed. There were others whom we know felt God's voice calling them but Satan kept them from accepting Christ as their Savior. Pray for them that they too may come before it is too late.

We pray God's blessing upon our dear brother as he goes from place to place that he might be used as God would have him be. E. H. F.

May 11, 1920.

Hesston, Kans.

Communion services were held here on Sunday, May 9, at which time 187 members partook of the sacred emblems. The sermon was preached by Bishop T. M. Erb.

The volunteer missionary band at this place is slowly growing in numbers. Sixteen new members were added during this school year. The regular Sunday morning meetings under the leadership of Bro. Paul Erb, have been both instructive and spiritually uplifting. Among others, the following live subjects have been discussed: "Open doors to the church," "Present opportunities that challenge us," "Mormonism," and "The Interchurch World Movement."

Besides putting forth special effort to keep up the mission spirit in the school, the band has rendered programs in six of the neighboring churches: West Liberty, Spring Valley, Peabody, Yoder, and two Russian German Mennonite churches near Inman. One more program is scheduled to be given on May 16 at the Pennsylvania Church. The purpose for giving these programs was to get the membership acquainted with the missionary activities of our Church, and also to show thet great need of more mission work. By being brought face to face with present-day conditions and lack of workers. We hope many have been aroused to a greater realization of their responsibility along this line.

The last of the series of chapel addresses for this year was delivered by Bro. M. D. Landis on May 11 on the subject of "The Spirit of Hesston College and Bible School." I am sure those of us who have been privileged to spend some time at this place will agree with him that a peculiar, almost sacred feeling predominates here. This has been brought about by men and women who know the real worth of power in prayer to God. The encouraging feature is that since the beginning of the school this spirit has grown stronger rather than weaker. May the spirit of this institution always be such that real power will be felt by those who come here, and that God's hand of approval can safely rest on all its activities.

We are lookiug forward to an inspiring missionary meeting at the beginning of commencement week, May 29 and 30. On Saturday night a missionary program will be given. On Sunday morning a missionary sermon, followed by another program in the afternoon. Bro. J. D. Charles will preach the Baccalaureate sermon on Sunday night. Fannie Miller.

May 12, 1920.

Albany, Oreg.

Greetings:—Communion services were held at the Fairview Church May 9. There were more that partook of the sacred emblems than any one time since the Church was organized and there were quite a few that could not be with us, some on account of old age, and some for other reasons. Bish. Amos Troyer of Hubbard, Ore., was with us and assisted in the services. Our congregation has been increasing in number considerably in the last year. It is my wish and prayer that it will keep on increasing.

In His name,

May 12, 1920. J. M. Schlegel.

Midland, Mich.

Dear Herald Readers:—On the evening of May 1 we held our business meeting and elected some new officers for the coming year. We have at present seventy-five members. Four families have moved in here this spring and we welcome them in our midst.

Bro. J. K. Bixler has been with us from May 8 to May 13. On Sunday, May 9, we observed communion and feet washing. Nearly all the members were present and partook of the sacred emblems. While Bro. Bixler was here we studied the Book of Galatians which was instructive and enjoyed by all.

The Lord willing, Bro. E. A. Bontrager expects to spend Sunday, May 16, with the few members at Lewiston and Bro. Ropp of Imlay City will fill the pulpit at this place. Pray for the growth of the work, not only in numbers but in the Spirit.

May 13, 1920. Katie Bontrager.

Kouts, Ind.

(Hopewell congregation)

Greetings to all Herald Readers:—On April 11 Bro. Troyer and wife were with us. Bro. Troyer preached for us in the morning from Gen. 7:1. Young people's meeting was organized that evening with Bros. Jacob Z. Birky and O. Lloyd Yoder Supts. April 25 Bro. Silas Weldy preached for us from I Cor. 3. Bro. Henry Weldy was with us last Sunday and preached two impressive sermons.

Bro. Bucher preaches for us every other Sunday.

The Lord willing there will be an all day mission meeting here May 30 and Sunday school meeting May 31. A good program is being prepared. Everybody cordially invited. Pray for the work at this place. Cor.

May 14, 1920.

Lewiston, Mich

Dear Herald Readers, Greeting:—Bro. Bontrager came here May 15 and remained with us until Tuesday. We were glad for the messages God gave us through him. There were two young brothers and two sisters from Fairview congregation at the services. We are always glad to have brethren and sisters from other places to be with us in our meetings, it is very encouraging to us. We enjoy the Sunday school lessons now. There is so much to learn about trusting in God and taking Him at His Word that He will deliver us out of the snares of the world if we only let Him lead. Pray for us. Cora E. Tracy.

May 15, 1920.

Jet, Okla.

Dear Herald Readers, Greeting:—We held our communion May 2, Bro. S. C. Miller, our home bishop, officiating. May 9 Bro Miller was with the congregation at Harper, Kans.

May 10 Bro. D. S. King of Cass county, Mo., came into our midst and preached for us on Monday evening from I Jno. 3:1. On Tuesday evening he used Heb. 12:1 for his text. Many helpful thoughts were given.

Sister Elsie Miller, who was operated on for appendicitis at the Cherokee Hospital, several weeks ago, is at home again. Cor.

May 15, 1920.

Canton, Kans.

May 2, Bro. T. M. Erb, Hesston, Kans., was with us and held communion. On the evening following we held our semi-annual Sunday school conference which had been postponed on account of weather conditions. Last Sunday evening we were permitted to have with us the Hesston volunteers for mission work. They gave us an interesting program. May we all be willing to do our part in the Master's work here below.

May 17, 1920. Edd. Landis.

Eureka, Ill.

Greeting to all Herald Readers:—We had the privilege on April 25 of partaking of communion, for which we were grateful.

The erection of a larger church with better Sunday school facilities is in progress at this place.

The congregations in this section are pleased with the decision of the Board to erect an Old People's Home at Eureka. We trust that the temporal and spiritual aid may be enjoyed by all the old people coming here in the future.

In the service of our Lord,

May 18, 1920. Frieda E. Wagner.

Strasburg, Pa.

(New Providence congregation)

Dear Herald Readers, Greeting:—On Saturday afternoon, May 15, preparatory services and baptismal services were held at this place. Bro. C. M. Brubaker preached the sermon. Text, Acts 2:37-39, followed by Bish. C. M. Brackbill, who based a few remarks on Luke 6:40 and then received 25 precious souls into church fellowship. One renewed her covenant. May they remain faithful to their vow is our prayer. The following Sunday morning we had Sunday school with good attendance. After this preaching services were opened by Bro. Abram D. Metzler. Communion sermon was opened by Bro. C. M. Brubaker and finished by Bishop C. M. Brackbill. It was a very helpful and instructive meeting, in which nearly all could be present to partake of the sacred emblems. Pray for the work at this place. A Sister.

May 18, 1920.

Peabody, Kans.

(Catlin congregation)

Greetings to all Herald Readers:—We have again been reminded of the goodness of God by a nice rain. Sometimes I wonder, how many of us stop to thank God for these natural blessings.

We were glad to see Sister Zadie Reiff, who came to see her sister, Sister Bessie Ebersole, and family, who stopped here to see their mother, Sister Mary Cockley, on their way to

(Continued on page 173)

Miscellaneous

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOR-EVER. AMEN"

By A. C. Kolb

For the Gospel Herald

You will recognize at once that these words form the closing utterance of the prayer Jesus taught His disciples. As the Bible is the book of books, and the Apostles' Creed is the creed of creeds, so this prayer is the prayer of prayers, and only from the lips of the Son of God could proceed such a perfect pattern. Indeed, this prayer has never been superceded, and though its Author has withstood many challenges, the glory which this petition vouchsafes to all believers has never dimmed.

With these beautiful words our Lord closed the prayer which He gave to His disciples as a model, showing them the difference between genuine prayer and the vain repetition of words which characterized the prayers of the Pharisees who entertained the idea that they would be heard for their much speaking rather than because of the sentiments they expressed—an error which we may commit unconsciously even in these latter days unless we give heed to our utterances.

Just what led up to the teaching of this prayer (and be it remembered this was not a prayer offered by the Lord Jesus Christ Himself, and for that reason commonly called "The Lord's Prayer"—for the prayer He offered is found in John 17, and is called the Intercessory Prayer—but was merely given by Him as a pattern, for He said: "After this manner therefore pray ye") might be of great interest, would space permit to go into details. Suffice it to say, however, that opposition against Jesus was gathering like storm-clouds, and these clouds continued to gather until on Calvary they burst over His sacred head in fiercest fury, to the utter dismay of His disciples, when on the cross He bowed His blessed head and said, "It is finished. Father into Thine hand I commend my spirit," notwithstanding this was a signal victory in disguise, of which the meaning was not yet understood.

Just previous to the teaching of this Model Prayer, Jesus had spent some time in the home of Martha and Mary at Bethany—away from the multitudes. In such seasons of seclusion or of relaxation He gathered new strength, and so it was that He was ready to meet the throngs which pressed upon Him from every side—people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. For, while the Pharasaic spies were ever busy trying to entrap Him, the common people listened eagerly to His messages. Thus it was on this occasion when He withdrew Himself into an elevated position termed "mountain" by Matthew, in order that His words might carry further and He be heard of all assembled, and there He delivered that most wonderful of all sermons, the Sermon on the Mount, which has ever since that day gripped in admiration the hearts and minds of all who think at all seriously upon the many problems (often vexatious and perplexing) of life. In that discourse He included all the principles which need to be incorporated in the lives of men and women who would not only please God, but who would enjoy His eternal benediction, and as He speaks He constantly and consistently holds up before them the fact that God is the Supreme King of kings, and that humanity comprises His subjects—His offspring (Acts 17:29). The laws of that kingdom as set forth by Jesus, if implicitly obeyed, afford an eternal guarantee of peace and good-will between all nations and kindred and tribes, whereas because of the non-observance of them, "the whole world lieth in wickedness," with its consequent hatred and envyings and strife and turmoil.

The disciples had been wonderfully impressed with the teachings of John the Baptist, to whom Jesus paid such eloquent tribute, and, noticing among other things that he taught his followers to pray, through which medium they were brought into closer relationship with God, they wished to be taught likewise by their Lord and Master. Life seems to have had a serious meaning for them, and they were honest enough to admit their need of proper instruction. They knew how obnoxious were the prayers of the Pharisees which could be frequently heard on the streets, and how Jesus condemned their vain babbling, so, fearing they might fall into a similar habit, they entreated Him to teach them to pray (Would that in these days more might seek instruction along these lines from the same source. How much more edifying some services would be!)

Jesus had evidently sought seclusion at early dawn for the express purpose of engaging in prayer. Reverently the disciples remained at some distance until He had finished, but when His orisions were over they approached Him with their request to teach them, and immediately He granted it and taught them that short and perfect petition which has ever since been the choicest heritage among all Christian people, and which has been the model after which the most acceptable prayers have been patterned.

In this incomparable petition we find all that the heart of man taught by the Spirit of God, finds most needful for the satisfaction of its truest aspirations. As Dean Farrar says: "In the mingled love and reverence with which it teaches us to approach our Father in heaven; in the spirituality with which it leads us to seek first the kingdom of God and His righteousness; in the spirit of universal charity and forgiveness which it inculcates; in the plural form throughout it, which is meant to show us that selfishness must be forever excluded from our own petitions, and that no man can come to God without acknowledging that his worst enemies are also God's children; in the fact that of its seven petitions, one, and one only, is for any earthly blessing, and even that one is only for earthly blessings in their simplest form; in the manner in which it discountenances all the vain repetitions and extravagant self-tortures with which so many fantastic worshipers have believed that God could be propitiated; even in that exquisite brevity which shows us how little God desires that prayer should be made a burden and weariness; it is, indeed, what the fathers have called it—a breviarium Evangelii—the pearl of prayers."

Herbert, Sask.

(To be continued)

PERVERTING THE SIMPLICITY OF THE GOSPEL

By Anna Keyser

For the Gospel Herald

These are the days of smooth preaching, rather than a faithful proclamation of the Gospel. People will not endure sound doctrine. They are high-minded, "lovers of pleasure more than lovers of God." They are following the evils of the people around us, instead of following the Lord according to His Word. Thus after their own lusts shall they "heap to themselves teachers, having itching ears:" And they shall turn away their ears from the truth, and shall be turned unto fables.

Many a modern preacher, in his compromising efforts to please the people, leads them from the simplicity of the Gospel. But God still has a few who are willing to take nothing but the lamp of truth in the pitcher of humanity and cry salvation in the name of the Lord. At Corinth, false

teachers had come in, and the simplicity of the Gospel was being perverted. The church was divided into several factions.

The church in Pergamos had some among them who had the Balaam spirit, who tried to put a stumbling block in the way of those who would do the will of God. They constituted a "personal liberty" element among them, which the head of the church should have seen was weeded out. The one thing needed in this case was a speedy repentance, that the judgment of God might not come upon them. He warns them against the danger of harboring those who hold fast to evil doctrines. These several conditions will illustrate similar conditions of the church today.

We as a church were once noted for our simplicity in manner of dress and mode of living. We were a people recognized as being loyal and obedient to the teachings of Christ as recorded in the New Testament. We practiced what we preached. All this was to our credit.

As we walk before the world in the various avenues of life, can those we meet see in us any suggestion of the heavenly likeness; or are we so badly mixed up with the world, and worldly denominations that it is hard to decide where we belong?

How often do we excuse a practice that our own coscience can not quite approve, by saying, "It is the way the others do." The Israelites wanted to be like other nations around them, and they had become more like the others than they desired to be. The same thing may be true of us.

When working in accord with popular churches' ideas, the simplicity of the Gospel is being perverted. It is fast paving the way to get entirely rid of the bonnet and prayer covering.

We profess to believe that the Mennonite Church is needed because it is different from the other churches, more nearly what Christ's church should be. Then why do we conceal our differences as much as possible, so as to stand well with other denominations and with the world? Why are we so ashamed of our peculiarities when we know they are based on the commands of the Master? In furtherance of the cause we represent, we could do no better thing than remain loyal to our principles. There are many ways in our daily walk of life by which we can show our loyalty. Every sin leads downward, no matter how small the sin may seem at the beginning. When changes from the true form of religion are begun, there is scarcely any place to stop. Changes continue to be made until practically every point of identity has been lost. Shun every appearance of evil, saith the Lord.

Some people are very religious when religion is popular, but they can not stand for Christ when to do so would bring them into disfavor with men. They are not content to spend their strength in the Church but have a greedy desire for becoming leaders in some new movement of some kind. Hence, all these societies and clubs that have been formed and that have been sapping the very strength out of the Church. In some places the church is nothing but a high-toned club. The Lord lets some people live and die on garlic and onions because they have no appetite for better things.

As a member of a professedly plain church, my heart is made to ache, when I notice sisters wearing dresses patterned after the immodesty of the latest fashions, in half disclosing woman's form. Who does not feel like having a week set apart for fasting and prayer to God to deliver us from this great evil? Men and women of good judgment and common sense are raising their voices against this evil.

There can be but one result of this immodesty, The raising of lustful desires in the hearts of impure men, and the loss of respect for wemen who allow themselves to be led by the goddess of fashion.

And then the sin of it all; it is a direct violation of the holy Scriptures.

The simplicity of the Gospel is being perverted when sisters wear dresses patterned after the fashions prevailing in the world, with "rats" and pnffs of hair, and a small cap pinned to the back of their heads, and the stranger is impressed with the thought that the covering is cutting a very small figure in their worship.

Hold fast to the string, sisters. A minister of a church insisting on plainness, once said that when the devil once gets a hold of the string, he soon has the whole cap. This same minister has since found out that he not only gets the cap, but he gets the bonnet too. Satan knows Scripture too, and may sometimes quote Christ's rebuke to the Pharisees to discourage those who are obeying I Tim. 2:9, 10, and to encourage those who are disobeying the same command.

The danger of the Church is never persecution or trial. She thrives on persecution, for that only tends to unite her members more closely, but it is the creeping in of worldliness. But in this age of mixture one dare hardly raise one's voice against it. There is always a word of praise for the Christian, as in Rev. 2:6, whatever his other failings, who hates with a holy hatred all forms of worldliness.

It is much easier just to leave evil alone—it above all things desires to be left alone. When one calls attention to the evils in the body you will be sure to hear from the devil. But the Father's business is my business, and that is to discourage evil and establish the good.

If the Achans will covet the forbidden things of the world and bring them into the Church, violating the commandment of God, they will destroy the peace of the Church. Then if the officials of the Church will allow such forbidden things to remain undisturbed in the Church, she will lose her power over the world, and the Lord will forsake her.

May we all endeavor more earnestly to present our Church without spot or wrinkle. We have God's Word, and in the end we shall be judged by it. It is plain, and we can easily read it. If we do not comply with its teachings, we must and will have to suffer the consequences. We know the result—obedience and life, or disobedience and death.

Middlebury, Ind.

THE LOVELINESS OF CHRIST MANIFESTED

By Mary A. Brubaker

For the Gospel Herald.

When undertaking to comprehend the lovely character of our Saviour, thoughts fail us. Our human minds are too limited. The four gospels (Matthew 27; Mark 15; Luke 23; John 19) give this sad, yet beautiful narrative harmoniously with the prophet Isaiah (53rd ch.). We find Him there a perfect human, as well as perfectly human—but sin apart.

C. I. Scofield says, "He enters as simply and naturally into our ninteenth century lives, as if He had been reared in the same street. No one comes so close to our human hearts, as our Saviour does. He is touched when we suffer, because of His fathomless compassion." Can we not now say, yea, "He is altogether lovely?" Cant. 5:16.

When Jesus was here upon earth, people really loved to be in His presence. Believing, His presence was so satisfying, so soothing, so affectionate, that even the hardest sinners came to be cleansed and healed by Him through faith. "Yea, he is altogether lovely."

Each one knows what it is to be among those whom we know are really true characters of Jesus Christ; and how that atmosphere or inspiration of that Christ love and concern

for us flows out freely from their souls unto us. This is surely nothing short of the loveliness of Christ manifested. May our entire aim be in this glorious manifestation to draw minds heavenward.

Sometime ago a leaflet came in my possession, (of much value to me) which gives us a deeper insight of the beautiful and lovely character of Jesus toward humanity thru suffering. It is made so plain that we can readily see and feel our responsibility of the opportunity in imitating our blessed Master in every way, and wherever we go. We are so graciously taught in His Word that if we are reluctant to suffer for Him, we surely cannot reign with Him. In standing all alone, and facing this cold world with its glittering fancies, where egotism, pride, lust, etc., abound on every side, it makes us feel all the more the need of seeking for more of higher power, at the golden gate of prayer, to manifest His loveliness as we should. Those who know the worth of prayer, know that the oftener and longer we linger at the throne of grace, the more power is given us to stand, even alone.

"Take time to be holy,
The world rushes on.
Spend much time in secret
With Jesus alone.
By looking to Jesus,
Like Him thou shalt be,
Thy friends in thy conduct,
His likeness shall see."

The more we meditate upon this subject, the more it brings us to a position where we long to be more like Him—each day, each week, each month, each year and as long as life exists, yea, and through all eternity. Our lights will always remain dim, so long as we do not let the refiner (God) burn out all the dross (our self-will, all worldly inclinations, or anything pertaining to the world, innocent as it may seem) until He can see His own image in us.

Job. 23:10: "He knoweth the way that I take: when He hath tried me; I shall come forth as gold." It matters not how gifted, how educated, or what we think we are—but, what does God think of us? May our characters be that of the Saviour—holy, pure, just, gentle, meek, mild, humble, etc. Phil. 4:8: "Finally, brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In a certain city, while singing the hymn, "The precious name of Jesus," a lady near by was made to exclaim, "How can you sing?" The reply came—because of the melody in the heart. Another one remarked and said, "She must be happy." How can we be otherwise, when we feel God's assurance, and His approving smile resting upon us, knowing we are His? "Out of the abundance of the heart, the mouth speaketh." For the loveliness of Christ cannot be hid; it always will make itself known some way. God intended it to be for this reason: The majority are wanting to follow self, seeking an easier way to heaven. My dear friends, heeding the Bible way is the best way. When having once fully settled the matter between us and God, to be out and out for God in every line—I'm sure of this: It is not hard to manifest His loveliness; and it is soon noticed by the world. They expect it, as well as respect us for it. Why not hold our own wherever we go?

Minot, N. Dak.

ARTICLES OF INTEREST ON THE INTERCHURCH MOVEMENT AND ASSOCIATED MEN AND INSTITUTIONS

Compiled by J. L. Stauffer

For the Gospel Herald

T. C. Horton, Editor of King's Business:

At a recent meeting of ministers, the question was raised as to the origin of the Interchurch Movement, and the writer was led to suggest that it had the odor of the University of Chicago, where so many things have originated that have had for their objective, the destruction of the faith of men and women in the Word of God.

We can remember some twenty- five years ago when that institution sought to dominate the International Sunday School Association, and at that time failed. It then turned its attention to the denominational S. S. literature and there found a comfortable nesting place, and such lesson helps are for the most part very destructive.

The schools and universities became an easy mark, and their doors were readily opened to the emissaries of this university which has had a devilish determination to dominate the culture of the land.

Then the Chautauquas and Summer Conferences just had to have some of these eloquent professors upon their programs.

And so the game has gone on from year to year until the professing church had been honeycombed with the poison of their infidel teachings.

And some of the leaders in the present propaganda are among the distinguished notables who have been playing the chief role in movements of a similar character which have had high-sounding titles but are of unsound tradition.

R. A. Torrey, Dean of the Bible Institute of Los Angeles says:

Our attitude toward the Interchurch World Movement is that we think the Movement is very largely worldly in its methods and its weapons carnal. It aims to unite people who are too far apart to be united and we do not feel at liberty to go into the Movement. Nevertheless, if it can accomplish any good we rejoice in it. It seems to me personally very much like the "Men and Religion Movement" which made great profession and spent a large amount of money. but as far as I could see, accomplished nothing, and in many places was an absolute hindrance to the work.

I do not believe in this way of raising money for God's work and I am confident there is something far more needed than money or even men in this present time and that is, God's power obtained in answer to persistent prayer. It seems to me the whole tendency of this movement is to get people's eyes on men rather than on God."

A. C. Dixon:

There are five reasons why no evangelical Christian should co-operate with the "Interchurch Movement."

1. It has no doctrinal basis.
2. The word "evangelical" was stricken out of its declaration of purpose and "Christian" substituted. A Methodist bishop withdrew from the movement on this ground. This shows that the purpose of the leaders is to federate all churches, liberal, sacredotal and evangelical.
3. The leaders of this movement are not men whom evangelical Christians can safely follow. John R. Mott, whom we had learned to esteem and love for the great work he has done, stands at the head. But John R. Mott at the Edinburgh Missionary Convention co-operated with other leaders in the movement to declare that Roman Catholic countries are not missionary territory and missionaries from Catholic countries, like South America even, therefore, were refused recognition in that convention. This proves that John R. Mott has lost his evangelical vision, and no evangelical Christian can safely follow such a man, however great may be his genius for leadership. It is also evident that the Young Men's Christian Association, under the leadership of John R. Mott as International Secretary, has apostatized from the evangelical spirit and policy of its founder, Sir George Williams, and its great promoter, D. L. Moody. A few secretaries are still faithful to evangelical principles, but as an organization the Y. M. C. A. has degenerated into a merely social, educational, amusemental, and humanitarian movement, without a trace of spiritual purpose. Its war record leaves it a discredited institution in the evangelicel world, and even those with high ethical standards are embarrassed when called upon to defend it. A final proof of its apostasy from evangelical standards is the fact that its leaders are now seeking to open its doors of membership to Roman Catholics, Jews and Unitarians. If John R. Mott succeeds in doing for our churches what he has done for missionary conventions and the Y. M. C. A., evangelical Christianity will be discredited if not destroyed; and we cannot, therefore longer follow his leadership.

Another leader, almost equal in influence to John R. Mott, is Fred B. Smith, in whose mighty evangelical work we rejoiced a few years ago. His powerful Gospel addresses won thousands of men to Christ and led them to confess their allegiance to Him. Under the spell of the "Men and Religion" movement, Fred B. Smith became an evangelical wreck. He lost the Gospel evangelistic note, and now he is avowedly anti-evangelical. In St. Paul, Minnesota, a few weeks ago, he made an address in the interest of the

"Interchurch" Movement in which he referred to his former evangelical addresses as "canned goods" which he would like to sell for a dollar and a half. Time was, he declared, when we sought to save drunkards one by one, but that time has passed. Now we are seeking to save society and make such an order that no more drunkards will be made. Of course he does not expect to save society by means of the "canned goods" Gospel which he has discarded. We have, therefore, a leader in this "Interchurch" Movement whose program is to cease all efforts to save individuals, while he seeks to save society without an evangelical Gospel. Can we follow such leadership without falling into the ditch?

Another Interchurch leader is John D. Rockefeller, Jr., a nice young man who teaches a Bible class on Sunday and has heavy burdens of business during the week. When I was in New York a few Sundays ago his subject was "Honesty in Business," and he is doubtless helpful to men who attend his class. But John D. Rockefeller, Jr., is not content to keep within the circle of things he is in daily touch with; but he has been telling us thru the press what kind of a church he would like to see established in the world, and those who have devoted their lives to Bible Study see at a glance that the young man has no Biblical vision of the Church which Jesus Christ founded. One wonders whether he has ever in his busy life taken a systematic course of Bible study. And without such ballast of Biblical knowledge he has been near enough to the Chicago University to be driven by its rationalistic winds upon the breakers of Destructive Criticism.

Though we are glad that such a young man shows a willingness to give money and time to useful things, he is not a safe leader of evangelical Christianity. As reported in the daily press he said, "This Inter-church movement must succeed," by which he doubtless meant that he would furnish enough money and organizing ability to insure its success. But if such success means the surrender or neutralizing of evangelical truth it will be the most tragic failure that has ever come to the Church of Christ.

4. The purpose of this "Inter-church" movement seems to be to make a great ecclesiastical machine which will dominate all smaller bodies. It is an attempt to form a papacy without a pope; and, if evangelical truth is to be sacrificed or compromised, such a papacy without a pope will be no improvement upon the present ecclesiastical machine which has its center in Rome. Indeed, that machine can not be improved if we desire to do things thru an organization without the Spirit of God working thru evangelical truth.

Dr. J. H. Shakespeare is trying to organization in England a "National Christian Church" with the avowed purpose of ultimately uniting with the Established Church and thus wipe nonconformity from the face of the earth. And if any of the leaders of the "Inter-church" movement have in view the making of an ecclesiastical organization which will render it easy to unite with the Church of Rome and thus annihilate Protestantism, they could not pursue a better policy than the one they have adopted. But we can not follow them.

5. The autocratic spirit and policy of the "Inter-Church" movement does not harmonize with the democracy of the New Testament Church and is entirely out of harmony with the democratic spirit of the times. A few men of brains and money have conceived the movement and are doing all they can to whip the people into line. Mighty is the power of both brains and money.

A friend of mine, a few days ago, was in a railroad station waiting for a train, when he overheard two preachers discussing a third who had refused to come into the movement. "Just wait," said one of them, "till we put on the thumb-screws and he will come in all right." That smells of the Inquisition, and yet it is only an exaggerated statement of the attitude of some of the leaders in this movement who are determined to thumb-screw men and churches who will not come in under more gentle pressure.

For these reasons we can not endorse the "Interchurch" movement, and earnestly advise all Christians who love evangelical truth to keep out of it.

Edgar P. Sims writes in the FRIENDS MINISTER on "Danger Signals."

One danger signal is the assumption which the "leaders" of the movement have taken; to pattern after the recent war activity leaders and with no official sanction from any religious body, start a movement to involve every church member and every pastor, without their knowledge or consent; and boastfully saying, any "petty opposition" they might bring will not stop a wonderful program. Who can not see in this the domineering spirit of the age being manifest in the eccelsiastical world, as it was in the political world when a prominent official assumed to entangle his country in the league covenant stating: "The American people are overwhelmingly in favor of it." Here in thins movement we have the same presumptuous, domineering spirit manifest.

Another danger signal: In the Interchurch Bulletin of January 24 there appears an article stating that thirty schools for rural pastors in thirty states are already planned. The course of study is surely enough to startle even the "sleeping believer"—"Bible Study," "The Church in Community Service," "Rural Sociology," "Church Promotion," "Church Methods," "Organized Play," "Illustrated Lectures on Better Crops," "The Housefly and Health," "The Delco Light System," "Along the Border," etc. Courses especially provided for pastors' wives are: "Home Decoration," "Health and Morals," "Family Problems," "Poultry Raising," "Marketing Produce," "Baby Clinics," "Church Dinners," etc.

If you know the kind of teaching that the college and theological seminary near you puts out, you can surmise what kind of teaching these pastor-students will have, for the Bulletin says: "The faculty of each school will be drawn principally from colleges and theological seminaries in the area from which most of the students will come."

Under date of January 31 the Bulletin seems much elated over the fact that the movement has won the approval and praise of Shailer Mathews, whom we understand to be an open and avowed Higher Critic, and head of the Biblical Department of Chicago University. Mathews is quoted as saying: "The denomination that fails to join in the movement may get reputation for stubborn separation, but it will be losing more than it can ever get by exclusive independence." That sounds like the "roaring lion" the apostle Peter writes about.

Harrisonburg, Va.

"There is no place without God's presence. Whether a man seeks Him, or forgets Him, God is there to be reckoned with every day."

CORRESPONDENCE

(Continued from page 169)

Louisiana, where they expect to make their home. May the Lord bless them in their new home.

May 2 we held our communion service. Bro. D. H. Bender officiated. A number of the students were present and gave us a program in the evening. Come again.

Our circle met at Sister Good's May 12, where we made baby clothes for the hospital in India. Nearly all the sisters were present.

May 2 Bro. Walter Cooprider and family and Mrs. Charles Cooprider and two daughters, helped swell our small crowd. Elizabeth Horst.

May 19, 1920.

Kitchener, Ont.

We are looking forward to a season of spiritual refreshing at this place, the Lord willing. Bro. C. F. Derstine is expected to start a series of meetings on Sunday, May 29. The annual Church Conference is to be held on June 3 and 4, and a Bible conference on June 8-10, to be conducted by the brethren, C. F. Derstine and S. F. Coffman. Cor.

May 19, 1920.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greeting:—We have in the past few days enjoyed a rich spiritual feast. Another ministers and mission meeting has gone into history. We believe all present could say, that it was good for them to be there. The attendance and interest were good. There were brethren and sisters with us from Colorado, Pennsylvania, and Maryland, also Bro. Geo. R. Brunk of Warwick and Bro William Jennings of Tennessee, who are both members of the Virginia Conference. Bro. Brunk handled his topic ably and to the point, leaving on Saturday morning for home. Bro. Jennings preached three sermons for us; on Saturday afternoon preparatory services were held, his text was, "Christ is all and in all." Sunday morning at communion he spoke of God's love to us. His subject Sunday night was Humility. Text, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." He gave us much to think about, and hope it will be put to practice, or it will avail nothing.

Words can not express the joy it affords to meet with brethren and sisters and raise our voices together in prayer and song to Him who did so much for us, and have the many good subjects treated in a way that every member present surely could be filled if they came hungering and thirsting for food divine.

Communion meeting will be held at the Hildebrand Church the 23rd, and at Mt. View the 30th.

Sister Mattie Gibson, who was at the hospital, came home on the 15th, very glad to be spared to do so.

Pray for the work everywhere and especially at this place.

We yet hope to have Bro. J. F. Bressler with us some time this summer. Yours in Him,

May 19, 1920. Maggie M. Driver.

Springs, Pa.

For several evenings previous to the communion, church services were held at the Casselman Church. Our home ministers and Bro. Ed Miller of Pinto, Md., officiating. On Saturday morning the preparatory service was held, during which time four young people were received into the Church by baptism.

On Sunday morning, May 16, the communion service took place. The sermon was preached by Bro. D. H. Bender of Hesston, Kans., who, in company with Bro. Daniel Lapp, of Roseland, Nebr., spent Sunday with relatives in the community. Sunday evening Bro. Lapp preached at Casselman and Bro. Bender at Springs. The brethren left Monday morning to attend the General Mission Board meeting being held near Johnstown, Pa., this week.

A number of our members also attended the Mission Board meeting, among them being our bishop, Bro. N. E. Miller. From there Bro. Miller will go on to the Eastern Mennonite School at Harrisonburg, Va., where he expects to deliver the commencement address.

During Bro. Miller's absence, our weekly mission study class will be in charge of Bro. Ira Stevanus.

May 21, 1920. R. B.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Our congregation at this place has lately enjoyed visits from a number of brethren and sisters going to and from the Mission Board meeting held in the Johnstown district last week. Among them were Brethren Daniel Shenk, P. S. Hartman and John E. Heatwole of Virginia, A. C. Brunk of Goshen, Ind., W. J. Brenneman of Chicago. Sister Eva Brunk stopped a few hours and went on to her home in Goshen. Bro. J. S. Shoemaker left last Friday for his home. Bro. Daniel Shenk preached an acceptable sermon on Sunday morning, and then accompanied Brethren Hartman and Heatwole to Masontown, Pa., where they worshiped with the congregation at that place in the evening. Brethren Brenneman and Brunk favored us with missioary talks in the evening. We are glad for these visits and this encouragement, and hope that others may do likewise.

May 24, 1920. Cor.

PATIENCE

He was patient for us when the Lord laid on Him the iniquity of us all—patient as a lamb, opening not His mouth, He bore, that we might never bear, His Father's righteous wrath and all the revilings that come from wicked men and evil spirits. Patience for us; and oh, the patience there must have been within Christ Himself. He never seems so like a God as when He masters Himself. I can understand His shaking earth and heaven with His Word; but that He should possess His own soul, that His omnipotent love should restrain His own omnipotence, this was compassion like a God.—Spurgeon.

REPORT

Of the Quarterly Sunday School Meeting held at Waterloo, Ont., April 2, 1920

For the Gospel Herald

Organization: Mod., Noah Snider; Sec., Nora Hunsberger.

Devotional Eexercises, Noah Weber.

Peter's Sermon at Pentecost. Sol. Gehman. Marks a new era in the Church of Christ.

Healing of the Lame Man and the Boldness and Peter and John. Stanley Brubacher. The lame man is typical of the world today. It needs healing from sin.

God's hatred of the Sin of Lying. Moses Hunsberger. The evil spirit prompts lying.

Apostles Witnessing for Christ. Noah Hunsberger. Persecution the means of scattering the disciples to the different parts of the world, witnessing for Christ.

Peter at Lydda and Joppa. Bernice Shantz. Prayer is the one thing needful to do effective work for Christ.

Song—The Children's Friend—Primary Department.

The Victory of the Lord over opposition. Herbert Shantz. The power of God alone can release us from the chains of sin.

Results of True Christian Living. Deldon Snider. If Christ suffered so much for us, how much do we owe in return?

Golden texts for the Quarter—Primary Department.

Revelations of John. I. Present. Mrs. Jacob Brubacher. We have Jesus as our great High Priest and thru Him we have access to the grace of God. **II. Future.** Jonas Snider. Central theme—Our Heavenly Home. Seven things needful are: Repentance, Confession, Trust, Thanksgiving, Prayer, Praise, Adoration.

Song—God made the Lilies—Primary Department.

Secretary.

We may get together with our heads and still not accomplish much; but if we get together with our heads and hearts and move forward in the name and service of the Lord, we may accomplish great things for God.—Abram Metzler.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

An interesting meeting of the Relief Commission was held at the Blough Church, near Johnstown, Pa., on the Evening of May 17, and on the forenoon and afternoon of May 18. Several topics were discussed and business was transacted. We suggest that you watch for the report of the meeting in another column in next week's number of the Gospel Herald.

* * *

The following resolutions were passed at the meeting and will be of general interest to Herald readers:

"Resolved, that in view of the action taken by the Executive Committee at Elida, Ohio, last winter, recommending that work be undertaken in Russia, and in view of the present opportunities there as brought to light by recent investigations and correspondence, this meeting recommends that our Relief Commission take further steps looking toward organizing relief work in Russia under our own control.

II.

"Resolved, that although looking forward to the establishment of work as an independent organization, we continue to cooperate, as seems advisable, with the organizations with which we are already doing work, such as the Near East Committee in Armenia and Syria, and the Friends in Europe.

III.

"Resolved, that if any new work be undertaken, either with new or already existing organizations, it is the sense of this meeting that we should have specified control and direction of the work in which our brethren are engaged.

IV.

"In view of the present needs in Germany, and in view of the fact that our German Mennonite brethren are there engaged in relief work and invite our cooperation,

"Resolved, that it is the sense of this meeting that our Relief Commission should take steps toward sending a properly qualified brother or brethren to Germany to cooperate with them, and to create a bond of common interest and sympathy for the work, and since it seems an opportune time for encouraging and helping our brethren in Germany and adjacent countries, we suggest that if two men be sent, the Relief Commission cooperate with the Mission Board in the selection of these men, and that at least one of them should be a minister.

V.

"Whereas, a number of our brethren are at the present time engaged in relief work in Europe and the Near East, and,

"Whereas, we realize that they are laboring under conditions and environments which are often difficult and trying, therefore, be it

"Resolved, that the Mennonite Relief Commission and others of the Brotherhood interested in relief work, assembled in annual meeting at the Blough Church, near Johnstown, Pa., herewith send hearty greetings and sincere good wishes to all our brethren engaged in this work, assuring them of our continued interest and support by our means and our prayers, wishing them God's choicest blessings in their work, hoping that they may remain

faithful and loyal to the standards of the Church, and praying that God may protect and care for them through all their difficulties and trials, and be it further

"Resolved, that this resolution be spread on the minutes of this meeting and that a copy be sent to each of our brethren now on the field."

* * *

It will be seen by the above resolutions that the Relief Commission has many important and pressing problems before them. Let us continue to support those in these positions of responsibility with our interest and prayers.

* * *

Bro. E. E. Miller arrived on the Conference grounds too late for the Relief Commission meeting, but in time for a part of the Mission meeting. While in Paris he had a conference with Bro. A. J. Miller on the Russian situation. He will spend a day at Scottdale soon with some of the officials of the Relief Commission in order to give them a full report of his observations and experiences.

* * *

The following was written by Bro. J. J. Fisher, stationed at Vienna:

Of the tragedies of the last six years there have been few more tragic than Vienna's lingering death. It seems as though fate had decreed that a population of one million eight hundred thousand should perish by a process that is slow but nevertheless certain. The time has come when we need no longer speak in what may seem generalities. Let us turn to a perusal of the vital statistics of the city of Vienna just published by the Austrian Department of Health. A comparison of the birth and death statistics of the year 1919 with those of the year 1913 are appallingly instructive. They show a 25.8% decrease in the birth-rate, and a 47.2% increase in the death-rate. Correlating the birth and death statistics we find that in 1913, which may be taken as the last normal year, there were 19% fewer deaths than births:; while in 1919 there were 55.8% more deaths than births. The explanation for this startling reversal of vital statistics lies near at hand: The impoverishment of a five-year war and a year and a half's economic isolation since the conclusion of that war has reduced Vienna to a life of semi-starvation. Because of undernourishment and lack of proper diet fewer children are born. The children that are born fall heir to underdevelopment, disease and early death. Their power of resistance having broken down the exhausted bodies fall easy prey to tuberculosis. The death-toll of this dread disease has mounted by more than 50% in the last six years. Many of those that survive will be handicapped for life. The weakness of old age is descending the scale of years and carrying off those who have reached maturity. There are twice as many deaths due to senility in 1919 as there were in 1913. These facts become increasingly appalling when one considers that they obtain, not among a people ignorant of the laws of sanitation and unaccustomed to cleanliness, but among a people that is instinctively cleanly and in a city reputed as a centre of medical science. The facts stubbornly defy the heroic efforts of a learned, skilled, and self-sacrificing medical profession. And as we think of Vienna's having been a centre of medical study and research, we also think of its having been a centre of other sciences, literature, art, and music. These products of the mind are being neglected, because the first concern must be the securing of the prime necessities of life. What can we hope for the rising generation which will be able to survive? Unless the causes of Vienna's sad circumstances are soon removed the next generation will be a generation of dwarfs in body and mind.

SPECIAL MEETINGS

McPherson, Kans.

Report of the Christian Workers' Conference held at the West Liberty Church near McPherson, Kans., April 16-18, 1920.

Organization,—Mods., J. D. Mininger, R. M. Weaver; Sec., Edward Yoder; Chor., Paul Erb.

Subjects Considered,—**The Young Man and His Church; The Young Woman and Her Church; Need of Co-operation between Younger and Older Members of the Church; The Humanity and Divinity of Christ; The Efficacy of the Sacrificial Work of Christ; The Certainty and Importance of the Resurrection of Christ; Personal Problems of Young Disciples, (a) Selfishness, (b) Self-control, (c) Service, (d) Consecrating Our Lives, (e) Doubt, (f) Witnessing for Christ, (g) Faith, Response by an Older Disciple; The Refining Influence of Temptation; How to Meet Temptation; Divine Efficacy of Prayer; Finding Life in the Word; The God-planned Life; The Secret of Victory in the Christian Life; Our Mission in South America; Mexico's Open Door; Witnessing for Christ; Pastoral and Personal Evangelism.**

Sunday school session,-(General Review), T. M. Erb.

Sermon, J. D. Mininger.

Sermon, **II Tim. 2:15,** S. C. Yoder.

Speakers:-Edward Diener, Anna Loucks, R. M. Weaver, J. D. Charles, D. D. Miller, Noah Oyer, Jesse Hooley, Clarence Zink, Tillman Erb, Phoebe Miller, Andrew Glick, Allie Miller, Glen Miller, T. M. Erb, Esther Buckwalter, H. S. Bender, Ben Horst, Paul Erb, Martha Buckwalter, M. D. Landis, S. C. Yoder, D. H. Bender, George Cooprider, J. D. Mininger.

Moved and carried that the program Committee be authorized to report to the Conference in favor of perpetuating this Christian Workers' Conference.

Moved and carried that we appoint a Moderator at this meeting for the next meeting of this Conference, subject to the approval of the District Conference. After nominations, Bro. Allen Erb was elected Moderator of the next meeting by acclamation.

Edward Yoder, Secretary.

La Junta, Colo.

Report of the semi-annual Missionary and Sunday School Meeting held at the La Junta, Mennonite Church, May 9, 1920.

Organization:—Mod., Allen H. Erb, Asst. Mod., F. A. Neuschwanger, Chor., Daniel Horst.

Subjects considered:—**History, Customs, and Characteristics of the Mexican People; The Obligation of the Mennonite Church toward the Mexicans; Would La Junta be the best Location for the Proposed Mennonite Mission for Mexicans? How to make the Sunday School more attractive and yet more Spiritual; Report of the Work Done in the La Junta City Hospital; Helpful Hints for the Home Department; The Place of Psychology in Sunday School Teaching; Ways of Distributing Christian Literature; Should the Object of the Young People's Meeting be Training or Inspiration? Qualifications, Duties, and Opportunities of the Church Usher; Influence and Blessing of Consecrated, Faithful Workers.**

Speakers:—Waldo Stalter, Jacob A. Heatwole, Wm. N. Nunemaker, Lydia Oyer, Emma Neuschwanger, Nora Hershey, John Thut, Amanda Stover, J. M. Brunk, Ezra Good, A. W. Kuhns.

Missionary Sermon, (Jno. 4:34, 35) J. M. Nunemaker.

An offering of $38.38 was taken for the Children's Welfare Home, Kansas City, Kans.

Report of the Work Done in the La Junta City Hospital, Lydia Heatwole.

Pursuant to the resolution adopted, a committee of three was appointed to formulate plans for definite work among the Mexicans by the local churches.

J. H. Shank, Secretary.

Lititz, Pa.

Report of Bible Meeting held at Erb's Church May 12 and 13, 1920.

Organization:— Mod. John Mosemann, Chors., Amos Kauffman, Amos Eby, Sec., Phares Newcomer.

Instructors:—John W. Weaver, Noah H. Mack, John Mosemann.

Subjects considered: — **The Christian Standard of True Sociability; Book Study (II Timothy); A Lost World, A Waiting Savior, and A Sleepng Church; Nonresistance; Non-conformity to the World; The Christian Home; Obedience.**

Sermons: Matt. 1:21, John Mosemann, Luke 13, Noah Mack.

Married

Kauffman—Mast.—On May 2, 1920, at the home of the bride, Middlebury, Ind., Bro. John B. Kauffman of Holsopple, Pa., to Sister Elsie Mast, Bro. D. D. Miller officiating.

Duft—Ummel.—On May 12, 1920, at the home of the bride's parents, Bro. and Sister Chris D. Ummel of Ransom, Kans., Bro. Lloyd Duft and Sister Mary Ummel were united in holy matrimony by M. Miller. May God's richest blessings be theirs through life.

Obituary

Shank.—The funeral of Daniel David Shank and his wife, Abbie Catherine (Layman) Shank, was held at the Zion Church near Broadway, Va., on Sunday, April 25, conducted by S. H. Rhodes, Joseph Geil, and Henry Keener. Bro. and Sister Shank, both died of pneumonia following influenza on the same day, Feb. 17, 1920. Their six children and other near relatives were down with influenza at the time of their death, therefore the funeral service was postponed. Bro. Shank was born July 27, 1886; Sister Shank, Mar. 18, 1886. On Nov. 4, 1908, they were married. They lived very happily together, and worked faithfully and harmoniously in the home, in the community, and in the Church. Their work on earth is ended but their influence will continue to live. Our hearts go out in sympathy to the little orphaned children, but we rejoice in their heritage of noble Christian parentage and early Christian training, and pray that they may grow up to be an honor to their parents and obedient children of God.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Items and Comments

It is announced that because of the extraordinary demand for gasoline, a national crisis in the supply of oil for the manufacture of illuminating gas is threatened. It is one of the many evidences pointing to the necessity of economy. The quickest way out of the present world shortage is to practice total abstinence in the use of "the unnecessaries of life."

Affairs in Mexico have taken a decided turn, the death of Carranza leaving the rebel forces in complete control. It is freely and confidently predicted by those in position to judge, that the rebel leaders being freed from their common enemy are now in position to fall to quarreling among themselves and will in all probability do so. Gen. Obregon has ordered a court-martial of the murderers of Carranza.

Two noted gatherings of religious bodies are in session at the time of this writing. The first is the General Conference of the Methodist Church which has been in session for several weeks at Des Moines, Iowa, and the second is the General Conference of Presbyterians which convened in Philadelphia, Pa., May 20. One of the things attracting attention in the latter body is that of ordaining women as ruling elders. The Methodist Conference formed a new precedent when it elected two colored bishops

Conflicting reports (official) continue to be published with reference to the high cost of living. On the one hand it is asserted that the peak of high prices has been reached and passed; that there is a slashing of prices, both retail and wholesale, and that the organized movement among bankers and others to bring matters back to normal conditions, is already producing its effects. On the other hand it is reported (and the report verified by consumers) that an additional per cent has been added to the prices of such staple commodities as bread, sugar, gasoline, etc.

For some years several earnest mission workers in Japan have resorted to the propagation of Christian principles by means of purchased space in the newspapers. While, necessarily these articles have set forth the far-reaching possibilities of Christianity most vigorously, there has never been any objection raised by the publishers, though at times, the Buddhist and Shinto positions and practices have been severely called into question. In connection with the Scriptural elucidations, there are also offers to send Gospel literature free to all who may wish to read it. In response to this, there are thousands of applications, all of which are given prompt attention. This novel method has undoubtedly proved its value. —Ex.

BOOK REVIEW

Die Biblische Lehre von der Wehrlosigkeit

By John Horsch

This is a new German book, just off the press, setting forth the Bible doctrine of nonresistance. It is written in Bro. Horsch's usual forceful style, treating the whole subject from a Biblical standpoint. The book has eleven chapters, 127 pages, and may be had at 35c. a copy.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

Ohio

The Annual Ohio Mennonite Church Conference will be held at the Pike church, near Elida, Ohio, June 2, 3, 4. Members of Conference will please note the change of date our meeting is held this year.

To announce your coming write Bro. Simon Good, Elida, who will see that you are met. All are cordially invited.

A. J. Steiner, Secy.

Indiana-Michigan

The Indiana-Michigan District Mission Board and Conference will meet with the Olive congregation between Elkhart and Wakarusa, Indiana, June 1,—3, the Lord willing. The Board meeting will be held on Tuesday, June 1, and the Conference the two days following. Those coming from a distance, and desiring to be met at the trains, write to Edward Martin, Elkhart, Ind. All are invited to meet with us.

D. A. Yoder, Moderator.
J. S. Hartzler, Secretary.

The Illinois State Mennonite Sunday School Conference will be held at Tiskilwa, Ill., beginning evening of June 9th and continuing thru 10th and 11th.

Parties coming by rail should notify C. A. Hartzler, Tiskilwa,, in order that adequate arrangements can be made.

You are cordially invited.

C. E. Martin, Secy.

REPORT

Of Zion Sewing Circle, Hubbard, Oreg., for the year ending April 28, 1920.

For the Gospel Herald

No. of sessions held, 28.
Average attendance, 14.
Yards of material used, 761.
No. of garments made, 500.
No. of comforters made, 3.
No. of handkerchiefs donated, 200.
Bal. on hand April 30, 1919, $49.41.
Money received, $317.93.
Money expended:
Money sent to Children's Welfare Home, Kansas City, Kans, $25.12.
Value of clothing sent to Children's Welfare Home, Kansas City, $53.00.
Value of clothing sent to India Mission, $28.30.
Woolen yarn for war relief, $43.03.
Value of clothing for war relief, $153.00.
Bal. on hand April 28, 1920, $38.35.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 3, 1920 (Gospel Witness Established 1905) No. 10

EDITORIAL

As a rule, by the time we imagine that we have our Sunday school lesson prepared we have just begun to get ready to get something out of it.

The greater part of our Mission Supplement this week is filled with reports of the annual meeting of our General Mission Board and the Mennonite Relief Commission for War Sufferers. Both reports are of interest to those who have a living interest in the welfare of human souls.

We thank God for the good things accomplished by our faithful workers during the past year. We thank God for the privilege of accomplishing more. Let every hand and every heart set to work in earnest to win the greatest possible number of souls for God.

The mind of Christ is revealed to us in Phil. 2:5—8 where He is represented as making Himself "of no reputation," though His rank and attainment were such that "He thought it not robbery to be equal with God." His mind concerning us may be clearly learned by a careful, prayerful study of His Gospel, where His will concerning us is clearly, definitely taught. "Study to shew thyself approved unto God."

What People Read.—At railroad depots and other public places one is impressed with the large percentage of people who are inveterate newspaper readers. The next thing to engage our mind is the makeup of material in the average newspaper. It was our lot recently to spend several hours at a depot, and we had plenty of time to take observations. After witnessing the large unmber of people reading we analyzed a daily paper at hand. Almost two-fifths of the space was taken up in advertisemente. About three fourths of the remaining space was taken up in sporting news, society gossip funny section, war news, murder stories, politics, and such like. The remainder was largely in the form of complaints over existing affairs. It is not hard to guess the nature of the contribution which that kind of a newspaper makes to the average reader.

Mexico.— For the time being the eyes of America are withdrawn from the affairs in Europe and centered upon Mexico. The death of Carranza recalls to memory the fate of Madero, History seems to be repeating itself, while the bleeding nation sinks deeper into the depths of poverty and wretchedness. Here are a few lessons which we may learn from that unhappy country:

1. Strife may become habitual. Every revolution makes the next one easier. When once the habit is formed, it is hard to break it up.

2. "The love of money is the root of all evil." But for covetousness, we might have a different history of Mexico. Selfish, designing men seeking leadership are the curse of strife-torn Mexico.

3. To lean on a sword of steel means suicide. This is a lesson which not only Mexico and Turkey and Germany are trying out, but the United States, England, France, and all other nations will find out if they persist in following a militaristic policy.

4. Mexico needs the Gospel. Only the Prince of Peace can pacify that unhappy country. The sword of steel may subdue, but it takes the Sword of the Spirit to liberate. Until the Spirit of the Master takes possession of the hearts of the people we can hope for but little improvement. "Pray ye therefore.." and.."go ye."

SOME NEEDED CONTRIBUTIONS

V. The Printed Page

"Of the making of books there is no end." Of the wasting of print paper there seems to be a prospective end, because a shortage of materials is in sight. The power of the pen, for good or for evil, is apparent on every hand. The question before us is, What shall be the nature of the contribution to the lives and characters of individuals, of the printed pages over which we have control?

The Church should strive to make the best possible contribution by doing its best to provide the Christian home and the Gospel field with the following:

1. Books that are sound in doctrine, interesting and instructive, adapted to the needs of the people of all ages and in all walks of life.

2. Periodicals that stand the Gospel test as to soundness, keep the readers informed and alive as to current issues, full of interesting and instructive reading material.

3. Tracts that bear burning messages, open the eyes of the people as to present-day issues, needs, and conditions, and awaken a hungering and thirsting for things that are pure, ennobling, edifying.

4. Home libraries that are a positive help in cultivating a love for the Bible, in forming the reading habit in other matters besides fiction and sensationalism, and in filling the head with useful knowledge and the heart with right motives.

5. Helps for the Sunday school, young people's meetings, and other Christian activities that will aid the worker in understanding the Bible and strengthen him in the Christian service.

One question remains: What can I as an individual do to promote these desirable ends?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HE LIVETH YET

By Ursula Miller

For the Gospel Herald

There lived right near two thousand years ago
An humble man who sought not honor's place.
He lived on earth as other men we know,
A lowly carpenter with beauteous grace.
From early morn he toiled till late at night;
Was often weary and was sad as well;
For though he was a man, he had a light:
He had our sins and sorrows to dispel.
He had a mission straight from God,
The thorny path alone he trod.

Tho prophets in the past foretold a King
To earth would come, and with His people reign,
And of Him, prophets marvelous anthems sing,
And Mary, mother, reverence gives thru pain
As she recalls her son's most wondrous birth.
The Jews, His own, reject this lowly Man.
They thought His power and kingdom of the earth,
And wist not that a holier far began.
So they despise, reject the One
Whom God has sent, His only Son.

As He on earth some thirty years abode
He lived His life of God, serene and pure
He went about, tho weary, doing good,
And ever there before Him growing sure
There loomed a cross, a shadow first and dim.
He saw the wickedness, our sins unborn,
He knew His cross, the sacrifice for Him.
He prayed and wept till He was weary worn.
He gave His life on Calvary,
A cruel death to set men free.

He died, was laid away, and rose again,
An angel rolled the heavy stone away. away.
Triumphant over death our Lord was, when
He burst the tomb, He changed night into day.
He liveth yet, tho years have passed since then.
He is the Truth, the Living Son of God.
His Spirit also in the hearts of men,
Proclaims Him King, and Lord, the living Word.
He lived and died that He might save
Our souls to life beyond the grave.

Protection, Kans.

The reason Jesus could say to the afflicted woman, "Go in peace" (Mark 5:34), is because He had just bestowed grace upon her. First grace—then peace.—H.

DID JESUS TEACH HIS DEITY?

The answer to the above question is to be found in the four Gospels, in the words spoken by our Lord Himself. We have this statement in John 10:30: "I and My Father are one;" and that by this He meant more than one in sympathy, desire, etc., the following texts will show:

1. They are one in work (Jno. 5:7, 9, 21; 10:28, 29; 15:26; 16:7; 10:22; Luke 24:49).
They are one in possessions (John 16:15; 17:9, 10; 5:26).
They are one in glory (Mark 8:38; Matt. 16:27; Luke 9:26; Matt. 25:31; John 17:5).
They are one in person (John 10:38; 14:10, 11, 23; 8:19; 14:7, 9; 12:45; 15:23, 24; 5:23; Matt. 28:19).
2. He teaches His omnipotence (Matt. 11:27; Luke 10:22; John 16:15; Matt. 28:18; John 6:39; 2:19; 10:18).
He teaches His omniscience (John 5:20; Luke 3:4; John 21:6; 1:48; 4:18; 6:70; 21:18).
He teaches His omnipresence (John 3:13; Matt. 18:20; 28:20).
He teaches His eternal existence (John 8:58; 17:5, 24).
He teaches His holiness (John 7:18; 8:46).
3. He teaches His Diety in what He says:
(1) As to His words (Matt. 24:35; Mark 13:31; Luke 6:63; John 6:63; 15:3).
(2) As to what He is Himself (John 8:12; 9:5; 12:35; 11:25; 14:6, 19; 17:3).
(3) As to what He does (Matt. 9:2-6; Mark 2:5, 10; Luke 5:20, 24; 7:48; 24:47; Matt. 11:28; Luke 24:36; John 14:27; 4:14; 6:35; Matt. 16:19).

"My Lord and my God."—Thomas.

—Selected.

GOD'S ORIGINAL PURPOSE
And His Plan to Work out His Eternal Purpose

By D. L. Christophel

For the Gospel Herald

VIII

Saul was going down from Jerusalem to Damascus with letters from the high priest to persecute the Christians. On his way a great light shined about him and brought about his conversion. This brought peace to the Christians for some time. Paul became an apostle to the Gentile nation. He put much stress on charity, which is love in its purest form. Also to wearing apparel to be more modest and not try to imitate the world. Paul was a great instructor, both to the churches and to individuals. God's plan was for His people to have pure hearts, live pure lives, and that was Paul's instruction from beginning to end. He taught not so much reformed but transformed life, a renewing of the mind.

Peter was also alive in the apostleship. He occupies the first twelve chapters of the Acts of the Apostles and also wrote two epistles. They harmonize very beautifully. Peter taught very strongly on the atonement, on the resurrection of the Lord Jesus, the resurrection of the dead in sin to become dead to sin; also of the divine nature and the corruption that is in the world; of the new birth, "not of corruptible seed but of incorruptible by the Word of God which liveth and abideth forever"; also that "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

We are coming to the point where Christ wished to use "that other disciple," John. He teaches much of the love of God and the love for the brotherhood; also the indwelling of the unity of Christ and the brotherhood. He says, "Herein is love; not that we loved God, but that He loved us and sent his Son to be a propitiation for our sins." John also foresaw the false teachers and anti-christs that were coming and warns the brotherhood of this.

John was taken over to the Isle of Patmos as an exile, but God plans to use him there. Thus Christ brought him in the Spirit on the Lord's day and revealed those things to him which are recorded in Revelation, to bring about better conditions in the churches.

We are coming to where God will close the dispensation of grace. But God's plans are not at an end yet. His eternal purpose will be carried out when Christ will come and receive His bride unto Himself; when Christ will glorify His saints and they shall praise Him forever and ever. Amen.

Tiskilwa, Ill.

(The End)

TRUE! BUT WHO IS RESPONSIBLE?

The able President of Columbia University, Dr. Nicholas Murray Butler of New York, sounded recently an alarm as to the increasing antagonism to Christianity. Pointing out the fact that in the government schools of Russia today, one hour is spent each day in removing the traces of what we call civilization and the Christian religion, he said the following:

"Christianity today is not only overlooked and neglected, but is positively antagonized. A new element has taken its place in the world. We are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a fraud invented to gain control over men. This you will read in every tract of the Socialists, in every publication of the

Bolsheviki. The virtues extolled by the philosophers, humanity, charity, service, are held by them to be worthy only the attention of children, and the world must get along without them; from life must be excluded everything that partakes of religious belief and organization."

Every word of it is true. There are forces in the world today, increasing constantly, which aim at the total destruction of every bit of civilization and the complete eradication of Christianity. The Bolsheviki look upon Christianity as a fraud; the Bible is a fraud; Christ is of no account and the Church they despise and hate. The same spirit is in England, while France has been leavened by it for years. In our own country there are thousands upon thousands, who hate the Bible, and have no use for the Gospel, nor for Christian teaching. And this horrible spirit grows at an alarming rate. Dr. Butler probably does not know that the Bible itself predicts just this state of things. He probably does not know that our Lord said, "Nevertheless when the Son of Man cometh (His second coming) shall He find the faith on the earth?" and that the Apostle Paul taught by the Spirit of God, that the day of the Lord (the day of His visible manifestation) would be preceded by the great falling away (II Thes. 2). True Christians, who know the Lord and their Bibles, who divide the Word of Truth rightly, are not alarmed by these conditions. We see in them the coming fulfillment of all the infallible Word of God teaches. A complete collapse of all man has erected on the flimsy foundation of a boasted "Christian civilization" is surely coming and no political power can avert it. True Christianity and the true Church can never collapse, not even the gates of Hades can prevail against her.

It would be amusing, if it were not so unspeakably sad, that in spite of these terrible conditions, this lawlessness, this Satanic power of apostasy, the mass of preachers and teachers in professing Christendom continue to teach that the world is growing better in every way. Recently when the S. S. lessons had the parable of the leaven, it was almost universally taught that the leaven is the Gospel and that now the leaven, as never before, is leavening everything in the world. And some said—if only the League of Nations could be fully established, how soon the leavening process would be a complete success. Oh, the blindness! The leaven is surely doing its work, but it is the leaven of corruption.

But who is really responsible for this on-rushing apostasy, this fearful lawlessness? We answer unhesitatingly, the men, who under the garb of a Christian profession, have deliberately taught the most subtle infidelity which the devil ever invented. We mean the destructive Critics such as flourish in Germany, in England, in the United States, in the Universities and in some of the leading Theological Seminaries. These Critics teach that the Bible is not the infallible Word of God. That the men who were the instruments in writing the Word of God, and declared a thousand times over again, "Thus saith the Lord," were mistaken Jewish patriots and that the Lord never spoke to them, never appeared to them. Now if the Bible is not the Word of God, and these men were not the mouthpieces of God, then the Bible is a fraud and the prophets were frauds. The Bolsheviki are perfectly right in saying the Bible and Christianity is a fraud. The whole apostasy and the anarchy connected with it is the result of the denial of the Bible as the revelation of God to man. And the destructive Critics have been the master seed sowers. The harvest is now rapidly coming and when the collapse comes, and after that Divine judgment, the self-styled "great scholars" the leaders of the modern Theology, will receive their just rewards.

A SUPREME HEAD

Here is a sentence from an address by an Inter-Church World Movement leader. "The army of Christ will never move forward to complete triumph until it unites its battalions under a single supreme head." He does not say who this supreme head is going to be. Because the war was terminated successfully when General Foch assumed the chief command, the professing Church thinks that the same ought to be done to lead on towards the complete triumph. In other words the Church adopts the methods of the world to bring success. There is also to be a big drive, imitating the Liberty Loan drives, by which a billion dollars is to be raised to bring in the kingdom. Drives may be a good method for the world, but the Lord does not use "drives."

Not only is Christendom looking for a supreme head. The word also looks for such a head. But we do not hear a word, in all these plans, concerning the Lordship, the Headship and the Kingship of the Man of the Cross. His blessed, adorable Name is but little mentioned. The supreme head the world and the world-church desires will some day appear. The falling away, which is steadily increasing, will culminate in the revelation of the man of Sin (II Thes. 2). He is the coming supreme head.

A fool is a man whose plans all end this side of eternity.—Bishop Berry.

"LIGHT IS BREAKING"
But Where From?

There is a new giant denominational publication, the result of the consolidation of nearly all of the periodicals of that denomination under one head. The neck that turns this head is a certain University of the "Windy City." This is what this new publication tells us:

"The light is streaming from the cross with a new radiance and its beams will soon brighten the whole world. We are coming into a day of order and the New World Movement will bring it to pass. In college, in the home and in the business world, the morning light is breaking."

The Bible tells us that we are going to have a day of order, when the beams from the cross will reach to every nook and corner, but for the life of us, we can't find where it says anything about the New World Movement bringing it to pass. The Bible seems to teach that only the coming of Jesus in power, will bring order out of the increasing chaos of the closing days of the age. Mere men, money or movements will not do it. Nor can the Church expect to have success in its mission of calling out a people for His name, so long as its ministers and members fail to recognize the leadership of the Holy Spirit, and the fact that they must be baptized with fire and power in order to meet their responsibilities under the Great Commission. We say Amen to any movement in which consecrated men, united in the great fundamentals of the Bible, are bent on preaching salvation to a lost world. Any other kind of a movement is bound to fail.

And that the morning light is breaking in the colleges and homes and in the business world, is all news to us. It had seemed to us that the times were becoming more perilous. According to Dr. James H. Leuba of Bryn Mawr College, only forty-one per cent of the leading American scientists, historians, sociologists and phychologists believe in a personal God. Of those who do believe in a personal God and profess some kind of religion, many are so affected by evolution and other philosophies that they utterly reject the cardinal doctrines of the faith. The colleges carrying the new and revolutionary creeds are not the minor schools but the vaster ones like Harvard, Yale, Princeton, Chicago, Columbia and Cornell. In these institutions, free thinkers rioting in the mere license of opinion and hungering for notoriety are passing out their denials of the Bible, not to mature men capable of disputation, but to youthful minds accustomed to take what comes from

the scholar in the chair as the unchallenged gospel.

Is this the morning light that is breaking?—K. L. B.

CHRISTIANITY AND SECRET SOCIETIES

That the lodge system has many religious elements is plainly seen from the fact that the lodge uses hymns, prayers and rituals, even taking charge of burial services etc., but it can not be said that the religion of the lodge is Christian. The name of Christ is ruled out of the exercises, so as not to offend any one. Lodge religion is very "broad" and reminds one of the broad way spoken of in Scripture.

It is a sad fact that multitudes of so-called Christians are tied up to the lodge. This is set forth in the Bible as spiritual adultery. The Christian has no more right to mix up with lodge religion than he has to join in with a Buddhist in his religious worship. Many make the lodge a substitute for the church; they tell us any one will be all right if he lives up to the teachings of the lodge, and yet the oaths that are taken in some lodges teach murder; and it is said people have been murdered for violating their obligations. The man who makes the lodge a substitute for the church leans on a broken reed and stands a good chance of being lost forever, but many churches are spiritually dead because they are "lodged."

For a few cents one can get literature which will tell all the mysteries and oaths of most any lodge. Write the National Christian Association, 850 W. Madison St. Chicago, Ill. They will furnish you most anything you wish in that line. "There is nothing covered that shall not be revealed," and these things have been revealed over and over again.

Keep clear of the lodge system. If you are in already, "come out from among them." It is one of the devil's traps. But you say that there are financial benefits connected with lodge membership. This may be so; Satan is willing to pay a good price for your soul, but "what shall it profit a man if he gain the whole world and lose his own soul?" What the world needs is clean-cut Christianity. Popular churchianity of today sets a low standard and most people seem willing to live by it; but the Bible standard is a high one, and ever will be.—Sel.

The Mission Board needs the cooperation of every other institution in the Church.—D. S. Y.

"An ounce of constructive aid is worth more than a ton of destructive criticism."

Preacher's Page

FOLLOW BY FAITH

By Ursula Miller

For the Gospel Herald

The path is rough, and the mountain steep,
And I can not see my way;
But I can follow with faith so deep
The Light that is clear as day.

The thorns are sharp, and the brambles tear,
As I keep my eyes on the Light;
I am footsore, weary, and worn with care,
Yet I follow with all my might.

My heart is heavy, my eyes are dim
With smarting, painful tears;
And I know if I ever lose sight of Him
I'll be smothered, engulfed in fears.

So I follow freely the Leading Light,
Though I can not see my way,
If I follow Him I know I'm right
And the Light is as clear as day.

Protection, Kans.

SERMON OUTLINE

By C. Z. Yoder

For the Gospel Herald

Subject: **The Way to Heaven**
Text: Isa. 36:8—10.

I. Only one Way (a prepared way) it is singular
1. Jesus the Way.—Jno. 14:6
2. False ways.—Prov. 14:12.
3. Two ways,—destinies in eternity:—Matt. 7:13, 14.

II. A Holy Way.—I. Pet. 1:15, 16; II. Cor. 7:1; Heb. 12:14.
1. The pure in heart.—Mat. 5:8; II. Cor. 10:5; Psa.51:7—15; I. Jno. 1:9.

III. A Plain Way.—Rom. 10:9, 13 Acts 16:31.

IV. A Safe Way.—Jno. 5:24; 10:27—29.
1. A dangerous way contrasted.—I. Pet. 5:8; Pro. 10:27.

V. A Joyful Way.—Jno. 15:11; I Jno. 3:1-4; Psa. 16:11; Rev. 7:9—17.

Wooster, Ohio.

POINTS ON PREACHING

"Preach the Word."

"Determine to know nothing but Jesus and him crucified."

The power of the Sword of the Spirit is found in every sermon that abounds in the letter and the Spirit of the Gospel.

Other things being equal, the less of self the more of God in your sermons. I should never be used save in the spirit of humility and submission.

Your sermons are always interesting when filled with items of interest that fit the lives of your hearers. It is remarkable how little matters of only ordinary importance stir the hearts of people when these items "strike the spot."

The more time you spend on your knees, with your Bibles, in holy meditation, in study of the condition and needs of your people, the less time you need to study on how to preach. With the Holy Spirit to direct, the Bible to instruct, the power of God to sustain, and the congregation to be fed and edified, the place of the minister is to allow the Lord to fit him into his place and speak as the oracles of God.

WHEN A REVIVAL IS NEEDED

When there is a want of brotherly love: when there are dissensions and jealousies, and evil speakings among Christians, there is a great need of a revival. These things show that Christians have gotten far from God. Religion cannot prosper with such things in the Church, and nothing can put an end to them like a revival.

When there is a worldly spirit in the Church. It is manifest that the Church is sunk down to a low state. When you see Christians conform to the world.

When the Church finds its members falling into gross sins, then it is time for the Church to awake and cry to God.

When the wicked triumph over the Church and revile Christians.

When sinners are careless and unconcerned, it is time the Church should bestir itself. It is as much the duty of the Church to wake as it is for the firemen to awake when a fire breaks out at night in a great city. Should the fireman sleep and let the whole city burn down? What would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep.—Charles G. Finney.

A MOMENTOUS QUESTION

By Leander Smith

For the Gospel Herald

During the past month many have put to us the anxious question. "What shall we do with the Interchurch World Movement? Our answer is as follows:

It is lawful to labor with all sorts of men for good and benevolent and necessary purposes—even at a fire, pagan, papist, and Christian may each lend helping-hand, and in a sinking ship, heathen and Christian alike are bound to take turns at the pumps. For useful, philanthropical and political

purposes, men of the most diverse views in religion can labor together. But the case before us is that of a distinctly religious nature, a professed fellowship in Christ. "Shall two walk together except they have agreed?" Is this to be made so wide that those who contradict each other on the fundamental principles of salvation may yet pretend to be one?

To pursue this course at the expense of the truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defense of the crown-rights of King Jesus, we cannot give up the crown-jewels of His Gospel for the sake of larger charity. He is our Master and Lord, and we will keep His words: to tamper with His doctrine would be to act traitor to Him. Yet almost unconsciously we drift into compromises which we would not at first propose, but which we seem forced to justify. Yielding to the creature of circumstances, we allow another to gird us and lead us whither we would not, and when we wake up and find ourselves in an undesirable condition, we have not always the resolution to break away from it. Especially in the company of our equally erring brethren.

It is our solemn conviction that where there can be no real spiritual agreement there should be no pretence of fellowship. Fellowship with known and vital error is participation in sin. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship. To our inmost heart this is a sad truth from which we cannot break away. The Interchurch World Movement leaders bring not the teachings of the Church of the Brethren. Therefore, I cannot show them enough hospitality to enter into an alliance with them, when that would insidiously beguile me away from the faith in Christ. Lord, help us to keep ourselves unspotted from the world!

Minot, N. D.

(And what is true of the Church of the Brethren is also true of the Mennonite Church. We do our best work, and most acceptable to God, when we work unshackled by compromises or or entangling alliances.—Editor.)

The great work before us is to save the Church from the present great world crisis of unrest, and to bring to the world such a message as will mean glory to God and salvation to human souls.—Abram Metzler.

ECHOES FROM OUR MISSION BOARD MEETING

W. J. Brenneman

For the Gospel Herald

Probably a few thoughts and impressions received at the Mission Board Meeting held near Johnstown, Pa., will be of interest to the Church at large. It was my first experience in attending some of the preliminary meetings. Here some of the hard and difficult problems are discussed and solved that are of a delicate character. Could I put into words my feelings and sympathy for many of the good brethren that sacrifice so much time to safeguard our Church you would no doubt more fully appreciate the Mennonite Church and her doctrines.

The brethren who have given much concern and unceasing labor for the welfare of the Church should not be lightly considered. When we see them, consider some of the issues of a serious nature facing them, with a conscientious spirit and to the best of their ability, is it not our duty to pray for them rather than to thoughtlessly criticize? Can the Holy Spirit function as perfectly and effectively with a negative attitude toward the older more experienced brethren who need our whole-hearted support, prayer and encouragement?

Mistakes very often come through lack of sympathy, because this hinders cooperation. I feel there is a need of the Church at large devoting more time to prayer and manifesting a spirit of appreciation for the faithful efforts of our Church leaders.

The South American field and its need were presented by Bro. S. C. Yoder. The people are in gross darkness and need the Gospel. His view of the field and conditions convinces us that is takes only the strongest and best Christians to conquer that field for Christ.

The Mexican field is ripe. Once the Mexican is won for Christ he becomes reliable. Mexico is within our reach. The field has been neglected. They need help and the Church is making preparation to open the way for our missionaries. It has been found that there are millions along the southern border line and in southern states that have not yet been reached by the Gospel.

Missionaries from India gave spicy talks that were of an inviting character to those who long for the foreign field. The way is open. The appeal is strong for more workers Why not heed the call where the extension of God's kingdom is so much appreciated? Here is where our Christian young men and women are needed. The call from India is the call from God. A good spirit prevailed thruout the meeting. May all united efforts bear fruit to the honor and glory of God.

Chicago, Ill.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What am I to do? I love the morning watch and think it is absolutely necessary. But my husband neglects it and fails to observe it most of the time. But the children and I have it whenever we have the opportunity. Is this right?

A sister.

There rests upon all parents the solemn responsibility to bring up their children in the nurture and admonition of the Lord. Just how this may best be done depends upon circumstances, but the duty is imperative, and the parents who neglect this duty are responsible before God for the consequences of the neglect.

There should be definite understanding, and if possible a definite agreement between father and mother to share this responsibility together and give their children the advantage of seeing their parents united in heart and service and pious devotion to God and the cause of Christ and salvation among men. In this case the sister might well exercise the spirit held forth in I Pet. 3:1—4.

The father should never falter in his duty to take the lead in the family devotions. Should he fail in this, there remains but one thing for the faithful mother to do, and that is to perform this service which the spirit of the Gospel enjoins upon the husband and father.

"We must call the nation back to God. The rest day is threatened; the churches are depleted; spiritism is ousting spirituality; the thin veneer of theism is replacing Christianity; the basis of morals is utilitarianism; and the vast preponderance of our people have less religion than the Hindu or the Kaffir. Nothing can arrest the decline and fall of Christian civilization but the fresh infusion of Divine Life."—F. B. Meyer.

"Going upward is hard and sliding downhill is easy. That is why the young Christian always has to be determined and faithful."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE WIDOW'S FRIEND

By Anna P. Snyder

For the Gospel Herald.

In the long, lonely, hours of the night,
When I was left alone;
Then Jesus came and said to me,
"I am the lonely widow's friend.

"Put all your trust in Me, I'll hold your hand,
I'll guide you day by day."
I'll hold His Hand until the end
That leads to Perfect Day.

Lancaster, Pa.

EASTER

Easter, like Christmas, is observed in two distinct ways. The majority of the people spend the Easter season in attending church services and climax their devotions by taking part in the Easter Sunday programs and listening to sermons telling the story of a resurrected Christ. On the other hand, there are the pleasure-loving people, who think only of the Eastertide as a gay festival, and hail with delight the prospect of Easter Monday balls, the lifting of the somber veil that has hung over the social world during the Lenten season.

Easter was first established as a church festival when a general law of the church was enacted in 325 A. D., by the council of Nice, prescribing for the universal church, a day for this solemnity. The introduction and adaptations of heathen customs into its observance led to many long and bitter quarrels between the clerical savants of the middle ages.

Although Easter is the oldest of Christian festivals, many of the chief Easter customs and observances are derived from the festival of spring-gladness, in the heart of the Teutonic forest. Easter eggs, Easter fires, Easter games and Easter laughter, all seem to have a heathen origin.

The custom of the Easter fashion parade seems to be wholly modern. And the decided change from winter apparel to the gauz , airy materials worn by women, regardless of the weather, has become so general, that to appear in garments not strictly new on Easter Sunday, is sure to make the wearer conspicuous. Even the children must be gay with flower hats and bright ribbons, or they feel that Easter is not the same for them as for other children.

Thus the mixture of religion and pagan observance seems to have a general hold on the minds of the peoples of a Christian nation, and sometimes there seems to be danger of the latter overshadowing the former to the extent of taking away the sanctity of the Easter day.—Greensburg, Pa., Record.

AN IDEAL HOME

By Rena Balmer

For the Gospel Herald

We first must know what home is. Home is the Holy of Holies of man's life. It is the reservoir of his strength, the restorer of his energies, the resting place from his toil, and the brooding place for his spirit.

We must know what ideal is. Ideal means perfect. To have an ideal or perfect home, then, there must first be Christianity in the home. It is very unfortunate that there are so many homes that are not Christian homes. And it is unfortunate that there are so many so-called Christian homes that are not truly Christian.

The wife and mother and the husband and father should live in peace and harmony thru life.

Christ is the real Head of the Christian home. Where Christ is not thus recognized the home should not be called Christian.

The divine order is God—Christ—man—woman. This is a most beautiful combination for the home. Where this order is recognized the conditions of the home are ideal, Christian indeed. God has made Himself responsible for every Christian home. But let us not forget that this applies to homes that are really Christian—Governed by His divine will.

Love should be found at all times in the home. It should own the front door key to every home. It often has been sung, "The world is dying for a little bit of love," which is very true. There are a number of things which we need to exercise toward each other, beside love. One is sympathy. In reality one must love or he cannot sympathize. Parents for the most part at least love their children. But many parents fail in this one particular. Their love for their children is so blind that they mistake duty for sympathy. Children need training. They make mistakes. They learn to be truthful and honest by the training they get in the home. They need to be shown the beauty of an unselfish spirit, and be taught the Christian graces of love and respect. It is the parents' duty to train up the child. No parent has the right to do anything that might make it harder for the child to fill his place in the world for the glory of God. No parent should want to and no Christian parent will.

Sympathy is always right because it harmonizes with God's word.

In Pro. 22:6 it says, "Train up a child in the way he should go and when he is old he will not depart from it."

All parents should bring up their children in the nurture and admonition of the Lord, and be a Christian light to the community. Let us all try to make our homes as nearly ideal as we can.

Harper, Kans.

JUST A LITTLE WHILE

By Lina Z. Ressler

For the Gospel Herald

The boys and girls God entrusts to our care are ours for such a brief space of time that it might be well to think for a few moments of some of the problems we need to face together.

When the little one first opens its inquiring eyes and looks into its mother's face, none but a mother can quite realize the joy and sense of responsibility the experience brings with it. The days usually are busy ones, and it is sometimes only near the close of her intimate relation with her child that the mother realizes what her first years with the baby mean.

"I have three boys working in the mill now," said a non-Christian mother the other day, three buckets to pack, three healthy sleepers to awaken in the morning, and get started to work at the right time." The mother seemed to feel this quite a responsibility. And so it is, but how far from the real responsibility, the greatest responsibility of a mother's trust.

"She is always falling," apologized an anxious parent when speaking of his child's awkward attempts at walking. The little one noticed the comment and stumbled all the more. A tactful suggestion of more care, or perhaps a notice of the roughness of the path might have helped the awkward toddler to more care and perhaps strengthen the determination to step carefully.

Another little one was trying to walk in the garden. Again and again the little feet stepped in forbidden places and broke plants and flowers. Finally the mamma said, "The flowers are wondering why baby doesn't take his feet off and leave them at home when he comes to see the garden." Instantly the little feet toddled to where they belonged, and the baby wondered, "What do the flowers say now?" "They say, 'Thank you, Patsy,' the mamma replied, "If you keep your feet in the paths, you may bring

(Continued on last page)

Sunday School

For the Gospel Herald.

Lesson for June 13, 1920—I Sam. 16:1-13

A SHEPHERD BOY CHOSEN KING

Golden Text.— The Spirit of the Lord came upon David from that day forward.—I Sam. 16:13.

Introductory.— Samuel mourned a long time because of the downfall and rejection of Saul. At last the Lord appeared unto Samuel and commanded him to anoint Saul's successor. On receiving this commission from the Lord, Samuel proceeded to Bethlehem, where the events recorded in this lesson took place.

Lesson Story.—Samuel obeyed the voice of the Lord and went to Bethlehem. The elders of the town were troubled at his coming and said, "Comest thou peaceably?" "Peaceably," was his reply. He assured them that he had come to offer sacrifices. He went to the house of Jesse, where the anointing took piace. First to pass before him was Eliab. He was a fine looking young man, and Samuel thought that surely the Lord's anointed was before him. But the Lord told him he was mistaken. In like manner did the seven son's of Jesse who were present pass before Samuel, and none of them was the Lord's chosen one. Have you any other sons? asked Samuel. Yes, said Jesse, there is the youngest of the boys out herding sheep. Call him in, said Samuel. So Jesse sent and had David come in. He was a fine, robust lad, of ruddy complexion. The Lord told Samuel that this was the one, and Samuel anointed him. His work in Bethlehem being completed, Samuel went to Ramah.

Lessons for Us.—This seemed a simple event, but it was of far- reaching importance. David is by far the most impressive and prominent man in the history of the kingdom of Israel. Let us notice a few of the thoughts that arise in our minds as we think of this simple ceremony in the house of Jesse:

1. When things do not go to suit us it is possible that we spend in mourning and fretting the time and strength that should be spent in active service. Thus when Samuel mourned for Saul an undue length of time, the Lord rebuked him and told him to get to work. Our sympathies for the unfortunate ones should not stand in the way of active service.

2. There was nothing about Samuel's attitude that indicated an "I told you so" attitude. Samuel had indeed told the children of Israel what would happen if they got a king, but he mourned as sincerely for Saul as though he himself had been among the foremost advocates of the choosing of a king. It is an excellent example of forgetting self in the work of the Church.

3. Things are not always what they seem. Eliab had a kingly appearance, and David was so insignificant that the family did not think it worth while to call him in while the distinguished guest was in the home. But in the light of subsequent events we are made to see the wisdom of God in preferring David to Eliab. Not what a man seems to be, but what he is, counts with the Lord.

4. "Man looketh on the outward appearance." That is as far as man can see. All that we know of our fellow men is the way they appear in actual life.

5. "The Lord looketh on the heart." We may deceive men, but we can not deceive God.

6. Since man looks on the outward appearance our influence over fellow men is determined by the way they judge our lives. We should be careful, therefore, that our outward appearance is such that people are impressed with right ideals and right impressions and are thereby led to glorify our Maker. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

7. Since God looks on the heart, let our continual concern be that our hearts may be approved in His sight. We may be approved in the sight of men, but we may still be condemned before God. "Study to shew thyself approved unto God."

8. If you want a man for real service, find one who is busy while other people are at ease and take their leisure. In this instance the king was chosen not from among those who were at leisure, but the one who was so busy that he had to be called away from his work to receive the attention which the Lord directed he should have. Choose busy men for service.

9. The lesson impresses us with the importance of following the leadership of God in the choice of church leaders. Samuel was a man of ripe judgments, but he would have made a mistake had he followed his own judgment. Even the brainiest men often make mistakes in judgment. Let the Holy Ghost speak, even as He did when Barnabas and Saul were called to be missionaries to the Gentiles. God never makes a mistake. Follow His leadership in the choice of human leaders.—K.

Our Young People

HABITS; HOW THEY AFFECT US.

(Jr.) Prov. 22:6; Jer. 13:23.

Topic for June 13

MOTTO

"Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

THE STUDY HOUR

I. Habits.—These are so common that we have them without thinking. Whatever is done so often that it becomes natural to do it is called a habit. We find some people always ready to say "Thank you," for every favor until it has become a habit of their life to do it. Then we have heard some use "by-words" with almost every speech they make because they have formed the habit. I see a man pull a plug of tobacco out of his pocket and I know that he has a habit of chewing the filthy weed. Another man pulls out a pipe and lights it, with a habit of smoking. The drunkard is a drunkard because he has a habit for taking strong drink.

Habits are either good or bad. A good man has practiced things which are good until it is a habit. The boy and girl who have always made a practice of going to Church on Sunday morning have a habit which would make them feel out of place to do anything else. It is a good habit because it takes them to a good place where they learn of God. It is better to practice saying kind things and doing kind deeds and doing right things than to do wrong things.

Habits are either our servants or make us slaves. It all depends on what it is that makes us form the habit. When Satan is in our life he will make us do wrong things until a habit is formed that we cannot break away from. Getting angry, speaking curse words and taking God's name in vain, using tobacco or strong drink, exaggerating and lying, stealing and cheating are habits that come from the devil and we need help from God to break the chains of slavery to which the devil has bound us. But when we serve the Lord and obey His Holy Spirit and practice things which are true and pure and good, habits become our servants to help us to do good. With such habits we are not slaves but free men. The law of the Spirit makes us strong to put away the evil habits and gives us freedom to do the right things which God commands us. The Bible speaks of it in these words in Romans, eighth chapter, verse two, "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." A servant of God is different from a servant of the devil. God's servants can serve because it pleases them always to serve. The devil's servants serve not only when it pleases them but even when they see that it is going to ruin their bodies and souls. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Walk."
2. Habits, What are They?
3. Good Habits to Have.
4. Evil Habits to Avoid.

For Others

1. The Bondage of Sinful Habits
2. How to Overcome Evil Habits
3. Power to Form Good Habits

Gospel Herald

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THURSDAY, JUNE 3, 1920

Field Notes

Bro. Abram Metzler of Martinsburg, Pa., is engaged to begin a series of meetings at Sherkston, Ontario, on Saturday evening, June 5. His stay in Canada will be about four weeks.

Bro. Geo. J. Lapp and wife of Manheim, Pa, are spending some time in Illinois. They worshiped with the Freeport congregation on Sunday, May 23, and expected to be in the vicinity of Metamora over Sunday, the 30th.

Communion services were held at Martinsburg, Pa., on Sunday, May 30, 1920. Bro. J. S. Mast of Elverson, Pa., was present and assisted in the services. Bro. Aaron Mast of Parkesburg, Pa., was also among the visitors from a distance. In the evening these two brethren were at the Mission in Altoona and took part in the services, Bro. Aaron Mast addressing the children and Bro. J. S. Mast preaching on the subject of prayer.

Bro. George J. Lapp informs us that he and his wife may be addressed as follows: June 1-7, c-o S. W. Lapp, South English, Iowa; June 8-July 1, Roseland, Nebraska; July 2-10, c-o D. S. Weaver, La Junta, Colo.; July 11-24, c-o J. D. Mishler, Hubbard, Oregon; July 24-August 1, c-o Miss Anna Lapp, 473 Belmont Ave., Los Angeles, Calif.; after August 1, Manheim, Pa.

The Annual Conference of the Alberta-Saskatchewan, Mennonite Conf. Dist. will be held (D. V.) on June 29, 1920, with the Sharon Congregation near Guernsey, Sask. At the same place a S. S. Conference will be held on the 28 and a Bible Conference on the 30. A. H. W.

Evangelistic meetings are to be held at Worcester, Montgomery Co., Pa., the beginning of June. Bro. A. O. Histand of Doylestown is to conduct them.

Ordination services were held Tuesday, May 25, at Doylestown, Pa., when the lot was cast for a minister. Seven brethren were in the lot. Bro. Mahlon Gross was chosen and ordained. May a double portion of God's blessing rest upon him.

Arrangements have been made for an all day Sunday School Meeting to be held at the Slate Hill Mennonite church near Shiremanstown, Cumberland Co., Pa., on Thursday, June 17, 1920. All are invited.

Bro. Chris Graber and wife of Noble, Iowa, spent Sunday, May 23, with the Science Ridge congregation near Sterling, Ill., when Bro. Graber gave an account of his experiences and observations in the Near East.

Bro. Willian Jennings of Concord, Tenn., preached at Sterling, Ill., on Sunday, May 23. Returning home, he was accompanied by his daughter, Stella, who had been teaching in the vicinity of Sterling for a year or more.

Bro. E. E. Miller, recently returned from relief work in the Near East, spent the week end at Scottdale. He filled the regular appointment at the Scottdale Mennonite Church on Sunday morning.

Bro. W. J. Brenneman of Chicago was among the visitors in the communion service at Martinsburg, Pa., last Sunday. Bro. Brenneman had preached on Saturday at the preparatory service.

Bro. Enoch J. Zook of the Lawrence county, Pa., congregation was chosen by lot and ordained to the ministry on Sunday, May 23. On the same day communion services were held at this place. Brethren J. S. Mast and Aaron Mast were present and took part in the meetings.

The subscription list of the Gospel Herald has been growing steadily each year. We find with more than 12,000 names to whom the paper is being sent every week, there are some who fall in arrears. This week we are sending a statement to those who have not renewed their subscription to the Gospel Herald since July 1, 1919. If you have sent your renewal in and have not received credit, please write us the facts at once and we will give you proper credit, or if some one has sent the paper to you as a gift and you do not want it continued, will you kindly drop us a line to that effect? If for any reason you wish your paper stopped kindly let us know. We do not want to lose any of our subscribers and will assure you that the paper will continue to hold up the standard of the Gospel and carry forth weekly messages of cheer and comfort, as well as the news from the churches. Will you not help to increase the list by sending in one or more new subscriptions? We thank you in advance for your favors. The Lord bless you.

Correspondence

Ronks, Pa.

(Paradise Congregation)

Dear Herald Readers:—On Friday evening, May 21, we met for the first session of Bible meeting at Paradise. The meetings continued on May 22 and 23 with three sessions each day.

This was the first meeting of its kind held in the Hershey district. The brotherhood showed their appreciation by their interest, attention and large attendance at most of the sessions.

The topics were: The Plan of Salvation, Church Loyalty, Rom. 12, Christian Fellowship, Substituting Education for Holy Spirit Guidance, What Constitutes a Christian Home? Problems of Our Young People, The Church's Sphere in Present Day Betterment Movements, Sabbath Desecration, How Create and Maintain More Interest in Bible Study Among Our Young People, and two sermons.

The instructors were Brethren J. C. Clemens, J. H. Mosemann, A. B. Stoltzfus, and Jacob H. Mellinger; the moderator, Bro. Sanford Landis.

May the seed sown have fallen on fruitful hearts, and may many follow the example of the noble Bereans.

S. M. Lefever, Sec.

Lancaster, Pa.

(Millersville and Rohrerstown congregations)

Greetings of love to all Gospel Herald readers in Jesus' name.

Our baptismal and communion services were held in the Millersville and Rohrerstown congregation. Thirty members were received into church fellowship, most of them young people. May the Lord keep them faithful and loyal thru life. The

communion services were very well attended. It was very encouraging to have the dear aged members, some of whom had observed communion more than one hundred times, mingling with the dear young people, some only starting in the Christian life. Bishop John K. Charles officiated at these services.

We ask that you may pray for us and the work at this place.

Cor.

Dale Enterprise, Va.

Dear Herald Readers:—Greeting in Jesus' name. Brother J. F. Bressler of Richfield, Pa., lately closed a series of meetings at the Peak Schoolhouse and as a result six members were received into the church by baptism on the second Sunday in May at that place. There were also five members received into the Church at Gospel Hill on the same day by baptism. The first communion meeting at the Eastern Mennonite school was held on the same day. A communion meeting was also held at the Weaver church on the fourth Sunday of this month. In His name,

S. M. Burkholder.

South English, Iowa.

Dear Herald readers, Greeting. On May 16 Bro. J. M. Kreider of Palmyra, Mo., was with us and held communion services. We also had preparatory services on Saturday afternoon and a sermon in the evening.

We have been having some real spring weather the last week. Gardens all look nice and most of the farmers will get their corn in this week.

Bro. Edward Drange and wife of Elkhart, Ind., moved here this spring. We are very glad to have them with us, we very much appreciate their interest and help in the S. S. and other services.

We are also looking forward to a spiritual feast, as we expect a series of meetings to be held in June, beginnig about the 20th, conducted by Bro. W. B. Weaver of Elkhart, Ind. We are praying that God's blessing may rest upon us, that those who have never experienced forgiveness of sins nor the true love of Christ in their souls, may be gathered in, and that the Church may be strengthened and encouraged in the good work of the Lord. Pray for us.

Lizzie Erb.

Versailles, Missouri.

Dear Herald Readers, Greetings:—

On April 23 Brother Joe C. Driver came into our midst and held Council Meeting. On May 1 Preparatory Services were held and the following Sunday Communion Services. During these meetings nine were received into the church by letter, one confessed Christ as his personal Savior and was baptized; one renewed his covenant with the Lord.

On May 13 our Sunday School was reorganized as follows:

Superintendent, David Nebel; Assistant Superintendent, Edward Harder; Secretary, Pearl Deiner; Assistant Secretary, Charity Gingerich; Chorister, Lettie Wenger; Assistant Chorister, Mary Raber.

Pray for the work at this place.

In His name,

Cor.

Beemer Nebr.

Dear Herald Readers, Greeting:—On May 9 we again had the privilege of partaking of the communion, with nearly all of our members present. On May 20, 21 our annual Sunday School conference was in session at this place. Quite a number of brethren and sisters from our various Sunday schools were in attendance and took active part in discussing the subjects under consideration, and a live interest was manifest thruout the meetings. Many good thoughts were presented, and we trust that the good things we have heard and learned will now bevome a part of our lives, so that God's cause may prosper and His holy name be glorified. During the evening meetings impressive sermons were preached to us by the ministering brethren present. We feel much encouraged and hope that God may add His blessing to our work for Him.

We ask an interest in your prayers.

D. Z. Birky.

May 23, 1920.

Wolf Trap, Va.

Dear Herald Readers, Greetings:—We have many reasons for which to praise the Lord, I wish therefore that we might live lives of praise unto Him. On Friday evening, May 21, Bro. David Garber and our aged Bro. S. K. Plank came into our midst. On the same evening we were earnestly admonished in the way of the Lord, and had council meeting. On Saturday P. M. a double service was held, preparatory service and a baptismal service, when two of Bro. Will Sharpe's children were received into church Saturday night a sermon, Sunday morning communion services and on Sunday night a sermon. In each of these meetings we were nobly taught, new and interesting truths were opened unto us, and we were encouraged on our way Zionward. Bro. Garber has been given charge of the work in this field for some time to come, and will do the best he can to supply our needs.

All those who are faithful crave an interest in the prayers of God's dear saints.

Lydia Harman.

May 24, 1920.

Westover, Md.

Dear Herald Readers, Greeting in Jesus name:—Thursday evening, May 13, the members at this place met at the home of Bro. John Hooks for a business meeting.

Wednesday, May 19, there were 11 brethren and 3 other men, who donated their time in assisting with the new church building.

Saturday, May 15, Bro J. T. Nice of Lake Charles, La., and Bro. S. E. Hostetter of Denbigh, Va., came to this place. Bro. Hostetter stayed with us till Monday, May 17, and Bro. Nice stayed with us till Monday, May 24.

Bro. Nice preaced fine sermons for us while here.

Sunday evening, May 23, Bro. A. R. Ogburn filled Bro Nice's place as Bro. Nice was not able to speak.

Monday, May 24, Bro. Ogburn left here for the conference at Smithville, Ohio.

Pray for the wok at this place that we as workers may prosper in the work of the Lord and may win more souls to Christ.

There is one applicant for baptism here at present.

Ruth Hostetler.

May 24, 1920.

Wadsworth, Ohio

Greeting in Jesus' name. Our preparatory service was held on Saturday afternoon, May 22, at the Guilford church, at which time there were two received into the Church by confession.

On Sunday we again commemorated the suffering and death of our blessed Lord. There were a few of our number who through sickness could not be present, and were given the communion in their homes. Let us ever remember such in prayer that they may put their trust in Him who can comfort and heal. Bro. A. J. Steiner had charge of these services. He so strongly showed us the need of living only for Christ in all we do or wherever we are, "Lifting up Christ in our lives," always making Christ first, thus helping others to live for Him and when this mortal body must make its change He then will lift us up.

Bro. Steiner also spoke to us in the evening service, when he beautifully pictured to us Christian homes. If we put into practice Jas. 1:22, I am sure our lives will be benefited by these services.

May we continually hold each other up to the throne of grace.

Miscellaneous

BLESSED PEACE

By Anna P. Snyder

For the Gospel Herald

The blessed peace that is within
My heart and soul today.
Gold could not buy nor for the world exchange,
Nor would I give it away,
Was given so free, so free to me,
But the price was paid on Calvary.

Jesus paid the price on Calvary,
For the blessed peace within,
The price was His life. His blood He gave
To save the world from sin.
Oh blessed peace, Oh peace within,
Is the peace that came to me through Him.

Lancaster, Pa.

A STRIKE CURE

By L. C. Miller

For the Gospel Herald

In our endeavor, as individuals and as a nation, to rid our fair land of the costly economic evil termed a strike, let us not "tear our hair in frenzy," nor "rack our brain in fear" for some new or unprecedented mode for peaceful relations between employer and employee. But instead let us calmly turn to the pages of the great Book which sets the plumb-line for every phase of right living.

Paul in writing to Timothy said in substance: "Let as many servants as are under the yoke count their own masters worthy of all honor, and let them not despise them; because they are brethren: but rather do them service because they are faithful and beloved partakers of the benefit. Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness, from such withdraw thyself. But godliness with contentment is great gain; for we brought nothing into this world and it is certain we can carry nothing out. And having food and clothing let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches. But in the living God. That they do good, that they be rich in good works, ready to distribute, willing to communicate."

Protection, Kans.

LOSING HIS MIND

By Lydia Harman

For the Gospel Herald

Last fall while we were in the valley attending the General Conference, we met a young man whom I cannot forget. Early one morning, before breakfast, he came to a home where we had spent the night, to make right some little deed done to a school-mate perhaps five or six years before, and also to apologize for not having been more helpful during the sickness and death of one of the members of this same family. When he got thru at this home, he went to other places (he felt he had been slack in doing his duty), leaving nothing undone. Some of the members of his own family and some of the neighbors felt sure he was "losing his mind". The young man told me his friends thought he was losing his mind, but that he had suffered in his conscience until he was tired of it, and that night had yielded himself wholly unto the Lord, and it seemed that at once a five-hundred pound weight was taken off his bosom.

It seemed to me this was such a good lesson, I wish others to know of it, too. O, that more might lose their minds and have the mind of Christ!

O, for grace among the children of God to do as this young man did—leave nothing undone.

Houston, Va.

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOREVER. AMEN"

By A. C. Kolb

For the Gospel Herald

(Concluded)

In closing this all-comprehensive petition, Jesus, as in the beginning, ascribes all honour and majesty and dominion to God, and leaves us with the precious memory of His Kingship, and the fact that we are His subjects. The reason why the petition is framed as it is, in order that it might incorporate every possible human need and also afford us the authority to approach God in full expectation that our petitions may and can be answered, and thereby excluding all possibility of doubt disturbing the peace of mind and heart which may be not only so eagerly expected but fully realized, is inseparably joined by and beautifully emphasized in the word "for". There need be no lack for anything which the human heart can wish when under God's sway; there is no spiritual longing which cannot be satisfied; there is no actual need which cannot be met; there is no joy which will be denied us as loving subjects of the eternal King JEHOVAH, FOR —because—to Him belongeth all honour and majesty and dominion, and power, and glory for ever and ever. There is none else who is able to take His place and do for us what He can and does. There is none else who is worthy of our praise. There is none else who is able to deliver us from the snares and pitfalls of evil which beset us on every hand. There is none else who is interested in our welfare as He is There is none else who can offer and give and assure us rest when the conflicts are over—eternal rest. There is none else who can give us a crown of rejoicing in the life to come. Our days are as an handbreadth (Psa. 39:5), and at his best state, man is altogether vanity. And yet God holds out to us eternal life and salvation. It is He who is the author of life, even life eternal to which we are all heirs, and which we may all share unless through the deceitfulness of sin and our own obstinacy we sell our birthright.

"For thine is the kingdom, and the power, and the glory forever". This settles once and for all the question as to whom we owe allegiance. We are the Lord's. He has created us, and although we may have become estranged from Him through the inherent sin of Adam, He has again adopted us into His royal Family through the merits of His Son Jesus Christ (Gal. 4:3—6), and it is altogether fitting that we should ascribe to Him all honour and glory, and that our souls should constantly well up in grateful praise. None need ever feel that any words we may be able to utter, or any praise we may offer, will flatter God, as though He were susceptible to weakness. Far from it. Rather should we weep that we are unable to render the praise compatible with the blessings He so freely bestows. Contrition and penitence are the gateways to the presence of the Lord, for "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psa. 34:18), while "the froward is abomination to the Lord" (Prov. 4:32).

Reflecting upon these things, may we so respond to the whisperings of His Spirit as He calls us to prayer and devotion, that we enter into His presence with reverence, ever conscious that we can hide nothing from Him, not even our thoughts. He will pour out of His Spirit in abundance and enable us to find great joy as we approach Him, for He it is who will put upon our lips the offerings of praise that will be acceptable, and from the floodgates of our inmost soul

will pour the tribute due Him. In self-forgetfulness, thrilled with exultant praise, conscious of our dependence upon Him and His unsparing generosity in supplying our every need, imbued with the majesty of God and the glory of His kingdom, we shall join with the psalmist and say, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities;—who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things;—Bless the Lord, ye his angels, that excel in strength, that do his commandments,—Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul. (Psalm 103.) Lord, teach us to pray.

Herbert, Sask.

NEWS NOTES FROM SOUTH AMERICAN MISSION

By J. W. Shank

For the Gospel Herald

Feb. 17—

This is the day of the **departure of the brethren Yoder and Musselman.** Everybody busy getting some necessary things ready before they leave. At five o'clock the native members come together to give their good wishes to the brethren by giving chocolate and cakes. Just before train time the native members and all the rest of us meet again in a farewell service at which time talks are given and interpreted so that all can understand. Following this all who are able go to the station to give the last farewell and wishes of God-speed to the brethren.

Feb. 26—

On this day the final business was transacted for the **purchase of the property for the mission.** The money was paid down and the keys turned over into our hands. It is a source of joy to realize that the mission will soon have a home. While we realize that much time will be required yet to make the quarters suitable for mission purposes, it is pleasant to feel that things are on the way to more permanency. The native members also are very happy as they see things take more permanent shape.

March 2—

On this day Sister Shank leaves for Buenos Aires where she takes a course of treatments from a specialist. Reports are very favorable that a change is taking place in the condition of her health. We hope that the last ill effects of the siege of typhoid of last year will disappear and that she will again enjoy her former good health.

March 15—

Finally the work of remodeling begins on the mission buildings. How long it takes to get people started to do something! We are happy though to see it going forward even though it is by inches.

On this same day we move our belongings from the former location and deposit them wherever we can until there is a proper place for them. For some weeks it will be necessary to have our Sunday school and other services out in the yard in the open air or in our homes. The attendance will fall considerably during this period of change but we hope for a revival as soon as we are better fixed. The regular attendants continue coming and seem happy to take part in whatever place we meet.

March 22—

On this date several of our **native sisters begin making a canvass of the community for Bible work among the women.** They are accompanied by Sister Hershey. This is a new venture made possible by a new fund started for us by Bro. Musselman, called "the Bible Women's Fund." The sisters are from poor homes and must have some help for their living while they give their time for the mission. We ask the prayers of the interested ones at home that this work may bear fruit to the glory of God.

March 26—

In these notes we have simply touched on a few points so that all may at least see the trend of events with us. We are happy in our work because we see every day there is something to do that is worth while doing. The fact that we see a mission home in formation for our services gives us hope that we can now make more efforts to reach larger numbers of people. We are thankful for everything the Lord has given us thus far for the work and we pray for daily grace to use what He sends to extend the Gospel into the hundreds of new homes that surround us.

Pehuajo, F. C. O. Argentina, S. A.

ORPHAN'S HOME

Play

By Ada Headings

For the Gospel Herald

There is no doubt in anyone's mind, I think, but that the play interest in a home of seventy-one children is a big interest. And in view of the fact that a child's play is the foundation of his education; and that it is the one means by which he develops his physical being— there is no question as to whether the proposition of play is an important one. But this is the question, "Are we furnishing means for play and directing it in channels that will foster wholesome habits and make for clean, strong characters in after life?"

Our boys and girls at the Orphans' Home are not subnormal in their desire for play—in fact it seems sometimes that they are exceeding extraordinary in their desire—when they come, so many times a day, asking the busy workers for "paper to cover my kite," "cord to fly it with," "paper to cut into dolls," "old patches to sew," "needles and thread with which to do it," "scissors," "balls" etc., and occasionally for a suggestion as to how they may best accomplish their end. I have only said they seem abnormal; but considering for a bit, we must say they are usual children and have a perfect right to those things.

It would be a splendid thing if workers were plentiful enough that one could give her whole time to directing their play; or that each matron could give some time each day to the play of those in her charge.

The most interesting feature of their play this winter has been coasting.

You may be sure that on a snowy morning, each child's work was done quickly and by seven thirty or eight o'clock the two courses down the hill were covered by lines of sleds. Some of the children have sleds of their own; then there are quite a number, including two big bobs which belong to the Home, and are for the use of all who have none of their own.

I believe I have never seen our bunch of children happier than when coasting time is here. It is a real treat to see them come in on a cold morning, their eyes shining and cheeks glowing—all invigorated from play. And as our Superintendent says, it saves many a doctor bill.

The boys have a play room where they can play when the weather does not permit out-door sports. This is the noisy part of the house. It is a large well lighted room. In it is a blackboard, of which they make quite good use. Then there are large tables and benches also marble tracks which were presented by F. I. Smuker. They have very few playthings which can be used indoors aside from these. Christmas time brought some toys from perhaps a parent or a friend but not being very substantial they are past using now.

The girls too have a play room in their department, but it is so small

for the number of girls, that it scarcely deserves the name. However, it is the best we can do with the limited amount of room. The room which was originally the girls' play room was converted into a school room.

Our girls on "indoor" days play with their dolls or play house which is one of their special delights. They are very fond of cutting out pictures, cutting paper dolls and dressing them and sewing for their dolls. They also play some indoor games.

We are cherishing a hope that some day we may have a gymnasium. We especially feel the need of this on these "indoor" days, for it is no small problem to keep a group of children entertained in rooms so small that games, involving real physical exercise, cannot be played. We feel that our children, by all means, need the exercise they would enjoy if such a place were afforded them.

Spring has, of course, brought with it many new interests for the boys and girls alike.

When their work is done they busy themselves playing games or roving about over the hills getting acquainted with nature.

The ground about the building contains about five acres. This is divided into two playgrounds, the west division for the boys; the east for the girls. Here the old games of "blackman," "dare base," "drop the handkerchief," "teter totter board," etc., are played over and over in a spirit as if they were new. These grounds also have two merry-go-rounds, a climbing pole, swing and boards. Much time and energy is put into these sports.

Then we have a croquet ground for both the boys and girls. This was graded and leveled last summer, and the children have gotten much enjoyment out of it.

We are now working on a basket ball ground, which will no doubt be a busy spot when finished. Basket ball being a favorite game of both our boys and our girls.

It is our aim to emphasize to the child through this agency of play the same principles which are held up to him in his other activities—That he must

"Think truly, and his thoughts
Shall the world's famine feed;
Speak truly, and each word of his
Shall be a fruitful seed.
Live truly, and his life shall be
A great and noble creed."

West Liberty, Ohio.

We sometimes make the mistake to think that it is more important to speak to the people than to let God speak to us.—D. S. Yoder.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

"Don't forget us over here" comes again in a letter from one of the workers in the Near East. Cut off from easy communication with the home church, denied opportunities for worship to which they were accustomed at home, often thrown in contact with associates whose characters are far from ideal, in a strange land, among strange people whose customs and manners are far different from our own,—can we realize something of the importance and the necessity of remembering our brethren often in prayer? May the cry "Don't forget us over here" ring in our ears continually, and may God comfort and strengthen our brethren in every trial, and may He make them feel that the prayers of the Church are with them.

* * *

Of the last group of brethren sent to the Near East, Zimmerman, Weaver, Stoltzfus and Myer have been sent to Aleppo, from where they will probably be sent to verious points in the interior to replace those who have gone home; Kauffman has gone to Jerusalem, Nussbaum and Swartzendruber are in the transportation service at Beirut, and Bender is at the same place in office work.

* * *

Ground was broken in April at Chalons, France, for the erection of a model maternity hospital to cost 1,000,000 francs. The undertaking is financed by the Friends' Unit, partly from funds which are the proceeds of cost sales of supplies to inhabitants of the war devastated regions and partly from direct gifts. English Quakers are also participating.

The hospital, which is designed to take the place of the temporary dispensaries, hospitals, and babies' clinics that have sprung up throughout the devastated regions in wooden barracks provided for the purpose by the American Red Cross, will be the most complete and modern institution of its sort in France. Two American and two English nurses will ensure a permanent coordination of the clinical methods of their countries with those of France. About 60 endowed beds will be set aside for the free use of the people of Chalons and the neighboring villages.

The need of an institution of this sort has been met till now by a temporary maternity clinic which has received a thorough equipment from the Red Cross. The returning flood of refugees to the devastated regions of the Marne valley, however, has swamped the resources of the existing institution and a new building was decided upon.

* * *

Speaking of the ghastly underfed condition of Berlin school children, a worker from Berlin writes: "The young ones can't remember the time when there was milk, or a sufficient amount of anything excepting turnips. We hear again and again that the winter of 1917 was the worst. Absolutely nothing but turnips! Turnips boiled, baked, made into jam, ground into flour for bread, made into soup for the children and the sick and old. Nothing really but turnips and water to distend the children's stomachs so that the pangs of hunger might be stilled."

* * *

The following account of the feeding of a hungry crowd of Armenians is given by Mrs. D. C. Eby in the Gospel Banner, the organ of the Mennonite Brethren in Christ:

"Giving relief in this country is not all joy by any means, but it has its difficulties. Having no wall around our compound to keep out the wild mob, we thought we would try using the church as a distribution station.

"We had made a careful list of the orphans and the very poorest and the most wretched cases, but we did not announce publicly that relief would be given to these lest too many others would come.

"At noon when Menas Mutiafian and I arrived, the church was filled inside, and a great crowd on the outside. We put everybody out and placed my table in front of the door, so that they would have to come in single file. We got another man to stand with us at the door to help keep the crowd out.

"The good work began. There were a few standing around behind the desk after they had received their portion, but in a few minutes there were more than twice this many and I wondered where they had come from. Later I looked back again, and to my astonishment the church was half full of people. Where they had come from I did not know but I was soon enlightened, for the crowd was soon so dense and pressed against us so that we found it impossible to do anything more, and looking around just then I saw several crawling in the windows.

"They did not enter by the door, we knew that, and as we were on the second floor of the building it is still a puzzle to me as to how they got in unless they climbed up first on each other's shoulders. But trust a hungry mob to find a way!

"I had to change my tactics then and went outside on the high platform calling out their names from there.

"You cannot reason with a hungry man, and it is useless sometimes to try to talk to a desperate mob. This is one side of relief work that the people in America cannot imagine.

"Our house is so often surrounded, and whenever any of us appear, the mass surges forward stretching out their hands and grabbing at us, pleading for help. 'We have no beds, no quilts, no food. Oh, believe us: we have nothing— absolutely nothing,' they whimper.

"Many are ripe for disease, with little resistance left in their bodies. They wait and wait outside, with the feverish hope that something will happen.

"There are several kinds of mobs; the desperate, unreasoning, clamoring kind; the sad, and utterly hopeless kind, and of the better class who come for work and seldom ask for anything else.

"At times when we have some special work for a few, four or five times as many as we want will come, all frantic with fear lest they are not hired.

"For days after we are again surrounded by the eager crowd,—waiting, waiting for something to happen. The wretchedness of some is unimaginable, except to those of us who have seen— the sick, the halt, the blind come in unbelievable rags and distress. Most pitiable of all are the little orphans whom we try to help first."

Love of this present world caused Demas to forsake the ranks of the Lord and to depart unto Thessalonica. Love of this present world is causing some, even these days, to turn away from or leave the ranks of the Lord's people. Read I John 2: 15-17.—R.

REPORT

Of the Annual Meeting of the Mennonite Relief Commission for War Sufferers held May 17 and 18, 1920, near Johnstown, Pa.

The meeting was called to order at 7:30 P. M. by the Chairman, Aaron Loucks. Devotional services were conducted by I. W. Royer.

Observations and Convictions concerning Relief and Reconstruction Work, 1. "The Work on the Field," was discussed by Orie O. Miller which was followed by 2. "The Responsibility of the Church," by C. A. Hartzler. The brethren gave many interesting facts concerning the work and showed an enthusiasm indicative of the interest thruout the Church and field of activities concerning this cause. Bro. Miller gave a brief outline of the work in the Near East, and what has been attempted thus far. Bro. Hartzler emphasized the fact that the Church has been blessed so abundantly with this world's goods and pointed out how ungrateful we would be if we would withhold that which we can give for the relief of suffering humanity.

Closing prayer by Noah Mack.

TUESDAY MORNING SESSION

After a short song service, Allen H. Erb led the devotional service.

The Proper Place and Purpose of Relief Work in our Church Activities was discussed by Vernon Smucker.

"We believe that the necessity for Relief is established, but our question now is to what extent shall we engage in it and what shall be its connection with our other activities. We have not had any precedents up to this time for the carrying on of this work. Much has been done and yet there is criticism from different angles. It is therefore necessary to know what emphasis to place on it.

"The thing to gain is a common ground of effort. Our Relief Work has in a sense unified the Church. Spiritual blessing has been promised us even for the giving of a cup of cold water in the name of a disciple. If we can prove to the world by our works and even by our sacrifice, we have an approach to win souls to God. It has been an experience and benefit to our young people. There may be cases where this is not true, but any young man that will devote his life to the cause of Christ and the Church will receive an experience that ought to make him stronger for God and the Church. The Church has a right to expect this. The experiences of the past two years have revealed to us the actual resources of the Church. We dare not think that our work is done. We dare not ease up now. The need is still so great and we need to be careful that we move forward along Gospel lines. No outside influence shall be allowed to lead us differently. We need to keep our eyes on God and go on as He leads the way."

Reports of Officers

The President called attention to the fact that the past year had brought many problems. These have fallen largely on the Executive Committee. The work had no precedents or experience of the past. Up to the present time, we have been working largely under other larger organizations. The outlook for the future is very favorable for some new opportunity along the line of more independent work. To make it entirely independent from any other work is hardly possible at this time. Several propositions along this line need our consideration at the present time. Since our last meeting, twelve workers have been sent out to active work.

The Secretary gave a complete report of the actions of the Executive Committee during the past year. The report was accepted and the work of the Committee approved.

The report of the Treasurer was read by the Secretary and accepted. (A copy will be found at the close of this report). The following is a report of the Auditing Committee:

We, the undersigned Auditing Committee, appointed by the Mennonite Relief Commission for War Sufferers, have examined the books of the Treasurer, have compared the orders with the cancelled checks, and have found same to be correct.

Signed,
F. S. Ebersole
S. E. Weaver
J. E. Weaver

Business

The roll was called by the Secretary, after which the reading of the minutes was accepted and approved.

S. C. Yoder, E. R. Brunk and B. E. Stauffer were appointed a nominating Committee.

I. W. Royer, Orie O. Miller and Vernon Smucker were appointed a Committee on Resolutions.

Closing Prayer by J. S. Hartzler.

TUESDAY AFTERNOON SESSION

Devotional conducted by D. D. Miller.

Unfinished Business

The following resolutions were presented and accepted:

1. That, in view of the action taken by the Executive Committee at Elida, Ohio, last winter recommending that work be undertaken in Russia, and in view of the present opportunities there has been brought to light by recent investigations and correspondence, this meeting recommends that our Relief Commission take further steps looking toward the organization of relief work in Russia under our control.

2. That, altho looking forward to the establishment of work as an independent organization, we continue to cooperate, as seems advisable, with the organizations with which we are already doing work, as the Near East Relief in Armenia and Syria and the Friends Committee in Europe.

3. That, if any new work be undertaken, either with new or already existing organizations, it is the sense of this meeting that we should have specified control and direction of the work in which our brethren are engaged.

4. In view of the present needs in Germany, and in view of the fact that our German Mennonite brethren are there engaged in relief work and invite our cooperation, therefore, be it resolved, That it is the sense of this meeting that our Relief Commission should take steps toward sending a properly qualified brother or brethren to Germany to cooperate with them and to create a bond of common interest and sympathy for the work. And further, since this seems an opportune time for encouraging and helping our brethren in Germany and adjacent countries, we suggest that if two brethren be sent, the Relief Commission cooperate with the Mission Board in the selection of these men and that at least one of them should be a minister.

5. Whereas, a number of our brethren are at the present time engaged in relief work in Europe and the Near East and Whereas, we realize that they are laboring under conditions and environments which are often difficult and trying, be it

Resolved, That the Mennonite Relief Commission and others of the brotherhood interested in Relief Work, assembled in Annual Meeting at the Blough Church near Johnstown, Pa., herewith send hearty greetings and sincere good wishes to all of our brethren engaged in this work assuring them of our continued interest and support by our means and our prayers, wishing them God's choicest blessings, hoping that they may remain faithful and loyal to the Church and praying that God may protect and care for them through all their difficulties and trials and

Be it further resolved, That a copy of this resolution be spread on the minutes of this meeting and that a copy be sent to each of our brethren now on the field.

The election of officers resulted as follows:

President, Aaron Loucks; Vice President, Eli G. Reist; Treasurer, G. L. Bender, Secretary, Levi Mumaw; Fifth Member, D. D. Miller.

A brief summary was given by D. D. Miller after which the meeting adjourned to meet at the call of the President. Closing prayer by N. E. Miller.

Levi Mumaw, Secretary.

Second Annual Financial Report
of the
Mennonite Relief Commission for War Sufferers

Cash Balance May 1, 1919	$ 60691 70	
Contributions received	110428 37	
Received for Relief Commission Expense	1210 52	
Received from Sewing Circles	8886 67	
Total		$181217 26

Disbursements

American Committee for Relief in Near East	73121 65	
American Friends Service Committee	44297 82	
Michael Horsch (Germany Relief)	11005 15	
Lena Buehler (Germany Relief)	400 00	
Jewish Relief Committee	1091 53	
David Oliver's Work—Near East	236 00	
John Horsch for Children's Home, Perlach, Germany	75 00	
Siberian Sufferers	21 65	
Boys in Camp	2695 18	
Investigation Committee—Austria & Germany	1000 00	
Relief Workers—Equipment	3850 00	
Relief Workers—Expense	1187 75	
Bond Discount	198 16	
American Friends Service Committee (Clothing)	8886 67	
Total		$148066 56
Cash Balance May 1, 1920:—		
War Sufferers General	13990 22	
Near East Relief	19137 71	
Relief Commission Expense	22 77	$ 33150 70
Total		$181217 26

Summary of Relief Funds received thruout the Church

Mennonite Relief Commission for War Sufferers	$119315 04
Mennonite Board of Missions and Charities (India Famine Relief)	39173 64
Eastern Mennonite Board of Missions and Charities	22261 77
Grand Total	$180750 45

Gratefully acknowledged,
G. L. Bender, Treas.

Married

Hallcroft—Bickel.—On May 18, 1920, at the home of the bride's parents in Harper, Kans., Bro. Chas. Hallcroft and Sister Ellen Bickel were united in marriage, Bro. R. M. Weaver officiating. May God bless them.

Moseman—Martin.—On May 25 A. D. 1920 at the home of the officiating minister, Bro. I. J. Buchwalter, Dalton, Ohio, Bro. Abram H. Moseman of the Lancaster, Pa. Cong. to Sister Nettie E. Martin of the Martin Cong. near Orrville, O. May God's choicest bessing attend this union.

Kurtz—Lehman.—On May 20, 1920, at Millersville, Pa., Bro. John E. Kurtz of Mifflin Co., Pa., and Sister Elizabeth K. Lehman of Lancaster Co., Pa., were united in holy matrimony by D. N. Lehman, father of the bride. May heaven's blessings accompany them thru life. Their friends can address them at Colorado Springs, Col.

Yoder—Troyer.—At the Crystal Springs Church, Harper Co., Kans., on Saturday evening, May 15, 1920, Bro. Henry Yoder, son of Jonas D. Yoder and Sister Nettie Troyer, daughter of Manasses Troyer, were united in holy matrimony by Isaac G. Hartzler of East Lynne, Mo. May they be loyal to God, the Church and each other all thru life.

Graber—Roth.—On May 11, 1920, at the home of Bro. J. G. Roth near Noble, Ia., their daughter Mina was given in marriage to Bro. Chris Graber. The ceremony was performed by Bro. Simon Gingerich at high noon in the presence of a company of near relatives. Bro. Graber having just returned from the near East where he was engaged in relief work, his friends gladly joined in the marriage celebration and all join in wishing them a long, happy married life in Christ Jesus.

Obituary

King.—Velma Irene, daughter of Bro. Samuel and Sister Ida King, was born near Pettisville, O., Oct. 6, 1919; died May 8, 1920; aged 7 m. 2d. Little Velma leaves her parents, 4 brothers, 3 sisters, and a large number of relatives. Funeral at the Central A. M. Church, May 11, conducted by Eli Rupp and S. D. Grieser. Texts Job 14:1, 2; Psa. 15, 6. Interment in Eckley cemetery.

Aschliman.—Lorene May, little daughter of Benjamin and Mary Conrad Aschliman was born near Wauseon, O., Nov. 28, 1919; died Apr. 18, 1920; aged 4m. 2d. While Lorene seemed to be healthy and grew, her spine was affected and she had no control of her body. She leaves her parents and 1 sister with many relatives. Funeral Apr. 20 at the Clinton A. M. Church conducted by E. L. Frey and S. D. Grieser Text, II Sam. 12:23 Interment in Pettisville Cemetery.

Berg.—John Daniel, Son of Oscar W. and Rosa E. (Nafziger) Berg, was born in Harper Co., Kans., Jan. 20, 1910, died at his home May 1, 1920. He began to complain of a pain in his left groin. The doctor was called, but couldn't locate the exact trouble. It appeared to be an abscess. He suffered intensely until Thursday, when the doctors saw that he couldn't possibly live. The only chance was to perform an operation. But he gradually grew worse until he passed away. It was a very unusual case of peritonitis. He leaves his parents, one sister (Violet), one brother (Raymond) besides many relatives and friends. Funeral services May 2 at the Pleasant Valley church by R. M. Weaver and J. J. Zimmerman.

Glick.—Samuel H. Glick was born in Union Co., Pa., Oct. 12, 1862; died near Denbigh, Va., May 17, 1920; aged 57 y. 7 m. 5 d. Brother Glick was taken sick with pleurisy and was sick only 10 days. He was an active consistent member of the A. M. church since his youth and served the Sunday school as superintendent many years. Funeral services were held at Providence A. M. church near Oyster Point, Virginia. He was buried at the ground near by. Funeral services were held by Bro. George M. Hostetler assisted by Bro George R. Brunk. He was united in marriage to Lydia Yoder of Wayne Co., Ohio in 1884, who survives, also two sons, and two daughters, Emery, John, Beulah, and Martha.

Heatwole.—Sister Elizabeth S. Heatwole, daughter of the late Bro. and Sister Henry S. Heatwole, died of paralysis at the home of Bro. E. J. Suter, May 6; aged 66 y., 2 m., 22 d. She had been in her usual health until about 9 o'clock A. M., at which time she received the stroke and soon became unconscious, and remained in that condition until about 4:30 o'clock of the same day when she passed away. She had been a faithful, consistent, and devoted member of the Mennonite Church for half a century and will be missed in the church and in the community, being of a kind and helpful disposition. She was never married and leaves one brother and two sisters to mourn their loss which we believe was her eternal gain. Funeral services were held at the Bank church May 8, conducted by the Bishop brethren S. H. Rhodes and L. J. Heatwole from the words "Then shall the righteous shine forth as the sun in the kingdom of their father" (Matt. 13:43), both speakers and Scripture having been selected by our deceased sister some time before her death. After the sermon her body was consigned to the earth in the cemetery nearby.

Sommer.—Leah Ramseyer Sommer was born in Paris Twp., Stark Co., Ohio, April 1, 1854, and died at the home of her daughter Mrs. Amos Schloneger near Louisville, Ohio, May 19, 1920; aged 66 y., 1 m., 19 d. She united with the Amish Mennonites in her youth in which faith she remained until death. On Sept. 25, 1873, she was united in marriage to Jno. Sommer, which union was blessed with seven children, two sons and five daughters. Her husband and two daughters preceded her in death. She leaves to mourn her departure two sons, three daughters, twenty-six grandchildren, three brothers, four sisters and a host of near relatives and friends. She was a kind and loving mother, a wise counsellor in the Church, showing a deep interest in her Master's work. But may our loss be her eternal gain.

Derstine.—Noah B. Derstine was born Sept. 28, 1869; died April 29, 1920 at his late residence, Souderton, Pa., aged 50 y., 7 m., 1 d. On his way home from his work he suddenly became ill and a week later his entire right side became paralyzed. He seemed to know and understand everything, but was unable to talk till death came. In the neighborhood he was well liked for his kind deeds. He leaves a sorrowing widow, 1 daughter, and 5 sons, of whom 3 are married and 3 at home. Funeral May 5, with services at his residence and interment at the Rockhill meeting house. He was a faithful member of the Rockhill congregation. Brethren Jacob M. Moyer, William M. Landis, and A. O. Histand officiated, after which the remains were laid to rest in the silent tomb.

"There's a shadow in our home now,
There's a voice that's hushed and still,
There's a father's face that's missing,
And a place no one can fill."

Brindle.—Susan (Cockley) Brindle, daughter of Henry and Mattie Cockley, was born in Cumberland Co., Pa., May 25, 1854; died May 6, 1920; aged 65 y., 11 m., 11 d. On Feb. 17, 1891, she was united in marriage to Bro. William Brindle and she united with the Mennonite Church in the fall of 1891 and has been a faithful and loving sister until death. Her death was due to a stroke. She leaves a sorrowing husband and 2 stepdaughters, Mrs. Mattie Mae Bartholomew and Mrs. Susan Emma Bortz; also 2 brothers, Joseph Cockley and H. E. Cockley; and 1 sister, Mrs. Mattie Sheaffer, and many relatives and friends to mourn her departure. Burial May 10, 1920, at the Brethren Church at Huntsdale. Services were conducted by W. F. Charlton. Text, Prov. 12:28.

God saw fit to call her higher,
But it seems, it cannot be;
And our home is now so lonely
Since her face we cannot see.

Wenger.—Sister Emma Wenger, wife of Bro. D. P. Wenger and daughter of Bro. and Sister S. D. Heatwole, died of a complication of diseases at their home near Dale Enterprise, Va., May 13; aged 45 y., 6 m. She had been suffering from Tuberculosis for several years. Other complications set in and she died very suddenly and unexpectedly. She had been a member of the Mennonite Church from early youth during which time she adorned her profession by living a consistent, faithful, devoted life, and died in the faith and we believe she entered into rest. She leaves besides her husband, one son, four daughters, three step-children, father and mother, four brothers, and three sisters to mourn their loss. Funeral services were held on May 15, conducted by the Brethren J. S. Martin and L. J. Heatwole from Psalm 4:8, after which her body was interred in the cemetery near the church.

Hertzler.—Joseph Hertzler died at his late home near Denbigh, Va., May 13, 1920, of pulmonary tuberculosis, aged 71 y., 4 m., 6 d. He was born in Lancaster Co., Pa., Jan. 7, 1849. While young he moved with his parents to Baltimore Co., Md., where he lived until December 1915, when he moved to Warwick Co., Va. His wife and one infant daughter preceded him to the spirit world. He was afflicted with Spanish influenza in February which settled on his lungs. He lingered for over two months—his vitality decreasing day by day. Life had no more attractions for him, he was anxiously awaiting his call to come up higher. He was an active member of the Mennonite Church. He leaves two brothers, four sons, two daughters and one adopted daughter, besides many other relatives and friends. Funeral services were conducted by George Hostetler, Daniel Shenk and Geo. R. Brunk. Text Num. 23:10. Let me die the death of the righteous, and let my last end be like his!

Herr.—Rudolph S. Herr of Lanc. Co., Pa., entered into rest on May 12, 1920, in his 94th year. He was born Feb. 17, 1827. He had been blessed with good health, a good mind, and was conscious almost to the end. He never complained and was always resigned to the will of God. He was not sick—only fell asleep. He joined the Mennonite Church while young and remained faithful until the end. His seat was never vacant while health and strength permitted. Funeral services were held May 12 at his home at Abbeyville by Bro. Daniel Gish and at the Millersville Mennonite Church by Bro. Benj. Weaver, Bro. John Charles, Bro. Daniel Lehman, and Bro. Noah Mack. Text, I Thes. 4:13, 14. Burial in the Millersville Mennonite cemetery. His wife (who was Magdalene Landis, preceded him to the grave almost 34 years. He leaves 6 children (Elizabeth L., Rudolph L., John L., and Mrs. Henry B. Harnish), also 30 grandchildren and 14 great-grandchildren, and one sister.

"A lovely one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

By one of the family.

Moyer.—Katie, daughter of Abram L. and Emma S. Landis, was born in Montg. Co., Pa., Nov. 23, 1899; died March 17, 1920; aged 20 y., 4 m., 13 d She was united in marriage to Jacob W. Moyer Nov. 27, 1919. She leaves her husband, father, mother and two brothers (Elias and Willis), one sister (Lizzie Etta), and a host of friends. Our hearts are grieved and broken in the departure of our Katie. Our circle here is broken. Oh! may it be unbroken over there. Those who knew her best know the beauty of her character and what we may say of her is as nothing compared with the commendation she will receive from her Master on that great day. The church here feels that it has lost the earthly presence of a sister and that its number has been enlarged in the heavenly congregation. Funeral services March 21, from the Mennonite Church. Bro. A. G. Clemmer preached the sermon. After this the remains were laid to rest in the silent tomb nearby.

"I cannot say, and I will not say,
That she is dead, she is just away.
With a cheery smile and a wave of a hand
She has wandered into an unknown land
And left us dreaming how very fair
It needs must be, as she lingers there."

Halterman.—On Tuesday morning of Jan. 27, 1920, the death angel visited the home of Bro. and Sister J. R. Halterman and took from them their oldest daughter Pearlie at the age of 13 y, 9 m. 23 d. Pearlie was sick one week, with an abscess; and on Monday was taken to Harrisonburg Hospital to undergo an operation. The operation was successful but her heart gave way; all that doctors and nurses could do for her failed to bring relief, and on Tuesday morning she passed from her earthly home to that mansion in the skies. Her father was with her at the time of her death. Pearlie was a kind and good girl. She was kind to all she knew and was ever ready to lend a helping hand to those who were in need. She was going to school when she was taken sick, but God does everything well. He never makes a mistake in calling us away from this earth to bloom in a fairer and happier land, where there is no sorrow, sickness or pain. Pearlie always had a cheerful smile for all she met and her smile will be greatly missed in her home. She leaves to mourn her loss father, mother, one brother, Jesse, and one sister, Golda, and one grandmother besides a host of relatives and friends. Funeral service was conducted at the home on Thursday morning by Pastor S. W. See, after which her body was laid to rest in the family lot beside that of her infant brother who died a few years ago. The family have the sympathy of the entire community in their sad bereavement.

Steinman.—Leah Schwartzendruber, beloved wife of Noah Steinman, was born May 13, 1864; died at Baden, Ont., May 11, 1920; aged 55 y., 11 m., 28 d. Sister Leah united with the A. M. Church in her teens and was faithful unto death. United in matrimony Dec. 11, 1883. This union was blessed with 4 sons and 2 daughters, 1 son and 1 daughter predeceased her in infancy. Interment took place on the 14th at Steinman's Church and cemetery, followed by a long concourse of mourning friends and acquaintances. She leaves her grief-stricken husband, 3 sons, 1 daughter, 1 foster-daughter, and 1 sister. Sister Leah came to her death while busily engaged with her husband in her garden, burning some rubbish. Bro. Noah, who is very feeble after an attack of influenza, went to the house for a few moments' rest, and was aroused by her screams, hurried to her assistance and found her in flames. Her burns proved fatal after five days' suffering. Sister Leah was resigned to the will of God. Funeral service conducted by M. S. Zehr of Pigeon, Mich., and Eli Frey of Wauseon, Ohio, Text, Amos 3:6.

"There's a shadow in our home now,
There's a voice that's hushed and still,
There's a Mother's face that's missing,
And a place no one can fill.
How she longed to see her Jesus
And to clasp him to her breast!
Farewell, mother, how we miss thee,
But we know God's ways are best."

The bereft.

Wyse.—Anna Mary Wyse, nee Graff was born in Schaffhausen, Canton Schaffhausen, Switzerland, October 14, 1847; died at her home near Rome, Iowa, May 21, 1920; aged 72y. 7m. 6d. She came to America with her parents when she was two years old, settling in Fulton Co., O., and endured all the privations and hardships of the early settlers. She was united in holy matrimony with John F. Wyse April 14, 1862. They were married 53 years when Bro. Wyse died July 5, 1915). They came to Rome, Ia., in 1918, where the resided ever since with the exception of the time when they lived with their son Chris F. at Stryker, O. After the father's death she with her daughter Maud returned to Rome, Ia. This union was blessed with ten children, five sons and five daughters. Four sons and one daughter have preceded her in death. The following are the surviving children who mourn the loss of the mother: Mrs. O. G. Swan, Mt. Pleasant, Ia., C. F. Wyse and Mrs. Barbara Graber, Stryker, O.; Mrs. A. E. Peterson, Mt. Pleasant, Ia.; and Miss Maud Wyse, Rome, Ia. She also leaves two sisters, twenty-four grandchildren, fourteen great-grandchildren and a large host of friends and neighbors who cherish her memory The funeral was held at the Green-Mound Church near Trenton, Ia., on May 24, at 10 o'clock, conducted by the brethren Simon Gingerich and Daniel Graber, assisted by Rev. Weston, pastor of the Baptist church at Mt. Pleasant, Ia. Interment in the adjoining cemetery. The above departed sister accepted Christ as her personal Saviour in her young days, uniting with the Amish Mennonite Church and remained a faithful member until called by death. In her life she exemplified the true mother-heart in forgetting herself for the benefit of others, while in her suffering she was patient and endured her misfortunes with a cheerful hope of victory when the Master would call her home.

REPORT
Of Christian Workers' Meeting Held at Los Angeles, Calif., May 9, 1920

For the Gospel Herald

Devotional Exercises, J. R. Miller.

Scripture Lesson, Romans 5.

Talk on India, Ellen Schertz.

Sermon, Emanuel Stahly, Text, John 17:23.

Afternoon Devotional, B. B. Swartzendruber. Scripture Lesson, Eph. 2.

The future Possibilities of the Sunday School, by Lillian Gingerich and Parke Lantz.

If the world is to be evangelized, the Sunday school must evangelize it.

The Holy Spirit Power by Katherine Kulp and B. B. Swartzendruber.

The Holy Spirit is like a belt connecting us with God, and puts us in working order.

The teaching of the S. S. Lesson, Howard Mannond and J. W. Bledsoe.

Teachers must be Spirit-filled. Teach only the Word of God, and in such a way as to give the correct impression.

Am I my Brother's Keeper, Lillie Lantz; J. R. Miller and J. P. Bontrager

Phil. 2: 4; St. John 15: 12.

Song Service 6:30—7:00 P. M.

Young People's Meeting conducted by Malinda Wenger and Dora Beller. Topic, "Soul Winning."

Mother's Day Sermon by J. P. Bontrager.

Choristers:— Ida Swartzendruber and Malinda Wenger.

Secretaries:— Barbara Beller and Fannie Bontrager.

REPORT
Of the Midland Mennonite Sewing Circle (July 1919 to April 1920)

For the Gospel Herald

Average attendance of members	12
Donations to home mission	27
Number of garments made for home mission	40
Number of comforts made for home mission	5
Number of quilts made for home mission	2
Number of garments made for India Orphanage	19
Collections during term	$88.32
Money expended	$88.04

Mrs. Ora L. Troyer, Sec'y and Treas.

Items and Comments

Plans are on foot to unite the northern and southern wings of Methodism in America. At the General Conference of the M. E. Church in Des Moines, Iowa, it was proposed to hold a convention, not to exceed 400 delegates, to perfect a plan of union of the two bodies.

"More than a hundred organizations and special interest groups maintain publicity headquarters in Washington, from which they bombard the members of congress with propaganda intended to influence public opinion and effect legislation."

The revelations being made before the Senate committee at Washington, D. C. which is conducting an investigation of the campaign expenses of presidential candidates indicates that the day of corrupt politics is not yet past. And there are some people who tell us that "politics is next to religion."

At the recent general assembly of the Presbyterian Church (the northern wing at Philadelphia, Pa., and the southern wing at Charlotte, N.C.) an identical plan was adopted providing organic church union of all the Presbyterians in America. There are now about thirteen bodies in America holding to the Presbyterian system.

JUST A LITTLE WHILE

(Continued from page 182)

them with you when you come to the garden." And so the rebuke attained its end without creating antagonism.

We hear so many times pathetic stories of disappointed and heartbroken parents whose children, even tho young in years, get away from them in confidence and sympathy until really about the only thing they look for at home is food and clothing and a place to stay. Too many parents in these busy days go about their duties with aching hearts because their boys and girls are living in a world far away from them. Their sympathies and interests are far away from the home nest.

A spirit of independence and the ability to think for themselves is to be commended when boys and girls are growing up, but this need never form a barrier between parent and child. Work must be done, responsibilities must be met, yet there is always in the midst of work and responsibility, opportunity for friendly confidences and loving mutual helpfulness. There are times when evening shadows gather, or when the family is gathered around the table, or in ordinary occupation, to strengthen friendly relations and loving confidence between the mother and her daughter or the father and his boys.

It means so much to know that we believe in each other and are ready to stand by each other, when trials or temptations come to us. They will come to our boys and girls. May not our thought and devotion and prayer for them in our ordinary daily life with them and for them prepare them for the sterner realities as they meet them? God keep us vigilant and faithful, for our opportunity is **now**.

Scottdale, Pa.,

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

The Illinois State Mennonite Sunday School Conference will be held at Tiskilwa, Ill., beginning evening of June 9th and continuing thru 10th and 11th.

Parties coming by rail should notify C. A. Hartzler, Tiskilwa,, in order that adequate arrangements can be made.

You are cordially invited.

C. E. Martin, Secy.

BOOK REVIEW

Die Biblische Lehre von der Wehrlosigkeit

By John Horsch

This is a new German book, just off the press, setting forth the Bible doctrine of nonresistance. It is written in Bro. Horsch's usual forceful style, treating the whole subject from a Biblical standpoint. The book has eleven chapters, 127 pages, and may be had at 35c. a copy.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

All things are possible to him that believeth." "Not I, but Christ."

H. K. Carrol, compiler of the official census of religious bodies in the United States does not show a very encouraging report. He shows that some of the largest denominations have had very great losses in 1919. While some Methodists, such as the African Union Methodist Protestant, the Union American M. E. and a few others have had gains of from one to four thousand, all of the fifteen bodies of Methodists in this country taken together have lost in 1919, seventy-five thousand nine hundred fifty-one members. Other denominations have lost proportionately.

The total gains of all Mennonites in the United States (considered in eleven bodies) was one thousand five hundred forty. We are thankful that there was no decrease, but the inincrease was far too small.

Several causes are given for this "slump" in numbers. Some of these were beyond human control such as the large number of deaths, etc., but they were by no means all of that nature. One of the leading causes given was, "suspension of regular work in many parishes due to the war." Another, pastors left their parish work to raise "millions for missions and other benevolences," etc.

These things should be a most serious lesson for us. It is necessary for us to do other things except preaching the Gospel, but the moment that we lose sight of the fact that our paramount duty in life is to live Christ and to make Him known to sinners, we are bound to lose both in numbers and in Holy Ghost power. The Mennonite Church has the young men and women, she has the money, she has the knowledge of the needs, her duty is plain. To fail in this means neglect of duty, and possibly the loss of our own salvation. We, with others, have sinned by our neglect in the past. O, Holy Father, purge us and fill us, then send us out with a message that will burn its way into men's hearts and save them for Christ.

GLEANINGS

Answered Prayer

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He has received nothing that he asked for, all that he hoped for. His prayer was answered.—Sel.

Unselfishness in Prayer

O Merciful Lord, who hast made of one Blood and Redeemed by one Ransom all nations of men, let me never harden my heart against any that partake of the same Nature and Redemption with me, but grant me an universal charity towards all men. Give me, O Thou Father of Compassions, such a tenderness and meltingness of heart that I may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently keep them in love: Grant that I may not only seek my own things, but also the things of others. O that this mind may be in us all, which was in the Lord Jesus, that we may love as brethren, be pitiful and courteous, and endeavor heartily and vigorously to keep the unity of the Spirit in the bond of peace, and the God of Grace, Mercy, and Peace be with us all. Amen.—Thomas a Kempis.

Pole Buys up Bibles

A Pole recently called at the headquarters of the Bible Society in New York City and asked for Bibles in his native tongue. He was told that there were none available, but it chanced that at that very moment there being delivered in the office a consignment of 125 copies. The Polish customer instantly said he would take them all, and paid for them in cash then and there. He was asked to what Church he belonged, but answered that he was not a church member at all, apparently implying that he did not even profess to be a Christian. But he said he had found that the Bible was a good book to read, and it did folks a lot of good to read it, and therefore he was going out to sell it among his people.—The Continent.

Help the Mexican to think American

Dr. R. N. McLean, who is director of Spanish work in the Southwest for the Presbyterian Home Board, regards the present Mexican tangle as 10% Mexico's fault, 10% America's and the rest the result of mutual misunderstanding. As for the misunderstanding, this is largely a border problem, and there the beginning must be made in its solution. The thousands of laborers who come to us, after completing their contracts are sent back home, and naturally carry with them definite impressions about America and Americans.

Recently a union evening service was held in Los Angeles, Cal., when Mexican Protestants of the Church of the Divine Savior sat in the pews with the members of the Immanuel Presbyterian Church. About 300 Mexicans attended. In his talk in Spanish to his own people, the pastor said: "I have heard some of you say after a hard day's wark, which has been full of bitter experience: 'This is not the city of the angels (Los Angeles) but the city of the devils.' When you think of Americans think not of those who have cheated you or been harsh to you; think in the terms of these Christian Americans who are seated with you here tonight."—The Continent.

The War and Islam

Questionnaires sent to 40 missionary workers in Egypt have led Dr. Zwemer to the conclusion that the war has convinced the Mohammedans that politically they are losing out. It has brought the claims of Christianity to their attention more positively than ever before. Where formerly the Koran was referred to as authority as against the Scriptures, Mohammedans now seek to use the Scriptures as against Christianity and read Mohammedan teachings into them. There is less hostility than formerly and greater appreciation of the missionaries and their work.—United Presbyterian.

Teaching Street Waifs in Cairo

Sunday schools for children of the streets of Cairo are meeting with great success. Miss Jeanette McCrory, of the United Presbyterian Mission, goes every Sunday afternoon with her Egyptian teachers to the slum section of the city, gathers the children about her and teaches them Bible stories and texts. She gives them picture cards, supplied through the World Sunday School Association, Surplus Material Department, and prays with the little waifs. Some are boot-blacks, some are beggars, and most of them are Moslems. Now they go down the streets singing, "Create in me a Clean Heart," instead of quarreling and swearing. More of such stret schools are soon to be opened in other centers.

A Vatican Decree

It is a noteworthy announcement that the Pope has permitted the Gospels and Epistles at Mass in Italy to be read in the vernacular. This means that for the first time large numbers of Italians will hear the Christian Scriptures read in their own language. It is well known that the Bible is practically an unknown book to those who hear Mass. A desire to know what the Gospels and Epistles teach has led some priests and even secular papers to publish vernacular translations. This will undoubtedly lead many to read the Scriptures for themselves, and we rejoice at every development that opens the way to the study of the Word of God, which we believe will become means of leading many to a living faith in their Saviour.—Evangelical Christendom.

HEAR ME!

I have some rights.

I have the right to be well born, well nourished, and well protected.

I have the right to play and be a child.

I am entitled to such an education as shall fit me for life and usefulness.

I am entitled to a sanitary home, pure air, and pure water.

I am entitled to such conditions as shall enable me to grow up tall and straight and clean and pure.

I am entitled to the love and care of a mother, and it should not be necessary for me to suffer while my mother toils.

I am entitled to the love and protection of a sober and kind Christian father, and I demand that you shall not make it easy for my father to go wrong and hard to do right.

I am looking to the Church of Christ to defend my rights in the name of One who loves little children.

I thank you.—Social Service News.

Tibet's Sacred Mountain

Inland 40 days' march from the last British outpost of the Irrawaddy, lies the Mecca of the worshippers of Buddha, the sacred mountain of eastern Tibet.Toward this shrine of the great Chinese god travel each year thousands of pilgrims, dirty, ill-kempt, ignorant and cheerful, writes F. Kingdon Ward, in the Wide World magazine. The season for pilgrimages to the mountains begins in October and ends in February, these being the best suited for travel in mountainous Tibet.—Sel.

One of the highest privileges of a Christian is to be wide-awake when there is general indifference to the Gospel and to be steadfast when there is a general departure from the true faith.—The Bible Today.

MISSION NOTES

The mission sermon at the annual Mission Board meeting near Johnstown Pa., last week was preached by Bro. A. C. Good of Sterling, Ill.

Seven missionaries on furlough from India were present at the annual Mission Board meeting near Johnstown, Pa., last week. Their presence and help added to the worth of the meeting.

An all day missionary meeting was held at West Union Church near Wellman, Iowa, last week. One of the commendable features of the meeting was the active part taken in it by the young people.

Nine states, two provinces, and fourteen conference districts were represented at the annual Mission Board meeting near Johnstown, Pa., last week.

FROM OUR MISSION STATIONS

The Mennonite Board of Missions and Charities held its annual meeting at the Blough Mennonite Church near Holsopple, Pa., on Tuesday evening and Wednesday and Thursday, May 18—20. The meeting was quite impressive and well attended. The full report is given in this issue. The officers for the ensuing year are as follows: President, D. D. Miller, Vice President, D. G. Lapp; Secretary, J. S. Shoemaker; Treasurer, G. L. Bender.

Millersville. Pa.

A six year old boy was returned to the Home, after having been placed on trial, because he was not as desirable as was hoped he would be. This reminds us again of the great love our Lord and Saviour has for us, since the Word says, "He died for the (undesirable) ungodly." There are a number of small boys and several small girls in the Home now, that ought to be in foster homes. Our prayer is that the homeless child and the childless home may be brought together. There are thirty children in the Home now, the majority under school age. We realize the great responsibility in the work and ask you to pray the Father to direct the work according to His will.

On account of frequent rains the truck patches are later than usual but are beginning to show the result of the effort put forth by the sower. We are grateful for the privelege of seeing the fruits of our labors, both natural and spiritual.

Mennonite Children's Home

May 24, 1920.

Canton, Ohio.

(1939—3rd St. S. E.)

Bro. J. D. Mininger of Kansas City spent a few hours with us while on his way to attend the Mission Board Meeting.

On Sunday morning, May 16, Bro. Enos F. Hartzler, of Mashallville, Ohio, and family came to be with us in the services, Bro. Hartzler preaching for us, both morning and evening. Sister A. D. Helmuth and daughters of Lake, Ohio, also worshiped with us.

Bro. S. E. Allgeyer preached for us yesterday. We were also glad for the presence of a number of young people who attended the Bible School held here last winter.

We would ask that you continually remember the work here in your prayers.

The Workers.

May 24, 1920.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For April 1920

GENERAL

Manson S S Ia	$ 32.31
Beech Cong and S S Louisville Ohio	143.63
Lower Deer Creek Cong Ia	62.70
Plum Creek Cong Nebr	37.24
Providence Cong Va	26.00
Berlin S S Ohio	16.93
Mission Study Classes	13.98
A M S S Aurora Ohio	30.00
Freeport Cong Ill	63.00
Sarah Falb	100.00
Maria Falb	10.00
Union S S Ill	15.75
Schertz Bros	25.00
Warwick River Cong Va	4.75
Almeda Gsell's S S Class Clearspring Md	5.25
Fairview Cong Ore	19.25
O B and Hattie Shenk	75.00
Noah M Gingerich	10.00
Mennonite Pub House	1255.62
East Union S S Ia	42.52
Plain Cong and S S Pa	134.10
Providence S S Pa	90.53
Lower Salford S S Pa	48.16
Line Lexington S S Pa	40.50
Skippack Cong Pa	9.00
Protection Cong Kans	2.40
Spring Valley N Dak	9.82
Liberty Cong Ia	3.50
Mt Zion Cong Mo	3.50
Cherry Box Cong Mo	1.10
Berea Cong Mo	.25
Bethel Cong Mo	4.50
Surrey Cong N Dak	9.46
Goshen College Cong Ind	20.00
Berea Cong Mo	.75
Spring Valley Cong N Dak	4.90
Liberty Cong Ia	2.00
Mt Zion Cong Mo	4.50
Cherry Box Cong Mo	.60
White Hall Cong Mo	2.00
Bethel Cong Mo	3.60
Blough Cong Pa	10.75
Bowne Cong Mich	19.62
Kaufman Cong Pa	20.30
Emma Cong Ind	21.00
Blough Cong Pa	17.50
Forks Cong Ind	22.35
Maple Grove Cong Ind	29.00
Clinton Frame Cong Ind	58.83
Berne Cong Ind	46.55
Midland Cong Mich	8.25
	$2638.25

INDIA MISSIONS

General Fund

Nampa Cong Ida	$ 11.91
Walnut Creek SS Ohio	95.00
Canton Mission SS Ohio	23.75
Martins Creek Cong Ohio	58.82
Springdale SS Va	35.00
Joe B. Stutzman	5.00
A Brother Rittman Ohio	8.00
S J Steiner and wife	10.00
Leetonia Cong Ohio	29.57
Springdale Cong Va	125.00
Willow Springs Cong Ill	35.86
Pri Dept Oak Grove & Pleasant Hill SS O (Educate Native Child)	11.97
Midway SS Ohio	20.17
Zion Cong Ohio	23.32
W Fairview Cong Nebr	100.00
Brethren Mahoning & Columbiana Cos Ohio	25.00
Allensville SS Pa	33.18
D H Kauffman	4.00
Zion Cong Ore	31.00
Warwick River Cong Va	4.00
David Eimen and family	25.00
A Bro and Sister Towamencian Cong Pa	10.00
Enswiler Bros and Sisters	5.00
Salem SS Wayne Co Ohio	1.39
Royalty on Lights and Shades	7.00
Floradale Cong Ont	40.00
Canadian Boys & Girls Quarter Fund	324.00
Eva Bergey Estate (Legacy)	106.50
A Bro and Sister Milverton Ont	10.00
East Chestnut St SS Pa	77.00
Gehmans SS Pa	58.66
Mrs H M Hershey	25.00
Mount Joy SS Pa	16.75
Old Road SS Pa	15.00
Bowmansville Mission Friends Pa	79.93
Mount Joy Y P M Pa	8.10
Class No. 7 Mt Joy SS Pa	5.00
Souderton Teachers' Meeting Pa	36.25
Reiff Cong Md	125.52
A Sister Miller Cong Md	3.00
La Junta SS Colo	35.81
Hesston Cong Kans	41.52
Spring Valley Cong Kans	48.25
Surrey Cong N Dak	10.25
Berea Cong Mo	1.00
Coalridge Cong Mont	10.00
Spring Valley Cong N D	2.35
Liberty Cong Ia	10.50
Mt Zion Cong Mo	15.50
Cherry Box Cong Mo	2.05
Palmyra Cong Mo	20.00
Weaver Cong Pa	50.00
Scottdale Cong Pa	29.81
Leo Cong Ind	12.50
Olive Cong Ind	36.57
Shore Cong Ind	15.00
Barker St Cong	5.35
	$2,016.11

India Missionary Support

A Bro and Sister West Liberty Ohio	$100.00
Young People West Liberty Ohio	20.00
Women's Missionary Committee	85.00
Sisters of Reiff Cong Md	21.50
Sisters of Miller Cong Md	11.00
A Sister Clearspring Cong Md	2.50
Y W C A Goshen College	30.00
Middlebury Cong Ind	124.00
Yellow Creek SS Ind	205.00
Blooming Glen SS Pa	100.00
	$699.00

India Missionary Children

Primary Dept Freeport SS Ill	$ 7.61
Marie Riehl's Primary SS Class Pa	11.51
Linda Hertzler	1.50
Boys and Girls Conestoga SS Pa	27.10
Allensville SS Pa	11.82
Anna Schertz and Primary SS Class Metamora Ill	36.00
Weber SS Children's Quarter Fund	27.53
	$123.07

India Native Workers

N E Troyer	$ 30.00
Joseph & Fannie Voegtlin	10.00
Filer SS Ida	15.00
S P Good	120.00
Warwick River Cong Va	5.00
Amanda Miller	50.00
Harmony Y People's Meeting Roanoke Ill	9.00
Elton Wismer	15.00
Baden Mission	15.00
East Petersburg SS YMBC Pa	5.00
Manheim Bible Study Cl	5.00
Boyertown and Hereford Congs Pa	10.00
A Bro Lansdale Cong Pa	10.00
S H Horst's SS Class Chambersburg Pa	20.00
Spring Valley N Dak	5.00
C A Shantz and wife	5.00
Ft Wayne Cong Ind	13.55
A Brother Holdeman Cong Ind	15.00
Protection Cong Kans	1.00
	$358.55

India Bible Women

Logan Co Sewing Circle West Liberty Ohio	$ 4.00
Katie Nussbaum's SS Class Ohio	1.90
Filer SS Ida	6.00
Anna Schertz and Primary SS Class Metamora Ill	24.00
A Sister Roseland Nebr	24.00
Women's Missionary Committee	4.59
Three SS Classes Middle District Va	81.00
Salem SS Wooster Ohio	2.00
Vineland Sewing Circle Ont	8.00
Young Sisters' Bible Class Ephrata Pa	30.00
H C Deffenbaugh	4.00
Helping Hand Class Elkhart SS	2.00
Clinton Frame SS Ind	6.00
Nappanee West SS Ind	25.00
Bowne Cong Mich	3.00
	$225.49

India Medical Work

A Bro & Sister Minot N Dak	$ 5.00
Joe B Stutzman	15.00
A Sister Clearspring Md	6.00
M B Showalter	7.00
Mary Zook	4.44
Old Sisters Class Plainview SS Aurora Ohio	4.00
A Brother and Sister Harrisonville Mo	14.25
Nappanee West SS Ind	50.00
	$105.69

India Famine Relief

Springdale SS Va	$35.00
A Sister Minier Ill	3.00
Schertz Bros	75.00
Mrs Fannie M. Flory	5.00
Mothers' Class No. 9 Forks SS Ind	9.50
	$127.50

Boys' Orphanage Building

A Bro and Sister Reiff Cong Md	$ 8.73
Sister Mary Garner's SS Class Clearspring Md	15.00
	$23.73

High School Endowment

A N Brenneman	$10.00
Frank and Mary Smucker	10.00
Guy Hershberger	10.00
J C Hershberger	10.00
S J Litwiller	10.00
Jonas Christophel	10.00
Herbert Hostetler	50.00
Perry A. Heller	10.00
Peter Unzicker	10.00
S C Hartzler	10.00
David Yontz	10.00
J H Eigsti	10.00
A Sister	10.00
Sylvester J Miller	10.00
J W Christophel	10.00
Jonathan Kurtz	10.00
Percy Miller	10.00
A R Zook	10.00
	$220.00

Hindi Central School Building

Salem SS Children Wayne Co Ohio	$ 70.00
Clearwater Cong Alta	10.00
S J Steiner and Wife	15.00
S P Good	80.00
Bethel and Guilford Cong Ohio	32.10
Warwick River Cong Va	.50
Mary Zook	35.56
	$243.16

India Hospital

Protection Cong Kans	$2.00

India Hospital Endowment

Henry C Kornhaus	$25.00
Frank and Mary Smucker	10.00
J F Buzzard	10.00
Daniel Yoder	10.00
A Brother and Sister Harrisonville Mo	10.75
A Brother Olive Cong	10.00
John H Smucker	50.00
J H Eigsti	10.00
Emma Beachy	50.00
D H Coffman	10.00
Silas Yoder	10.00
Mrs Sarah Kurtz	10.00
J I Weldy	10.00
	$225.75

Native Nurse Support

Two Sisters Lansdale Pa	$8.00

India Orphans

Minnie Kauffman's SS Class Hubbard Ore	$ 5.00
Mattawana Cong Pa	13.28
A Brother Bowmansville Pa	370.00
	$388.28

Native Woman Teacher

Mary K Zimmerman	$ 6.00
A Sister Souderton Pa	6.00
	$12.00

Total receipts for India $4,778.33

SOUTH AMERICA MISSION

A Brother and Sister Minot N Dak	$10.00
Chicago Home Mission Cong Ill	50.00
Elsie Yoder's Class of Girls Plainview SS O	7.75
S J Steiner and wife	5.00
One Interested in Work Pa	250.00
A Sister in Faith Dauphin Co Pa	5.00
Warwick River Cong Va	4.50
Manson SS Ia	17.83
Clayton and Allan Weber	80.00
Mrs H M Hershey	25.00
A Sister Pa	8.00
Doylestown Cong Pa	10.00
Mt Zion Cong Mo	8.00
Cherry Box Cong Mo	.50
Oak Grove Cong Md	4.40

Casselman Cong Md	4.90
Glade Cong Md	4.00
Mrs Frank Martin	6.00
Walter & Eunice Reber (J W Shank's Children)	7.78
	$508.66

Education of S. America Missionary Children

Boys and Girls Oak Grove SS Logan Co O	$ 4.25
J B Brunk	25.00
Esther Brunk	25.00
	$54.25

CITY MISSIONS

Canton Mission

O B and Hattie Shenk	$25.00
North Lima Good Friday Offering Ohio	18.00
Crown Hill Cong Ohio	40.00
Martins Y P B M Ohio	8.00
Board Home Missions Reformed Church	3.00
D H Horst	1.00
Provisions	
Trail Sewing Circle O	13.65
John Krabill	2.60
	$111.25

Chicago Missions

Willow Springs Cong Ill	$18.50
Women's Missionary Committee	17.75
Lititz Pa	9.00
Sterling Cong Ill	37.10
Visiting Friends	15.00
W Brenneman	25.00
Willnot Y P M Ont	25.00
Provisions	
Waldo Cong Ill	16.80
Boys and Girls Yellow Creek SS Ind	40.00
A R Miller	1.00
Nappanee W SS Ind	25.00
	$230.15

Fort Wayne Mission

O B and Hattie Shenk	$25.00
Goshen College Cong Ind	15.00
Pleasant View Cong Mich	9.80
Holdeman Cong Ind	1.30
A R Miller	1.00
Nappanee West SS Ind	50.00
Shore Cong Ind	30.00
Kouts Cong Ind	17.05
	$149.15

Kansas City Missions

Milan Valley Cong Okla	$ 2.00
Coalridge Cong Mont	10.00
Calkins Cong Mont	1.50
Liberty Cong Ia	5.00
Mt Zion Cong Mo	8.00
Cherry Box Cong Mo	2.20
Berea Cong Mo	.25
White Hall Cong Mo	1.00
Bethel Cong Mo	3.25
Lester Weaver	1.00
Samuel Buckwalter	1.00
Paul Erb's SS Class	5.00
Bethel Cong Inman Kans	29.02
Silva King	1.00
Mr Walton	1.00
Mr Dupas	5.00
Mr Haworth	2.00
Provisions	
Jos S Yoder	3.00
L J Johnston	8.00
Susan King	1.00
Jos S Yoder	2.40
	$92.62

Knoxville Mission

Warwick River Cong Va	$26.29
Midway SS Ohio	34.35
Skippack Cong Pa	50.00
Spring City Cong Pa	94.00
Doylestown Cong Pa	65.54
Protection Cong Kans	3.00
	$273.18

Lima Mission

Myrtle Umble	$ 4.00
Sister Vanpelt	1.00
Alvin Brenneman	1.00
New-stark Sewing Circle	25.00
Special	10.90
Provisions	
Sisters of Salem Church	3.20
J Y Smucker	2.80
A S King	.70
E B Snyders	.85
O R Bylers	.85
Elmer Yoders	1.00
Bethel and O Grove Cong Ohio	11.70
	$63.00

Youngstown Mission

Brethren Mahoning & Columbiana Co O	$ 5.00
Portage Co Cong Ohio	54.82
Sonnenberg Cong Ohio	41.75
N Lima SS Meeting O	21.00
Amos Y Hartzler	2.00
Jonathan Lantz	1.00
Henry Detweiler	1.75
Nancy Miller	.75
House Income	36.00
Sunday School Collections	4.76
Sunday Evening Offerings	11.62
Day Nursery	18.90
Provisions	
Junior Girls Walnut Grove and So Union SS Ohio	11.50
	$210.85

Toronto Mission

Floradale Cong Ont	$40.00
Waterloo Cong Ont	54.64
Shantz Cong Ont	20.00
Cressman Cong Ont	29.22
Geiger Cong Ont	46.20
Hagey Cong Ont	18.00
Children's Quarter Fund	11.00
Blenheim Cong Ont	10.83
Jacob Roth	10.00
Shantz SS Children's Quarter Fund	37.25
Snider Y P M	21.00
	$298.14

Wichita Mission

Catlin Cong Kans	$37.80
Spring Valley Cong Kans	69.00
Penn Cong Kans	20.00
	$126.80

Jewish Mission

Pearl Garber	$10.00

Altoona Mission

Kaufman Cong Pa	$27.63
Springs Cong Pa	18.00
	$45.63
Total receipts for City Missions	$1,610.77

CHARITABLE INSTITUTIONS

Children's Welfare Home

Grace Snyder and Ruth Kreider	$ 4.00
Matt. 6:3	5.00
Sycamore Grove Cong Mo	8.35
Stella Sharp	5.00
J J Zook	2.35
Special Support	217.00
Provisions	
Larned Cong Kans	10.00
Sycamore Grove Cong Mo	12.00
Cherry Box Cong Mo	11.00
East Union Cong Ia	5.50
Mrs. Joe Yeachley	4.20
A B Miller	11.00
F P Kauffman	4.00
Beaver Crossing Nebr	18.00
Protection Cong Kans	5.00
Berea Cong Mo	1.00
Coalridge Cong Mont	4.00
Calkins Cong Mont	.50
Liberty Cong Ia	2.00
Mt Zion Cong Mo	2.75
Cherry Box Cong Mo	1.60
White Hall Cong Mo	1.00
Bethel Cong Mo	3.00
Boys and Girls Yellow Creek SS Ind	21.25
	$359.50

La Junta Sanitarium

A Brother and Sister Minot N Dak	$ 5.00
C H Hummel	5.00
Mt Zion Cong Mo	.60
Rockton SS Pa	1.90
Hospital Fees	817.80
Merchandise	14.00
City Lots	1200.00
City Hospital Fees	1109.95
	$3154.25

Old People's Home

Protection Cong Kans	$2.00
Mt Zion Cong Mo	9.25
Cherry Box Cong Mo	.75
Berea Cong Mo	.25
Shore Cong Ind	5.00
Schellburg Cong Pa	3.00
Martinsburg Cong Pa	3.42
Pinto Cong Md	1.00
	$24.67

Old People's Home Bldg. Fund

S C Brunk	$100.00
Mary Brunk	12.89
Joseph R Stauffer (Legacy)	212.85
	$325.74

Orphans' Home

Midway SS Ohio	$ .85
Warwick River Cong Va	7.67
O B and Hattie Shenk	25.00
Liberty Cong Ia	1.00
Mt Zion Cong Mo	3.50
Cherry Box Cong Mo	3.35
Berea Cong Mo	.25
Holdeman Cong Ind	1.00
Wm C Hagerman	50.00
Nappanee West SS Ind	50.00
Blough Cong Pa	10.75
Special Support	726.23
Nelson King	100.00
J Shantz	100.00
J L Yoder	100.00
Logan and Champaign Brethren for Ford	675.00
A Z Detwiler	2.00
A Brother	1.00
Farm Income	144.00
Provisions	
Rudy Yoder	2.00
C Hartzler	2.00
South Union and West Grove SS Ohio	12.95
Laura King	3.15
Mary Byler	.70
Yellow Creek Sewing Circle Ind	21.50
Stryker Sewing Circle O	18.00
Clinton Frame Sewing Circle Ind	42.00
Barrs Mills Sewing Circle Ohio	10.00
Cedar Grove Sewing Circle Pa	12.00
Jake Detwiler	8.00
	$2,133.90
Total receipts for Charitable Institutions	$5,998.06

MISCELLANEOUS FUNDS

Personal Fund

C J Gunden	$10.00
C H Musselman Co.	100.00
O B and Hattie Shenk	25.00
	$135.00

Mary Burkhard Support

Logan Co Sewing Circle Ohio	$2.50

Pond Bank Bldg Fund

A Brother Reiff Cong Md	$40.00
Marion Cong Pa	10.00
	$50.00

Hesston College

Cherry Box Cong Mo	$ .10
Mt Zion Cong Mo	1.00
	$1.10

Adding Machine Mo-Ia Mission Board

Surrey Cong N Dak	$ 6.94
Mt Zion Cong Mo	28.75
	$35.69

Rural Missions

Mt Zion Cong Mo	$ 1.25
Cherry Box Cong Mo	.75
Zion Cong Mich	8.00
Salem Cong and SS Ind	29.70
Leo Cong Ind	13.46
Holdeman Cong Ind	33.06
Middlebury Cong Ind	32.74
Y P M Holdeman Cong Ind	6.30
Shore Cong Ind	10.00
Nappanee North Cong Ind	40.52
	$175.78

Church Bldg. Fund Ind-Mich

Elkhart Cong Ind	$34.10
Howard-Miami Cong	21.36
Bethany SS Mich	5.25
Fairview Cong Mich	28.22
Nappanee North Cong Ind	30.58
	$119.51

Southwestern Pennsylvania S S Conference Mission Fund

Kaufman SS Pa	$24.26
Martinsburg SS Pa	2.50
Stahl SS Pa	14.70
Casselman SS Md	3.50
	$44.96
Total receipts for Miscellaneous	$564.54

SUMMARY

Canadian Treas	$626.03
Eastern Menn Board	733.44
Franconia Mission Bd	606.08
Franklin Co Pa & Washington Co Md Mission Board	207.25
Ind-Mich Mission Bd	1,759.76
Kans-Nebr Mission Bd	269.78
Mo-Iowa Mission Board	240.42
Southwestern Pa Mission Board	256.32
Mennonite Board of Missions and Charities	11,453.78
Total for April	$16,152.86

Gratefully Acknowledged,
G. L. Bender, Treas.
Elkhart, Ind.

REPORT

of the

ANNUAL MISSION BOARD MEETING

Minutes of the Fourteenth Annual Meeting of the Mennonite Board of Missions and Charities held at the Blough Church near Johnstown, Pa., May 17-20, 1920

MONDAY MORNING SESSION

Meeting of the Superintendents with Committees of the Board

The meeting convened at 9:00 A. M. Called to order by the chairman, C. Z. Yoder.

Scripture reading and prayer by Daniel Kauffman. Rom. 10:9-17.

Minutes of the previous meeting were read and accepted.

Bro. S. E. Allgyer having been appointed by the Program Committee to have charge of the meeting conducted a very profitable **Round Table Talk.** The following subjects were discussed at some length and many excellent and helpful thoughts were presented by those who took part in the discussions:

1. **Define the Work of the City Mission Committee**

Thoughts—The Committee should make a careful study of the various phases of their work. They should acquaint themselves with the needs, problems, and possibilities of each institution. The problems should be considered from various standpoints, and in turn the same should be presented to the Executive Committee for consideration and action.

2. **Discuss the Pros and Cons of the Budget System**

Thoughts—The Budget System inspires the spirit of more liberal giving. It would eliminate many difficulties we have had in the past. Care needs to be given that the plan after being worked out does not conflict with the Gospel method of giving.

On motion it was recommended that a committee of three be appointed to work out a plan, or system for the support of our missionary activities, the same to be submitted to the Board for consideration and action.

3. **Would it be advisable that the Secretary or Field Worker, or both be whole-time men?**

Thoughts—We need to be careful not to commercialize our work. The sentiment of the meeting was expressed as follows:

It is the sense of this meeting that this matter should be given consideration.

After prayer, meeting adjourned.

MONDAY AFTERNOON SESSION

Meeting of General Board Members

Meeting was opened at 1:00 P. M. Called to order by the Chairman, C. Z. Yoder. Devotion led by D. G. Lapp.

The Minutes of the Executive Committee Meetings held during the past year were read and accepted.

After some discussion relative to the work of the Sisters' Sewing Circles, the following resolution was adopted:

That the new Executive Committee be authorized to take such action concerning the appointment of a committee to carry on further negotiations with the Women Sewing Circles as may be deemed necessary.

The brethren D. G. Lapp and Daniel Kauffman having been appointed by the Joint Committees to define the functions of the Sub-Committees of the Board, gave the following report which was accepted as given:

Work and Duties of the Foreign, City Mission, and Rural Committees

1. **Foreign Committee**

It shall be the duty of this Committee to study the Foreign field where mission work is being carried on thru this Board to ascertain their needs, possibilities, and opportunities. Also to find out how to safeguard the work already begun, to study other foreign fields concerning their needs and the possibility of our entering them; and bring such recommendations to the Executive Committee from time to time as in their judgment the conditions demand.

2. **City Committee**

It shall be the duty of this Committee to study the problems of our city missions and charitable homes as to their needs and possibilities; to study the avenue of activities, workers needed, and to look out for open doors in other cities where missions may be established; to study the conditions and needs where such doors seem to be open; and to bring such recommendations to the Executive Committee as in their judgment may seem wise and proper.

3. **Rural Committee.**

It shall be the duty of this Committee to keep in touch with our several District Mission Boards and gather information as to their needs in the rural work; to make a survey of neglected rural fields and the possibility and practicability of our entering them. Also to study the evangelistic problem and to bring to the Executive Committee such recommendations as from time to time they see the need. This committee shall devote itself to problems of a general nature and not to detail work.

It is recommended:

1. That the members of each Committee live as near together as is practical.
2. That each Committee meet at least twice a year.
3. That each Committee bring a written report to the next Annual Meeting.
4. That each Committee appoint one of its members to serve on a committee of three whose duty it shall be to revise the schedule of duties and submit their report to the next Annual Meeting.

After a short discussion as to the best method of choosing candidates and electing officers, the following resolution was adopted :

That a nominating committee be appointed to present names to the meeting for consideration.

The committee appointed were D. G. Lapp, D. D. Miller, J. A. Hilty, S. M. Kanagy, N. E. Miller.

The South American problem was discussed at some length in which some of the conditions concerning the use and disposition of the funds raised for that purpose were reviewed. D. D. Miller reported for the trustees of the S. A. Funds and S. C. Yoder for the recent investigating committee sent to the field. Detailed reports will be found under the further discussions given during the Mission Board Meeting proper.

TUESDAY EVENING SESSION

Opening of the general Board Meeting by the Chairman C. Z. Yoder. Song service conducted by Noah Showalter. Devotional Exercises by G. J. Lapp, Matt. 6:5, 15.

Mission Sermon by A. C. Good. Texts, Acts 8:4 and Mark 16:15. The following thoughts were gleaned from his discourse:

"We are here as a Mission Board viewing the field and contemplating the things we may be able to do. I trust there may be a desire on the part of every individual to make this great work of the Church an individual matter, here in this meeting and elsewhere. Jesus said "Go ye." Jesus had died and again come forth and then appeared to His disciples and gave them the great commission. He had completed His life work and now called on His disciples to carry on the work. Can we in a sense feel as He did at this time of His sojourn on earth? After all His experiences He re-establishes His Gospel in the hearts of the disciples.

"We now come to our responsibility in this great work. If there is anything in the life of Jesus that we admire and appreciate, it is His prayer while here on earth. I wonder if we feel the weight of our responsibility that ought to come to us as our part of this great work. The world is going to know Jesus Christ as you and I carry out our part of it. The price of a thing is the value we place on it. He paid the price and do we likewise pay the price to make our experience fruitful? I would that every man and woman be vitally interested in the work of the Church."

"In studying the passage over in the Acts of the Apostles

where we have the account of the Church when they went everywhere preaching the word, I like to think of the apostolic order in which the general work was done. I also see the result of the power that was given them.—Opening the eyes of the blind, casting out devils, etc. I like to think of the power they obtained by waiting at Pentecost. During these days we have been thinking of the work abroad in connection with our relief work. I wish we might come back home. Have we preached to 'Jerusalem' sufficiently? When we view the conditions of the home land, we are made to wonder very seriously if we have done our duty along this line. The evangelistic program has been receiving attention but have we reached all that should have been reached. Things we have done are but an expression of what the Church is ready to do. If there is one thing that should inspire us it is the readiness of our young people to give their services for the Cause. The largest asset of the Mennonite Church today is her young people. It is necessary that we use them—and will they present themselves usable?

"We are never going to be able to live our place in the world unless we are ready to make sacrifices. This however ought to be equally divided and not only a few be asked to do it. I believe we as a people ought to be satisfied to live the simple life. Our surroundings ought to be pleasant and agreeable but then be satisfied. We are so apt to keep for ourselves all that we want and give the Lord what is left. Let us keep our actions consistent with our faith.

"'Go ye into all the world' but what shall we take? Is it world betterment? or some reform or shall it be the Gospel of Jesus Christ? The Christ that saves from sin, the only remedy. I verily believe that there is a teaching going on today with which we as a Church have no common ground. The enemy is at work in the Church and if he can destroy her faith, he can accomplish his purpose in defeating the mission of the Church."

Responses from

a. The Board, by C. A. Hartzler.

"What shall we more say? We have pointed out to us the greatest privilege committed to men. That of carrying the Gospel to the ends of the earth. I believe that the Board realizes that it has the one thing to do that is greater than any other thing on earth. I wonder if we have been true to the privilege and duty in sacrificing for Him?"

b. The City Missions, by S. M. Kanagy.

"As I looked out over the field as we heard the message in the power of the Holy Ghost, I have been made to realize the nothingness of our efforts; yet I can say as Paul of old, 'I am not ashamed of the Gospel of Jesus Christ for it is the power of God unto salvation.' The thing that impresses me now is, by waiting on Him do we still deny the power by the littleness of what we have done? May we as a Church come down before Him to allow Him to have His way with us."

c. The Charitable Institutions, by Levi Sauder.

"I have been inspired and impressed by the message brought to us. Much has been accomplished in the Charitable Institutions of the Church thru the efforts in accord with the truths presented in the sermon. I desire to be used in this life only thru the leading of the Holy Ghost."

WEDNESDAY MORNING SESSION

Songs, "My Faith Looks up to Thee," "Blessed be His Name," "Gather them into the Fold.'

Devotional services were led by Daniel Shenk.—Isa. 6.

The roll was called by the Secretary. The President declared a quorum present.

The Minutes of the last meeting were read and approved.

Reports of Officers and Superintendents

The President, C. Z. Yoder

"I am glad to see that the mission spirit is growing. And also that the missionary support is increasing. I trust that in the meeting that we shall have we shall hear how our funds have been distributed and also from the field as to how they have been applied."

The Vice President, D. G. Lapp

"I realize how much we must depend on an allwise God in the direction of this work. My desire is to be used of Him in any way that He sees fit. He is opening doors and also supplying workers to enter in. As we learn His will, may we move forward."

The Secretary, J. S. Shoemaker

Report of the resources of the Board which follows was read and accepted.

Resources of the Mennonite Board of Missions and Charities

By Real Estate, Buildings, Equipment, etc., in India		$ 60,000.00
By Chicago Home Mission, Building, Equipment, etc.		42,000.00
By Chicago 26th St. Mission Property and Furnishings		18,150.00
By Playground property, 26th St. Chicago		4,000.00
By Ft. Wayne Mission Property with furnishings,		12,150.00
By Lima, Ohio, Mission Property with furnishings,		6,350.00
By Youngstown, O., Mission Property and furnishings,		22,500.00
By Canton, O., Mission Property with furnishings,		22,225.00
By Kansas City Mission Property and furnishings,		3,350.00
By Argentine, Kans., Mission Furniture,		200.00
By Toronto Mission Property and furnishings,		7,500.00
By Sanitarium Property, Buildings, Equipment, etc.		98,000.00
By La Junta Hospital Equipment, etc.		500.00
By Children's Welfare Home, K. C., Furnishings, etc.		13,500.00
By Orphans' Home Property, Equipment, Furnishings, etc.		22,800.00
By Administration Building, Furnishings, etc.		12,500.00
By House and Lot, Elkhart, Ind.		2,500.00
By Mission Home Property, Goshen, Ind.		3,500.00
By Real Estate in Michigan, John B. Garber Estate,		3,000.00
By Real Estate in Ill., Neuhauser and Stalter Endowment, for Old People's Home,		64,000.00
By South America Property		8,000.00
Total Real Estate, Buildings, Furnishings, etc.		$426,725.00
By Annuity Investments,	$58,150.00	
By Endowment Investments,	68,267.00	
By Time Investment Funds,	23,325.00	
By Cash Balance General Board Funds,	63,136.53	
By Cash Balance Interest Funds,	3,221.27	
By Cash in the Invested Funds,	537.00	
Total Cash and Invested Funds,		$216,636.80
Total Resources,		$643,361.80

The Treasurer, G. L. Bender

A summarized report of the receipts and disbursements for the year was read by Vernon E. Reiff in the absence of the Treasurer. The report was given in detailed printed form in sufficient quantity to supply all who desired a copy. On motion the report was accepted as read. (The report will appear elsewhere in this publication).

A letter from the attending physician of the Treasurer written to the President of the Board relating to his physical condition was read after which special prayer was offered for him led by S. E. Allgyer.

It was moved and supported that the Treasurer be instructed to send an itemized statement of account showing the charges and credits made by the Treasurer direct to each station during the year. Carried.

Tabulated reports of the various stations and charitable institutions under the Board had been previously printed in sheet form and were handed out to all present at the meeting. The reports follow:

Summary Report of Charitable Institutions

1. Mennonite Sanitarium, La Junta, Colo.

Number of present workers, 14; Number in institution Apr. 1, 1919, 32—males 19, females 13; Number admitted during year, 159—males 86, females 73; Number healed during year, 122—males 65, females 57; Number died during year, 27—males 16, females 11; Number in institution Apr. 1, 1920, 42—males 24, females 18; Number religious services each week, 3, also daily worship; Number of Christians in institution, 91; Number of non-Christians, 64; Number confessions during year, 7; Number received into church fellowship, 3; Received direct from contributors $2088.68; Income from farm, $3450.00; Income from endowments, $130.00; Received from General Board, $1150.00; Hospital fees, $13513.42; Total receipts for year, $23981.87; Expense of workers' allowance, $2746.20; Expense of charity, $4400.98; Running expenses, $17077.27; Fuel and lighting expense, $2225.44; New buildings and equipment, $1442.19; Total expenditures during the year, $23491.10; Value of buildings and real estate, $95000.00; Value of furniture and fixtures, $3000.00.

2. Orphans' Home, West Liberty, Ohio

Number of present workers, 11; Number in institution Apr. 1, 1919, 75—boys 49, girls 26; Number admitted during year, 40—boys 22, girls 18; Number placed in homes, 44—boys 28, girls 16; Number in institution Apr. 1, 1920, 67—boys 43, girls 24; Number religious services each week, 14; Number of Christians in institution, 31; Number confessions during year, 2; Number received into church fellowship, 11; Number supported by institution, 14; Number supported in part, 6; Number supported by relatives, 47; Received from relatives, $6386.69; Received direct from contributors, $5418.27; Received from General Board, $2133.73; Total receipts for year, $14541.43; Expense of workers' allowance, $1180.25; Fuel and lighting expense, $1186.60; Paid for improvements, $882.26; Total expenditures during year, $14517.13; Value of buildings and real estate, $22000.00; Value of furniture and fixtures, $800.00.

3. Mennonite Children's Home, Kansas City, Kans.

Number of present workers, 6; Number in institution Apr. 1, 1919, 24—boys 13, girls 11; Number admitted during year, 55—boys 20, girls 35; Number healed during year, 2—boys 2; Number placed in homes, 7—boys 2, girls 5; Number in institution Apr. 1, 1920, 38—boys 16, girls 22; Number religious services each week, daily devotions; Number of Christians in Institution, 15; Number confessions during year, 9; Number supported in part, 38; Number supported by relatives, 38; Received from relatives, $2139.25; Received direct from contributors, $2785.93; Received from General Board, $814.65; Total receipts for year, $5739.83; Fuel and lighting expense, $239.92; Paid for improvements, $482.10; New buildings and equipment, $1076.09; Total expenditures during year, $6217.70; Value of buildings and real estate, $10000.00; Value of furniture and fixtures, $3500.00.

4. La Junta City Hospital, La Junta, Colo.

Number of present workers, 9; Number in Institution Jan. 1, 1920, 7—males 3, females 4; Number admitted during year, 113—males 53, females 60; Number healed during year, 77—males 33, females 44; Number died during year, 12—males 7, females 5; Number in institution Apr. 1, 1920, 29—males 14, females 15; Number religious services each week, daily devotions; Received direct from contributors, $292.45; Income from farm, $1000.00; Received from General Board, by note, $400.00; Hospital fees, $1712.00; Total receipts for year, $3404.45; Expense of workers' allowance, $291.45; Expense of charity, $169.20; Running expenses, $2034.88; Fuel and lighting expense, $242.23; New buildings and equipment, $500.00; Total expenditures during year, $3068.56; Value of furniture and fixtures, $500.00.

Summary Report of Mission Stations

Number of present workers, 34
Number of meetings in hall, 42
Meetings held in homes, 21
Largest attendance in Sunday school, 1599
Smallest attendance in Sunday school, 747
Average attendance in Sunday school, 1117
Number in Home Department, 150
Number in Cradle Roll Department, 325
Total enrollment all departments, 1452
Classes meet each week, 2
Number in attendance, 109
Average number in day nursery, 10
Number of patients treated, 284
Number treatments given, 348
Number garments distributed, 3360
Approximate value of same, $1056.95
Number meals given to visitors, 8141
Number given to poor, 244
Approximate value of same, $188.69
Money contributed for charity, $791.76
Value of real estate and buildings, $71000.00
Value of furnishings, $4575.00
Funds received from contributors, $4332.09
Received from general treasurer, $9181.86
Approximate value of food sent in, $2295.82
Running expenses for year, $15849.90
Paid for improvements, $771.73
Number of confessions during the year, 89
Number received into church by baptism, 26
Number received by letter, 34
Number died during year, 6
Number expelled or withdrawn, 26
Number moved away, 10
Number of applicants under instruction, 15
Membership April 1, 1920, 378

WEDNESDAY AFTERNOON SESSION

Song, "Hallelujah Praise Jehovah."

Devotion led by C. R. Strite, Eph. 1.

The Greatest Need of the Hour,—How met?

1. On the part of the Rural Missionary, was discussed by P. S. Hartman. The following are a few of the thoughts given.

"The greatest need is spiritual workers. If we were consecrated completely money matters would be a very small consideration. We all agree to the first great need but there are also others. The Lord's goods are being wasted. Extravagance and luxuries costing perhaps thousands of dollars are very evident. We need sacrifice to the extent that we feel it. Self, money, and our everything belong to the Lord. We need also to develop talents. We need cooperation between old and young. The fields around us are open for work and especially for the Rural Missionary."

2. On the part of the City Missionary, by N. E. Troyer.

"God solved the question long ago by sending His Son saying, This is the solution of the problem. The city of Canton is a very busy place as I presume all others are also. Shops and industries are going day and night and every day of the week demanding the time of their employees without respect to their religious convictions. In places of congested population we find the hot beds for sin. Foreign population brings another problem. They bring their religious beliefs with them making a conglomeration of thought and conviction, many of which are decidedly wrong and others decidedly questionable.

"Parents working every day of the week fail to lay by for a needy day and live up all that they make. Extravagant living brings its many problems. People are pleasure mad. Money that is not used for the actual necessities of life is spent for the different forms of entertainment.

"Jesus Christ is the remedy. He can change it all. Not religions but Jesus Christ alone will do it. The people however are not willing to pay the price and the struggle goes on. They cannot give up their sin."

3. On the part of the Foreign Missionary, E. E. Miller.

"Foreign problems at the present are largely political unrest. In order to do a larger permanent work in any of the Eastern countries it must however come thru the Missionary. The higher classes of the population of these countries are open to instruction and conviction. Relief alone will not satisfy, the only thing that will satisfy is regeneration. There is however an opportunity of living the Christian life in this work which has its influence. It requires our all which is our 'reasonable service'."

4. On the part of the General Mission Board, D. S. Yoder.

"The fundamental things concerning this subject were mentioned in the sermon delivered last evening. The greatest need is sincere earnest prayer for the Board. Reviewing the work of the organized mission work of the Church we find a continuous growth with a few minor exceptions. We think the amount contributed during the past year is very good and it is, but considering it from the angle of entire consecration and consistent living what might it have been? We possibly need more information to enlarge the work.

"We sometimes fail to let God speak to us. If we could meet this requirement the problems might be more ably met. John Bunyan thru his meditations in Bedford jail gave to the world Pilgrim's Progress. Paul received his inspiration in the same way.

"The Mission Board needs the sympathy of every other institution of the Church. I believe the Board has a right to look to our schools for consecrated workers who will stand for the principles of the Church. We must conserve our resources and can do it by using what we have in a legitimate way. I believe the Board has been trying to do this and possibly the inclination has been rather to overwork. We need young men and women to whom the work can be trusted."

5. On the part of the Church at Large, Abram Metzler.

"The safety of the Church under the present world crisis seems to me to be the most important problem under this head. We believe that the Mennonite Church has a mission. The present unrest in every condition of life needs to have consideration. We are in this world but not of it. All our efforts ought to be in harmony with the Word of God and our head Jesus Christ, free from the influences of the world. We need full cooperation to meet the present day apostasy and a revival of Bible holiness. A strong prayer life, practical piety, intensive and extensive evangelism."

Song, "May God Depend on You."

A verbal report of the work in India was given by Fannie Hershey Lapp. A brief outline of the work was given. She reported ten missionaries on the field, three on the way and seven on furlough. About 100 Christian Indian workers on the field. Four distinct lines of work are being carried on,—Educational, Charitable Institutions, Industrial, and Medical. Because of shortage of help the work is very heavy. The recent famine conditions have added much to the already many duties of the missionaries. The famine has brought many to the mission stations that would possibly have not been reached otherwise. The present shortage of crops will no doubt necessitate the giving of relief for some time. Improvements in buildings are being made. The greatest needs are more workers, money for new buildings, and above all the prayers of the Church.

Closing prayer by C. A. Hartzler.

WEDNESDAY EVENING SESSION

The meeting was opened by an inspiring song service. The missionaries on furlough present at the meeting gave a song in the Hindi language. S. C. Yoder, recently returned from his investigating trip to South America, followed with a song in the Spanish language. Devotional services were conducted by C. D. Esch, reading John 15, followed by prayer.

J. S. Hartzler and J. A. Ressler were appointed a resolution committee.

Song, "Wonderful Love."

The Mission Board as a "Relay Station," J. A. Ressler.

"A power house produces the energy and a 'Relay Station' transmits it. The Mission Board does not create energy. It must get its energy from some other source. 'Ye shall receive power after that the Holy Ghost is come upon you' is the one outstanding fact concerning this work. The Mission Board also looks to another source in the form of man power, through which to perform its work. There is energy in the Church and it is that energy that the Board needs to take a hold of and transmit it in such a shape that it can be used. Early church workers were to be filled with the Holy Ghost—All were filled. Money needs to be distributed in the right way. The Mission Board has this work on hand. Men are available, having different temperaments. The Board directs its work in such a way that all may find their place. Our duty then is to use the Mission Board as the channel at our hand."

Limits of our Expansion was discussed by I. R. Detweiler.

"For the expansion of the work of the Mission Board. I Cor. 12:11 serves as an appropriate text for this subject. There are diversities of gifts yet one Lord over all. Every individual has his limitations rather than possibilities. No one ought to feel limitations more than the individual himself. If we want to expand we must recognize these facts concerning individuals and therefore as we fit the individual through our organization of work, we may reach a place where our expansion finds no limit.

"Four things we ought to consider stand out prominently which are—Evangelism, Education, Relief, and Finances. So far as the great unlimited possibility is concerned, this lies in the successful organization of our forces."

Closing prayer by J. M. Kreider.

THURSDAY MORNING SESSION

Devotional services were led by I. W. Royer.

Election of Trustees and Officers

The first part of the session was taken up by the election of officers, which resulted as follows:

Trustees at Large: G. L. Bender, D. D. Miller, S. C. Yoder, D. G. Lapp, C. A. Hartzler, D. H. Bender, S. H. Musselman, Aaron Loucks.

J. H. Mellinger was re-elected to represent the Lancaster Conference District.

Jos. Bechtel was re-elected to represent the Franconia Conference District.

Officers of the Board: Pres., D. D. Miller; Vice Pres., D. G. Lapp; Secy., J. S. Shoemaker; Treas., G. L. Bender; Fifth member of Ex. Com., S. C. Yoder.

Mission Committee: C. Z. Yoder, Daniel Kauffman, D. H. Bender, S. E. Allgyer, A. C. Good; D. D. Miller and J. S. Shoemaker being ex-officio members.

Reports of Committees

Executive Committee report. The report was given by the Secretary in the form of the following recommendations which were considered, acted upon by the meeting, and accepted separately.

1. That a revision of the Mission Manual be made and a new edition be published, the same to include the 'Mission Policy,' 'The Statement of Christian Doctrine' and 'Information to Volunteers.'

2. That steps be taken to establish an Old People's Home in the vicinity of Eureka, Ill., and that the building be erected as soon as sufficient funds are raised.

3. That a Mission Church be established in the vicinity of Los Angeles, Calif., in accordance to the following resolution:

TO THE AMISH MENNONITE AND MENNONITE BRETHREN ON THE PACIFIC COAST.

Greeting:—

Whereas there is a growing need for a permanent place of worship in the regions of Southern California, to provide for the spiritual needs of those of our brethren who live there permanently as well as those who spend parts of the year in that place, And, since the brotherhood on the Pacific Coast has expressed an interest in the situation, We, the Executive and Mission Committees of the Mennonite Board of Missions and Charities, in session at Scottdale, Pa., May 15, 1920, encourage the establishment of such a work as will provide a place of worship in the community above mentioned and workers to carry on the work and express a willingness to cooperate with you in every way possible that the work may be carried on to His glory and have the following suggestions to offer.

1. That your bodies effect an organization whose duty it shall be to investigate conditions, find a suitable location and suggest plans for the establishment of the work.

2. That the church be located in a place convenient for those for whom it is intended and we recommend that the city of Los Angeles be given special consideration because of the opportunity of doing city mission work in connection with the congregation.

3. We advise that the necessary funds for purchasing of a site and erection of a building be raised before actual work is begun and that the building erected be a plain, substantial structure, built as economically as present conditions allow. Past experience has taught us that expensive and elaborate buildings and equipment are not conducive to spiritual growth and the highest welfare of the work.

4. We, the afore mentioned committees, are ready to give advice and moral support, and assist you in such other ways as lays within our scope, in the establishment of the work.

5. Should you desire our cooperation in this matter, we shall be glad to have you submit your plans of building, work, etc., and estimates of cost for our consideration and approval .

Respectfully submitted.

4. That two married couples and a trained nurse be appointed as missionaries to South America to be sent forth this coming fall provided the proper parties can be secured.

5. That a Mission be established in one of the cities on the borders of Mexico as soon as workers can be secured and the necessary arrangements can be made.

6. That a committee of three be appointed to work out a budget system for the support of the home work and report to the next Annual Meeting.

7. In response to action taken at our last Annual Meeting relative to studying the problems of maintaining a Bible Department in which a complete Bible Course will be offered in giving prospective mission and church workers the necessary training, the following resolution was offered and accepted:

That we look with favor upon the movement suggested by the Board at its last Annual Meeting by which Bible work in our church schools for the training of Christian workers receive support and we recommend that the Board appoint a committee of three to work conjointly with a similar committee which may be appointed by the Mennonite Board of Education to work out a

plan to put the movement into effect and report to the next Annual Meeting of the Board.

8. That we sanction the work begun at Manitou, Colo., and that we encourage our people to support by prayer, money, and personal effort this movement so that a suitable house of worship may be erected and the cause of Christ advanced.

Closing prayer by A. C. Good.

THURSDAY AFTERNOON SESSION

Opening prayer by D. H. Bender.

Mission Committee report. By D. D. Miller, Chairman of the Committee. Twelve or thirteen meetings were held during the year of which nine were joint meetings with the Executive Committee. S. E. Allgyer was appointed secretary and instructed to get out the "Mission Letter." He holds all examination papers and any applications for work, etc., should be addressed to him. Daniel Kauffman was placed in charge of the Mission Study Course work. Several books have been issued and others are in preparation. A number of volunteers have made application, most of them not ready to take up work at once. Possibly not all of these will finally be available. Several have been examined and are ready to be placed.

The report was accepted.

Auditing Committee Report was read and accepted. It is as follows:

We, the undersigned Auditing Committee appointed by the Mennonite Board of Missions and Charities to audit the books of the Treasurer and Financial Agent, have compared the orders with the cancelled checks, have checked the receipts as shown by the cash-book with the bank deposits, have compared the cash balances of the Fourteenth Annual Report with the ledger and have examined all securities. In each case we found the work correct and in good condition. (Signed)

F. S. Ebersole
S. E. Weaver
J. E. Weaver

South American Mission Report was read by the Secretary. It was accepted and reads as follows:

Pehuajo, F. C. O., March 8, 1920.

Dear Brethren and Sisters, Greeting in Jesus' Name:—

Another year has gone into history and this finds us making out our first year's report of actual service. Doubtless the brethren Yoder and Musselman will report their findings while here, therefore this year you get a report first handed. First, we say that God certainly has honored His Word, and blessed the activities of the missionaries, over and over again. We take no credit to what has been done, but give God the honor and the glory.

We closed our report last year with Brother Shank and family in Rio Cuarto where Sister Shank was still in bed with typhoid fever. Also that here in Pehuajo we had rented a hall and were expecting soon to open public services. From there this report begins.

April 14. Mr. John Barrio formerly from Spain now a worker with the Progressive Brethren, came to help us inaugurate our work here in Pehuajo. He remained till June 1, during which time he preached 19 sermons. April 27 marks the date of the first public preaching service. There were some seventy present. The same day a Sunday school was organized with 62 present.

July 3. Brother Shank and family came to Pehuajo. We all rejoiced that Sister Shank had been spared for the work that was before us, and that she appeared so strong. We appreciated their help very much.

August 4. A kindergarten was opened with an attendance of 53 children under seven years of age. The attendance later reached as high as seventy, and kept very busy Sisters Hershey and Shank and two native helpers. This has been a great feeder to the Sunday school.

October 10 also marks a day in the history of the mission long to be remembered by all present. It was the day when seven precious souls sealed their covenant with their God by water baptism. Since they were the first members received into the first Mennonite Church in South America, it was a day of rejoicing for both the missionaries and these new born babes in Christ, and marks the beginning of the Mennonite Church in this great Republic. These young people more of whom the brethren Yoder and Musselman will tell you, are real living epistles for Christ and His cause at this place. Three of the seven are teaching in the Sunday school, and two of these are assistant teachers in the Kindergarten. We crave your prayers in their behalf.

Sunday, November 9, dates the beginning of our first extension work. On this day religious services were opened in Neuva Plata, 12 miles to the South West. The call came to us from a man who had heard of the Gospel elsewhere. Later a hall was rented and at present services are held there every Sunday at five o'clock in the afternoon. The interest and attendance have been good thus far. Generally some 70 to 80 are present each time. Each Sunday one of our native sisters goes with us to tell her native sisters and friends some selected Bible story.

November 15, was a happy day for the workers when the writer came home with a new Ford car. We certainly want to thank all donors for their contribution for this most useful conveyance. Our work in Neuva Plata is made possible only by the use of this gift. Because of the Ford, we shall be able to open services elsewhere in the near future. The Missionaries and the members of the Church join heartily in thanking all contributors for their interest in the work here as shown by this their gift.

November 24-29, another series of meetings was held, with Mr. Albano Luyaza of Nueve de Julio in charge. He is a native minister, and we believe a thoro Christian. During his sound preaching several souls called for special prayer, and desired to know what more they should do to be saved.

December 15, was the long looked for date. It being the date of the arrival of our brethren S. C. Yoder and S. H. Musselman. Of their stay here we will let them report. We herewith send a resolution which expresses our appreciation of their counsel and help. We regret however that they could not remain longer. Two months in the country and half of that time traveling made it impossible for the brethren to delve with very great depth into the thousand and one problems that are before the missionaries. Two of the leading things accomplished while they were with us, were the deciding on Pehuajo as our center of activities, and the purchasing of property for a Mission home. The description of this property, as well as how the business was transacted, we will let the brethren explain.

A still other date long to be remembered was February 15, 1920. This was the day when the missionaries, the Brethren Yoder and Musselman, and the Native Christians celebrated together our first communion services here at Pehuajo. Brother Yoder officiated. We must believe according to the testimonies from both the Native and Foreign (for such we are) Christians given at the conclusion of the services, that great joy and peace had come to our lives at this service. The partaking of the bread and wine which represented the broken body and shed blood of our Lord and Savior Jesus Christ, and the washing of feet, were entirely new forms of services for these Native Christians, but one needed only to watch the expressions to note the joy that they were receiving by this their first communion service.

February 17, we said "Good-Bye" to our Brethren Yoder and Musselman. All the members, converts, missionaries, and many friends were at the depot at 11:20 at night to say Good-Bye, and to wish our brethren God-speed. Altho our brethren were with us such a short time, they won the good-will and respect of many, so that when the time arrived to bid them farewell, there was mingled with the joy that had come to all of us for having met these brethren, a feeling of sorrow and sadness. In the words of Brother Yoder at the station, "A man has no heart that would not be moved at this scene," expresses the feeling that all had at that parting moment. Come again Brethren Yoder and Musselman, the missionaries and the native brethren and sisters extend to you a standing invitation.

General Activities:—Our methods of work thus far have been preaching, Sunday school, visitation, cottage services, teaching English, kindergarten work, and tract distribution.

The average attendance in all the public services was very good. In the Sunday school it was about 75, in the preaching services about 40. In all we received for distribution 17,000 tracts, most of which have been placed into the hands of the people. We also received during the year 55 Bibles, 155 New Testaments, 1,430 separate Gospels, and 1,189 select portions of the Word of God. Some of these were sold practically at cost, many were given away, while others still remain in stock. A recent donation of $50.00 U. S. money for a Bible fund, by one of the Sunday schools at home has greatly aided us in circulating the Word of God. We have a fund called, "The Book and tract fund," and of course the more money we have for this fund the more rapidly we can put the Word of God in the hands of the public, which is the hope of the country.

Perhaps it would be profitable to state some of our future plans, especially that of native Bible readers, for which a fund has been started, and for which any donation would be greatly appreciated, but this together with other plans we will let our brethren Yoder and Musselman explain.

All told, we must believe that this our first year's work, considering the handicap the missionaries were under in the language, and poor equipment, that all was accomplished that could be expected. We rejoice to be able to report to the home Church, that God is abundantly blessing us, that there are at present several applicants for church membership, and that gradually in spite of the opposition that comes from the Catholic Church, we are gaining the confidence of the public in general.

In closing we crave the prayers of all in behalf of the missionaries, these young members and converts, and that our activities for the year of 1920 may be crowned with success, and

that many more precious souls will find their way into the Kingdom.

We thank the Board and all individual members for their interest, prayers, and support in the work here at Pehuajo, and pray that God may supply all your needs according to His riches in glory by Christ Jesus. Pray for us. In His service,

T. K. Hershey.

The following resolution was received and read by the Secretary:

Pehuajo, F. C. O., March 8, 1920.

To the Mennonite Board of Missions and Charities,

Greeting in our Master's Name:—We, the undersigned workers of the Argentina Mennonite Mission at Pehuajo, present our sentiments as follows: Resolved, that by this letter we express our hearty appreciation of the work of the brethren S. C. Yoder and S. H. Musselman, while on the field with us, who by their prayerful interest in the work and by their sympathetic cooperation in considering our problems, have given us courage to press on in our great task. We have wished them God-speed in their homeward journey and we wish them the further blessings of God in their task of presenting to the home churches the peculiar needs of our field. Signed,

T. K. Hershey
Mae Hershey
J. W. Shank
Emma Shank

Election of Superintendents for Mission Stations and Charitable Institutions

Canton, Ohio, N. E. Troyer; Lima, Ohio, B. B. Stoltzfus; Chicago, Ill., 26th St., Wm. Brenneman, Acting Supt.; Kansas City, Kans., J. D. Mininger; Ft. Wayne, Ind., B. B. King; La Junta, Colo., Sanitarium, Allen H. Erb; Orphans' Home, West Liberty, Ohio, J. A. Hilty; India Missions, P. A. Friesen; South American Missions, T. K. Hershey.

It was moved and supported that the appointment of a Supt. for the Home Mission, Chicago, Ill., the Youngstown, Ohio, Mission and the Toronto, Ont., Mission, be left to the Executive Committee. Carried.

A resolution concerning the appointment of a Supt. for the Children's Home, presented by the Executive Committee, was approved.

It was moved and supported that the Executive Committee be instructed and authorized to employ a certified accountant to audit the books of the Treasurer at the close of next year. Carried.

Hospital Committee appointed by General Conference gave a report to the Board in accordance to action taken at the last Annual Meeting in which a resolution was adopted asking that General Conference consider this question. The report reads as follows and was accepted by the meeting:

Report of Hospital Committee appointed by General Conference

To the Mennonite Board of Missions and Charities.

We, the hospital committee, by the following report have found much sentiment in the church in favor of the Mennonite Church building and maintaining a General Hospital, and much interest manifested by many in the church. There is sentiment, however, especially in the extreme East that the church is not ready yet for such a movement and a limited sentiment that it should not be taken up at all. To further ascertain the conviction of the church we recommend that a questionnaire be prepared by this committee relating to the organization and maintenance of a General Hospital for the Mennonite Church and that these questionnaires be sent to the ministry and representative laity of the church for the purpose of getting a general expression from the church relative to the questions which this work would suggest.

The committee visited some hospitals and the following facts were suggested:

1. That hospitals because of necessary charity are not self-supporting.

2. That the deficiency is made up by city grants, county grants, government appropriation, endowment, private and public donations.

3. That hospitals are usually governed by a board of directors, independent of the medical profession, representing an association, community, church, or other organization.

4. That generally a nurses' training school is operated in connection with the hospital.

5. That hospitals generally devote their efforts to only the physical needs of men. In those institutions where the organization recognizes the opportunities which the hospital offers for Christian service real effective Gospel work is done.

Resolutions

Resolution Committee presented the following resolutions which were adopted except number 5 which was referred to the Executive Committee for their consideration:

1. **Whereas:**—Bro. C. Z. Yoder has given many years of faithful and efficient service as President of the Board, and retires from that position on the 1st of July next,

Be it Resolved,—That we thank God for the grace given to the brother that he could thus serve; and that this Board urges that he attend the meetings of the Executive Committee for the purpose of giving advice and counsel regarding the work which has for these many years been so near his heart.

2. **Resolved,**—That we hereby express our appreciation and gratitude to our heavenly Father for the kind care and protection over the members of the Board and the workers in our Missions during the past year.

We are grateful for the improvement in Bro. G. L. Bender's physical and mental condition, and we urge that the members of the Board and the Church at large daily remember him in prayer, that he may yet be spared for many years of active service.

3. **Resolved,**—That we as a Board suggest that the Executive Committee appoint a brother to act on a committee to be composed of one member appointed by the Educational Board, one member appointed by the Publication Board, one member appointed by the Sunday School Committee, and the aforesaid member that may be appointed by the Executive Committee of this Board. The purpose of this committee is suggested to be to consider problems in which the relations of these different organizations are affected and advise the respective Boards or committees affected regarding their findings. This resolution will become effective only when the organizations named have appointed the necessary members of the proposed committee.

4. **Resolved,**—That we ask the Executive and Mission Committees to work out and suggest ways and means by which the work of the District Mission Boards may be made more efficient in their own districts and of greater help to the General Board.

5. **Resolved,**—That this Board make constitutional provision for honorary positions on the Board, so that men who have served for a long time may still be retained and their counsel and help may still be used by the Board.

Foreign Missions

1. **India** was discussed by A. C. Brunk. The following are a few of the thoughts given:

"The Church during the past two years has greatly exceeded her pre-war records. Can she keep this record? On the field in India there is still much of our allotted territory unoccupied. Our field covers over 8,400 square miles and contains over 1,000,000 population. Our occupied territory, about 1,740 square miles, is not yet evangelized but we can say "The kingdom is come nigh thee." Plans are being made for extension work as soon as new workers arrive. We have been kept very busy developing the occupied territory, erecting and establishing the institutions necessary to carry on the orphanage work and the other lines of activity. India is a conservative country and the only way we may expect to win its people is to do our work systematically. Can we send the missionaries to meet the need? Just now we ought to have at least eight more. The native states within our territory are a special problem because of the difficulty in getting permission to erect stations for workers. This task, however, is not impossible. The greatest hindrance—the powers of darkness which are always arrayed against the cause of Christ.

An offering was taken for Mission purposes which amounted to $367.80.

2. **Mexico,** by D. H. Bender.

Bro. Bender having been one of a committee sent to the Mexican Border to make investigations concerning the Mexican problem gave a report at this time of their investigations. The report reads as follows:

Report of Committee Appointed to Investigate Conditions and Determine Prospects for Establishing a Mission Among the Mexicans

We have the following report to offer to the Mennonite Board of Missions and Charities:

We left Hesston, Kans., on the morning of Feb. 27, 1920, and arrived at San Antonio, Texas, the following day, and immediately began investigations by getting in touch with city officials and organizations from whom we might get information with regard to the Mexican population, their social and religious condition and the work, if any, done among them. We followed the same method, practically, in every city and location visited. In some places we got in touch with missionaries, both American and Mexican, pastors of Mexican churches, individuals interested in our work and from whom we might get vital and reliable information. We also visited communities and looked into conditions under which the Mexicans lived.

We found city and religious officials very ready and anxious to help us in our work. Some of them going to considerable trouble in helping us locate others who might serve us and making dates for us to meet them. We were soon convinced that mission work among our Mexican neighbors was a real if not an appalling need. Everywhere we were given warm invitations to locate a mission and help in the uplift of these religiously ignorant people.

The cities visited and investigated include San Antonio, Brownsville and El Paso, Texas; Phoenix and Yuma, Arizona; Upland, Los Angeles and San Diego, California.

San Antonio has a total population of 170,000, 65,000, or more than one-third, of whom are Mexicans. Some of the organizations doing humanitarian or religious work among the Mexicans in San Antonio are the International Institute Settlement, Christian Church Community House, and Catholic Community Settlement. The Southern Methodist, Christian, and Presbyterian Churches are doing some mission work among the Mexicans. The first two named are fundamentally for Americanization and social purposes. The Mexicans in this city are of the poorer class and live in poor houses that are little more than mere hovels.

Brownsville has a population of 15,000 of which three-fourths are Mexicans. The Mexicans of Brownsville fill all the positions of labor—hotel and bank clerks, telephone girls, grocers, merchant clerks, railway clerks, etc. Many of them are well educated and are respected citizens. Yet many are living in hovels and classed among the undesirables. The Presbyterians have an exclusive Mexican church here of 150 members and the Baptists have a Mexican mission. Aside from these two organized efforts there is very little done for the religious uplift of the Mexicans by the eight Protestant churches in the city.

El Paso would be an ideal place for mission work among our Mexican neighbors. But El Paso is the best organized and best worked Mexican mission center we found on our trip. There are four or five well organized Protestant congregations of Mexicans in the city, two or three of which conduct schools in connection with their mission work. The most noted of these schools is the Lydia Patterson Home with an enrollment of more than three hundred regular students. They give high school, business, domestic science, and theological courses. Of the 80,000 inhabitants of El Paso fifty-three per cent are Mexicans.

Phoenix has a total population of 40,000. There are 5,000 Mexicans in the city and in Maricopa County the census report gives a total Mexican population of 75,000. Here we found the least effort made for the Mexicans by way of mission work of any city visited. Both the Southern Methodists and the Presbyterians maintain a small Mexican congregation, but there is just one small mission station, a kind of union affair, with tendencies toward community and social betterment rather than evangelistic effort.

Yuma has one Mexican church conducted by the Baptists. The holiness people are doing some little mission work here. The Catholics, however, seem to be very active in this place and seem to have things pretty well their own way. Of the 6,000 persons living in Yuma, 2,000 are Mexicans.

The little city of Upland, Cal., has a fast-growing Mexican population. The fruit growers have built a community of houses for them and try to hold them the year around. Living quarters for Mexicans at Upland are far better than in some other places. Practically nothing is done for them religiously.

Los Angeles has a total population of 600,000 with possibly 40,000 Mexicans among them. About every known religion in the world is doing business in Los Angeles. It is reported that in the down town district along the Plaza and Los Angeles streets sixty-three different religious societies are dispensing their doctrines. The Mexican, of course, comes in for his share as well as the rest. Possibly a half dozen different Protestant churches are attempting mission work in this Chicago of the West. The Mexicans themselves are maintaining a live congregation under the auspices of the Methodist Church. We found their pastor a very spiritual and active man.

San Diego, at the Southwestern extremity of the United States has a Mexican population of about 5000 scattered among its 90,000 inhabitants. The Baptists maintain a mission and the Presbyterians have a congregation of about sixty members with a native pastor.

Aside from the places mentioned above we made some investigations of a casual nature in a number of other smaller towns and communities. One of the most promising of these is the Valley of the Rio Grande out from Brownsville, Texas. A number of towns in this valley are largely Mexican with scarcely any religious work done among them. From San Benito to San Fordyce, a distance of about fifty miles, are found a number of growing towns where prospects for work among the Mexicans seemed promising, especially at Mercedes and Donna. Bro. H. F. Reist accompanied us to this Valley, and as he intended spending some time here, he kindly consented to look more definitely into the situation and report. When his report is received, we may have more to say about this region.

We also made two short trips into Old Mexico, the first at Matamoros opposite Brownsville, Tex., and the other at Tia Juana, seventeen miles south of Dan Diego, Calif. At the former place we found the Hussey Mission and Institute, an institution conducted by the Friends and established about thirty years ago. At the latter place we found practically nothing but saloons, gambling dens and other places of vice conducted by Americans. We, however, learned that under normal circumstances and conditions it would be easier to establish and maintain a mission in the interior than along the border, as there the Mexican would be met in his normal environments and on his level, while on this side of the line he is almost universally considered as a foreigner on a level much lower than the American, and thus hard to win by those whom he is led to believe consider themselves his superiors. Again, the Mexican population on this side of the border is very fluctuating and much less permanent than that in the interior. The Mexican is a laboring man and has been known in a year's time to follow the call for labor all the way from the Mexican border to that of the Canadian and even as far north as Alaska. He is naturally of a timid, reserved if not of a suspicious nature. He is hard to win, but if once converted to Christ and the Christian religion, he has the reputation of being steadfast and loyal. He rarely if ever goes back to Catholicism when once thoroly converted to Christ. He is very responsive to good treatment, but revengeful when misused.

RECOMMENDATIONS

After making the above investigations, we would recommend as the most promising place to begin mission work among the Mexicans, Phoenix, Ariz., for the following reasons: 1. Less is being done for them, comparatively, in this city than in any of the other places visited. 2. There seem to be better opportunities here for opening a mission in so far as Catholic or other serious opposition is concerned. 3. There is such a large number of them in the county and small towns surrounding the city that it would be very easy to expand the work. 4. It is farther from the border and so the population is less fluctuating than in the cities nearer the border.

Brownsville, Yuma, Upland, San Diego and Los Angeles would be other places to recommend in the order given. Living

expenses on the coast are much lower than at Phoenix. At both Upland and Los Angeles we would always have members of the church who could be of some assistance in the work. The smaller town, or semi-rural community should not be overlooked, as such a place would offer many advantages over the larger cities. There would be less city attraction and city sins to counteract as well as other organized work that would detract from the standard held by our people. The work could the sooner be made self-supporting, in part at least, etc. Having summed up the situation as carefully and accurately as possible from the observations we were able to make in the short time we had to make them, we submit the above report and offer the appended recommendations. May the Lord direct all to His glory and the saving of the much-neglected Mexican people. In His name,

S. E. Allgyer
D. H. Bender

Enroute from Los Angeles, March 15, 1920.

Post Script.—Bro. Allgyer visited Pueblo and a few other cities alone. After investigating as thoroly as he could he writes that the conclusion that Phoenix, Arizona, still remains, to his mind the most promising place for the opening of work for the Mexicans.—D. H. B.

3. **South America** by S. C. Yoder.

Bro. Yoder also having been on a committee of investigation for South America gave his report at this time. It reads as follows:

REPORT OF THE SOUTH AMERICAN COMMITTEE

Pursuant to instructions of the Mennonite Board of Missions and Charities, for the investigation of the South American Mission Field we sailed from New York, Nov. 29, 1919, for Buenos Aires, Argentina, and landed at that port on Dec. 15th. From there we proceeded to the city of Pehuajo where the missionaries had located temporarily about a year previous. The permanency of this location was to depend on the decision of the Committee sent out by the Board together with those on the field.

CONDITION OF THE WORK AT PEHUAJO

At the above place they had succeeded in establishing a Sunday school numbering about 75 to 100, and had received seven into church fellowship by baptism. A class of 8 more were under instruction. In addition to this they had started a Sunday school at Neuva Plata about 12 miles south, numbering about 60 to 100. In view of the above facts as well as the fact that in the Argentine no other place could be found where they could work with greater freedom without conflicting with the plans of other forces on the field, we confirmed their plans and made provisions for the work as hereinafter described.

THE NEEDS OF THE MISSION AT PEHUAJO

Conditions, type of architecture, etc., are all so different here from what they are in the United States that it is almost impossible to rent quarters suitable for church and Sunday school work. The hall which had been rented here when the work was formerly opened was small and the owner wanted it for store purposes. Being unable to rent anything that would in any way be suitable we bought a property, consisting of a lot 165 x 130, with buildings that can be fitted up for kindergarten and primary school work and a residence that can with some expense be fitted up for use at least for a while. In addition to this walls have been started for a building on the corner which are suitable for a church and can be used as they are when we get ready to build. The price was $5060.00, American money. At least $3000.00 more will be needed to put the buildings into shape for use. Besides this, a church will have to be built and a good deal more spent on the residence.

Property in the Argentine is very high, considering conditions and improvements. Building material such as lumber, hardware, cement and plastering material is imported from the U. S. or England which makes building very expensive. Mr. Hart, of the Baptist Church, who has been on the field more than 12 years, says that they have missions all over the world and the Argentine is the most expensive field they are working. However, the need was here and the progress of the work had been such that we felt justified in making the arrangements for the continuance of the work.

EXTENT OF THE FIELD

From Pehuajo to the Andes Mts., a distance of several hundred miles, there are thousands of people who have never heard of the Gospel and who are as ready to receive it as those of Pehuajo. This territory is all unoccupied but not all accessable by railroad and much of it is sparsely settled. However, a rail road extends to Toay a distance of 150 miles and in this distance there are several towns of upward to 10,000 people that ought to be occupied as centers from which to reach out to the many little towns surrounding them.

DESCRIPTION OF THE COUNTRY SURROUNDING PEHUAJO

As nearly as we can describe the country in the vicinity of our work it corresponds to the country of central Kansas and westward. The soil, climatic conditions with the exception of the winters which are milder in the Argentine, products, etc., are almost identical.

The prairies are covered with a natural grass which furnishes excellent pasturage for cattle, of which there are many of excellent quality. Corn and wheat are the principal cereals grown. However, because of the fact that the country is more or less subject to drouths and high winds, which sometimes destroy their crops, general farming has been more abandoned the last years, since the prices of live stock have become better and people are going back into stock raising more.

Water is quite shallow throughout this district and alfalfa and other deep rooted crops root to water and are a sure crop even during dry seasons. However, water is more or less salty and in order to obtain good water one has to go to a greater depth.

The country is practically all occupied in this region and is mostly well fenced but other improvements such as buildings are very poor. In some of the older settled parts one sees the mud huts disappear and better buildings take their place. On the large ranches one finds excellent buildings and modern improvements along many lines.

LAND VALUES

The day for cheap land in the Argentine is past. There is still some land that can be bought cheaply but it is far from the railroad and is in the more arid belts and naturally not so good for farming. At present land in the neighborhood of Pehuajo is selling for about $75.00 on up. This has practically no improvements on it except fences.

INSTITUTIONAL AND PROFESSIONAL WORK

An Agricultural Mission.—We feel that there is room for this kind of work in the Argentine for the church that is willing to put up the finances for it. In conversation, a Mr. Stark of the British and Foreign Bible Society at Valparaiso, Chile, a short time ago, said that several years ago he had submitted a plan that would be suitable for our work, consisting of a small farm with modest house and equipment and placed the cost at $25,000. Today he said that this would in all probability be trebled. A number of other men with whom we talked on this subject gave about the same estimate of the case.

Schools.—Mr. Henderson of Buenos Aires, a North American Mining Engineer in the employ of the Argentine government, at present also a member of the school board of Buenos Aires, tells us that the Argentine has the best system of schools and the best laws for their government of any nation in the world. This being true we are inclined to believe that they lack much in meeting the requirements of and enforcing the same. Attendance is compulsory for all children above the age of seven but in many cities and country districts no provision is made for their care in the line of quarters so that the law is not strictly enforced and many children that ought to be in school are not in school during the year and are getting no education of any kind.

As to the advisability of conducting private schools, we will say the opinion among missionaries of all the denominations is very much divided, some of them having abandoned it altogether

and are giving all their time to evangelistic work, and all of them agree that there are many difficulties in the way.

Orphanages.—That there should be so many homeless little ones in a land so fertile and full of opportunity, is but added testimony to the slothfulness and sinfulness of her people and evidence that they are victims of a system that discounts virtue and gives license to lust and passion. At present there is little provision made for this kind of work except what the government does thru the Catholic Church and this is unsatisfactory, as their system is based on the Jesuital Order and is inadequate for the need. Protestants have taken up the work and have opened Orphanages at four places in the Argentine and are doing good work. If this line is taken up it will be almost necessary to have some industrial work in connection, as the children will have to be kept in the institution till they are strong enough morally and physically to make their own way because of the absence of Christian homes that could take them over as is the case here in the United States.

Medical Missionaries.—The Argentine is well supplied with doctors and most of them are well trained as the standards of the profession are high. However, we feel that a medical man, because of his influence and standing which his profession will give him would have an excellent opportunity of doing good work for the cause in this country, as he would be able to reach a class of people that an ordinary missionary would not be able to reach. He would have to be a positive Christian and have as good a knowledge of the Bible as he has of his profession, and be able to defend it effectively or he would not be any good to the cause. He could hardly give his time free as they do in other countries as that would cause trouble with other men of the profession in the community and would be a hindrance to the work.

Medical training.—A physician would have to take his training in the Medical Schools of the Argentine as they do not recognize the work done in any other schools. Their course covers a term of seven years and includes much that in our schools is included in the Liberal Arts department.

Trained Nurses.—Outside of Hospitals in the Argentine, nurses are little known or wanted. Doctors prefer to do the work and get the pay. However we feel that the need for a trained nurse is sufficiently great to justify the sending of one as soon as a suitable person can be found. Girls and women need so much teaching along lines of hygiene and sanitation and mothers need instruction on the care of infants, etc., and no one would be in a better position to do all this than a nurse who could go from place to place and hold meetings and give the instruction needed.

RECOMMENDATIONS

In summing up briefly the needs of the field we believe that first of all it is necessary to get well established in our religious work and by diligence, honesty, thrift, and upright Christian life win the confidence of the people of the communities where we expect to work.

In order to carry out the plans for the extension of the work and hold the field we have entered upon, it will be necessary to open work at Santa Rosa as soon as possible. In order to open this work and also at other places between, it will be necessary to send two more married couples and a trained nurse to the field this fall if the proper persons can be found. It will take at least a year to acquire the language well enough to begin its use in public work. The two families that are now on the field could each take on of the new families with them, the one opening the work at Santa Rosa taking one of the new families with them, while the other one would remain at Pehuajo and work on the language and help in the work as they can.

In addition to this some provision should be made for Native Bible Women whose duty it will be to give part of their time going from house to house reading the Scripture and working with those whom they meet. Others who have tried this way of working have found it very successful and recommend it as a way of reaching some who will not attend services.

Institutional work.—As to school work we have no recommendations to make except for kindergarten and such school work as will include children below legal school age which is 8 years. However such lines as orphanage, hospital and farm work may be kept in mind and as the way opens and the means are available they may be entered on later, as results seem to justify.

CONCLUSION

In gathering the above information it was necessary to travel quite extensively and visit other work and get in touch with men who have been on the field for years. Among the men consulted are Dr. McLaughlin of the Methodist Church in Buenos Aires, Mr. Paine and Mr. Torre of the Plymouth Brethren, Rev. Ballock Presiding Elder of the Bahia Blanca District of the Methodist Church, Miss Elder and Miss Hartsford of the Evangelical Union School and Orphanage respectively, Mr. Henderson, Expert Mining Engineer of the Argentine Government at present member of the Buenos Aires school board, The American Consul General at Buenos Aires, Mr. Stark of the American Bible Society, Valparaiso, Chile, and Mr. Batterson of the North American Academy at Montevideo, Uruguay, as well as many others among missionaries and business men with whom we discussed our plans and from their experience got much help for which we are grateful and which together with our observations has led us to conclusions as herein set forth.

We trust that the work may be extended and carried on to the glory of His Name and thru the effort of the Church many souls may be led into the kingdom. Respectfully submitted,

S. C. Yoder,
S. H. Musselman.

4. **Other Fields,** by L. J. Burkholder

"The question may arise whether there are any other fields. The fields discussed today especially appealed to us and we would not draw our minds away from the facts given as we are particularly responsible for the work begun. We may have a sort of satisfaction thinking that we have done pretty well up to this time, yet there are other fields. We ought to reinforce the fields begun and yet open up other fields. The Master says, 'The fields are white to harvest.' When the harvest is white, it is time to gather or the grain will be lost. Everywhere there is a shortage of laborers.

"The largest unoccupied field today no doubt is Asia, particularly China with its 22,000,000 of souls in one section with only four missions. The need must be appalling. Large portions of Africa are unreached. The souls in these countries are as precious to the Master as ours. Along the West coast there are about 50 missions but they reach inland only about fifty miles. In the interior are vast numbers unreached. We need to enlarge our borders, strengthen the stakes."

Report of Trustees of South American Mission Funds

There having some questions arisen concerning the proper use of the funds solicited for this purpose a number of years ago, the chairman of the Trustees, D. D. Miller, gave a brief report as to the action taken at a meeting of the subscribers to the fund at a Board meeting held in Ohio several years ago. He stated that notice had been sent to all subscribers to meet at said meeting and that those present either in person or by proxy were given the privilege of determining what action should be taken. It was decided that a committee of Trustees should be appointed or elected whose duty it shall be to hold the funds in trust and the same to be invested so as to bring the greatest possible returns for the work in South America. The Trustees to determine when and how it shall be invested. He further reported that a meeting of the Trustees had recently been held at which meeting they unanimously decided that the funds should not be invested in South America at the present time.

THURSDAY EVENING SESSION

The meeting was called to order at 6:30 P. M. After a short song service, Jos. M. Nissley led the devotional exercises, reading Phil. 4, and led in prayer.

The Need of a Practical Faith in Carrying out the Missionary Program of the Church was discussed by A. J. Steiner and N. E. Miller.

The following thoughts were gleaned from Bro. Steiner's discussion:

"It is absolutely essential that our faith harmonizes with the program of the Church. So far as our fathers is concerned, I

think our faith is true, but the question is whether or not we can carry it out as given to us. God uses inferior plans and programs to accomplish His purpose. The superhuman factor is an absolute necessity for working out the program. We must recognize the challenge of the world to the faith of the missionary program. As the world has its plan, so has the Church its plan. The leading thing is to save men and to lead them into service."

Bro. Miller's discussion followed, from which the following thoughts have been taken:

"A practical faith is an aggressive faith. It was a practical faith that caused Christ to come to this world. He came not because of the good things He saw in this world but He saw that He could redeem man which prompted Him to come. When we think of the first Christian Church, how Jesus gathered about the few disciples and gave them the great commission, we see a practical faith.

"It is conservative. The larger the work, the more necessary it is to conserve. 'Take heed to thyself and to the doctrine and in so doing thou shalt both save thyself and them'.—Paul. It will help us to do our part. It will keep us from doing more than our part. Sometimes we need a real practical faith that will help us to maintain our position even tho it requires us to keep still."

The Proper Place of the Church in the Present World Crisis was next discussed by G. J. Lapp.

"It bears a body of integrity. It meets the world with its skepticism, wickedness, and sinfulness. The Church must be made pure that it may do its proper work and take its proper place. It needs to be a working body so organized that it may be impelled by Jesus Christ as a witness in bearing the message of the Lord Jesus to a lost world."

Song in Hindi by the returned missionaries.

Closing remarks by the retiring president, giving a brief review of the work of the Board since his connection with it and expressing a gratitude for the consideration given him during his connection with the Executive Committee. After closing prayer the meeting adjourned to meet at the call of the President and Secretary.

J. S. Shoemaker, Secretary.

FOURTEENTH ANNUAL FINANCIAL REPORT

of the

MENNONITE BOARD OF MISSIONS AND CHARITIES

and

THIRTY-NINTH ANNUAL FINANCIAL REPORT OF ORGANIZED MISSION FINANCES OF THE MENNONITE CHURCH

From May 1, 1919 to April 30, 1920

Evangelizing Fund

Cash Balance, May 1, 1919	$ 505 60	
Contributions Received	276 00	$ 781 60
Disbursements:—		
Traveling Expenses for ministers		7 90
Cash Balance, May 1, 1920		$ 773 70

General Fund

Cash Balance, May 1, 1919	2658 43	
Contributions Received	15360 10	18018 53
Disbursements:—		
Taxes and Insurance	471 35	
Treasurer's allowance	250 00	
Mennonite Pub. House, Printing and Supplies for Mission Stations	1255 62	
Traveling Expenses for Members to Annual Meeting	668 00	
Traveling Expenses for Board Members during the Year	1679 25	
Traveling Expenses of Members to Annual Missionary Conference	170 32	
Committee on Reference and Counsel North American Missionary Conf.	25 00	
Bond Discounts	154 37	
Canadian Exchange	150 23	
Treasurer's Office Help	1462 10	
Postage and Telegrams	109 78	
Secretary's Office Supplies and Printing	25 47	
Treasurer's Office Supplies and Printing	407 63	
Board Members' Office Supplies and Printing	76 50	
	$6905 62	
Transfers:		
South American Mission	1700 00	
La Junta Sanitarium	1000 00	
Old People's Home	1200 00	
Canton Mission	500 00	
Chicago Missions	1800 00	
Fort Wayne Mission	400 00	
Kansas City Mission	600 00	
Youngstown Mission	800 00	
	$8000 00	14905 62
Cash Balance		$ 3112 91

India

Cash Balances, May 1, 1919:		
General	$2338 48	
Missionary support	459 02	
New Missionaries	3283 32	
Missionary Children Support	112 93	
Native Worker Support	1486 66	
Bible Women Support	1671 90	
Improvement	1675 20	
Balodgahan Well	200 00	
Hospital	2152 56	
Mahodi Station	3685 45	
Loan for Natives	200 00	
Widow's Home	2007 75	
Village Primary Schools	2500 00	
Hindi Central School Building	1855 01	
Medical Work	346 41	
Ghatula Station	337 69	
Bible School	500 00	
Sub. Evangelistic Stations	3315 00	
Farm Reservoir	800 00	
	$28926 78	
Contributions Received:—		
General	21501 15	
Missionary Support	5391 65	
New Missionaries	1347 51	
Missionary Children Support	1664 50	
Native Workers' Support	2962 23	
Bible Women Support	1649 42	
Medical Work (Dr. Cooprider)	919 86	
Famine Relief	39173 64	
Orphanage for Boys	6921 50	
Orphanage for Girls	4018 00	
Balodgahan Granary	78 96	
Hindi Central School	644 99	
Hospital	146 56	
C. D. Esch Equipment	344 17	
Hospital—European Ward	1000 00	
Improvement	25 00	
Loan for Natives	125 00	
Farm Reservoir	500 50	
Shop Working Capital	500 00	
Sub-Evangelistic Station	125 00	
Village Primary School Support	200 00	
Widows' Home	58 54	
Leper Asylum	87 00	
Native Nurse Support	88 00	
Native Woman Teacher	138 00	
Orphans' Support	1114 48	
Widows' Support	183 25	
High School Endowment	320 00	
Hospital Endowment	600 00	
Auto Up Keep	160 00	
Educate Native Child	64 24	
Daniel's Medical Education	15 01	
Work at Balodgahan	50 00	
A Family in India	5 00	
	$92123 16	121049 94

Disbursements:—

General—			
Cablegrams	9 46		
On Exchange Account	5022 00		
Supplies Shipped to India	248 25		
Medical Examinations	6 00		
Missionaries on Furlough	1422 73		
Missionaries' Equipment and Passage	4103 26		
Hospital Repair	1000 00		
General Expenses in India	10010 00		
	$21821 70		
Missionaries' Support	4508 00		
New Missionaries	3416 11		
Missionary Children	1436 42		
Native Workers' Support	1950 00		
Bible Women Support	1040 00		
Medical Work	1261 00		
Famine Relief	21080 83		
Orphanage for Girls	2018 00		
Hindi Central School Building	2500 00		
Farm Reservoir	1300 50		
Village Primary Schools	2500 00		
Balodgahan Well	200 00		
Widows' Home	1000 00		
Leper Asylum	87 00		
Native Nurse Support	88 00		
Native Woman Teacher	138 00		
Orphans' Support	1114 48		
Widows' Support	183 25		
High School Endowment	320 00		
Hospital Endowment	600 00		
Auto Up Keep	160 00		
Educate Native Child	64 24		
Daniel's Medical	15 01		
Work at Balodgahan	50 00		
A Family in India	5 00	68857 54	
Cash Balances, May 1, 1920:			
General	2017 93		
India Missionary Support	1342 67		
India New Missionary	1214 72		
Missionary Children Support	341 01		
Native Workers' Support	2498 89		
Bible Women Support	2281 32		
Medical Work	5 27		
Famine Sufferers	18092 81		
Orphanage for Boys	6921 50		
Bible School	500 00		
Balodgahan Granary	78 96		
Ghatula Station	337 09		
Hospital	2299 12		
C. D. Esch Equipment	344 17		
Improvement	1700 20		
Hospital—European Ward	1000 00		
Loan for Natives	325 00		
Girls' Orphanage for New Bldg.	2000 00		
Mahodi Station	3685 45		
Shop Working Capital	500 00		
Sub-Evangelistic Stations	3440 00		
Village Primary School Supplies	200 00		
Widows' Home	1066 29		52192 40

South America

Cash Balance, May 1, 1919	$ 12 59		
Contributions received	5873 99	$ 5886 58	
Disbursements		5785 52	
Cash Balance			$ 101 06

Mexican Mission

Contributions Received		$ 23 56	
Cash Balance			$ 23 56

Missionary Preparation

Cash Balance, May 1, 1919	$ 62 15		
Contributions Received	116 10		
Time Deposit Interest	650 00	$ 828 25	
Disbursements		800 89	
Cash Balance			$ 27 36

Mission Home, Goshen

Contributions received		$ 140 00	
Disbursements		23 55	
Cash Balance			$ 116 45

Canton Mission

Cash Balance, May 1, 1919	$ 7 81		
Contributions Received	2148 03	$2155 84	
Disbursements		2124 53	
Cash Balance			$ 31 31

Chicago Missions

Cash Balance, May 1, 1919	$ 20 53		
Contributions Received	4320 10	$4340 63	
Disbursements		4289 45	
Cash Balance			$ 51 18

Fort Wayne Missions

Cash Balance, May 1, 1919	$ 18 01		
Contributions Received	2185 62	$2203 63	
Disbursements		2202 54	
Cash Balance			$ 1 09

Kansas City Mission

Cash Balance, May 1, 1919	$ 442 59		
Contributions Received	3676 86	$4119 45	
Disbursements		4079 95	
Cash Balance			$ 39 50

Lima Mission

Cash Balance, May 1, 1919	$ 257 69		
Contributions Received	937 18	$1194 87	
Disbursements		912 72	
Cash Balance			$ 282 15

Youngstown Mission

Cash Balance, May 1, 1919	$ 4 50		
Contributions Received	3059 64	$3064 14	
Disbursements		3054 34	
Cash Balance			$ 9 80

Children's Welfare Home

Cash Balance, May 1, 1919	$ 237 83		
Contributions Received	6198 24	$6436 07	
Disbursements		6062 95	
Cash Balance			$ 373 12

La Junta Sanitarium

Cash Balance, May 1, 1919	$ 8 19		
Contributions Received	3445 21		
Hospital Fees	13513 42		
Farm and Property Income	6229 77	23196 59	
Disbursements		22905 61	
Cash Balance			$ 290 98

Orphans' Home

Cash Balance, May 1, 1919	$ 558 79		
Contributions Received	12299 88	12858 67	
Disbursements		12826 56	
Cash Balance			$ 32 11

Old People's Home

Cash Balance, May 1, 1919	$ 45 25		
Contributions Received	6851 05	$6896 30	
Disbursements		4162 63	
Cash Balance			$2733 67

Old People's Home Building Fund

Cash Balance, May 1, 1919	$ 515 00		
Contributions Received	2160 74	$2675 74	
Disbursements		1316 63	
Cash Balance			$1359 11

Chicago Home Mission Building Fund

Cash Balance, May 1, 1919	$ 106 72		
Contributions Received	425 62	$ 532 34	
Disbursements		532 34	
Cash Balance			00 00

Children's Fund Home

Cash Balance, May 1, 1919	$ 220 99		
Contributions Received	49 75	$ 270 74	
Cash Balance			$ 270 74

Church Building Fund

Cash Balance, May 1, 1919	$ 104 98		
Contributions Received	371 00	$ 475 98	
Disbursements		346 00	
Cash Balance			$ 129 98

Bible Fund

Cash Balance, May 1, 1919	$ 72 50		
Contributions Received	80 00	$ 152 50	
Disbursements		107 40	
Cash Balance			$ 45 10

Aged and Disabled Missionaries

Endowment Interest	$ 200 00

Children's Quarter Fund

Cash Balance May 1, 1919	$ 978 00		
Loan Money Returned	47 75	$1025 75	
Quarters Loaned Out		86 50	
Cash Balance			$ 939 25

Sundry Funds

Cash Balances May 1, 1919			
Burkhard Children Educational Support	$ 12 00		
Relief Commission Expense	10 97	$ 22 97	
Contributions Received:—			
Burkhard Children Educational Support	5 40		
Educational Fund	100 00		
Personal Fund	3968 21		
Jewish Mission	105 50		
Altoona Mission	78 30		
Knoxville Mission	82 14		
Nampa Mission	34 46		
Peoria	81 98		
Toronto Mission	1655 15		
Lima Mission Building Addition	1971 45		
La Junta City Hospital	395 31		
South American Auto	776 85		
Anna M. Warner Hospital, Gettysburg, Pa.	1000 00		
Bible School Training Committee	1000 00	11254 75	11277 72
Disbursements			11277 72
Balance			00 00

Summary of Funds Received

Cash Balance, May 1, 1919		$35787 90	
Evangelizing		276 00	
General Fund		15360 10	
India (General)	$21501 15		
India (Specified)	70622 01	92123 16	
South American Mission		5873 99	
Mexican Mission		23 56	
Missionary Preparation		766 10	
Mission Home Goshen		140 00	
Canton Mission		2148 03	
Chicago Missions		4320 10	
Fort Wayne Mission		2185 62	
Kansas City Missions		3676 86	
Lima Mission		937 18	
Youngstown Mission		3059 64	
Children's Welfare Home		6198 24	
La Junta Sanitarium		23188 40	
Orphans' Home		12299 88	
Old People's Home		6851 05	
Old People's Home Building Fund		2160 74	
Chicago Home Mission Building Fund		425 62	
Children's Fund Home		49 75	
Church Building Fund		371 00	
Bible Fund		80 00	
Contributions for Sundry Funds		11254 75	
Endowment Funds		9402 00	
Time Investment Funds		10500 00	
Non-Interest Bearing Endowment		64000 00	313459 67
Less Funds Counted Twice:—			
Transfers from General Fund	$ 8000 00		
Village Primary School Invested	2500 00		
Balances, May 1, 1919	35787 90		46287 90
Net Total			$267171 77

Cash Balances, May 1, 1920

Evangelizing Fund	$ 773 70	
General Fund	3112 91	
India Missions	52192 40	
South American Mission	101 06	
Missionary Preparation	27 36	
Mission Home Goshen	116 45	
Canton Mission	31 31	
Chicago Missions	51 18	
Fort Wayne Mission	1 09	
Kansas City Mission	39 50	
Lima Mission	282 15	
Mexican Mission	23 56	
Youngstown Mission	9 80	
Orphans' Home	32 11	
Old People's Home	2733 67	
La Junta Sanitarium	290 98	
Children's Welfare Home	373 12	
Children's Quarter Fund	939 25	
Aged and Disabled Missionaries	200 00	
Bible Fund	45 10	
Church Building Fund	129 98	
Children's Fund Home	270 74	
Old People's Home Building Fund	1359 11	63136 53

Contributions Received by District Boards, Institutions, and Missions not under the Mennonite Board of Missions and Charities

Eastern Mennonite Board of Missions and Charities (Less mo. of June, 1919)	$15211 72	
Franconia Msission Board	2789 54	
Franklin Co., Pa., and Washington Co., Md.	2124 35	
Indiana-Michigan Mission Board	11153 98	
Kansas-Nebraska Mission Board	2534 58	
Missouri-Iowa Mission Board	971 27	
Illinois Mission Board	857 23	
Southwestern Pa. Mission Board	4004 64	
Virginia Home Mission Board	727 13	
Virginia Board of Missions and Charities	1321 50	
Eastern Old People's Home	14942 74	
Welsh Mountain Mission	1885 17	
Altoona Mission	1302 28	
Columbia Mission	153 44	
Peoria Mission	330 78	
Knoxville Mission	829 49	
Norristown Mission	675 00	
Philadelphia Mission (Estimate)	1000 00	
Rundschau Readers	4161 83	
Sewing Circle Missionary Committee	2113 66	
Manitou, Colo., Property	2199 77	
Pacific Coast Mission Board	1304 59	72594 69

NOTE—Amounts received by above Boards, missions, and institutions, not already listed in this report.

Relief Funds

Mennonite Relief Commission for War Sufferers	$110428 37	
Mennonite Relief Commission for War Sufferers (Clothing Dept.)	8886 67	
Eastern Mennonite Bd. of Missions & Charities	22261 77	$141576 81
Educational Institutions		60943 64
Grand Total for All Purposes		$542286 91

Gratefully submitted,
G. L. Bender, Treas.,
Elkhart Indiana

REPORT

Of Annuity and Endowment Receipts during Fiscal Year from May 1, 1919 to April 30, 1920, by the Financial Agent, For the Mennonite Board of Missions and Charities

ENDOWMENTS

For Chicago Home Mission			
Joseph Reinhardt Estate	$ 141 00	$ 141 00	
For Old People's Home			
Joseph Reinhardt Estate	141 00		
J. B. Garber, Michigan Land	1700 00	1841 00	
India Hospital			
W. S. Guengerich	500 00		
Indiana-Michigan S. S. Conference	600 00	1100 00	
India High School			
Indiana-Michigan S. S. Conference	320 00	320 00	
India General			
Samuel J. Hostetler, Legacy	2000 00	2000 00	
Aged and Disabled Missionaries			
Elizabeth Lowe Estate	450 00		
Jos. R. Stauffer Legacy	1150 00		
Susan L. Blosser (canceled annuity)	1000 00		
Israel M. Zook (canceled annuity)	1400 00	4000 00	$9402 00

NON-INTEREST BEARING ENDOWMENT

Old People's Home		
Valentine Newhauser	32000 00	
Joseph Stalter	32000 00	64000 00

Time Investment

Old People's Home Building Fund		
C. B. Showalter	8000 00	
India Village Primary Schools		
Transferred from General Board accounts	2500 00	10500 00
Total for Invested Funds		$10000 00

Gratefully Acknowledged
G. L. Bender,
Financial Agent

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 10, 1920 (Gospel Witness Established 1905) No. 11

EDITORIAL

"Praise ye the Lord."

"He that overcometh shall inherit all things."

It is possible to overcome the strongest passion, to withstand the most alluring temptation, to see the light of heaven in the midst of the darkest clouds. "I can do all things through Christ."

Inter Church World Movement sounds quite euphonious, but there seems to be a little discrepency in the arrangement of the words. Would it be nearer the exact truth to call it "Inter Church and World?"—a movement in which world and Church combine? See I Jno. 2:15.—R.

The American Friends Service Committee has received a cable from their German unit saying that they are "feeding this week 478,000 in 58 cities through approximately 2100 feeding centers." This is an effectual answer to the question as to whether relief work is still needed in Central Europe.

Gamaliel was a shrewd man, worldly-wise man, a bright-minded man, a politician, a leader in the Jewish council which crucified Christ—all of that and more—but he was not a safe man to tie to as an example of Christian life and conduct. Think once, twice, thrice, and oftener before you base your rule of conduct on the resolution offered to the Sanhedrim by the learned Gamaliel.—R.

Man is the weakest of all creatures His utter helplessness, without God, is typified in his utter dependence when first born into the earth. One of the most important utterances of Christ is that when He said, "Without me ye can do nothing." How welcome then is the thought that in our utter helplessness the grace of God takes hold of us and makes us mighty conquerors—overcomers in His service.

Sunday School Quarterlies.—By the time this reaches our readers the Sunday School Quarterlies will be ready for mailing out. If you have not yet sent in your orders for the coming quarter, let us suggest that you lose no time in getting to us the information your order should contain. Prompt orders will help us get the returns to you on time. Mutual helpfulness in these little items means much in the aggregate when so large a number of items of correspondence are involved.

Mennonite Publishing House.

Paul's Program.—In these strenuous times when practically every church and every individual is getting out a "program" it may be of service to us to study the program which the apostles followed. It was Christ's will that "repentance and remission of sins should be preached in his name among all nations, beginning"—at home. Paul, the chosen vessel of God to bear His name among all people, declared, "I determined not to know anything among you, save Jesus Christ, and him crucified." This was his theme. Wherever he went, Christ was exalted, His Gospel was proclaimed in its fullness, heretics were denounced, compromise was scorned, and people knew that a man of God was among them.

Brethren, here is a program worthy of our support.

Election.—This word looms larger in the eyes of the American people as the days go by. In the United States, as well as in several other countries. Those who prize a liberty of conscience and freedom to serve and worship God as directed in the Gospel of Christ are unusually concerned about the coming Presidential election and the issues involved, believing that the election results will have much to do with laws pertaining to liberty later on.

Now, before the people are wrought up as they undoubtedly will be before November comes, is the time for sober thinking. We should remember (1) that the destiny of nations is in the hands of God who overrules all things for good; (2) that "the weapons of our warfare are not carnal;" (3) that our greatest power is at the Throne; (4) that the most wholesome influence we can exert is to live a daily Christian life which impresses the people that the only politics we know is to be true to the Master and to let our lives shine for Him.

If.—This word, though it has but two letters, is one of the largest words in our language. Let us make a few applications:

1. If all people would discontinue all papers in their homes that are not needed for the highest welfare of the members of the family, it would only be a short time until we heard no more of a "paper famine."

2. If the Golden Rule were put into universal practice, it would wipe out nine-tenths of the ills incident to poverty and strife.

3. If there were no money spent for the "unnecessaries of life," the money thus saved would be sufficient to feed and clothe the Lord's poor and to bring the Gospel to "every creature" in "all nations."

4. If the Gospel of Christ in its

fullness were obeyed by every Christian professor, it would be but a question of time until the rest of the world would be won for Christ.

Brother, we do not hope to witness these happy results in this age; but we can help to this end and do our part by seeing to it that in our daily lives all of these **ifs** are put into practice.

SOME NEEDED CONTRIBUTIONS

VI. The Social Circle

What contributions should the social circle make to the life of our young people?

Young people are made better or worse through associations, depending upon the kind. In some communities the social circle is the most vicious influence encountered, and it is next to impossible for young people to mingle in societies and remain pure. In other communities the social circle exerts a wholesome influence through which many young people are saved for a pure and useful life. The difference illustrates the power of the social circle.

The ideal social circle is noted for the following:

1. Under the leadership of pure-minded young people, who recognize their mission of being about their Father's business, and who are in no mood to tolerate anything impure, vulgar, or ungodly.

2. Language which if put into print would make respectable reading.

3. Genuine friendship without favoritism, and an uplifting influence which not only makes the pure ones safe but helps strengthen the weak.

4. No social gathering that is in any sense irreligious and which could not appropriately be opened and closed with prayer.

5. Real pleasure unalloyed with anything that defiles the soul.

Let home and Church unite in working for this standard in the social circle; let parents, teachers, preachers, and leaders in society stand together in promoting this kind of conditions among the young, and there will be little question as to the nature of the contribution of the social circle to the rising generation.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

AN ADMONITION

Composed by a young man before his death, which I thought would also be a warning to us young people at the present time.—F. S. S.

My youthful mates, both small and great,
Stand here and you shall see,
An awful sight which is a type,
Of what you soon shall be.

I did appear once fresh and fair,
Among the youthful crowd;
But now behold me, dead and cold,
Wrapped in a sable shroud.
My cheeks once red like roses spread,
My sparkling eyes so gay;
But now you see how 'tis with me,
A lifeless lump of clay.

When you unto your frolics go,
Remember what I say;
In a short time, though in your prime,
You may be called away.

Ah, youth, beware and do prepare,
To meet the monster death;
For he may come while you are young,
And steal away your breath.

Now I am gone; I can't return,
And me no more you'll see;
But all of you who stand and view,
Must shortly follow me.

—Sel. by Fanny S. Stauffer

INSPIRATION OF THE BIBLE

By M. D. Stutzman

For the Gospel Herald

Inspiration is that operation of the Holy Spirit upon the writers of Scripture by virtue of which they were enabled and directed to communicate and record divine truth without any mixture of error. The Bible does not merely **contain** but is the Word of God. As the whole Godhead was joined to the whole manhood and became the incarnate Word, so the written Word is at once perfectly divine and perfectly human; infallibly authoritative because it is the Word of God, intelligible because in the language of men. If it were not human we should not understand it; if it were not divine it would not be an unerring guide.

The term "scriptures" is attached to it exclusively in the Word of God itself, as having an authority no other writings have (Jno. 5:39; 10:34-36). They are called the oracles of God (Rom. 3:2) i. e., divine utterance. The Bible is plenarily and verbally inspired by God. Were it not such its practical utility as a sure guide in all questions directly or indirectly affecting doctrine and practice would be greatly impaired, for what means would there be of distinguishing the false in it from the true?

Inspiration does not divest the writers of their several individualities of of style, just as the inspired teachers in the early Church were not passive machines in prophesying (I Cor. 14: 32). "Where the spirit of God is, there is liberty" (II Cor. 3:17). Their will became one with God's will; His Spirit acted on their spirit, so that their individuality had full liberty in the sphere of His inspiration.

Paul (II Tim. 3: 16) declares that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, throughly furnished unto all good works" As it makes him "perfect," it must be perfect itself.

Some parts were immediately communicated by God, and are called "revelation." Others, as the historical parts are matter of human testimony. But inspiration was as much needed to write known facts authoritatively as to communicate new truths; else why should certain be selected and others passed by?

Inspired prohibition is as miraculous as inspired utterance. Had the evangelists been left to themselves, they doubtless would have given many details of Jesus' early life which our curiosity would have desired, (but which divine wisdom withheld) in order to concentrate all our attention on Christ's ministry and death.

The spirit was needed to qualify the writers for giving what they have given, a condensed yet full and clear portraiture of Christ, calculated to affect all hearts in every nation, and to sow in them seeds of faith, hope, and love. The minor details such as Paul's direction to Timothy to "bring his cloke and parchments," and to "drink a little wine for his stomach's sake," are vivid touches which give life and nature to the picture, making us realize the circumstances and personality of the apostle and his disciple, and have their place in the inspired record as each leaf has in the tree. The genealogies, as in Gen. 10, Matt. 1, etc., form most important links between the progressive stages in the sacred history, and are anything but dry and profitless to the diligent student. There is a "progress" in the manifestation of the eternal and unchangeable principles of "morality," in the New Testament as compared

with the Old Testament.

God never sanctioned evil, but dealt with the world in their immature state as to revenge, divorce, etc., as its case required, less strictly marking sin than under the clear light of the New Testament.

In conclusion, let us listen to the writers of scripture as to their authority for writing, and the source and authenticity of their message.

The prophets preface their prophecies with "thus saith the Lord," "the burden (weighty utterance) of the word of the Lord" (Zech, 9:1; 2:1 Mal. 1:1). The apostles declare of them, "The Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake," "God showed by the mouth of all His prophets that." etc.(Acts 1:16; 3:18,21; 5:25). They rest the truth of the Holy Spirit's outpouring, Christ's resurrection, and the mystery of the admission of the Gentiles to be fellow-heirs in the Gospel, on the Old Testament "as infallible" (Acts 2:16; 25:33; I Cor 15: 3,4; Rom. 16:26).

Paul received the Gospel which he preached, by extra ordinary revelation; therefore he claims for it divine authority (Gal. 1:11,12; Eph. 3:3). His word is "the word of God" which "he speaks in Christ," also "Christ speaking in him" (IICor. 2:17; 13:3), Just as Haggai was 'the Lord's messenger in the Lord's message" (1:13), and Nehemiah (9:30) by the Spirit in Thy prophets;" and David (II Sam. 23:2), "the Spirit of the Lord spake by me, and His word was in my tongue."

Hesston, Kans.

THE HEN AND THE EGG

A young man from the Provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally to say: "There is no God; God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure and business. two girls aged respectively twelve and thirteen, were seated in a bay window, reading together.

The young man approached them and asked, "What beautiful romance are you reading so attentively, young ladies?" "We are reading no romance, sir; we are reading the history of God's chosen people." "You believe, then, that there is a God?" Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks. "And you, sir, do not believe it?" "Once I believed it; but after living in Paris, and studying philosophy, mathematics and politics, I am convinced that God is an empty word."

"I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my Bible; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly. The egg comes from the hen." "Which of them existed first, the egg or the hen?" "I really do not know what you intend with this question and your hen; but yet that which existed first was the hen." "There is a hen, then, which did not come from the egg?" "Beg your pardon, miss, I did not take notice that the egg existed first." "There is, then, an egg that did not come from a hen?" "Oh, if you—beg pardon—that is—you see—you see—".

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg." "Well then, I say the hen." "Very well, there is a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come." "With your hens and your eggs, it seems to me you take me for a poultry dealer." "By no means, sir; I only ask you to tell me whence the mother of all hens and eggs came?" "But for what object?" "Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world; and this Being we call God. You who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame, departed, if not convinced of his folly, at least confounded by the simple questioning of a girl. How many there are who, like him, professing to be wise, seem very foolish, speaking evil of things they knew not of, and denying things they have never investigated.

How much more satisfactory the faith of the child of God, who says: "God is, God made, God lives, God gave His Son to die for me. His only begotten Son, by the sacrifice on the tree, put away sin—MY SIN. I accept the testimony of God; I believe, and I have everlasting life" (John 3:16). May you be enabled to say, "Behold, God is my salvation; I will trust and not be afraid."—H. H., in The Herald of Salvation.

HEARING GOD

"In the old hall of Representatives in Washington City," observes a writer, there is a spot on a block of marble in the floor on which, if you stand, you can hear your guide whisper on the opposite side of the great chamber fully sixty feet away. The person standing by your side cannot hear what is perfectly distinct to you. The condition of receiving the sound is to stand on the block of marble. Just so there is a place or condition in the spiritual and character world, where we are compelled to stand if we would hear the voice of God.

We noticed that when we got off the marble block in order that our friend could hear what we heard, we at once found ourselves shut out and off from the sound. So we obtained a second lesson from the stone in the floor, viz., that if we would enjoy constant fellowship with God, keep the divine whisper in the soul, we must abide in the obedient life, and stand on the true Rock.—Sel. by J. F. F.

TRUSTFULNESS

By J. J. Wagner

For the Gospel Herald

During all the unrest and disturbance of the nations, including our country, Christian friend, are you satisfied with your position in life, and what God has left in your care?

Are you willing to live one day at a time, trusting God for the morrow and its contents?

Or do you fret with the unsatisfied, ungodly class of people, always afraid someone is trying to deceive you?

By doing this you are grieving the One who has promised that He will never leave nor forsake us, the One who has promised to give us anything that we ask in His name; the One who today sits on the right hand of the Father pleading for us.

What more could you ask for?

Eureka, Ill.

It is not a bad thing to meet the world's reproach, to have it casting up old unhappy things against us, our memory pouring its black wave over us, if in answer to it all we say of our alarmed but believing soul, "We have an advocate with the Father, Jesus Christ the righteous."—Selected.

It is a test mark of the true knowledge of God that it causes its possessor to thirst for deeper knowledge.—Spurgeon.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A MESSAGE FROM INDIA ..

(Selected and copied for the Herald by Bro. M. C. Lapp.)

Dear readers,—Please read and ponder the following lines that express so perfectly the circumstances, the anxiety, and the gratitude of many a missionary father and mother in a foreign clime:—

(A wife to her husband)

"I will life up mine eyes unto the hills, from whence cometh my help." Psa. 121:1.

"Only a few more days and we must go,
Leaving awhile these dusty burning plains,
And not return till cooler breezes blow,
After the coming of the welcome rains:
The children droop and grow more pale each day,
And one pulse beats too fast and one too slow;
I see that there must be no more delay;
They need hill air, the heat has tired them so.

"Thank God, there are the hills; or it might mean
That we must part for months, perhaps, for years;
You here, I there, with the great seas between;
Each with a load of unshared doubts and fears;
The children needing father's love and care,
And all that father only can bestow;
All this and more we might have had to bear;
We must be thankful that it is not so.

"And that a few hours bring us to the hills,
Where little limbs will soon grow firm and strong,
And little folk will soon lose all their ills,
And be as happy as the day is long;
Where weakened bodies find the strength they need,
And weary spirits gain a new content,
Help from the hills! Ah, there is help indeed;
And who can doubt that it is heaven sent?

Lydia Lehman.

Dhamtari C. P. India.

FROM OUR MISSION STATIONS

For the Gospel Herald

Canton, Ohio

(1939 3rd St., S. E.)

Dear Herald Readers, Greeting in the name of Him to whom all power is given in heaven and in earth, whose grace is sufficient for those who put their trust in Him Who is triumphant in the lives of His followers over the power of the evil one.

On Sunday there were a number of visitors with us for whom we were very glad. Among the number were Bro. Allen Rickert of Mahoning Co., Ohio; Bro. D. B. Raber of Aurora, O.; and Bro J. H. Mack and wife and son Elmer and family, all of Yerkes, Pa. Sunday school attendance last Sunday, 129.

Minnie M. Campbell.

Altoona, Pa.

(1614 Eighth Ave.)

We "praise God from whom all blessings flow." Sunday, May 30, Bro. Wm. G. Lauver, Cocolamus, filled the regular appointments.

We are thankful for the following visits of the brethren and sisters: Noah Troyer, Canton, O.; S. E. Allgyer, West Liberty, O.; Levi Sauder, Millersville, Pa.; William Brenneman, Chicago; Frank Raber, Aurora, O.; Esther E. Byler and Mary C. Byler, McVeytown, Pa.

Saturday, May 29, the Local Board of the Mission held its annual meeting at the Martinsburg Church.

Sunday, May 30, Bro. J. A. Ressler, Scottdale, filled the appointments in the morning and gave two lessons on Revelation. In the evening we had the pleasure of having with us Bishop Jno. S. Mast, Elverson, Pa., and Deacon Aaron Mast, Parkesburg, Pa. Bro. Mast preached a very instructive sermon, and Bro. Aaron gave an interesting talk in the Children's Meeting.

June 1, being circus day for Altoona, to avoid temptation the brethren with their families, took their lunch and spent the day in the mountain, beholding the wonderful work of God in nature, singing praises of songs, and a number of talks and testimonies were given. All expressed the joy of spending the day in this way.

We praise the Lord for sending to us Sister Bertha Burkholder, Harrisonburg, Va., and Sister Estie Newcomer, Salunga, Pa. Sister Burkholder has come to be with us as an additional worker. Sister Newcomer is employed in the city and will attend all of our services. We would be glad to have more brethren and sisters find employment in the city ,and lend us a helping hand in the services.

Following is the financial report for the month.

Cash General Fund

Kaufman Congregation	$27.63
Springs Congregation	18.00
Belleville Congregation	2.00
Millwood A. M. S. S.	21.00
Reid Sewing circle	5.00
Mattawana Sewing circle	15.00
	$88.63

Furniture Fund

No. 342	$1.50

Cash Value Clothing & Provisions

Martinsburg Cong.	$29.00
Belleville Cong.	8.00
Maugansville Sewing circle	12.00
A. M. Sewing circle Oyster Point, Va.	10.00
Thomas Cong.	24.00
Bro. A. Alinne	2.50
Bro. No. 50	1.70
	$87.20

Thanks for your support and may the Lord reward you for the same.

June 2, 1920. J. M. Nissley

Garden St. Mission, Peoria, Ill.

Greeting to all Herald Readers: May 20, Bro. Wm. Jennings of Concord, Tenn., stopped with us. accompanying us to several of the city homes. We were much encouraged by his short visit. From here he went to Sterling, Ill., where he has two sons living.

On May 26, Sister Phoebe Bachman of Cazenovia, Ill., came to help out with the work, the length of her stay being indefinite. We praise the Lord for supplying us with workers and means.

Sunday May 30, a goodly number of our brethren and sisters from the neighboring congregations were present for Sunday school. Come again. We are always glad for their presence and help. Also sisters Jennie Ebersole and Mamie Metz of Souderton, Pa., spent the afternoon and evening at the mission.

Other brethren and sisters who visited the mission during the last week are, Chris Bachman and Mrs. John Bachman of Cazenovia, E. E. Schertz and wife, Anna Ulrich, and Mrs. David Ulrich of Eureka.

Now that nice weather is here and the parks and everything open, it is harder to keep up the attendance in Sunday school and other services.

Hold us up at the throne of Grace,

June 1, 1920. The Workers.

Norristown, Pa.

As the beautiful summertime is drawing on, our children are tempted to listen to its calls and instead of attending S. S. in the afternoon, many of them go to find pleasure in the parks, etc. However, we have some faithful ones who have not missed one Sunday throughout the year.

On May 25 Bro. J. D. Mininger of Kansas City, Kans., was a visitor here and as it was our regular Bible study evening, he took for his subject, "Twelve springs of joy in the Christian life." His message was helpful and his coming appreciated because our interests lie in the same line of work.

Bro. Aldus K. Hertzler and family again returned to their home on the

Welsh Mountain Mission, after spending about a month with their relatives and friends. We are thankful for their interest manifested in the work at this place.

June 19 Bro. J. F. Bressler of Richfield, Pa., is expected to begin a series of meetings at this place. Pray for us that the efforts put forth may not be in vain but that souls may thereby be won for Christ.

In His service,
Workers.

Los Angeles, Calif.

Greeting to all the Brotherhood:—We thank God that we at this place were again permitted to commemmorate the suffering and death of our Lord and Savior. On Sunday, May 30, we held our communion services at the home of Bro. Lantz, (as we had to vacate the building that we were using as a place of worship some time ago), and we were glad for the number present—28. Some were not able to be with us at this service, some were sick, some were waiting on the sick, and several others that were deprived of the privilege of being with us for other reasons. The Spirit was present and a very impressive service was enjoyed by all present. We ask an interest in the prayers of the brotherhood, that the work here may prosper, and that we soon may have a permanent place of worship. Surely this is a very needy field, and the Lord's work needs to be done while yet there is day, because the time will not be long until the Lord comes for His own. Yours for the cause,

J. P. Bontrager.

FAITHFUL AMIDST PERSECUTION

A writer in the "Missionary News" speaks most touchingly of the sufferings of Korean Christians, by reason of the bitter persecution, visited upon them by the Japanese, and what he says reminds one strongly of the trials and tribulations of the early Christian church. When, some weeks ago, the time came for the Korean District Conference, it was found that one hundred of the pastors, evangelists, and other church workers were in prison, on account of their alleged participation in the Independence Movement. In spite of that perplexing situation, however, the District Conference was held as usual, with a deep realization of the perilous times through which the devoted band of believers was just then passing. By some means the imprisoned believers succeeded in sending this message to the Conference: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. What shall we then say to these things? If God be for us, who can be against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" The message, as might be expected, sent a thrill through the Conference. Verily, the Korean churches have been in the midst of trouble, suffering and persecution. Unjust accusations by their Japanese oppressors have confined many of the church leaders to dismal dungeons. Their very adherence to the cause of God and of the right has brought upon them their sad plight. When visited in prison, their great concern was for the churches they had left. There was not a word of complaint, nor was there any request that their own lot might be made easier—the progress of the Kingdom was uppermost.—The Gospel Messenger.

REPORT

Of Liberty Sisters, Sewing circle, South English, Iowa, from Jan. 14, 1919 to Mar. 31, 1920.

For the Gospel Herald.	
No. of meetings	5
Average attendance	7+
Visitors	2
No. of garments made	19
Comfort slips	9
Comforts knotted	3
Sent to Home Missions	
9 Comfort slips	
14 Bibs	$15.70
16 pillows cases	4.00
25 lbs. Meat	12.75
183 qts. canned fruit	56.94
Christmas box	20.00
33 lbs. butter	17.10
72 doz. eggs	27.12
9 lbs. dried corn	2.43
10 lbs. noodles	2.00
23 lbs. cookies	3.68
	$161.72
Cash sent	$14.85
S. A. Missionaries, cash	7.00
American Friends Service Committee	17.00
Armenian sufferers	6.00
Total value of work	$206.57
Cash bro't forward from 1918	20.04
Received	56.68
Expended	72.98
Bal. on hand	$3.74

Mrs. H. D. Wenger, Sec.

Not alone we conquer,
Not alone we fall;
In each loss or triumph
Lose or triumph all.
Bound by God's far purpose
In one living whole,
Move we on together
Toward the shining goal.

A man who cannot be trusted in everything cannot be trusted in anything.—Sel.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for May 1920

For the Gospel Herald	
Children's Home Millersville Pa	
S H Soudersburg	10.00
Chicago Mission	
Mount Joy Y P M	6.70
General Mission fund	
Barbara Brenneman	8.00
Churchtown Cum Co S S	4.93
Paradise Pa Cong & S S	248.03
Landisville Pa S S	18.42
Lebanon Co Congs	45.00
Daniel E Brubaker	10.00
Slate Hill S S	23.75
Will of Susan Shellenberger	200.00
	$558.13
Bernhard Ilmer Germany Personal	
No 3228 Pa	51.00
Charles Hobel Germany Personal	
Joseph Boll Sr	50.00
India Mission	
Landis Valley Cong	5.00
Maple Grove Atglen Pa	30.12
	$35.12
Native Workers Support India	
E Petersburg S S Y M B C	5.00
Manheim Bible Study Class	7.50
	$12.50
Special Evangelistic Work India	
India Mission friends Paradise Pa	400.00
Support of Specified Orphan India	
Mr and Mrs David Landis	25.00
India Orphans	
Mrs Jonas Ebersole's Class	15.00
Knoxville Tenn. Mission Bldg fund	
E Petersburg Cong	90.00
Millersville & Roherstown Cong	131.55
Bosslers Cong	140.00
	$361.55
Old People's Home	
Susan Ressler	5.00
Total for Month	$1,530.00

Gratefully acknowledged

Eli G. Reist

LESSONS OF LIFE

Just to smile when the heart seems breaking,
Just to be brave when all seems lost;
Just to keep true amidst the falseness,
Just to hold fast when the soul is tossed.

Just to hope on when all seems hopeless,
Just to forgive when the hurt goes deep;
Just to keep sweet after tasting the bitter,
Just to keep on when the way is steep.

Just to forget self and think of another,
Just to find worth in commonplace things;
Just to start over after suffering a failure,
Just to strive for the peace contentment brings.

These are the lessons life has to teach us,
But it lies with ourselves how much we learn;
And over our efforts in loving compassion
The thoughts of the Master tenderly yearn.

"Walk boldly, walk confidently, for your kingship is of God, and the world must recognize your power."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PUNISHMENTS

Many parents long for the time when their child shall "show reason," and then, the majority of them proceed to check the development of their little one's reasoning power by resorting to methods of punishment which tend to fill him with fear! Not infrequently they resort to slapping, spanking, whipping or even telling terrible lies in order to frighten him into obedience.

This kind of training naturally produces a lawless child; for through fear of unjust punishment he resorts to dishonesty in self-defence; then too, the example of his parents teaches him to strike when angry. Let parents reverse this process, be honest and kind but firm with the tiniest child and teach him the importance of obedience and consideration for the rights of others; the cultivation of these qualities forestalls much trouble. When a child is disobedient let the parent "talk it over" with him in a reasonable, self-controlled way and reach a fair conclusion.

A mother cannot begin too early to train her little one. Before the child is old enough to understand words he understands the difference between her smiles and frowns and by the expression of her face she can teach even a little baby the difference between right and wrong. For example, take the habit of pulling the table cloth from the table; let her look directly into his eyes, her smiles all gone, take his hand from the cloth and shake her head with "No, no." She must have patience to do this well, but by these first lessons in obedience she is saving much future trouble for him, for herself and for society.

Of course there are times when discipline and punishment are necessary, and when parents need to correct their children they should do so in private. To permit another person to enter into the discussion or even overhear it and smile at such a time utterly ruins the effect of the punishment and the lesson is lost if it is not clear to the little one that right conduct brings approval whereas wrong doing merits disapproval and discipline.

A very effective form of punishment is social isolation. For example, excuse a child from the room and make him sit facing a corner in another room by himself; at another time send him to bed early; at another, have him eat his meal alone, away from the other members of the family. If he quarrels with his playmates make him play alone while the other children are happy together, until he is willing to be agreeable. Another form of discipline is to make a child go without something of which he is very fond, no dessert for dinner, or no candy for several days are punishments which have a good effect. But to lock a child in a dark closet or to threaten him with terrifying lies is as harmful and useless as whipping, for such treatment instills dishonesty and cruelty into him.

Parents who use the rod or hand most often are generally the ones who complain that their children are naughty and disobedient. "Spare the rod and spoil the child" seems to be the one Scriptural text familiar to some irritable grown-ups. Why is it that the home is the last stronghold of whipping? The whipping-post disappeared long ago; whipping is no longer tolerated in schools, it is illegal even in prisons? Then why is it that many a gentle mother who cannot manage her own little one either whips him or reports his misconduct to his father, too often telling only her own side of the story, for in such cases the child is not allowed to appeal to the father as judge, but must submit to the whipping which his parents mete out to him at a time when they are tired and irritable. Let grown-ups cultivate self-control and justice and remember that wise parents never punish when they are angry but wait until they can see the child's misdeed from an impersonal point of view.

To associate anger with physical blows is to plant the seeds of war in tiny children. Before we can replace war with arbitration among nations, we must do so in the home.—Louise H. Peck.

THINKETH NO EVIL

O Aunt Placentia, I am so glad that woman has gone! If she had stayed half an hour longer she would have attributed some evil motive to the actions of everybody in town. She suspects everybody of wanting to do wrong instead of right; she thinks there is meanness behind every good action. I think it's dreadful! But all along through the talk I couldn't help noticing how different you are from Mrs. Flintish. You saw the good in people, and made her acknowledge it too, once in a while. How do you manage it, Aunt Placentia? Tell me right away, for I want to be like you, and it frightens me to think that sometimes I am inclined to be like Mrs. Flintish—only I never actually enjoyed thinking evil of others, as she seems to. Is it just our natural dispositions, auntie? Can't we help ourselves?"

Aunt Placentia smiled at her eager niece, but her face was flushed too.

"You've asked a lot of hard questions, Glenda, more than I can answer, I'm afraid. But I certainly can answer the last one you asked, and I'll begin with that.

"No, it is not 'just our natural dispositions.' It takes more than our natural dispositions to get us into such a state, and it takes a good deal more than our natural disposition to get us out of it.

"I know this from my own experience. When I was a girl of your age my spiritual eyesight was almost ruined by the poison ivy of thinking evil of others. It wasn't wholly my fault. I—I happened to live for a while where the whole atmosphere was infected by that noxious plant. If a rich man gave money for a good purpose, some one was sure to say, 'That's nothing for him, he won't feel it,' or, He does that simply to get the praise of people.' If a business man joined the church, it was said, 'He does that simply to draw trade.' If a woman became active in any good cause it was whispered, "She's got something wrong to hide, or she wouldn't be so prominent in that work.' And so on, and on, and on, warping and twisting everything to the wrong side.

"Without thinking anything about it, I got into the same habit myself. Then something happened that showed me that I had been wrong, cruelly wrong in my judgment of the girl who had been my truest friend. I was horrified when I saw what an unclean pit I had fallen into. But when I frantically tried to climb out into the sweet air of friendliness and fellowship, I found it wasn't such an easy matter. It was a struggle, a conflict, a weary way of sorrow and almost despair before I could get the wheels of my mind to turn in the right direction in thinking of others.

"No, Glenda, don't talk about 'natural disposition.' If you are inclined to think evil of others, don't say, 'I'm made that way; I can't help it.' You —and God with you— can help it. You can break away from this unwholesome habit; you can have your eyes healed so that you can see that there is good in others, and your heart renewed so that you can rejoice in the truth."—Girl's World.

Sunday School

For the Gospel Herald.

Lesson for June 20, 1920—Psa. 23:1-6

THE LORD OUR SHEPHERD

Golden Text.—The Lord is my shepherd; I shall not want.—Psa. 23:1.

Introductory.—We are called upon to meditate upon one of the most beautiful passages in the Bible, one of the most edifying songs which was ever the lot of man to sing. In this psalm David shines out as "the man after God's own heart." The psalm breathes forth the spirit of purest devotion and can be seen at its best only by those who have entered into the secret of His presence and learned to breathe the atmosphere of true holiness.

The Lord Our Shepherd (1-3.—David starts in by acknowledging God as his shepherd. Whoever accepts God as our shepherd "shall not want any good thing." We are led upon the green pastures and by the side of the still waters—the bread and water of eternal life. As the tender shepherd leads his flock to the best possible places that can be found for their well being, so our great, unerring Shepherd, our "Friend that sticketh closer than a brother," cares for us in the best possible way. Another comparison: Human shepherds are not always faithful, certainly never absolutely wise; but God never makes a mistake, and never deserts or betrays His sheep. While "the hireling fleeth when he seeth the wolf come," our Good Shepherd laid down His life for His sheep and is today at the right hand of the Father interceding for us. Thank God for His tender care. May we ever, lamb-like, follow Him whithersoever He leads.

Our confidence (4).—David expreses the confidence of trustful children when he says, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." In Jesus Christ our great pavilion we are safe from every storm, secure against all dangers. Those who have been to the gates of death and looked calmly across the silvery stream which separates time from eternity, can appreciate the things which the psalmist expressed. "Perfect love casteth out fear." Thank God for His promise, "I will never leave thee nor forsake thee." It makes the life in Jesus all the more precious when we know that this world is full of dangerous pitfalls and snares but that under God's providential care we are delivered from them all. "For thou art with me," is the secret of our confident trust in God. We can afford to trust Him, for He has never broken a single promise.

God's Bounties (5).—The blessedness of God's providences are further set forth: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over." In this world we face many oppositions; but even in the presence of our enemies we may have a feast before the Lord. Wild beasts may seek our lives, but the Shepherd is ever present to shield and to comfort and to feed. Healing balms are our happy lot, and full to overflowing is our cup of joy and peace. "Praise God from whom all blessings flow."

Our Happy Lot (6).—"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." There is here an assurance for time and for eternity. In this the lot of the child of God differs from that of the children of the evil one. Even if there would be unalloyed joy and peace among the unsaved (which, however, is not the case) it can not reach beyond the river death for them. But with the child of God the "goodness and mercy" does not end with this life, but in the bright beyond there is the assurance, "I will dwell in the house of the Lord forever." Amen.

Gleanings.—1. They who have Christ as their Shepherd have all their spiritual needs supplied.

2. Peace and plenty are in store for those who put their trust in the Lord.

3. There is rest for the weary, when Christ is our Shepherd.

4. Death has no terrors for those whose trust in the Lord for their strength is complete.

5. Even in the presence of mortal foes we may have within our hearts "the peace of God which passeth all understanding."

6. Overflowing joy is the happy privilege of those whose heart is set upon God, whose affections are set on things above.

7. That God is our Friend is evident from the fact that His "goodness and mercy" are in evidence every day of our lives.

8. The blessings of God extend to His people both in time and in eternity.

9. All these blessings are extended for "his name's sake." We do not merit them, but God's grace is marvelous. Blessed be His holy name. —K.

Our Young People

THE NEWNESS OF LIFE.—Jno. 3:1-21.

Topic for June 20

MOTTO

"If any man be in Christ, he is a new creature."

THE STUDY HOUR

I. A New Creation.—A creature is one who has been created. As we look out upon the world and its living beings we behold the creation of God. "In the beginning God created the heaven and the earth." Of man it is said, "So God created man in his own image, in the image of God created he him; male and female created he them." This then was the old creation of which it has been written that it is doomed to destruction. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." II Pet. 3:7. And what about the new creation? "Nevertheless we according to his promise look for a new heaven and a new earth wherein dwelleth righteousness." Man also is doomed to destruction as noted in the above passage, "perdition of ungodly men." How shall man escape? Surely not in his old state of wickedness and sin. Neither by patching up the old man who is fallen and corrupt according to the deceitful lusts (Eph. 4:22). But there must be a new man which is created in righteousness and true holiness.—Eph. 4:23, 24. The whole matter is summed up in this fact that man fell from his first estate of purity and with the fall God sentenced him and the earth to destruction, not only natural with man but eternal because of his spiritual nature. Now to be saved man must be regenerated or born again and become a new creature with such qualities acceptable before God and fitted for the glorious state which God has planned for him. While the natural body is still doomed to die there is a promise of an incorruptible body like our glorious Lord's who has risen triumphant over all.

Christ is the head of the new creation. As Adam was the head of the old and failed, Christ is the head of the new but will not fail. "Be of good cheer, I have overcome the world," He says. It is only those who are in Christ who will escape the awful doom of the lost with the terrible judgments that are to come upon them. Are we walking in newness of life?

PERSONAL THOUGHT

We may know whether we are born again if we apply the tests of the Word. How does our life abide the test?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"New"**
2. A New Life.

For Young People

1. What is a Newness of Life?
2. "How Can These Things Be?"
3. The Proof of the New Life.

For Older People

1. Why We Need a New Life.
2. Means of the New Birth.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 10, 1920

Field Notes

Bro. J. Y. Swartzendruber preached at Sugar Creek Church near Wayland, Iowa, on Sunday, May 23.

Bro. Fred Gingerich of Aurora, Oreg., spent Sunday, May 30, with Mt. Zion congregation near Versailles, Mo.

Last Sunday was the time set for communion at the Morrison, Ill., Mennonite Church with the home bishop, Bro. John Nice, in charge.

Bro. J. S. Shoemaker of Dakota, Ill., spent Sunday, May 30, with the brotherhood at Shickley, Neb., preaching the Word of Life.

Bro. S. S. Hershberger of Garden City, Mo., filled the regular appointments at the Kansas City missions on Sunday, May 23.

Bro. and Sister J. M. Nissley of the Altoona Mission spent last week-end with the congregation at Martinsburg, Pa., and joined in the communion service.

The brethren, Amos Troyer and Fred Gingerich of Oregon, were among those who attended the conference merger committee meeting at Milford, Neb., last week.

Bro. A. P. Troyer of Hubbard, Oreg., filled the regular appointments at Shickley, Neb., on Sunday, May 23, and also preached at the same place on Monday evening following.

Bro. Fred Gingerich of Aurora, Oreg., worshipped with the East Union congregation near Kalona, Iowa, on Sunday, May 23, taking part in the communion services.

Saturday, June 5, is the time set for the annual A. M. Sunday school meeting for Oregon, to be held this year with the Zion congregation near Hubbard, Oreg.

Bro. Sebastian Gerig of Wayland, Iowa, is one of our aged pillars of the faith who has passed the allotted four score years and still continues active in the services.

Bro. Simon Gingerich of Wayland, Iowa, preached for the congregation at Wolford, N. Dak., on Sunday, Sunday evening, and Monday evening, May 30 and 31.

Arrangements have been made for an all day S. S. Meeting at East Chestnut St. Church, Lancaster, Pa., on July 5, 1920. Bro. C. F. Derstine is expected to be one of the speakers. —G.

Among those in attendance at the Missionary Meeting at Hesston, Kans., May 30, were the ministering brethren J.J. Zimmerman of Harper, Kans., and J. F. Brunk of Peabody, Kans.

Bro. Paul Erb of Hesston, Kans., expects (D. V.) to spend some time in the Alberta-Saskatchewan Conference district, attending the conference to be held at Guernsey, Sask., June 28-30.

Bro. J. D. Mininger and family of the Kansas City Missions expect, the Lord willing, to take a rest of a few months with the West Liberty congregation near Inman, Kans., in the interests of Bro. Mininger's health.

A very inspiring missionary meeting was held at Hesston, Kans., on Sunday, May 30. The commencement exercises of Hesston College and Bible School commenced on Sunday evening with a baccalaureate sermon by Bro. J. D. Charles.

Bro. A. P. Troyer of Hubbard, Oreg., spent Sunday, May 30, with the brotherhood of Cass Co., Mo. This used to be Bro. Troyer's former home, and his presence and preaching are always appreciated by the friends of his youth.

The brethren, Jacob Swartzendruber of Shickley, Neb., Jacob Stauffer of Milford, Neb., and Peter Oswald of Beemer, Neb., worshipped with the brotherhood at O'Niell, Neb., on Sunday, May 23, filling a number of appointments.

The annual Nebraska Sunday School Conference was held at Beemer, Neb., on Thursday and Friday, May 20 and 21. The meeting was well attended, there being about twenty ministers present. An interesting meeting is reported.

We are in possession of a well prepared program of the coming conference of Alberta-Saskatchewan, to be held with the Sharon congregation near Guernsey, Sask., June 28-30. Besides the regular church conference there has also provision been made for a Sunday school, Bible, and Missionary conference.

An important meeting was held at East Fairview Church near Milford, Neb., May 26 and 27. The occasion was the meeting of the committee appointed by 4 of the our conferences to examine into the advisability of uniting the Mennonite and Amish Mennonite conferences of the west. It was a harmonious meeting and we are hoping for good results.

Bro. Frank Showalter, with his wife and son and daughter stopped at Scottdale over last Wednesday and worshiped with the Scottdale congregation in the evening. They were on their way by auto from their former home at Harrisonburg, Va., to Colorado, where they woll probably spend some time, and then go on to the Pacific coast.

Bro. Levi Mumaw and his family left Scottdale last Thursday morning by auto for a brief visit to Wayne county, Ohio. They were accompanied by Bro. Vernon Smucker and Sister Lydia Hege.

Bro. A. Lewis Fretz of the Wideman congregation, Markham, Ont., was ordained to the ministry on Sunday, May 30, 1920. Bishop S. F. Coffman of Vineland, Ont., officiated. Bro. Coffman also preached at Cedar Grove in the evening to an attentive audience.

When he was last heard from the Editor was somewhere in the west. His address was a somewhat uncertain quantity, but mail addressed to Scottdale still will reach him, tho possibly with some delay. He is expected at home about the latter part of next week.

Bro. Jesse Mack of Yerkes, Pa., filled an appointment at the Scottdale Church on Wednesday evening of last week. Bro. Mack was accompanied on his journey by his wife, by his son Elmer and his wife, and by his grandchildren Noah and Mary. They had been from home for some time and had visited several of our missions and other places of interest. They left Scottdale on Thursday morning, intending to go directly to their home. Their visit here was very much appreciated.

Correspondence

Limon, Colo.

Greetings in Jesus' name: "O praise ye the Lord for his works are great in his doings to the children of men."

We arrived here safely, the first week in March. This is a late spring, and there is more wind than usual. The farmers are very busy with the crops; such as wheat, rye, barley, speltz, corn, potatoes, etc.

We had communion on May 23. The brethren J. A. Heatwole, J. B. Brunk, and three from the Springs, and Bro. Krupp and family were with us. We had very interesting meetings.

Come again!—and others are invited to stop with us. There are 16 members here at present.

Others want to come and see. The field is wide, and plenty of room to fulfill the Master's command—"Pray ye!" In His name,

Sarah Hartzler.

Imlay City, Mich.

To all Herald Readers:—Greeting in Jesus' name. We have again great reasons to praise His name for the many blessings He bestows upon His children from time to times.

On May 19, Bro. J. K. Bixler came into our midst and gave us some very interesting lessons on Galatians. On May 22, we had Preparatory services. Ten members were received into the Church by letter.

On May 23, we had communion services in which all members took part. Pray for the work at this place.

June 2,1920. Cor.

Limon, Colo.

A greeting in the Master's name to all Herald readers:—We have again been reminded of the fact that God is mindful of us as a little band of believers here at this place, in this that we have been blessed with the presence of Bishop J. A. Heatwole of La Junta, Colo., and Bro. J. B. Brunk of Quinter, Kans., who have delivered unto us God's message on Saturday evening, May 22, and on Sunday morning May 23. Bro. D. J. Fisher with others motored out from Colorado Springs. Bro. Fisher then also ministered unto us. Brethren Joe Gingerich from Iowa, at present at Colorado Springs, and David Stutzman came out with Bro. Fisher, and Bro. Solomon Krupp, wife and family from Mich., at present at La Junta, Colo., also were with us the same day. On Sunday morning we had communion services and also had services again on Sunday evening conducted by Brethren Brunk and Heatwole, Bro. Fisher again having gone to the Springs in the afternoon. May God bless them in their work wherever they may go. There also has been one young sister received into the church by water baptism. May God bless and keep her that she ever be faithful. Will close asking an interest in the prayers of all believers in Christ, that we be faithful workers in this part of the Lord's vineyard. J. M. Troyer.

May 31, 1920.

Vestaburg, Mich.
(Zion congregation)

Dear Herald Readers:—Greeting. On May 14, Bro. J. K. Bixler came to this place and remained till May 18, Sunday forenoon. We had our counsel and communion in the afternoon. Nearly all the members were present. We would indeed be glad to have some of the brethren and sisters of other or larger congregations move in and help with the work at this place, for the harvest surely is great and laborers are few. Pray for us. Yours in His name,

Susanna Switzer.

May 31, 1920.

Lancaster, Pa.

Dear Herald Readers: Greeting. By God's grace we desire to praise Him for His wonderful works to the children of men, and for the many blessings God is bestowing upon us, His unworthy followers. We have had a cold, wet spring, and farming in general is about three weeks behind the usual time. Now, however, we are having more favorable weather. Sunday, March 10, Counsel meeting was held and all expressed peace with God and man and a desire to go along to Communion. On Sunday, May 9, eleven precious young souls were received into church membership and sealed their vow to Christ by water baptism. We ask an interest in all God's people that they remember them at the throne of Grace. On Sunday, May 16, Communion services were held. We thank God that we again had this privilege to commemorate the death and suffering of our blessed Lord and Savior. On the night of May 17, the angel of death suddenly took away one of our faithful members in the person of Sister Katie Landis, wife of Samuel Landis. She had heart trouble and stroke. Funeral services were held on Sunday, May 23. Sister Landis was a faithful member of the Mennonite Church, and here her place will be vacant. Her labors in the cause of the Church won for her high esteem in the town where she lived as well as in the Church, and this was manifested by the concourse of people that attended her funeral. Services were in charge of Bros. John H. Mosemann and John W. Weaver. Bro. Mosemann spoke in warning to the sinner and Bro. Weaver spoke in comfort to the family. On Friday, May 28, Sister Ella Shenk and Bro. Paul Mosemann, who had been attending school at Harrisonburg, Va., returned home. We are glad to have their presence one more. The writer's sister Dorothy, who had been teaching there also returned. The foregoing services were all held at the Lancaster, Pa., Mennonite Church. On May 31, an auto truck left the Mennonite Mission, Lancaster, Pa., carrying about 30 brethren and sisters, together with a number of touring cars, for the Welsh Mt. Mission, where the day was spent in singing songs, studying of God' Word and enjoying the refreshing mountain air. In the afternoon preaching services were held by Bro. David Mosemann. Remember us at the throne of grace.

Yours in His service,

Lloyd S. Kemrer.

June 1, 1920.

Elijah in the cave probably had richer experiences than he had on Mt. Carmel.—D. S. Yoder.

Miscellaneous

THE GLORY OF THE CHURH

By Myrtle Grosh

For the Gospel Herald

The sense in which I use the word Church in writing on this subject is as the body of believers of which Christ is the head and not as the organization of the Church on earth. There is no glory to the Church or to God in her disobedient or unregenerate members, so I prefer to leave them entirely out of the question.

The glory of the Church is in evidence at the present time and there is also a future glory when she will be in the presence of Christ forever. Her future glory will outshine the stars.

The glory of the Church which is evident through the manifestation of God's wisdom through the Church is known to the angels. Paul says that the grace of God has been given to him to preach the unsearchable riches of Christ and to make all men see what is the fellowship of the mystery hid in God "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). The mystery of which Paul speaks is that it is the will of God for all men to be saved and the way in which their salvation is brought about by "the principalities and powers in heavenly places."

Paul is supposed to have meant the angels, and "by the church" is rendered more literally by some, "through the church." The angels undoubtedly know many things which have not been revealed to man, but even they have a new conception of God's wisdom as it is revealed through the Church in carrying the glad tidings of salvation. God's wisdom in working thus through the Church is a new revelation of His character to the angels and occasions no small part of the glory of the Church.

Again Paul says in Eph. 3:21, "Unto him be glory in the church by Christ Jesus throughout all ages world without end." The more literal and better rendering of this verse, according to some authorities, is, "Unto him be the glory in the church and in Christ Jesus." This would mean that the reasons for eternal praise to God are to be found in the Church and in Christ. The Church has been chosen and glorified by Him, and the Savior is His supreme gift. These are fitting reasons for giving glory to Him.

In Eph. 5:27 Paul speaks of a glorious Church which Christ will present to Himself. This Church yill be without spot or wrinkle or blemish of any kind, and it will be holy. In so far as the real Church approaches this standard while on earth it will be glorious but not glorified. One essential to the present glory of the Church is that her members be united in love and in the Spirit. Eph. 4:4; I Cor. 12: 13. As one body and all members of the body, the members of the Church work together to the glory of God. The believer should be continually growing toward perfection and this is another glory of the Church, since he is ever nearing the state of perfection in the future. The purity of the members of the Church as evidenced in their separation from the world and their looking to Christ, is also a just reason for praise and honor.

The real glory of the Church comes when Christ will receive her to Himself, a glorified and glorious Church. Then indeed will she be holy, without spot or blemish. Her glory will be because of the fact that she is in the presence of the Divine Being.

"I beheld....a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb," (Rev. 7:9,10). This great multitude is evidently the Church which has been gathered from all nations.

They are in the presence of Christ and continually praise Him. The angel in telling John who they are says that "they have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night,———They shall hunger no more neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:14-17).

These are some of the conditions which the saved of earth shall enjoy when they have entered into eternal glory. There is an awful contrast between their condition and that of those who because of their evil deeds are forever lost.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:6-8).

This is a beautiful picture of the Church whose apparel is the righteousness of saints imputed to them by the Father. The glory of the Church is surpassed only by that of God and Christ. With such a prospect before us, it behooves to so live that we may have a part in that glorious company.

Elkhart, Ind.

THE CHRISTIAN'S HOPE

"Hope maketh not ashamed" (Rom. 5:5). When Alexander the Great was a young man, before vanity and love of conquest had ruined his life, he was exceedingly high-minded and generous It was thus one day, just before he was starting out to conquer Asia Minor, that he gathered his leading counsellors and generals about him and divided to them his personal patrimony. These friends were greatly touched by their commander's kindness, and they protested against his liberality, saying, "What then have you reserved for yourself?" The great leader immediately answered, Hope! And as all the world knows, his hope reached a wonderful fruition. The young king went forth at the head of his little army, overcame every obstacle, conquered mighty and innumerable foes, and never paused until he had made himself master of the known world.

And what hope in the physical realm was to Alexander it may in the spiritual realm be to us. The word in the Greek is from a verb meaning to anticipate, and it is this pleasureable looking up and on element which uplifts and invigorates the life, making it undefeatable and triumphant. This is particularly true from the standpoint of the Scripture, for there hope is always connected with and centered in the person of Christ and His victorious return to earth. With our eyes and hearts fixed on Him and His coming glorious kingdom, we are led on necessarily from strength to strength and glory to glory. Alexander's hope was at last put to shame for he finally lost all through his moral decline and ignoble death. But our hope will never be put to shame, since the Captain of our Salvation is undying in life, invincible in righteousness, and infinite in power. Let us endure then as seeing Him Who is invisible.—Ex.

We can persevere as we in the Spirit, breathe in the Spirit and then breathe out the Spirit.—J. D. C.

THE DELUSION AND DESPOTISM OF SOCIALISM

That some good people—honest and law-abiding—have been ensnared by the enticements of Socialism, is all too true. The vicious tendencies of that sort of political tenet have been pointed out, at times, in these columns, and in some instances we have incurred decided censure on the part of a few of our readers, who consider Socialism as a cure-all for all the ills of the body politic. An excerpt from a recent article in the "London Daily Herald,"in praise of the Socialistic rule of force, clearly indicates the true aim of the followers of Karl Marx: "Discipline—iron, rigid discipline of the workers by the workers—is needed in Russia. It will be needed here, whenever the workers come to power. The Socialist state calls for more severe and unrelenting discipline than any other....Our choice is for that compulsion which aims at transforming the chaotic struggle of today into the state wholly ordered by the workers." Seldom have we seen the point at issue so clearly stated. Usually the real aims of Socialism are hidden behind a protective screen of sentimental idealism. The above citation, however, gives us a clear-cut assertion of its central truth—that it must rely upon the enforcement of iron-clad compulsion, not merely when the nation is engaged in the exceptional effort of war, but day by day, in the peaceful activities of men and women. In a spirit of that sort the tyrants of Egypt built the pyramids in the blood and sweat of an enraged people. Then, too, it should be remembered that Socialism, as an outspoken foe of all religious principles—the church at its best—can hardly be regarded as a safe and dependable criterion of humanity's highest welfare. If the Bible is true, the delusive principles of Socialism can hardly be accepted by him who makes the Holy Oracles his rule of action. "Do men gather grapes of thorne, or figs of thistles?" Socialistic theories can not possibly be harmonized with Christ's teachings. —The Gospel Messenger.

THANKFULNESS FOR OUR BEING IN THIS WORLD

By Lydia H. Smith

For the Gospel Herald

It was God's goodness which placed me into this world and preserved my life. Though I am, as it were, but a drop of water in the ocean or as a grain of sand on the shore, yet God (who is omnipotent and who is ever the same) placed into this frail body a never dying soul which is worth more than all the riches in this world. Should not my heart be filled with thankfulness and praise to Him who is before all things and by whom all things consist?

It was God who gave me the power of speech which should be used only to His glory. "In Him we live, and move, and have our being" (Acts 17. 28).

We are constantly dependent on Him. He is our life. We could not even as much as lift a finger without Him.

To His goodness and care we owe it, that we still have our being capable of knowing and enjoying God. He breathed into our nostrils the breath of life and has power to take away whenever it pleases Him.

We have many reasons to thank God, but most of all for sending His only begotten Son who gave His life on the cruel cross and tasted the bitterness of sin for us.

He also sends forth His angels to be ministering spirits to those who shall be heirs of salvation (Heb. 1: 14). When Jesus returned to the Father He sent the Holy Spirit to be a Comforter und Guide to all who accept Him.

Who can find words to express his thankfulness for salvation from sin in this world. If we remain faithful we shall also be heirs of His glory.

Flanagan, Ill.

THE PICTURE SHOW

By J. J. Wagner

For the Gospel Herald

This is one of the most devilish, side-tracking and wrecking machines of humanity, existing in this age.

Perhaps you may say they are not all bad pictures that are shown?

Yes, they do show some good educational pictures; that is true, but they are so few, it will not pay you to run chances of getting the little good out of so much bad.

They are put on the screen occasionally to attract the attention of decent people.

Many (or I should say, the majority) of the pictures that are flashed upon the screen are ridiculous—they must put something on that will draw the crowd.

You know the film companies are running opposition, trying to outdo each other. Of course, the one that puts out the trashiest film is the one that takes in the money that thousands of foolish people are spending. What do you see in such a place?

Robberies, hold-ups, pistol fights, low-lifed love affairs, etc.,

Just take a peep at the bill boards If you are a Christian you will be satisfied without going inside.

How often you see certain plays advertised thus: **"No children under 16 years of age admitted."** If such a play is not fit for a child to see, is it fit for parents or older ones?

How much more good would be accomplished if parents instead of taking their children to such places would have a family altar at home.

Do you think parents who take their children to the movies are observing Prov. 22:6 (Train a child in the way he should go: and when he is old he will not depart from it)?

I at one time patronized the movies. I have in mind two plays which I witnessed. They were entitled, "Christ's Life here on Earth," and "Hell." I do not think I will ever forget them, because the real truth that is to be connected with those subjects was omitted.

The first, "Christ's life," I thought would be interesting, but it could not be compared with the story in the Bible.

The latter, "Hell," was ridiculous. It simply denied the truth of the future punishment of the wicked. It was merely a hell which man has planned to ease his conscience.

We hear that the film world (as often called) is planning to film the whole Bible.

Who will they get, who will be worthy to play the parts of our old patriarchs, our Christian martyrs, of Christ Himself? Just stop to think what the film family is composed of—nearly everything that God forbids.

How can a person who attends such a place night after night, and whose mind becomes wrapped up in such trash, help but be side-tracked? He finally gets to the place where he can not think of anything, but what has been flashed before him.

Solomon says, "As a man thinketh in his heart, so is he." That is the very reason why so many of the movie patronizers are today filling Jails, Reform schools and penitentiaries. They saw how the screen actors could steal, rob, and do other daring crimes with ease. They finally were persuaded to commit some crime themselves, and thus were entrapped. Movies give young men and women an idea how to go about those various crimes.

If you want your boy or girl to be a highway robber or a comedian, send them to the movies, and you can't start them too young. I believe the movie turns out more graduates along this line, than any other known institution.

I do not mean to say that all people who attend such places are crim-

inals. But if you are decent, those things will soon corrupt your mind; cause you to lose interest in your Bible or other spiritual things

Best of all, if you have a few idle hours in the evening, and don't know what to do, or how to spend them get your Bible, the old standby that will give you sufficient entertainment for the evening, and far better than you can obtain from all the picture shows combined.

Eureka, Ill.

THE LORD'S PRAYER

By A. C. Kolb

For the Gospel Herald

To me it is a most marvelous prayer, though I fear that because so many know it off by heart, as we say, it may, in many cases, have become so commonplace that in repeating it, it may have little more of value than the vain repetitions of the Pharisees. I hope none of the readers of the Herald may ever utter that prayer thoughtlessly. Let us rather study it diligently and place ourselves into relation with God where every sentence uttered may indeed express the most sincere longing of the heart.

Herbert, Sask.

FOR WHOM TO PRAY

By Esther Buckwalter

For the Gospel Herald

Prayer is necessary for any great work. Great things can be accomplished without preaching or absolutely no organization, but great things cannot be accomplished without prayer.

The apostles were given to much prayer after Christ's departure. They tarried at Jerusalem and received the Comforter, and souls were added to the Church.

We should pray for lost souls. Christ prayed for them. He yearned for the people in Jerusalem, and would have gathered them as a hen gathers her brood under her wing, but they would not. His heart was filled with compassion for the wandering multitude who were like sheep having no shepherd. Those who are Christ's partake of the same Spirit. They will have a longing to see souls saved. During any great revival, when many souls are born into the kingdom, you will find that prayer was the means of bringing conviction upon hearts. During some great revivals the burden is so great that there can neither be any preaching nor very much song. Yet out of this travail of the Spirit thousands of souls were won for Christ.

We must not forget the heathen in foreign lands while we are asking for the lost in our immediate neighborhood. God has said, "Ask and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." If the heathen are not won. if they are lost forever, are not we responsible for not praying for them as earnestly as we should?

Ask that God may send forth laborers into His harvest field. Everywhere, all over this broad earth, people are waiting for the message, waiting for something to satisfy the emptiness of their lives. Surely, if we pray earnestly and sincerely, God will send some one. (We should be willing here to help answer our own prayers). When God does answer and send some one, let us not forget to pray for them while they are on the field. Pray that they may overcome personal temptations and that they may win souls. Their work is harder than we can realize for they not only wrestle against flesh and blood but against principalities and powers and wickedness on every side.

We should pray for ourselves, for that infilling of the Spirit which enables us to live a pure and holy life and which enables us to win others to Christ. We not only need this power to live an overcoming life, but to be able to win others. If we wish to work for Christ we must have His Spirit's presence before our work can be of any value, and we cannot have this fulness and power without asking for it. "Elijah was first commanded to 'go hide thyself' and then 'go show thyself.' Those who abide in the secret place with God come forth to show themselves mighty to conquer evil, and strong to work and to war for God." "Watch and pray that ye enter not into temptation,"

Then there are those who watch over us—shepherds of the flock. "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation....Obey them which have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you, (Heb. 13:7, 17). How carefully they watch, how they long to see their charges grow in grace. Yet so often we forget that they are as human as we are; that they have the same temptations, the same battles to fight, and that they need uplifting. Should we not, during the conflict, uphold them in prayer? Ask God to send the message thru their lips that will help saint and sinner.

No one has ever lived who has not been afflicted some time during their life. James says, "Is there any among you afflicted? let him pray. Is there any sick among you? let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord." There is hardly a neighborhood but has its suffering ones, people who cannot enjoy the everyday pleasures you have. Prayer will do much toward making their days brighter and living less burdensome.

Neither is there a neighborhood in which the enemy has not made his inroads in the form of enmity. Sometimes this in only a subtle influence and again it takes the shape of a roaring lion, stirring up whole neighborhoods. If there is just cause for such talk then we should be willing to straighten things out. But if they persecute you and despitefully use you, or accuse you falsely, pray for them. To pray for your friends is human, but to pray for your enemies is Christlike.

We should not only pray for our ministers but there are others who rule over us, whom we are so apt to forget. It seems as though we lose sight entirely of that command: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for **all** men; For kings, and for all that are in authority, that we may lead a quiet and peacable life in all godliness and honesty." Possibly our privileges now in living peaceable quiet lives are only an answer to someone's prayer. Was that your prayer?

Finally, I would say, pray for everyone and "pray without ceasing." Pray especially for those of the household of faith.

Newton, Kans.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Plans are being formulated as rapidly as possible for the sending of a unit of relief workers to Russia by the Mennonite Relief Commission in accordance with the resolution passed by the Commission at the meeting at Johnstown, Pa., a few weeks ago. A great many details need to be worked out and the progress is necessarily slow. But there are hopes that something definite can be announced soon.

* * *

Brother A. J. Miller, who was a member of the commission to Russia last fall to investigate the possibility of doing relief work there, and who since that time has been in Paris and keeping our Commission informed on the latest developments with regard to the Russian work,

has gone to Sebastapol, Russia, probably in connection with a Red Cross unit, to do relief work until such a time as it will be possible for our Commission to send a unit to Russia, at which time he will probably transfer to our unit. The opportunity thus afforded him to work in Russia under another organization will no doubt give him valuable experience as a worker in our organization if we are successful in getting on the field.

* * *

The three Russian brethren whom Bro. Orie Miller met in Switzerland on his way home from the Near East, and who were reported in these columns as being on their way to this country, from whence they expect to proceed to South America with a view of finding a suitable country for colonization, are having a hard time in Europe getting passports for the United States. Coming from Bolshevist Russia and with no credentials from any recognized government in their own country, they are naturally looked upon with a great deal of suspicion by the officers from whom they must get the necessary sailing papers from Europe. Evidently they gave parties in this country as references, for cable inquiries came thru the state department asking about the men and their purpose in coming to this country. As a result of this, Wilbur K. Thomas, of the American Friends Service Committee went to Washington in behalf of the men, and later received notice from the state department that telegraphic authorization was being sent to the American Commissioner at Berlin to grant passports to the men. Apparently a fourth man has joined the group since Bro. Miller met them in Switzerland, for the cablegrams indicate that there are four men who desire the passports.

* * *

Action is to be taken soon looking to the sending of a brother or brethren to Germany in accordance with the resolution passed at the meeting of the Relief Commission. The needs there seem very great. The following extract is from a report on conditions in the Erzgebirge, where the German Relief Commission is working, and is taken from the German paper, "Vorwaerts," Berlin.

"The whole crop of the northern part of the Erzgebirge was destroyed by an early winter,—wheat, corn, oats, flax, potatoes, cabbage, beets. Whole families are ill as a result of undernourishment. In large families there is not a child that does not suffer from rickets. Often mother and children together have only one pair of shoes, nor has each his own shirt or patched garment. In at least 80% of the homes visited there was no sheet over the bed of straw, no curtains, no aprons,—every kind of material being made into underwear. Children cannot go to the kindergarten or even outside the house in winter while their mother is out working, because they have no shoes. A child cannot go to school until his brother or sister comes back from school and lets him wear the one pair of shoes in the family. In rainy weather at least 10% of school children, according to reports of teachers, have to stay at home on account of the lack of shoes. In every school room there is a row of children who have no shirt on their backs, and as late as noon they have had nothing to eat. The majority of families cannot buy the few staple foods of the ration (sugar, meat, farina, peas, beans), and live principally on potatoes, cabbage, beets, carrots, bread and watery soups. They get only 13-25 pounds of coal each week for their homes, even when there is illness in the family. There are schoolrooms where the physician, in trying to select the most undernourished children to send them off to another country for a vacation, cries out in despair at the sight of all the misery:"There is no need for an examination—the whole class must go!" In some districts the average weight of women in their clothes is 80 pounds. In Schwarzenburg there are 25,000 undernourished children. In the city of Annaberg 45 children were examined, who are undernourished as a result of the war; 26 of them are 10 pounds or more underweight; the greatest underweight was 30 pounds, or 40.5% of normal weight. In the same city there were 16 cases of tuberculosis during the year 1915; in the first half of 1919, however, 34 cases were reported."

REPORT
Of Receipts of Eastern Board of M.&C. for War Relief during May, 1920.

For the Gospel Herald

German Children Relief

A brother Erb's Cong.	$10.00
Milwood & Maple Grove Congs.	52.12
In His Name	20.00
Fannie Engle	3.00
Conestoga Sewing Circle	12.00
Mellingers Sewing Circle	35.00
Delaware Cong. Juniata Co.	30.00
Lauvers Cong. Juniata Co.	20.66
Cross Roads Cong. Juniata Co.	15.05
W. F. Yoder	10.00
	$207.83

Near East Relief

I. G. Sensenig	10.00
D. S. Newswanger	5.00
Harry Lichty	5.00
Some One	1.00
Goodville S. S.	14.70
New Holland Pa. S. S.	132.00
Lost Creek Cong.	23.00
Bosslers S. S.	10.00
Lauvers S. S.	10.00
Ephrata Cong.	118.75
Vine St. Mission S. S. Lanc. Pa.	10.00
John Wendling	5.00
Brick Church Cong.	24.00
Willow Street Sewing Circle	10.00
Christ M. Hostetter	40.00
Manor Congs.	53.00
Weaver W. Hurst	10.00
Rohrerstown Cong.	477.00
Roherstown S. S.	76.00
Millersville Cong.	3.10
Strasburg Cong.	5.10
Bertha Hersh Class	5.00
E. Chestnut St. S. S. Lanc. Pa.	60.00
Cross Roads S. S.	10.00
Old brethren Class Elizabethtown S.S.	5.00
Sisters Bible Class Elizabethtown S.S.	5.00
Young sisters Class Elizabethtown S.S.	5.00
Anna Fridy's Class Elizabethtown S.S.	5.00
	$1137.65

Total for Month	$1,345.48
Previously reported	123,917.53
Total to date	$125,263.01

Gratefully acknowledged,
Eli G. Reist.

REPORT
Of the Eastern A. M. Conference held at the Oak Grove Church near Smithville, O., May 25-27, 1920.

For the Gospel Herald

May 25, 3 P.M. Conference members met in a preliminary session.

Tuesday Evening, 8 P.M.

Devotional services, led by Enoch Zook, followed by a sermon by Jno. S. Mast. Text, Acts 2:42. Many helpful and practical truths were given to an attentive audience.

Wednesday, May 26, 9:30 A.M.

Song service.

Reading of Scripture, Col.3, and prayer by Jonathan Hartzler.

Minutes of the Conference of the preceding year were read and with a few minor corrections they were approved.

Conference sermon by Jno. E. Kauffman. Text, I Cor. 3:10, 11. The speaker emphasized the fact that Paul was a wise masterbuilder, building on the true foundation, Jesus Christ, going forth in faith constrained by love, he brought the Gospel to the Gentiles, teaching them separation from the world, and that he had a burden for the lost; was willing to spend and be spent for the advancement of Christ's cause, and was zealous in the care of the Churches.

Testimonies followed by Bishops: S. E. Allgyer, Eli Kanagy, A. I. Yoder, Jacob Byler, E. B. Stoltzfus, Joseph Mast, Cleophas Mast, J. S. Gerig, Eli Frey; Ministers: Jno. A. Liechty, Levi Hartzler, J. B. Hartzler, D. Z. Yoder, B. B. Stoltzfus, Jno. D. Miller, Aaron Eberly, Alvin Hostetler, C. Z. Yoder, David Hostetler, I. W. Royer, Enoch Zook, N. E. Troyer.

Wednesday, 1:30 P. M.

Devotional services by Cleophas Amstutz, who read Phil. 2:1-11, and led in prayer.

Testimonies continued: A. W. Hershberger, Samuel Grieser, and A. C. Brunk of Dhamtari, India; Deacons: Daniel Smucker, Samuel Wayre, Abraham Burkholder, A. C. Ogburn, Milo Moose, Aaron Mast, J. C. Frey, Jno. B. Hershberger, Peter Conrad, A. I. Hartzler.

Other ministers who came later: A. J. Steiner, Solomon Swartzendruber, I. B. Witmer, Enos F. Hartzler, Calvin Mast, Alex. Stutzman, Peter Baumgardner, P. R. Lantz, S. H. Miller, Lester Hostetler, Eli Yoder. Total number, 49.

J. A. Liechty, A. W. Hershberger, J. C. Frey were appointed a committee on resolutions.

Topic I, discussed by S. E. Allgyer and others: **The Power of the Cross.** I Cor. 1:18.

Resolution:—Since we realize that there always have been enemies of the cross, by inconsistent walk in life, and wisdom of words (Phil. 3:18; I Cor. 1:17); but according to Heb. 9:22, "Without the shedding of blood there is no remission," and that the power is only in the uplifted Christ (Jno. 12:32; Jno. 3:14), and not by works of righteousness which we have done,

Therefore be it resolved, That we more fully exemplify the cross of Christ in our lives, and that we be diligent in leading sinners to the cross and take the position of the apostle Paul, "knowing nothing among you save Jesus Christ and him crucified" (I Cor. 2:2).

Topic II, **What attitude does this Conference take toward the Inter Church World movement?** Assigned to I. W. Royer.

Resolution:—Resolved that we take heed to the counsel of Gamaliel (Acts 2:38, 39) not to condemn this movement, but that we refrain from allying ourselves to this or any other organization whose methods we can not understand to be fully consistent with the New Testament Scriptures.

The evening session was opened by the reading af Ps. 91, and prayer by B. B. Stoltzfus.

Thursday, 9.30, A. M.

Meeting opened by singing and the the reading of Eph. 4, and prayer by I. B. Witmer.

Topic III, discussed by A. W. Hershberger, and others: **Christian consecration, its need, and how may it be brought about in the life of the individual believer and the whole Church?**

Resolution:—Christian consecration is an essential need (Rom. 12:2, 2). It may be brought about in the life of the individual and the whole Church:—

1st., By a greater realization of our lost condition without the Christ, and His atonement for sin.

2nd.,By a thorough conversion and a full surrender to God's will.

That we pray the Lord of the Harvest that He send forth laborers into His harvest (Lu. 10:2), and that we manifest consecration in our lives by living a life of purity and usefulness, by being more engaged in doing personal work, and by giving cheerfully of our God-given means according to His Word (I Cor. 16:2; II Cor. 9:7).

Thursday, 1:30 P.M.

Devotion, led by Solomon Swartzendruber.

Topic IV, **The power of a well balanced ministry,** assigned to E. B. Stoltzfus.

Resolution:—The power of a well balanced ministry cannot easily be overestimated and consists in 1st., That men having the Scriptural qualifications be ordained according to I Tim. 3:2-7. Titus 1:7-9. 2nd., That they give attention to reading, exhortation, and doctrine. 3rd., That they be an example in charity, in faith, in Spirit and in purity (I Tim. 4:13). 4th, That they preach the word; reprove, rebuke with all long suffering and doctrine (IITim. 4:2). 5th, That they be men of prayer, laborers together with God in preaching the whole Gospel for a whole lost world, not only emphasizing certain parts of the Word and omitting to teach on other parts. Where two or more ministers labor together that there be manifested a spirit of love and unity.

Topic V, **Does this Conference recommend supplementary teaching of Church doctrine to our Sunday school lessons?** Assigned to S. H. Miller.

Resolution:—Inasmuch as the Scripture teaches plainly that we should train our children in the way they should go (Pro. 22:6; II Tim. 3: 15, 16).

Therefore, be it resolved:—1st, That we recognize the work of the General S. S. Committee already begun embracing doctrinal subjects, and further recommend the issuing of a leaflet embracing such doctrinal subjects as may be directed by this Conference.

2nd, That the Moderator appoint a member of this Conference to work conjointly with the Chairman of the Ohio State S. S. Committee, to work out as soon as possible a series of lessons on Church Doctrine to be issued in leaflet form to be used as supplementary lessons for those who desire them. A. I. Yoder was appointed as above stated, to labor with said Chairman.

The following action was taken by Conference in consequence of certain charges of unorthodoxy which were brought against Bro. Lester Hostetler:—

The Executive Committee of the Eastern A. M. Conference in consultation with a number of bishops of said Conference assembled at General Conference at Harrisonburg, Va., Aug. 28, 1919, appointed a Committee of three bishops, consisting of the brethren, A. I. Yoder, S. E. Allgyer, and D. H. Bender, to investigate said charges. Accordingly said committee met Bro. Lester Hostetler for said purpose at Canton, O., May 13, 1920, and submitted their report of the interview to the Eastern A. M. Conference assembled at Oak Grove Church, Smithville, O., May 26, 1920.

Since the answers to several points upon which Bro. Hostetler expressed himself were not sufficiently clear and satisfactory, the Conference therefore declared itself to stand upon the following points of Doctrine, which it endeavors to teach and uphold:

I. On the Creation:—The Genesis account of the creation is true and authentic, that the modern theory of evolution which teaches a continual natural development from the lowest to the highest forms of life is a direct contradiction of this account, and therefore can not be accepted as truth by any one who believes in the authenticity of the Bible as God's Word (Gen. 1&2).

That man was created an intelligent being by an immediate act of God and in his original state was like unto his Maker in righteousness and holiness; that thru transgression he fell; that in his fallen state he is estranged from God and in him dwelleth no good thing and is utterly unable of himself to return to righteousness, even his mind and conscience being defiled (Gen. 1:27, 31; Rom. 7:18; Titus 1:15).

II. The Virgin birth of Christ:—We believe that Jesus Christ is the Son of God, that He was and is now existent with the Father, that He was born of a virgin, partook of human nature, but without the taint of sin, that He suffered and died on the cross, arose from the dead and ascended into heaven, that alone thru the shedding of His blood, do we have atonement for sin and free access to the throne of grace (Jno. 1:1; 3:16; Matt. 1:20, 21; Col.2:9).

III. The resurrection:—That there will be a bodily resurrection both of the just and the unjust (Jno. 5:28; I Cor. 15), that all who fail to accept the atoning work of Christ will have their part in the lake that burneth with fire and brimstone and where the smoke of their torment ascendeth forever (Ps.9:17; Matt. 25: 41-46; Rev. 14:11; 20:14, 15).

That the righteous saved, and blessed, and glorified will spend eternity in the realms of endless bliss and glory (Matt. 25:34, 46; II Cor. 5:1; Rev. 22:5).

IV. The inspiration of the Bible:—That the Bible is the Word of God, that it is divinely inspired, infallible, and authentic, and authoritative; that without this direct revelation from God we would be in complete ignorance, as to the creation and origin and eternal destiny of man (II Tim. 3:16; Heb. 4:12; II Pet. 1:20, 21).

V. Devotional Covering:—That every Christian woman, especially during times of worship and prayer, should have her head veiled with a special devotional covering (I Cor. 11:1-16).

VI. As regards our attire:—We believe there should be the spirit of willing submissiveness on the part of Conference members to recognize the authority of Conference and the Church to pass rules and regulations on the dress question when in harmony with the Word of God (I Tim. 2:9, 10; I Pet. 3:3, 4; Matt.18:17, 18; Heb. 13:17).

The following resolution was adopted by the Conference: That if Bro. Lester Hostetler can subscribe to these points of doctrine without any reservation, he shall be recognized as a colaborer and in full fellowship with Conference.

Bro. Hostetler willingly subscribed to the above statements and consequently was received by the Moderator in the name of Conference in full fellowship.

Report of Conference Treasurer

Balance on hand May 21, 1919,	$1.88
Amount received from the above date to May 26, 1920,	309.00
Total amount	$310.88
Amount of money paid during the above year	$385.50
There being a deficit of	$74.62

Peter Conrad.

Whereas a request has come for the stationing of a minister from the congregation of Westover, Md.,

Therefore we authorize Bro. Jno. S. Mast to proceed with the voice of the congregation to station or ordain a minister in said congregation.

Whereas a request has come from the Mission at Lima, O., that they be granted the privilege to ordain a deacon in their congregation,

Therefore we recommend that Bishop S. E. Allgyer be authorized to go to Lima, O. to labor cojointly with a Bishop that may be appointed by Ohio Mennonite Conference to ordain a deacon at said place.

Resolved that Bishop John S. Mast shall have the Bishop oversight of the congregations in Maryland and Virginia which are under this Conference.

Election of Officers

Moderator, Jno. S. Mast; Assistant Moderator, S. H. Miller; Secretary, C. Z. Yoder, with the privilege to choose an assistant; Trustees:—Publication Board, S. H. Miller; Educational Board, D. S. Yoder; Mission Board, S. E. Allgyer; Orphans' Home, S. E. Allgyer, J. I. Yoder; Youngstown Mission, S. S. Yoder, Harry Kauffman, Milo Smucker; Canton Mission, Calvin Mast; Lima Mission, Amos King, J. Y. Smucker; Ohio District Mission Board, S. E. Allgyer for two years.

Conference Evangelist Report for the Conference year.

Nunmber of Elders, 11; Ministers, 36; Deacons, 16;

Lay members received by water baptism, 214; by letter, 76; reclaimed and from other denominations, 20; letters given, 69; dismissals, 30; deaths, 55.

Total number of members, 5007, May 21, 1920.

Mission Sunday Schools, 3.

A. W. Hershberger was re-elected Conference Evangelist.

Thursday, 7:30, P. M.

Devotional services by Lester Hostetler. Bro. Aldine Brunk addressed the audience on the needs of India and the work there. Bro. Earnest Miller spoke on the work and conditions of the Near East. Both addresses were interesting and helpful, giving us a greater vision of the field.

One more Conference has gone into the history of the past. Apparently it was enjoyed by all. Unity and good feeling prevailed.

Moderator, Eli Frey.
Secreatary, C. Z. Yoder.

REPORT
Of the Annual S. S. Conference of the Johnstown District Held at the Stahl Church on Ascension Day, May 13, 1920

For the Gospel Herald

The meeting was opened with Devotional exercises conducted by Hiram Wingard.

The following officers were elected:—Moderator, Hiram Wingard; Secretary, Nora Blough; Treasurer, Lorensa Kauffman.

The subject: **How to Derive the Greatest Benefits from a S. S. meeting** was discussed by D. S. Yoder. By being there on time, and being prepared to do your part of the work.

A Recitation was given by Annie Hershberger.

The Subject, **The Qualifications of a S. S. Teacher** was discussed by E. J. Varns. You should have a well prepared lesson. Be interesting to your pupils, and live so that you may be an example for your pupils.

An Essay was given by Nellie Yoder.

A Sermon which was suitable for the "Ascension" was given by E. J. Blough. with Devotional exercises by Alex. Weaver.

The Children's Hour was conducted by W. C. Hershberger, E. J. Blough, P. J. Hartman.

The Subject:—**How Create an Interest in the S. S.** was discussed by H. C. Blough. By being sociable, using tact, loving pupils, and and inquiring about them if absent.

A Recitation, **"The Little Family,"** was given by Trella Eash.

The Subject:— **How to Review** was discussed by Hiram Wingard.

Purpose of Review—To test and fix in the pupils' minds what they have learned, also to prove the teacher's own work. The reviewing should be done as you teach.

The evening session was opened with devotional exercises, conducted by E. J. Blough.

The Subject:— **Essentials for a Good Young People's Meeting** was discussed by Ammon Kaufman; Having much test work; Much reading and Meditation; Organized efforts in making programs; Varieties in exercises.

A Recitation, **"The Rock of Ages,"** was given by Blanche Layman .

The Subject:— **How Bring about a closer Co-operation between the older and younger members of the S. S.** was discussed by S. G. Shetler. We need our young people for their intellectual opportunities, their activity, energy, and new methods. We need our older people for their experience, calmer judgment, and broader view of things. The young and old should associate and work together.

The Brethren, L. D. Weaver, Joe Miller, and Wesley Yoder were appoined as a Finance committee, who decided that the collection above conference expenses be given to Bro. S. G. Shetler. The collection amounted to $70.00

Closing remarks by E. J. Blough.

The meeting was very interesting, and was well attended.

REPORT
Of West Union Sewing Circle, Wellman, Iowa, April 1, 1919, to April, 1, 1920

For the Gospel Herald

No. of meetings	14
Average attendance of members	20
Attendance of visitors	1
No. of garments made	139
No. of furnisings	24
No. of pieced bedding	61

Relief Sewing

No. of garments	467
No. of pieced bedding	3

South America

Sheets	4
Towels	4
Quilts	1

India

No. of garments	200
Quilts	1

Donations for the year

No. of garments	157
No of yds. goods	4
Sewing machine	1
Money received during the year	$535.73
Paid out for War Sufferers Relief	327.06
Armenian Relief	20.00
Children's Welfare Home Kansas City	5.00
Sister Friesen's support	46.25
South America	10.00
Missionary Support fund	24.00
Traveling expenses	5.00
Kansas City Mission	5.00
Sanitarium Diet Kitchen	5.00
	$447.31
Bal. on hand	88.42
	Pres.

Sewing Circle Report

May 10, 1920, the Sewing Circles of the Lancaster, Pa., Conference District shipped their 12th consignment to the Friends in Philadelphia, consisting of eight bags containing 860 pieces valued at $765.00. The next shipment will be made June 14, 1920.

Mrs. H. E. Metzler, Sec.

Obituary

Henderson.—Pearl, daughter of Robert and Lena Henderson, died May 24th, 1920, at Lyndhurst, Va., aged 15 y. 3 m. 18 d. She leaves father, mother, 3 brothers, and 4 sisters, one grandmother, and hos of relatives. She was an invalid all of her life. Whooping cough was the cause of her death. It was a shock to her parents as she was found dead in the bed. Funeral services were conducted by Bro. A. P. Heatwole. Text, John 10. She was laid to rest at the Mt. View Church.

Lambright.—Alvin Leroy son of Bro. Fred and Sister Mable Lambright, was born near Shipshewana, Ind., Aug. 6, 1919; died of complication of diseases May 27, 1920; aged 9 m. 4 d. He leaves father, mother, four grandparents, two great-grandmothers and many relatives and friends to mourn their loss. The few short days that Alvin was with us were full of pain and suffering, but now God saw fit to call him higher but it seems it could not be and our home is now so lonely. Funeral May 29, from the Shore Mennonite Church. Services by Y. C. Miller and J. P. Miller. Many friends and relatives met to pay the last tribute of respect to one whom they loved.

Bare.—Hannah Nold was born in Columbiana Co., Ohio, Dec. 4, 1841; died May 15, 1920; aged 78 y. 5 m. 11 d. On Jan. 13, 1861, she was united in marriage with Noah Bare. On Feb. 5, 1864, they removed to Union tp., Elkhart Co., Ind., where they lived the remainder of their lives. A short time after coming to their new home they were converted and united with the Mennonite Church in which they lived faithful Christian lives until death. Her husband preceded her Jan. 31, 1913. Two grandchildren also preceded her . She leaves one daughter, (Mrs. Cornelius Davidhizar) and one son (Pre. John H. Bare of the Salem, Ind., Cong.); also 5 grandchildren and 10 great-grandchildren and many relatives and friends. Her family mourn for one who was deeply concerned in their eternal welfare. Gone but not forgotten. We bow to His bequest. Buried May 18, 1920, in the Yellow Creek Cemetery. Services were conducted by Jonas Loucks and J. W. Christophel.

Smetter.—Elmer Lee Smetter was born Feb. 25, 1897, in Seward Co., Nebr.; died May 10, 1920, near Goehner, Nebr. He reached the age of 23 y. 2 m. 15 d. He leaves to mourn his early departure father, mother, 5 brothers, 6 sisters, and many relatives and friends. He united with the Amish Mennonite Church when 13 years old, and he remained a faithful member till death. His sickness, small-pox, was of only 3 days duration. Private funeral was held May 11 both at the house and the grave yard, conducted by Bro. J. H. Whitaker.

"Dear Elmer thou hast left us
Thy loss we deeply feel;
But 'tis God that hath bereft us
He can all our sorrows heal."

Memorial services were held May 30, 1920, conducted by J. E. Zimmerman of Nebr., and Sam Garber and Andrew Shrock of Ill. The texts used were found in I Thes. 4:13-18; Heb. 4:9; 11:27, 28.

Amacher.—Magdalena Shantz, a native of Kitchener, Waterloo County, Ontario, Canada, was a daughter of Isaac and Elizabeth Shantz. She was born August 15, 1837, and died in Cullom, Ill., May 23, 1920; aged 82 y. 9 m. 8 d. She was married to Jacob Amacher on November 21, 1855, and lived in Livingston County, Ill., for about 50 years. Thirteen children were born to this union of which one preceded her to the Spirit world; also her husband about thirty years ago. She leaves to mourn their loss twelve children, 37 grandchildren and 18 great-granchildren. She united with the Mennonite Church when quite young and remained a faithful member until death. Her health began to fail her about two years ago. About three weeks ago she took her bed and gradually grew weaker with heart-trouble and old age until she passed away. Funeral was held in the Mennonite Church May 26, 1920, conducted by John W. McCulloh assisted by Rev. Stocking of the Methodist Church.

Salzmann.—Sister Veronica Litwiller, beloved wife of Joseph Salzmann, was born July 13, 1885; died of heart trouble May 25, 1920; aged 34 y. 10 m. 13 d. She was united in matrimony to Joseph Salzmann Oct. 17, 1908, which union was blessed with 5 children (Gladys, Sanford, Florin, and Clifford)—one died in infancy. She leaves husband, 4 children, parents, 3 brothers, 4 sisters and many relatives and friends. She united with the A. M. Church when in her teens and remained faithful to the end. We can hardly realize that she is gone, but we believe that our loss is her eternal gain. The community feels that they have lost the earthly presence of a sister and friend and that the number was enlarged in heaven. Two days before her death she called her daughter to her bed side and selected the hymns for her funeral. Funeral services were held at the A. M. Church near St. Agatha, conducted by Peter Boshart and Moses Shantz, using for the text, "Set thine house in order for thou shall die and not live." May God comfort the bereaved ones.

Death has called one from our family;
Whom we loved and cherished dear;
She has left us here so lonely,
We can't help but shed a tear.
Oh can it be that she has left us,
She who always had a smile?
Yes, she's gone but soon we'll meet her,
'Twill only be a little while.

By her sister.

"Fiery trials" should not seem a strange thing to the believer, but rather a means of special joy. Thus we are made partakers of Christ's sufferings (I Peter 4:12, 13).—R.

Items and Comments

The National House of Representatives failed by a veto of 220 to 152 to pass the peace resolution aver the President's veto.

Japenese are preparing to spend $5,000,000 on a sheep ranch in Mongolia. About 135,000 acres will be used.

Steps are being taken in Congress to return the property of Aliens, former enemies of the United States, in certain cases.

The city of Philadelphia has appointed an official rat-catcher, whose business it shall be to rid the city of rats, which have become especially numerous in certain portions of the Quaker city.

The following news item is interesting: "Wholesale prices of beef have decreased from 3 to 5 cents a pound in May and at the end of the month were not far from the level prevailing when the United States entered the war." How are the prices at our meat market?

Postmaster General Burleson recently asked Congress for a million dollars additional appropriation for the purpose of paying the losses on insured parcels in the domestic mails. A good many people are wondering whether more money expended in provisions for handling the mails might not have aided greatly in saving this million of expense.

There is still trouble in trouble-stricken Ireland. Four hundred four buildings used as police barracks have been burned by the nationalists since Easter. And now the attention of the raiders is being turned to the residences of wealthy people in various parts of the island. The Irish situation is complex and difficult. All lovers of peace and good-will should include Ireland in their petitions.

Sweden has about 300,0000,000 tons of unmined coal.

Montreal, June 5—John Donlin president of the Building Trades department of the American Federation of Labor, threw a bomb shell into the ranks of labor today when he declared that the workers are shirking their responsibility and that under production is as responsible as profiteering for the hardships suffered by the public.

"The wage earner is just as much responsible for the high cost of living as any other agency," said Mr. Donlin in his annual report. "If every worker doing physical labor would insist that production equal pre war times there would soon be a reduction in the price of commodities. The higher wages go and the more production falls off the more the worker is going to be hurt."—Greensburg (Pa.) Record.

If we should spend our time in looking for faults, we would find no end of them; and if we should stop to consider and talk of the faults we find, we would turn ourselves into the greatest fault of all, for the faults of others added to our own would wholly obscure the true virtue.—

Does your righteousness "exceed" the righteousness of the scribes and Pharisees? Moral character or legal correctness will in no case merit the Kingdom of Heaven (Matt. 5:20).—R.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

BOOK REVIEW

Die Biblische Lehre von der Wehrlosigkeit

By John Horsch

This is a new German book, just off the press, setting forth the Bible doctrine of nonresistance. It is written in Bro. Horsch's usual forceful style, treating the whole subject from a Biblical standpoint. The book has eleven chapters, 127 pages, and may be had at 35c. a copy.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

SPECIAL MEETINGS

We have reports of a number of special meetings. We regret that space forbids the publishing of these reports in full. The following is a list of such meetings we have on hand at the time of going to press:—

Beemer, Nebraska, May 20, 21, 1920, Sunday School Conference; Moderator, L. O. Schlegel; Secretary, M. J. Eicher.

Palmyra, Missouri, April 25, 1920; Sunday School Meeting; Moderators, P. J. Blosser, J. M. Yoder; Secretary, I. A. Buckwalter.

Filer, Idaho, May 10, 1920; Local Conference; Moderator, C. E. Sieber; Secretary, W. V. Gingerich. One point brought out in this Report is the similarity in initials between "Inter Church Movement" and "Inconsistent Church Muddle."

Welsh Mountain Mission, near New Holland, Pa. May 13, 1920; Workers' Meeting; Speakers, C. M. Brackbill, Jacob H. Mellinger, S. H. Mussleman (Report of visit to South America), Arthur T. Moyer.

We shall greatly appreciate the help of Secretaries of similar meetings—Bible Meetings, Bible Conferences, Sunday School Meetings and Conferences of a local nature, and similar meetings—by giving us very brief reports so that they can be published in a few lines. Church conference reports and State or General Sunday School conference reports will be reported in full as heretofore.—Ed.

God does not give grace till the hour of trial comes. But when it does come the amount of grace, and the nature of the special grace required, is vouchsafed, Do not perplex thyself with what is needed for future emergencies; tomorrow will bring its promised grace along with tomorrow's trials.—Selected.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 17, 1920 (Gospel Witness Established 1905) No. 12

EDITORIAL

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

As the real work of the Interchurch World Movement is becoming better known, the conviction is growing among men of faith that it is not only a very expensive experiment but is most misleading as well. The number of churches standing against it is growing larger, and the testimony against it is becoming more pronounced. Like all other federation movements, it is founded on compromise and fails in standing the Gospel test.

One of our Savior's admonitions which is quite needful for us to remember is this: "Seek ye first the kingdom of God and his righteousness." Why? Because when this is neglected, when we fail to give Christ uppermost place in our hearts "the **cares** and **pleasures** and **riches** of this world choke out the Word." In our endeavor to have "first things first" let us not fail to make sure of this first of all first things.

The editor has recently had the privilege of spending some time among the congregations in North Dakota. While here, as elsewhere, there are hardships to encounter, we are hopeful that within the next few years the membership will be materially increased, a conference organized, and this field be made an active center in extending the cause of Christ and the Church. To this end may the prayers and support of the brotherhood be extended.

The offer of the Gospel Herald free for one year to newly married persons whose marriage notice appers in this paper is still open notwithstanding the advance of prices. If persons entitled to the paper on this offer fail to receive it, the cause usually is that those who send in the notice of marriage do not furnish the address of the contracting parties. In this, as in all other business matters, we are willing, and even anxious, to correct omissions and mistakes of the past. —R.

Harvest time is approaching. The sound of the reaper is heard in the southern sections, and this sound is slowly traveling northward. We commend the zeal of the laborers who are literally fulfilling the prophetic command, "In the sweat of thy face shalt thou eat bread." But let us not forget there is another harvest on hand (the harvest of souls) that is nearer at our door, and should be nearer to our hearts, and deserves even more earnest attention than the harvest of grain.

Here is something that happens quite frepuently in a congregation:

A member—either because of lack of spirituality, or through the influence of unfriendly literature, or for some other reason— becomes unruly. The bishop or minister in charge tries hard to win him back. He gets sympathy from other members who complain bitterly of the mistakes of those who try to get him reconciled.

Results: because of this sympathy the unruly member is never restored, others become dissatisfied with the church, the power of the congregation for effective discipline is weakened, ground is prepared for future trouble, and souls are lost for the kingdom.

Two brethren were discussing the outlook of the Church, particularly their own congregation. One of them was quite sure that there was a gloomy future ahead. He said, "You know that things are going to the bad. The preachers are afraid to speak out, and the members ar doing as they please. It will be only a short time until our church will be completely swallowed up by the world."

The other one replied, "That may all be. I am praying that we may be delivered from such a fate. But I am quite sure that the downfall will come sooner if I give up in disgust and discourage others by continually beclouding the atmosphere with gloomy forebodings of the future than if I should keep on faithfully, hopefully, doing what I can to maintain the full standard of the Gospel and encourage others to do the same."

Herein lies the secret of real service. "It must needs be that offences come." The congregation to which you belong may be on the upward or downward grade. In either case you should recognize conditions as they are, make the most of circumstances, and aim to be a promoter of heavenly sunshine as well as Gospel truth. The two most destructive influences in any church are blind optimism which refuse to recognize the presence of evil and carries its dupes direct to the pit, and a blind pessimism which refuses to recognize the promise that "your labor is not in vain in the Lord.

Let us avoid both. Let us press hopefully on. Let us with open eyes and steadfast faith, hold fast to the truth, keep ourselves "unspotted from the world," maintain a clear testimony against every form of sin, especially the unpopular ones, and never miss an opportunity to encourage Christian workers to faithful life and service. The more discouraging circumstances we face, the less use we have for the juniper tree.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ATONEMENT

I. Atonement Means—
1. Propitiation.
2. Expiation for Sin.
3. Satisfaction to justice.

II. This Atonement was—
1. Purposed.
"Slain from the foundation of the world."—Rev. 13:8.
2. Promised.
"Promised before the world began." Tit. 1:2.
3. Prefigured.
"God will provide Himself a Lamb." —Gen. 22:8.
4. Proclaimed.
"Preached unto you the forgiveness of sins."—Acts 13:38.
5. Accepted.
"It shall be accepted for him."—Lev. 1:14.
6. Received.
"We have now received the atonement."—Rom. 5:11.

III. Contrast Between Atonement and Priesthood.
1. Atonement is one.
Priesthood is many.
2. Atonement is finished.
Priesthood is ever going on.
3. Atonement was made on earth.
Priesthood was made in heaven.
4. Atonement is for sinners.
Priesthood is for saints.
5. Atonement relates to death.
Priesthood relates to life.
6. Atonement blots out sin.
Priesthood maintains holiness.
7. Atonement shuts hell.
Priesthood opens heaven.

—Echoes.

WHAT DOES A LOST SOUL NEED?

By Silvanus Yoder

For the Gospel Herald

"What man of you having an hundred sheep if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it" (Luke 15:4).

What does a lost soul need and wherewithal can it be reinstated to its primitive favor with God and its eternal home? As an answer to this important question we can only speak in the words of the One whose mission it was to seek and save that which was lost. The parable of the lost sheep, so dear to all who have been found by the Savior's love, and who have in their heart a burdened zeal for the lost, in its tone of compassion and self sacrifice is the best answer given to the above question.

Well has the poet said, that none of the ransomed ever new the darkness of the night or the roughness of the mountain road that the Shepherd passed in order to find the sheep that had wandered away and was lost. Neither have they realized the thorn-pierced bleeding feet of the One who could not enjoy the comforts of home when he knew that his own were lost and in a helpless condition.

What does it take to bring a lost soul to God? If the parable of the lost sheep does not answer your question ask the mother who has had a wayward son. She may hesitate to tell you but if you kindly insist on knowing she may perhaps in an intimate manner tell but even if she does, will you know and will you understand? The prophet has well said, "Woe unto them that dwell at ease in Zion." The Savior has given us a perfect pattern and may we know and understand that as the sheep would have died in the mountain without the Shepherd's care so souls will not return to God of their own accord.

Why do souls linger at the threshold of the Church? How can it be they will not enter? Why do the attractions of the world fasten upon them in the very presence of the Church and lure them away until lost in the mountain wilds? Often the answer comes, No one has cared for my soul.

Praise God for the parable of the lost sheep and for the pattern and example given by Jesus Christ. Thank God for the Church, which is still willing to sacrifice for the promotion of His cause, and for its ministers who are willing to go penniless and endure the insults of the business world for the Gospel's sake. Ah, yes! there is yet another one which we can not forget and whose memory will linger as long as life shall last. That one who has stooped down at the proper time when by our expression he saw and read our conviction while we were yet too proud to surrender openly. Thank God for the one who made a special effort and who proved by his life his interest for my spiritual welfare. Without that one I would have perished.

Goshen, Ind.

THIRST FOR IMMORTALITY

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity; for it makes us to be the same yesterday, today, and forever. The soul has intellectual conceptions and operations of reason and judgment independent of material organs. Our own experience clearly teaches us this important point. Our minds grasp what the senses cannot reach. Such a principle, being independent of matter in its operations, must needs be independent of matter also in its own being. It is therefore, of its nature, subject to no corruption resulting from matter. Its life, which is its being, is not extinguished and cannot be extinguished

It is well known that there is a constant waste going on in every part of the human body, which has to be replenished by daily nutrition. So steady is this exhaustion that, in the judgment of medical science, an entire transformation of the physical system occurs every seven or eight years. New flesh and bone and tissues are substituted for those you had before. The hand with which you write, the brain which you exercise in thinking, are composed of entirely different materials. And yet you comprehend today what you learned ten years ago; you remember and love those with whom you were then associated. How is this? You no longer use the identical organic substance you then possessed. Does it not prove that the faculty called the soul, by which you think, remember, and love is distinct from organic matter; that while the body is constantly changing, the soul remains the same; that is does not share in the process of decomposition and renewal through which the human frame is passing, and therefore that it is a spiritual substance?

We may find nations without cities, without the arts and sciences, without mechanical inventions or any of the refinements of civilized life, but a nation without some presentiment of the existence of a future state we shall search for in vain. Now, whence comes this universal belief in man's immortality? Not from prejudice arising from education, for we shall find the conviction prevailing among rude people who have no education whatever, among hostile tribes, and among nations at the opposite poles of the earth who have never had intercourse with one another.

We must, therefore, conclude that a sentiment so general and deep-rooted must have been planted in the human breast by Almighty God, just as He has implanted in us an instinctive love for truth and justice, and an inveterate abhorrence of falsehood and injustice. Not only has mankind a firm belief in the immortality of the soul, but there is inborn in every human breast a desire for perfect felicity or happiness. This desire is so strong in man that it is the mainspring of all his actions.

Now, God would never have planted

in the human heart this craving after perfect happiness unless he had intended that the desire should be fully gratified; for he never designed that man should be the sport of vain and barren hopes. He never creates anything in vain; but he would have created something to no purpose if he had given us the thirst for perfect bliss without imparting to us the means of assuaging it.

It is true that this desire never can be fully realized in the present life. Can earthly goods fully satisfy the cravings of the human heart and fill up the measures of its desires? Experience proves the contrary. Can honors adequately gratify the longings of the soul? No. The more brilliant and precious the crown, the more heavily it presses upon the brow that wears it. Can earthly pleasures make one so happy as to leave nothing to be desired? Assuredly not. The keen edge of delight soon becomes blunted. We find great comfort in this life in the society of loving friends, but how frail is the thread that binds friends together! Another source of exquisite delight is found in the pursuit of knowledge. The higher we ascend the mount of knowledge, the broader becomes our view of the vast fields of science that still remain uncultivated by us.

But the greatest consolation attainable in this life is found in the pursuit and practice of virtue. This founded hope of future bliss rather than the fulfillment of our desires. Thus we see that neither riches, nor honors, nor pleasures, nor knowledge, nor the endearment of social and family ties, nor the pursuit of virtue can fully satisfy our aspirations after happiness. The more delicious the cup, the more bitter the thought that death will dash it to pieces.

Now, if God has given us a desire for perfect happiness, which he intends some day fully to gratify, and if this happiness, as we have seen, cannot be found in the present life, it must be reserved for the life to come. And as no intelligent being can be converted with any happiness that is finite in duration, we must conclude it will be eternal, and that, consequently, the soul is immortal. Life that is not to be crowned with immortality cannot be happy. "If a life of happiness," says Cicero, "is to end, it cannot be called a happy life. Take away eternity, and Jupiter is not better off than Epicurus." Without the hope of immortality, the condition of man is less desirable than that of the beast of the field.

Man may imprison and starve, may wound and kill the body, but the soul is beyond his reach, and is as impalpable to his touch as the sun's ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be extinguished. The body, which is from man, man can take away, but the soul, which is from God, no man can destroy. "The dust shall return into its earth whence it was, and the spirit to God who gave it." As well might one born blind attempt to picture to himself the beauty of the landscape as for the eye of the soul to contemplate the supernal bliss that awaits the righteous in "the land of the living."—Hervin U. Roop in The Religious Telescope.

"THE BIBLE AND ITS USE"

If one is to get the whole meat and kernel from the Bible it must be read and studied with a definite purpose in view. If the reader will read and seek in the light of a definite benefit he will always find the path of duty. He does not heed, like the man walking through the complicated streets of a city by night, to track his way by the blaze of a series of street lamps, but it lies before him clearly defined in the broad sunlight by which the whole scene around him is illumined. The Bible does its work by keeping the mind of the reader if he is a seeker or follower of Christ, always directly under the wholesome influence of God's loving presence and guidance. As it is the attractive power of the magnet which keeps the needle pointing to it, so the soul under the attractive power communicated to it by God's word will become responsive to His will.

If one wishes to know the rule for their conduct they will find it in the Bible as they can in no other book. But it must be read with the desire to know the will of God as their goal. For an aimless or vagrant reading of God's word, or the reading of it without an object to which the reading of it is to introduce us, is as futile an effort of mind as would be the repeating of so many words in an unknown tongue. To read the Bible with the expectation that the mere act is to aid us is to treat it as we would a charm. It is the same kind of act as that of the Romanist crossing himself or the kissing of a crucifix or sprinkling himself with holy water. The Bible is to be consulted for the purpose of learning God's will and how He may be pleased. Its use consists in its fitness and ability to give the knowledge. If nothing is sought from it, nothing will be gained. The connection which our Lord so emphatically noticed between the acts of seeking and finding, asking and receiving, knocking and the opening a door, applies to the study of the Bible. To find anything in it there must be a seeking, to receive anything from it there must be an asking, and to gain access to its contents there must be a knocking. If the professing Christian be honest in his profession, he will be able to give an answer to the question, "Why do you read your Bible?" It will be "Because I wish to learn what I must do to continue in the Christian life, and to acquire all the instructions that will benefit me as a Christian." The Scripture truths will be relished by such a one, and it may be taken as a sign of decline in spiritual health of any Christian, when this relish for the Bible declines. The difference between a spiritual mind and a worldly mind evinces itself in one prominent way in this—that, while the latter desires not the knowledge to be supremely valuable and is attracted to it by an instinctive affection. yet the worldly mind need not turn away form the Bible hungry, because the Bible is the "Book of Books" and within its pages are contained not only the Way of Life but page after page of history, history so old that some of the dates have not come to light in two thousand years, only as guess work. History which has to do with a people who were first upon this earth, and are continuing upon it. In the pages of the Bible is history which answers questions as no other history book can do, and it is being proven true from day to day. Again the worldly mind might care for biography and if it does, it would find plenty to feed upon. Because within the pages of the Bible are to be found some of the greatest, and most curious history of men's lives, known to man. The biography of such men as Moses, the Law Giver; Abraham, the Father of a Race; Job, the Faithful; Jesus Christ, the Saviour; or Paul, the Missionary, will be found to contain food for the most fastidious tastes.

And yet such a mind might not care for history or biography, but desire something on philosophy. If such is the case it need not turn from the Bible, because the Bible contains lines of reasoning and thought that have been food for philosophers for two thousand years and will continue to be for two thousand more unless the author returns before that time. Now it may be that the reader's mind would be more interested in philology If that is the line of nourishment sought, do not turn from the Bible for it holds first place in grammar, rhetoric and literary arts. It's language has been the foundation of a

(Continued on page 236)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"INASMUCH AS YE DID IT NOT"

My baby cried for milk,
An hour's delay. I held her close
And pressed her cheek as soft as silk
Against my own.
She soon forgot her pain
And bright eyes danced in glee,
But thoughts came fast to me.
Suppose there were no milk
And hour were lengthened into days
Or weeks or months,
And every day I saw the little form grow thin,
The rosy color fade from cheek and lip,
The lustrous laughing eye grow dim;
Suppose the wail of hunger
Pierced my ear and broke my heart
And not the slightest power were mine
To stay the hand of famine.

Oh Christ, who blessed the little children,
Unveil my blinded eyes to see the wasted forms,
Make keen my deafened ears to hear the cry
Of those that perish while my own are fed.
Break thou my selfish mother heart
With thought of those whose leaden hearts
In myriad numbers break each day,
Till I can never feed the children thou hast given me
Without a prayer for starving ones across the sea.

—Elizabeth H. Emerson.

FIRST IMPRESSIONS OF OUR MISSION IN INDIA

By Jesse N. Smucker

For the Gospel Herald

No doubt everyone who has been hearing about the Mennonite Mission in India and who has been following the work somewhat has formed some idea and conception of the work. At least I know I had formed some opinions, and since I have been privileged to at least see the work I have been carefully noting and comparing my former impressions with conditions as I now actually see them. I have been here but a short time, have visited the various stations and will here endeavor to give briefly some of my first impressions of the work. I will not endeavor to give details and statistics—it is all too new to me yet—but I have found that my former impressions were far too limited, so with the hope that I may give some help to others who held similar ideas I am willing to submit this somewhat personal sketch of my first impressions.

I have been impressed with the beauty of India. I have found beautiful groves of trees, green grass, flowering plants, open meadows, picturesque ponds or tanks, good roads and quaint banked-up rice fields. True, the dusky-skinned natives and their primitive modes of living remind one that he is not in America and yet the whole country and native life possesses a charm and beauty which I had not expected to find in India.

But coming more directly to the Mission work at this place I must say I have been surprised and astonished on every hand at the extent of the work. If my former impressions were those of the average home member then surely we people at home have a very distorted and inadequate conception of the work here. When I came from the railway station at Dhamtari to the Mission Compound I could scarcely believe that this large compound with all its buildings was Mission property. Then as I was shown thru the various buildings and got some idea of the work carried on in each I began to see how little I really knew after all about the work in India. The schools, the orphanage, the industrial work shop, the boys' dormitory, the medical work, the growth of the church and the great evangelistic work, all were far beyond what I had expected, and I could not help but be greatly impressed with the remarkable work that has been built up in so short a time.

Then I was taken to the Leper Asylum, about two miles from the Mission Compound. Here instead of a few buildings, I found a large grove with a number of buildings here and there, some for men, some for women, others for the children of the lepers, for the caretakers, etc. Here too, are the church and dispensary, but the church is far too small. Many of the lepers were at work helping to improve the grounds. Altho I was impressed with the number of buildings and the extent of the work, yet the plot is too small and the buildings too few. The "Mission to Lepers," an organization which cares for lepers all over the world, has strongly suggested that a new site be selected and buildings erected to fully meet the demands and also to conform to the latest discoveries of leper authorities. This same organization promises a hearty financial support and already plans are under way to carry out their suggestions.

At Balodgahan I was again agreeably surprised at the extent of the work. Our Mission is in possession of the village itself and the land connected with it and thus has a powerful influence over the whole village, an influence which cannot help but bear fruit. Here, too, is a large Girls' Orphanage, but overcrowded; a widows' home far too small, and a Famine Camp built up in emergency of mud and brush. Sunday I attended Communion service at the church—a privilege for which I was truly grateful and yet at this service about one hundred fifty people had to be turned away to make room for members. Think of it, turned away because the church is far too small!

At Sankra I found, not a small outstation, but a great evangelistic center. A little Christian village is being built up and clusters around the Mission Compound. A larger church is needed. The field is being systematically worked and already there are evidences of the Mass Movement starting among the villages. The work carried on here was again far beyond my former narrow idea.

These are a few of the things I noticed at the various stations. But I soon observed something else. All of the workers are trying to do several times as much work as they are able. They are forced to do so and they are greatly hindered from doing their best work along any one line because there is too much for them to do. They are greatly over-worked and if there is still anyone who clings to the false idea that the missionaries have an "easy time of it" I wish I might once and for all banish that falsehood. Again and again I am surprised that they are able to accomplish such a great amount of work under the great strain of too many duties. God speed the day when we as a Church may have enough workers on the field to rightly take care of the great vineyard God has entrusted to our care!

Then, too, I have been quietly observing many little sacrifices—and many great ones too—that all the missionaries are making which we at home ordinarily know nothing of; sacrifices and self-denials which only go to show the deep concern and unselfish devotion these noble Christian men and women are giving to the Lord's work .

But of all the impressions that have been borne in upon me none is as deep as the wonderful opportunities and possibilities of the work at this place. I have mentioned nothing of the splendid workers found among the natives, nor the great work done among the many villages in an evangelistic way; the regular tours made, the many regular Sunday schools held thruout the district—all of this would make an important article in itself. But on every hand, at every turn there are possibilities and opportunities so great and so appealing that they present a mighty challenge to

the Church—a challenge which dare not be ignored.

There are so many more interesting things I should like to tell about that it is with difficulty that I try to keep only to "first impressions." I have said little about the great building operations either now under construction or planned. At every station the work must be enlarged along every line. Then there are all the village schools, the village outstations, the work of the Bible women and Colporteurs, the native evangelists, the Home Mission and many more interesting phases of the work, about which I hope to be able to tell more later.

Briefly stated my idea of the work has undergone a rapid change in the short time I have been here. On every hand the work is far greater and much more encouraging than I had anticipated. Let us all praise God for the wonderful work already accomplished here, for it is His work and to Him belongs all the praise and glory. The missionaries claim no credit for themselves but all of them have developed a faith in God that cannot be shaken. Let us pray the Father that our eyes and hearts may be more fully opened to the great work of extending His kingdom.

Dhamtari, India, May 3, 1920.

THE VALUE OF GIRL BABIES IN CHINA

Would you mind a letter from the missionary's wife just once? Yesterday morning when I was bathing the baby —you know our first wee baby arrived last summer—the amah seemed to to have an unusual inclination to talk and I want to tell you what she told me. I had been joking with her, and asked her if she would buy Clara Gene. In fun we started the characteristic Chinese haggling over the price, she trying to "jew" me up, and I trying to "jew" her down.

"Oh," she said, girl babies are very expensive the last two or three years. Now you have to pay over ten dollars to get a nice fat one! Before that, if you did not drown them, you had an awfully hard time to get rid of them. There was a man in our town to whom we took the girl babies. He would go up and down the street with them, and give them to any one who would give him a chicken and a bowl of vermicelli in return." I had heard of all this a good many times.

"But do they drown the babies now?" I asked.

"Oh, yes. Of course you already have one or two boys you do not mind so much having a girl baby. You know in my village I am the only Christian. My family and the rest of the community worship idols. So they do not know any better. Why, my sister almost drowned my second little boy. He had just arrived, and she thought it was a girl, and had already stuck its head down in a pan of water when I rescued him."

"But who usually does it?" I gasped. "Surely not the mother?"

"Yes, she does. She is so mad when she finds it is only a girl. Sometimes the mother-in-law, and often the father."

"Do they bury it then?"

"Sometimes they wrap it up and throw it under a pile of rubbish. You know we do not have coffins made for our babies who die before they have had their first teeth. I have seen so many babies drowned, Mrs. Worley. I never did like to see it, for they cry so!"

Do you wonder I could think of nothing else all day? So in the afternoon I inquired of our Chinese teacher's wife, and she told me that it was still a very common custom. "Just last week," she said, "the woman next door went back to her village two miles from here and she said her sister had drowned her baby while she was there." And then when the English missionary's wife came to call I asked her if she knew about it. She told me it was the custom in Ningdalk, where she formerly lived, for the women just to throw them under their beds, end they "would be gone in a day or two."

Perhaps you have read that foot-binding and baby-selling are things of the past, Perhaps they are in the coast cities and some parts of China, but not here.—Zela Wiltsie Worley, Futsing, China, in Missionary News.

LETTER FROM SOUTH AMERICA

We are glad to be able to give to our readers the following interesting extract from a private letter:—

Dear Brethren, Greeting in Jesus name:—We are all well for which we praise the Lord. Sister Shank looks quite well, and appears to be gaining in weight. We are all very glad for this, as we need her service. Our work is coming along very nicely for which we praise Him who has sent us to this field. One of the things that brings peace and satisfaction, is knowledge of the fact that you are doing what you believe God wants you to do. This is the way I feel here. Certainly God is blessing us. This makes us believe that our efforts are well pleasing to the Giver of all good.

Our attendance and interest is constantly growing, and souls are counting the cost. Some just recently decided to accept the Protestant teaching, because they believe as one put it last night that what we teach is Bible, and he believes that it is God's message to man. Last week at our meeting nine precious souls stood saying by this that they want to accept the teaching of our Lord Jesus Christ. This by no means implies that they are converted. Before they can be received, they must give evidence of the new life, and a willingness to forsake Catholicism, and all ways of darkness, and bring forth fruit worthy of repentance. There have been several under instruction for several months. We are expecting, however, to baptize these before long. In this great work, brethren, we need your prayers. The attendance in all of our meetings is on the increase. For instance the attendance last Sunday in the three Sunday schools and preaching service in the evening was almost three hundred. We can think this is encouraging, in spite of the fact that the priest is doing all he can to hinder our work. Catholics have been trained to look upon Protestants, as dangerous heretics, and that they should shun them. It takes a long time to get this out of the minds of the people.

We are right into it at present remodeling, and fixing up the property that we purchased. We find that since we have bought the people seem to have more confidence in us. One man said the other day, "I thought you people would be here a few months and then go, but I am really glad to note that you have bought and that you are going to stay." It has given us prestige with the people.

Well, I suppose by the time that you have gotten this letter, another annual meeting will have gone into history. How we miss the Annual Mission Meetings. We are always anxious to hear church news. The Herald is always a welcome visitor. Being far away we do not get that news that does not appear in print, perhaps it is just as good that we don't. Remember us at the throne of Grace, and pray that we may all remain humble, for therein lies the secret of our power. That missionary who does his best and leaves the rest to God, is the one who will meet with success, and live long. But when souls are so ignorant of the true way to God, one is tempted to try to do the "rest" also. Pray that we may all retain good health. I have never been heartier in my life than I have been here. I praise God for this.

Your Brother, in Christ

T. K. Hershey.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

TAPESTRY WEAVERS

Let us take to our hearts a lesson—no lesson can nobler be—
From the ways of the tapestry weavers, on the other side of the sea.
Above their heads their pattern hangs; they study it with care;
And while their fingers deftly work, their eyes are fastened there.
They tell this curious thing beside, of the patient, plodding weaver:
He works on the wrong side evermore, but he works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvelous skill is learned.
Oh, the sight of its delicate beauty! How it pays him for all it costs!
No rarer, daintier work than his was ever done by the frost.
Then his master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is, no tongue but his own can tell.
The years of man are the looms of God let down from the place of the sun,
Whereon we are weaving always till the appointed task is done.
Weaving blindly, but weaving surely, each man for himself his fate.
We may not see how the right side looks, we can only weave and wait.
But looking above for the pattern, no weaver need have fear;
Only let him look clear into heaven—the Perfect Pattern is there.
If he keep the face of the Master forever and always in sight.
His weaving is sure to be perfect, his work is sure to be right.
And at last when the task is ended, and the web is turned and shown,
He shall hear the voice of his Master! it shall say unto him: "Well done!"
And the white-winged angels of heaven to bear him thence shall come down;
And God for his wage shall give him, not coin, but a golden crown.

—Selected.

Dr. James M. Gray, from an address in 1892, when Rector First Re- Massachusetts, now dean of Moody formed Episcopal Church, Boston, Bible Institute: "Freemasonry is contrary to the word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the dragon upon it. 'Come out from among them and be ye separate.' "—II Cor. 6:17.

Tempted reader, stop doubting God's leadings and rulings. You cannot be happy and your life will not be victorious, until you cheerfully bow to His sovereignty and heartily say the everlasting "Amen."—R.

CHRIST'S TEACHING ON SERVICE

Christ was a wonderful teacher. He taught so many important things and in most interesting and impressive ways. We are indebted to him for the right understanding of many things that pertain to daily living.

Among these things which he made clear by repeated emphasis is the matter of service. We are to give thought and energy to work that will be helpful to others, and that will enlarge and more firmly estblish God's kingdom on the earth. No matter what the opposition or the persecution that might come to his disciples, they were to go right on serving God by doing things which would make them acquainted with God and His kingdom. They were even to find joy in rendering such service.

Christ not only taught his disciples the idea of service, but showed in his own life that nothing was too hard for him to do for others in helping to save life, to cure disease, and to lead folks into doing right. He was so thoroughly consecrated to His work that He had little patience with persons who knew what to do and refused to do it

We are to work for others according to the light we have The Bible is our text-book on Christian service and from it we can find out what God wants us to do It is the duty of every person to study carefully God's word in order that he may know what God's will is for him. Those who find out through study, meditation, and prayer what God wants them to do and then try to do it, find that God helps them in their effort,

When Christ spoke those wonderful words, "Inasmuch as ye have done it unto one of these least, my brethren, ye have done it unto me," he shows how all service that we may render to others is related to himself. For this reason we may always feel that when we are helping others we are doing that which Christ will own and bless just the same as if we were doing it unto him. The reward that will come for such service will be abundant. It pays richly in this life and in the life to come to be loyal, obedient servants of Jesus Christ.—Sel.

Ahab's coveting and babyishness invitd Satan's agent (Jezebel) to accomplish the end of his craving. Tho he complacently entered upon his unrighteous possession, God found and judged him as tho himself had done the deed. "Though hand join in hand, the wicked shall not be unpunished" (Pro. 11:21; 16:5).—A. H. L.

THE ROSY TOUCH

"If I can put some touches of rosy sunset into the life of any man or woman," said George Macdonald, "then I feel that I have wrought with God."

To make an old person happier, more comfortable — more hopeful — that is to "put the touch of rosy sunset into human life." It is a special privilege of youth to cheer old age. How naturally an old person turns to a young person for sunshine. In some respects youth and age are as like as sunrise and sunset; and it seems to be God's blessed will and plan that each should turn to the other for the things that each lacks and the other can give.

It is in the power of every young person to bring sunlight into the life of some old person—to impart that "touch of rosy sunset" which is so sweet to the aged pilgrim who is drawing near the close of life.—Sel.

BE FILLED WITH THE SPIRIT

For the Spirit searcheth all things, yea, the deep things of God (I Cor. 2:10). It is not given unto man to know and understand the things of God. See I Cor. 2:11. You may ask, "Is it possible to always know the will of God concerning me?" You cannot obey him unless you know what he wants of you. The Spirit searcheth all things, yea the deep things; far beyond the comprehension of the spirit of man. You say you are often left in obscurity concerning His will toward you and often get the wrong thing done. This is too often the case with many. The fact of the matter is that there is too much reasoning by the spirit of man. Empty yourself. Be filled with the Spirit of God. See Ephesians 5:18.—R. J. Rote (1904).

Dr. R. F. Weidner, President of the Chicago Lutheran Theological Seminary: "Secrt societies are anti-christian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them. See II Cor. 6:14, 15."

When we hate a brother are we not helping to prove that he is better than we? Because we know that anyone who hates is of the world and we know that the world hated Him first. See John 15:18.

Sunday School

For the Gospel Herald.

Lesson for June 27, 1920

REVIEW

Golden Text.—I will teach you the good and right way.—I Sam. 12:23.

Introductory.—We have had a most instructive series of lessons during this quarter. The period covers approximately about three hundred fifty years, beginning with the conquest of Canaan and ending with the reign of David.

The Judges.—The time of the judges covers the period of history from the close of Joshua's active leadership until the anointing of the first king of Israel. It was a very stormy period in the history of Israel. Through this period God governed Israel personally. The secret of Israel's troubles is found in the statement, "Every man did that which was right in his own eyes;" which was another way of saying that no man did that which was right in the sight of the Lord. Time after time did Israel lapse into heathenism and just as surely did God deliver them over into the hands of the oppressor. When Israel cried to the Lord for deliverance, God raised up judges. The following from Scofield is worth noting: "The book records seven apostasies, seven servitudes to seven heathen nations, seven deliverances." The statement reveals two couplets which were not only in evidence in the days of the judges but in all other ages of the world's history; namely, apostasy—servitude; repentance—deliverance. The leading men among the judges were Gideon, Samson, Jephtha, and Samuel.

Ruth.— The lesson on Ruth reveals a number of characteristics in the life of Israel during this time. In the history of Elimelech's family we are reminded of the dangers and folly of forsaking fellowship with God's people in order to better our financial condition. In the history of Ruth we have a picture of conversion and the changes connected with it, together with the blessings accompanying and following a complete surrender to God. The story of Ruth is one of the most beautiful narratives to be found anywhere.

Eli.—The life of Eli is of value to us mainly because of his connection with the early life and training of Samuel and the object lesson he leaves in the matter of neglecting the training of our children.

Samuel.—In Samuel we have one of the most devoted and exemplary characters of the Bible. Being a child of prayer and dedicated to the service of God, every Christian mother has a worthy example in the course pursued by Hannah. His early training was an earnest of his later faithfulness and loyalty to God. His victories for God were a direct result of his faithfulness to the God of his mother. He occupied a position of authority even after Saul's accession to the throne, anointing David after the rejection of Saul. He died some time during the time when Saul was trying desperately to get rid of David.

Saul.—This remarkable man was noted for his modesty and peculiar fitness for the kingship of Israel at the time he was chosen to that position. He started in with several victories over the Philistines and gave great promise of a successful reign. But he soon manifested a disposition of rashness that brought him into trouble. Because of his disobedience he was rejected from being king, and David was anointed his successor. He soon learned to look upon David with envy, went from bad to worse, until his envy developed into an insane jealousy which filled him with the desperation of murder. Being defeated in a final battle with the Philistines he died a suicide.

Jonathan.—Jonathan, the son of Saul, was as brave as a lion and the very opposite of his father in generosity. Two very remarkable things recorded about him are his lone-handed victory over his enemies, and his friendship for David in spite of his father's insane jealousy. In standing by David even when he knew David's elevation to the throne meant the loss of the throne for himself, he manifested a degree of unselfishness that merits our admiration and should be patterned after by all people. His death in battle showed the devotion of a loyal son, even though he knew his father's shortcomings.

David.—In the lessons of this quarter we are merely beginning the study of this "man after God's own heart." The manner of his anointing shows us that "God seeth not as man seeth," and carries with it the lesson that God selects his leaders from among those who improve their time. His victory over Goliath proved the wisdom of God in choosing him in preference to his brothers, and his conduct while Saul was hunting him down like a wild beast proved that he was above malice or revenge. It is this young shepherd king that we shall hear about in the lessons to follow.

Interesting as is the study of the lives of thes men, our chief object in studying their career should be the practical lessons to be drawn from their lives. As they stand out before us let us imitate their virtues, avoid their mistakes, and "walk worthy of the vocation wherewith we are called."
—K.

Our Young People

PEACE ON EARTH.—Luke 2:8-14; Rom. 12:17-21.

Topic for June 27

MOTTO

"Blessed are the peacemakers, for they shall be called the children of God."

THE STUDY HOUR

I Peace on Earth.—The angels sang about it; men have talked and written about it; visionary men have dreamed about it; the prophets have foretold it; Christian people believe it and taste it; but the world in striving for it cannot understand it or know how to bring it to pass. It is still the grandest theme ever published on earth and the greatest work for men to be exercised in.

The God of peace caused peace to be born in the coming of the Son who became man for our good that we might become partakers of God and so enjoy the blessings of peace. When the Father looked down upon His Son He said, "This is my beloved Son in whom I am well pleased." The angels sang "good will toward men" meaning the same thing as above that God is well pleased with men through His beloved Son. The Son of God has done everything needful to complete the work of peace. The Armistice has been declared and the terms of peace have been set forth. Messengers are sent out to preach the Gospel of peace, as it is written, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Jesus has made the reconciliation needful to meet the demands of justice and so everything is ready for every man who will accept to have perfect peace with God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." God's children are peacemakers today in the business of the Son who gave His life for all who will receive Him. Peacemakers not only observe the terms of the armistice which stops hostilities (Matt. 12:20) but bear the terms of peace to those who know it not that they may become reconciled to God. The Christian has the peace of God in his heart and so bears peace on earth to all men. Men may fight and legislate and plan to bring about a state of peace on earth but their efforts will all be failures until they recognize the terms of the Prince of Peace and the great plan of His Gospel of love. But there will never be a time when all men shall accept the terms willingly. When the day of grace shall cease (the armistice will be at an end and the terms of the peace will be carried out for both the just and the unjust) then the Lord shall have put down all rule and authority and power (I Cor. 15:23-28). Then His foes shall be quiet (Isa. 2:4) and his saints shall reign (Rev. 20:6) and "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 9:11). "Blessed are the meek for they shall inherit the earth" (Matt. 5:5).

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E. S. Hallman, Guernsey, Sask.
Harry West, Hubbard, Oreg.
M. C. Cressman, Kitchener, Ont.
J. R. Shank, Carver, Mo.

COMMITTEES
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Finance Committee. — Abram Metzler, Aaron Loucks, S. E. Allgyer, S. H. Miller, M. C. Cressman, A. D. Wenger.
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 17, 1920

Field Notes

Bro. Aaron Loucks of this office filled the regular appointment at Rockton, Pa., last Sunday.

A meeting of the Music Committee appointed by the Mennonite General Conference has been called for Wednesday, June 16.

Last Sunday was the time set for a communion service at the Mennonite Church near Wolford, N. Dak., and Bloomfield, Montana.

A refreshing communion service was held with the Surrey, N. Dak., Mennonite Church on Sunday, June 6.

Bro. J. F. Bressler closed a series of meetings at the Marion Church near Chambersburg, Pa., on the evening of June 6. Ten confessions were among the visible results.

The brethren, Joe C. Gingerich and Eli Hostetler, Wolford, N. Dak., spent Sunday, June 6, with the brotherhood at Ste. Elizabeth, Man., where an inspiring communion service was held.

Bro. Orie O. Miller, Akron, Pa., spent a few hours in Scottdale last week. He and Bro. Aaron Loucks of this office then went to New York in the interests of the Relief Commission.

We have before us the program of the Eighth Annual Bible Meeting at the Elizabethtown Mennonite Church, to be held June 18, 19, 20, 1920. Brethren Abram Metzler and C. F. Derstine are instructors.

Change of Address.—Bro. S. G. Shetler, from Johnstown, Pa., to Hubbard, Oreg. Bro. Shetler is moving to the western field in the interests of the Kingdom there. May God bless him in his labors for the Master.

Sister Maggie Shetler, wife of Bro. S. G. Shetler of Johnstown, Pa., after spending eighty days in the hospital, where she underwent a serious operation, returned to her home on June 1. Bro. Shetler and his family expect to start for the Pacific coast on the 18th of this month.

The little flock at Baden, N. Dak., though reduced in number because of a number of families moving out during the past two years, is nevertheless pressing hopefully on and prospects for a large congregation there are brightening. A communion service was held there June 8.

Work was begun in razing an abandoned church building at Fayetteville, Pa., on June 2. The material will be moved to Pondbank, about two miles distant, where it will be erected, thus providing a place of worship for the brotherhood at the Pondbank Mission station.

We are pleased to note an improved health condition in Bro. I. S. Mast of Minot, N. Dak., who because of impaired health has been unable to keep up his work in the ministry. He has improved to a sufficient extent to conduct the communion service at Bloomfield, Montana.

Bro. J. A. Ressler and family left last Saturday for Sister Ressler's former home in Ohio, where they expect to spend a few weeks.

The brethren, D. G. Lapp and Simon Gingerich, spent some time with the brotherhood near Aberdeen, S. Dak., recently, looking to the organization of a congregation at that place.

An All-day Sunday School Meeting will be held, the Lord willing, in the Lancaster, Pa., Mennonite Church on Monday, July 5, 1920. Among those from a distance whose names appear on the program is Bro. Clayton F. Derstine of Eureka, Illinois. All are invited.

Our aged Bishop J. N. Durr of the Conference has been called for the present time laboring with the Thomas Congregation in the Johnstown District. While Bro. Durr's natural forces are abating he is active in the service of the Lord, and strong in the Spirit.—G.

Bro. N. E. Miller preached two excellent sermons at Gortner, Md., Sunday, June 6, from the texts "We are troubled on every side" (II Cor. 4:8) and "No room in the inn" (Luke 2:7). Bro. Miller was accompanied by Sister Estie Miller, of Scottdale, Pa., and Bro. and Sister Ed Maust and daughter, of Springs, Pa.—E. B.

We have a very interesting letter from Bro. M. C. Lapp, Dhamtari, India, which accompanied the article by Jesse N. Smucker published elsewhere in this number. Bro. Smucker and Bro. Hertzler had left Dhamtari on the day Bro. Lapp's letter was written and, after visiting other parts of India, they expected to come home by way of the Pacific.

On Saturday morning of last week Bro. C. B. Wiens and his family left Scottdale for Reedley, California, where they hope to make their future home. Bro. Wiens has been the editor of the Rundschau and the Jugendfreund for about ten years. Miss Neta has been working in the Publishing House since she finished the High School course in this town, and the others of the family have been more or less closely associated with the work here. They leave us with the best of our wishes following them. Bro. Wm. Winsinger of Moundridge, Kansas, is here now and has charge of the editorial work laid down by Bro. Wiens. We hope and pray that God may bless the work for and among the dear brethren and sisters who still find the German language more acceptable than the English.

Correspondence

Goshen, Ind.

(Yellow Creek congregation)

Greetings to all Herald Readers:—On April 18 council meeting was held at our place of worship.

On Saturday, May 1, preparatory services were held and on the following Sunday communion services conducted by Bro. J. A. Ressler, at which time one young man was received into the Church.

On May 16 Bro. Levi Yoder of Nappanee and Bro. Clarence Shank of the Olive congregation were with us.

On May 21 Bro. Perry Shenk of Missouri began a revival meeting and remained with us ten days. The Bro. preached the Gospel in a very impressive way. Attendance was fair considering the busy time and our hearts were made glad when one dear young girl took her stand for Jesus.

From here Bro. Shenk went to the Olive congregation to continue in his work. May the Lord continue to bless the brother in his whole-hearted work for the Master is our prayer.

Cor. Secretary,
M. M. W.

Hesston, Kans.

Another year of Hesston College has passed into history. We feel sure that the efforts put forth during the year have not been in vain; many have been greatly benefited along spiritual lines. The commencement exercises have been exceptionally profitable. On Saturday evening Bro. Noah Oyer spoke on the subject of "Consecration and preparation for work." He especially emphasized the thought that consecration is the normal state of all Christians. This was followed by a talk by Bro. Daniel Kauffman on, "The need for consecrated workers."

We were glad to have with us four of our nurses from Colorado. The time of the regular mission board meeting on Sunday was given to them, at which time they gave rich testimonies concerning their hospital experiences. Bro. D. H. Bender preached the missionary sermon on Sunday morning. The main subject of the afternoon session was, "City Missions." Sisters J. D. Mininger and Martha Buckwalter of the Kansas City Mission, gave us some real conditions of mission work in the city. "The present outlook of mission work of the Church" was presented by Bro. Kauffman. The Baccalaureate sermon on Sunday night was preached by Bro. J. D. Charles from Luke 6:38, "Give and it shall be given unto you." We hope that many who attended these meetings have been impressed with the fact that "The harvest truly is great, but the laborers are few." If we can do nothing else to fill these needy places, we can pray the Lord of the harvest to send forth more laborers into His harvest.

School closed on Thursday noon with the usual sad farewells, but the outlook is good for a large student body in a few short months. For those of us who left the school permanently, this loss was most keenly felt, but we can still be united in faith and prayer and have one aim in view.

Fannie Miller.

Millersville, Pa.

(Masonville Congregation)

Dear Herald Readers, Greetings:—Our deacon, Bro. Daniel S. Witmer, who has served at this place so faithfully for twenty-three years had requested that one be ordained as a helper. He is getting up in years and feels that he is unable to perform his duties any more.

The council of the churches was taken and on May 23 vates were taken at the Habecker congregation and May 30 at Mountville and Masonville. Five brethren received votes. On Thursday, June 3, ordination services were held when the lot fell upon Bro. Jacob N. Stauffer. Bishop John K. Charles officiated, a[illegible]isted in the services by Bishops B[illegible]amin F. Zimmerman and Peter R[illegible]issley. May God abundantly bless [illegible]he labors of the brother in his [illegible]w field of service. Pray for this pa[illegible] of God's vineyard.

E. C. K.

Elizabethtown, Pa.

Program for the Workers' Meeting to be held June 24:—Lesson for July 4, Bro. Charles Greider; Lesson for July 11, Bro. David Miller; Lesson for July 18, Bro. Ezra Garber; Lesson for July 25, Bro. Ira Hess.

Ada Garber (Sec'y)

Coote's Store, Va.

(Bethel Congregation)

Dear Herald Readers, Greeting:—We have been blest with many of God's richest blessings which we should feel thankful for. On Wednesday night, May 26, Bro. J. H. Turner preached a very impressive sermon, on Rev. 22:14. Bro. Perry Shank of Broadway, preached on Thursday night, May 27, a sermon which was soul-refreshing. And on Friday night, May 28, Bro. N. E. Miller of Springs, Pa., was with us and his sermon was based on II Cor. 13:5. We surely were glad for this message for I think we should examine ourselves more carefully and see whether we are in the faith. And on Saturday night, May 29, our Bishop Bro. Lewis Shank preached a sermon on, Prepare yourselves that ye might partake of the blessed ordinance, which followed on Sunday. The Church was crowded, and a goodly number partook of the bread and cup, which are the emblems of Christ's body, and shed blood. Sunday school is moving along nicely. With Bros. Lewis and Paul Showalter in charge. Asking your prayers, I am, Yours in His service,

Dewey Emswiler.

May 31, 1920.

Ephrata, Pa.

Dear Herald Readers:—Greeting in Jesus' name. Our regular communion services were held at this place on Sunday, May 30, when a large number of members took part in commemorating the Lord's death, "till He come again." Joy and peace had been expressed, love flowed from heart to heart. Our Bishops Benj. Weaver, Noah Landis and Noah Mack were present and conducted the services. Preparatory services were held on Saturday. Last Sunday we were privileged to hear an address from Bro. S. H. Musselman on "The Work in South America," followed by a missionary sermon by Bro. John H. Mosemann of Lancaster, Pa. We pray God's blessings on the work here and elsewhere.

June 4, 1920. Lizzie Mengle.

Filer, Idaho

Dear Herald Readers:—Greeting in our Master's name. Let everything that hath breath praise the Lord. Praise ye the Lord (Ps. 150:6). We truly praise Him for past favors to us. From May 8 to 18 Bro. Derstine was with us in a series of meetings. Both Sundays He gave us three services and each evening a lesson on prophecy, followed by a lecture. God used him in a wonderful way in unfolding the precious truths of God's Word. The brotherhood has been greatly strengthened and encouraged to labor faithfully until our Lord shall come and gather us to Himself. There were no public confessions altho many were deeply convicted yet not willing to step out on the Lord's side. May we all continue to pray that they may yet yield to the voice of the Spirit.

On May 10 we held our first Local Conference. Quite a number from Nampa being present with us. A very profitable day was spent; many vital subjects were discussed and we trust they may be remembered and put into practice and make us more fruitful in His service.

In His name,

June 4, 1920. Katie Schiffler.

(Continued on page 237)

Miscellaneous

SAVIOR TO ALL

So long ago the Savior came—
We've now almost forgot His name.
We call Him Jesus, Lord of all;
  We call Him God's Begotten Son,
And humbly we before Him fall,
  To worship Him for what He's done.

Our prayers for self on high ascend,
And prayers for friends with them we blend.
We pray, "Cleanse us from sin's dark stain";
  We pray for blessings on the poor,
We pray for power in His name;
  And for the needs we feel so sore.

But have we not forgot the task?
For as we from our Savior ask
For daily needs, will we fulfill
  Our part and do our best to bring
The kingdom in which sages tell,
  And angels in the highest sing:

"Of peace on earth, good will to men,"
Of love which shall the whole world win?
Comes this about by seraph's song
  Or must we His torch-bearers be,
To light this world where darkness long
  Has peoples held beyond the sea?

If we would have Him hear our plea,
Our love must not stop with the sea.
We must compass the world around,
  For sin, and hate and woe and pain
In many lands may still be found.
  Christ came for them—not you—in vain?

Can you call Him your Savior dear,
And let the heathen bow so near,
Down to their wooden idols dumb,
  While you in church on worship bent,
Some sacred tune with rapture hum,
  And praise the Lord Whom love has sent?

The Lord looks down on you this day,
And longingly He has to say:
"My 'other sheep' have not been brought
  Into my fold of love and joy.
Before I give the blessing sought
  You all must enter My employ,

And seek the wandering and lost,
For I must have, whate'er the cost,
These millions for whom I have died;
  My blessings are bestowed on those
Who minister to the crucified
  In earth's great harvest field of woe."

F. M. H.—The Missionary Visitor.

SHALL WE VOTE?

By Leander Smith

For the Gospel Herald

Jesus answered, My kingdom is not of this world.—John 18:36.

For our citizenship is in heaven.—Phil. 3.20.

Who then is eligible to vote in our nation? The one who obligates himself to support and defend the government of the Nation.

1. When we vote in this nation for any party in existence, we vote for a cumpulsory law that must be maintained by force. Jehovah said: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts" (Zech. 4:6).

2. When we vote in this nation for the very best party in it we vote for corrupt politics. We preach and pray against corruption, but vote for a party that stands back of it and receives large dividends from the traffic.

3. When we vote in this nation we vote for men who favor capital punishment, and to sustain war.

4. We have been preaching, writing, and praying against divorces—the two-wife system—and voting for men who make laws to sustain the very thing that is doing more to destroy the very foundation of the home than any other evil. Shall we not stop one or the other? Consistency is a jewel found in the heart and life of every man whose citizenship is in heaven.

5. We preach and pray against the shedding of blood, but vote for men whose hands are dripping with human gore. All of this is contrary to the letter and Spirit of the New Testament. Brethren, how can we do it longer? Do you make Jesus Christ the author or partner of war and bloodshed? Did he ever stand back of a twelve-inch gun and load and fire all day? Is he not the "PRINCE of PEACE," and does not the New Testament government rest on His shoulders? Did He not say, "Put up again thy sword into his place: for they that take the sword shall perish with the sword?" And do not men go to war because of their carnal passions and lusts (Jas. 4:1)?

6. Let me ask a question: Are not Christians responsible in a measure for the awful conditions, as long as they vote and affiliate with the unfruitful works of darkness? "Can two walk together except they be agreed (Amos 3:3)? Paul said: "Wherefore come ye out from among them, and be separate, saith the Lord, and touch no unclean thing; and I will receive you" II Cor. 6:17). Should Christians not feel heart-sick and revolt at the sight of a ballot-box when they know that the ballot sustains corrupt politics? Custom becomes law with men, but not with God. Christian purity is the essential qualification for heavenly citizenship. "Can a man take fire in his bosom, and his clothes not be burned? Or can one walk upon hot coals, and his feet not be scorched" (Pro. 6:27, 28)?

7. When we vote we forfeit our right to the divine injunction, "Put up thy sword" and learn war no more.

8. The Christian cannot vote with the world. The beloved apostle John said, "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I Jno. 2: 15-17).

In conclusion, I want to call your attention to the purpose of our heavenly citizenship. This gives God the pre-eminence in our lives, that He may be all and in all. God the Father is to predominate, and so we can see that the manhood that we possess in this world will all be subjected to God the Father. And can we wish it to be subjected to any one else? Can you desire any one to have perfect power over you except that God who made you, that God who takes care of you and loves you, and who has assigned you a place in this world to glorify His name, and promised to have a place prepared for you in heaven? Can you commit yourselves in life or death to anyone with such faith as to God the Father? May that God take care of us, may He who gave us existence here find us a far happier life hereafter, and bring us to that blessed place where Christ Himself is, and where He shall be All in All.

Minot, N. Dak.

TOBACCO A CURSE

Perhaps this subject should be divided into two parts—the raising and the use of the weed. Of course tobacco would not be raised in such quantities if it did not bring such high prices and was not so widely used. It is a very profitable crop for the farmer, big or little, and the only way to stop or curtail the production of it is to stop the use of it.

Tobacco is used mostly for chewing and smoking. It is an American plant, and the natives used it before the white man came, which is no argument in its favor. The Indians were untutored savages, and knew no better, while white men were supposed to have been civilized for some centuries. Columbus mentions the use of this narcotic by the natives of San Domingo on his second voyage.

The alarming thing about it is that chewing and smoking seem to be increasing very rapidly, not only among men and boys, but even women and girls are acquiring the habit. The use of tobacco is not only unnecessary, but wasteful, filthy, and injurious, physically, morally, mentally, and spiritually.

First, it is a physical evil. Very few persons, old or young, can use tobacco long without feeling its effects. "Tobacco heart" is a very common ailment. No competent physician of this day will tell you that tobacco is

good for the human organism It is a poison, no matter whether it is fine cut, plug, cigar, pipe, or cigaret. Medical authorities tell us that the cigaret especially is injurious to growing children. A boy that uses cigarets is like a worm-eaten apple which falls before it ripens—so he will die before he reaches full age.

Because some persons have used tobacco from childhood on to old age, and have not noticed any evil effects, is no sign that all can do it. The same thing can be said of whisky or beer, for some men are much stronger than others physically. Tobacco is not beneficial to the human organism. It only satisfies a carnal appetite. From a physical viewpoint alone tobacco stands condemned.

If tobacco is harmful, and a needless habit, then money spent for it is thrown away., It is an expensive habit, more so since the war. Like most everything else, it has advanced in price, but it is one of the things that men might leave off with profit. How can a Christian justify himself for spending money for that which is not bread? In the law of the tithe, we must not only give God one-tenth but must give account for the nine-tenths, and surely it does not please God for His child to waste money on foolish luxuries when His cause suffers for lack of funds. Better to cut out the tobacco and give that much more to the Lord above the tithe.

It is a moral evil. It is morally wrong for a Christian or any other person to use tobacco because it is a bad example. Its use is corrupting, for it stupefies the mental powers, deadens the moral sense, and defiles the body. No tobacco user wishes his boy to use it, or will advise any one to use it. Therefore he can not be honest in doing a thing he would not wish others to do. It is morally wrong and selfish for a man to take money to buy a thing which his wife can not also enjoy with him, or which he should spend for food or clothing for his children, or to leave his debts unpaid. Some men talk about the high cost of living who spend from ten to fifty cents a day for tobacco. Whisky and beer are gone, and tobacco belongs in the same class, and sooner or later must go too.

It is a social wrong. It is right for men to mingle together in social intercourse, but the fellowship between tobacco users is not of the highest order. Men who chew will exchange chews or give cigars to each other the same as those who frequent saloons will treat their so-called friends, but no real friendships are ever formed under such circumstances. Real friendships grow out of a mutual understanding and sympathy between persons of like tastes and desires and under the purest conditions. Men who go out of evenings to the club or saloon and spend the time in playing cards or in questionable conversation with others like themselves in an atmosphere of tobacco smoke had better remain at home with wife and children.

Tobacco is positively a spiritual evil. The use of tobacco is not compatible with the highest grade of spirituality. If the scriptural injunction to "cleanse ourselves from all filthiness of the flesh and spirit" means anything, it certainly is applicable to the use of tobacco as well as some other dirty habits; both physical and spiritual. The Christian life is a high and holy calling, and demands the very best that any man or woman possibly can be or do. It is from this viewpoint that this case is being argued, so if any one is not on that high plane of living, and wishes to be, one has only to try and he may attain by the help of the Holy Spirit. "If a man know to do good and doeth it not to him it is sin."

Years ago, a man might have claimed to be a Christian and chew and smoke and drink whiskey and still not lose his "religion" for those things were not looked upon as being very bad. But now we have much stronger light upon such things, and sentiment against them is growing stronger every day. Some might ask, Is it a sin to use tobacco in any form? I answer, Yes, if you are convinced that it is wrong for you to do it with the light you have, or if you are stubborn and will not allow yourself to be convinced. It is just like any foolish practice—the more light we have on it the worse it looks. No Christian who uses tobacco will justify himself in it if pressed, but would rather do it on the sly. No preacher who uses it would dare to chew or smoke in the pulpit, or in the houses of many of his parishioners; so it must be a hindrance and a stumbling block to many.

There are many arguments presented by tobacco users in favor of the weed, all of which I think many are able to answer.

If cleanliness is next to godliness, as is often said, then we have another argument against tobacco, for it is indeed a filthy habit. "Know ye not that your body is a temple of the Holy Spirit which ye have from God? And ye are not your own: for ye are bought with a price: glorify God therefore in your body."—S. B. Johnson in The Christian Conservator.

SOMETHING FOR EACH TO DO

All people of all ages who have been given a sound mind and have been "born again," may in some way be used of the Lord as co-worker in the great missionary field which is the world, and to all, whether directly or indirectly, comes the call: "Go, work in My vineyard." Neither old age nor youth in itself, exempts any one from doing what he can to aid in the mission of bringing the lost of earth to a knowledge of salvation and deliverance from sin and its ultimate results. The godly influence of all saved people is in itself already a leading factor, through the influence of the Holy Ghost, to convince men who are in sin of the error of their ways, and preparing the heart for the reception of the sacred truth of God's Word, which is the power of God unto salvation to every one that believeth. All honest hearts will be guided by the Holy Spirit as to the special line of work suited to them and to which they may be specially called and adapted. Not all may be called to be leaders, but all can in some way be efficient helpers.

There is danger in following visions apart from the sacred revelation of God's Word as even Satan can conform himself in some way, as "an angel of light." Hence the words of warning clearly sounded forth: "Take heed!" "Beware!"

First, be sure that you are right and in the order of the Lord, and then move on and follow in the light as God makes the way clear and satisfactory to your mind; not allowing yourself to be allured by any delusive suggestions of the devil. What may be needed to make your call imperative and effectual, is the inward conviction of the Spirit upon your heart akin to that expressed by the apostle: "Woe is me, if I preach not the gospel." If we do not have a call to preach the glorious gospel, as all do not have, we all do have a call to do service for the Lord in one capacity or another.

Let no one, then, seek exemption from the duty of missionary effort upon the ground of inefficiency. What is required of each one by the Lord is that we do what we can in the best way He shows us how, and leave the results with God, giving all the glory to Him, and praise Him, that, in some way, we may all have a share in the great work of soul-saving and carrying the glorious news of salvation from sin, and victory of death and the grave, by substituting an endless life and a blissful immortality through the merits of the shed blood of our Lord Jesus Christ, who

died for us, in our stead, and thus became poor that we through Him might become rich. He became the author of eternal salvation to all them that obey Him.—D. Brenneman in Zion's Call.

THE CHRISTIAN HOME

By Sister J. Stutzman

For the Gospel Herald

There is no name more widely known than the word "home." What does the word "home" mean? It has a much different meaning to different individuals. To some it means all joy and happiness; to others misery and sorrow; to others a place to stay when they have no other place to go; and to still others merely a boarding house. So, we could name many more different homes which are far from God's ideal of a home.

God's ideal of a home is a place composed of a Christian husband and Christian father and Christian wife and Christian mother, living together for life in harmony, peace and love, bringing up their children in the nurture and admonition of the Lord.

Spurgeon says that a Christian home is the grandest of all institutions, also that our home ought to be a Church with "Holiness to the Lord" over it, and it would be well to have the Golden Rule written on the walls within, so that no selfishness or pride would enter it. A true Christian home is the nearest like heaven of anything we have in this world. It is always open for the weary to lay their burdens down and rest, also for the poor to find help.

First, last, and all the time, we must have Christ the head of our home. We will live much happier in the smallest hut with Christ and love, than in the grandest mansion without Christ and love, and Oh, what a beautiful example for us that Christ is just as willing and anxious to come into the lowliest, poorest home as in the nicest palace, if we only open the door and invite Him in.

Dear sister and brother, it is easy to have a happy Christian home if we have the true love of God in our hearts, and wholly consecrate ourselves to the Lord, and obey His commandments. We must have good, faithful, prayerful, Godobeying fathers and mothers to have Christian homes. It means so much to be a true Christian. There was a girl that thought she was so good she would surely get to heaven. One night she dreamed that she died. When she came to the pearly gates she asked the angel if her name was recorded in the Lamb's book of life, so the angel looked but could not find it. She had him look the second time, but No! it was not there, so her heart sank and she asked, "What did I do to be kept out of heaven? I never did anything bad and went to church regular." Then the angel told her, "It is not what you did but what you left undone." Then she awoke. How glad she was it was only a dream and she had yet time to do those things a Christian should do. She said it opened her eyes and she was no more a sleeping Christian. It behooves us to be awake and make use of our opportunities and not sleep our time away, so that when it becomes our lot to change time for eternity the Lord can gather us into that beautiful home above and not say like the expression in Luke 13:27; "I tell you, I know you not, whence ye are; depart from me all ye workers of iniquity."

I wonder if we stop to realize the great responsibility that is placed upon us as Christian parents. If we want our children to grow up Christians, we must begin early to talk Christ and teach Christ and daily lift them to the throne of grace; not fill their little minds with earthly things till there is no room for Christ.

It is natural for us mothers to like to have our children look nice, so let us ask ourselves if we are putting on that outward adorning to make them look nice to the world, or are we planting Christ and such things in their hearts so as to make them beautiful in the sight of God? Which will profit them and us the most in the great beyond?

What a blessed privilege as well as our duty to God, it is to gather around the family altar daily, upon which the heavenly fire is never known to grow feeble, giving thanks to the Lord for the many blessings which we are not worthy of.

What do we find in the Christian's library—novels, worldly magazines? No! the Bible is the Christian's most interesting book and with that, all such reading that is uplifting and clean.

And last, but not least, is the motto and a very good one to follow; "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by Him." If we always keep this motto in mind and live it out, ours can not help but be a blessed, happy Christian Home.

Kent, O.

I am wondering whether we haven't something to do in Jerusalem before we reach the end of the world.—A. C. Good.

'THE BIBLE AND ITS USE"

(Continued from page 227)

large number of our literature writers. It may be the reader is seeking after something in regards to Sociology, if that is it, go no farther as the Bible contains the outlines and plans of social science, which sociologists claim to be the only true and enduring one. Ethnology too, is explained in the Bible as in no other book and is so clear that the less developed mind will be able to comprehend. Again, the mind of the reader may find food in the study of Eschatology or in Revelation; if so, these both find a place, and a large one in the Bible as large possibly as any one other thing. The mind of the reader may not care for such a heavy diet as the foregoing, but he should not consider himself well read until he has visited and passed through the greatest storehouse of song and poetry to be found today. Romance too if the reader cares for it, may be found along with these others if one will but seek for it, because truly it is as Sir Walter Scott said, as he lay on his death bed. "There is but one book—bring me the Bible, and while it is essentially one, it is really a library of books. It was written by forty different authors whose lives covered a period of fourteen hundred years and yet is marked throughout by a singular continuity of purpose, and has for its goal the redemption of a sinful world, by God's gift to the world, of his only son Jesus.

From its very beginning the Bible has been an unfailing guide to whosoever chose to follow its teachings. As the Israelites were led through the wilderness by a pillar of cloud by day and a pillar of fire by night, just so have men and women been directed and led through life by the Bible ever since. As Jesus Christ the lowly Nazerene said in his walk upon this earth "Follow me" his spirit is saying through the Bible today. The Bible has been the guide of a great number of acknowledged great individuals and Abraham Lincoln has left this testimony, "In regards to the great book, I have only to say it is the best gift which God has ever given man. All the good from the Saviour of the world is communicated to us through this book. But for this book we could not know right from wrong. All those things desirable to man are contained in it." And as evidence that he, himself, followed its teachings, we read how during the dark days of the war, he went upon his knees time and again praying to God Almighty for victory and strength.

The Bible is pre-eminently a book

of religion, and some one has said "Without the Bible our country would be a hell." So with its coming has come civilization and all its attending blessings. The Bible has done much to give to women their rightful place in society. In most heathen countries she is degraded, and usually made the beast of burden to the man who happens to own her. It is in Bible lands alone that such careers as Frances Willard or Florence Nightingale would be possible. It is only in countries where the Bible is an open book that men and women stand side by side co-workers in doing the tasks of the world. The Bible has given a high place to the workingman. Manual labor is scorned and looked upon as degrading in lands where the Bible is unknown. Christ himself was a carpenter, and his chief apostles were fishermen. It is in lands that know the Bible and as a result of it's teachings only, that the man who labors has gained the rights he now enjoys.

As the Bible pushes its way around the world and into every land it meets the conditions and tests of life. Whether it be the man possessed of millions or the one fairly able to make a living, whether it be one of high or low social rank, whether black or white, red or yellow, whether it be the need of an individual, a community, or a nation, the Bible has never failed to contain a remedy to meet every need. The Bible has been the trustworthy guide of men and women who have made and guided nations, and we can feel that were we to err in choosing it as our guide that angels and men before us have erred as well, certainly, when we see and know the joy, peace and blessings that come from making the Bible our rule of life and conduct. We need to be very thankful to him who holds the destinies of all men in his hand.—J. N. DelCamp in Christian Conservator.

CORRESPONDENCE

(Continued from page 233)

Martinsburg, Pa.

Dear Herald Readers:—We praise the Lord for His goodness to us. Once more we have been permitted to commemorate His death and suffering. Communion services were held Sunday, May 30. The home ministers were assisted by Brethren Wm. Brenneman of 26th St. Mission, Chicago; J. S. Mast, Lancaster Co., Pa., and Aaron Mast of Chester Co., Pa. Nearly all of the brethren and sisters were present. Brethren J. S. Mast and Aaron Mast went to the Altoona Mission where they took part in the evening service. Brother Abr. Metzler has gone to Ontario where he expects to conduct a series of meetings. Bro. C. A. Graybill conducts a Bible Study Class each Thursday evening. Good interest is manifested and the work will surely be a help. Pray for the work at this place.

Irvin Stonerook.

June 5, 1920.

Palmyra, Mo.

Dear Herald Readers, Greeting:—The little flock at this place has abundant reason to praise the Lord for his loving kindness and tender mercies shown toward us. We have been blessed with an abundance of rain the last two months. Crops all look fine. There are prospects for a bountiful harvest.

Brother and Sister John Kurtz were here last Sunday, May 30, and were with us in our Y. P. Meeting in the evening. We always appreciate visits from those of other places and invite others who are coming this way to stop with us.

Our bishop, Bro. J. M. Kreider, is at present laboring at Clarksville, Mich.

The young folks who spent the winter in various other parts have all returned, except Bro. Paul Hershey, and he is expected this week.

This is the day for the regular monthly appointment at the county infirmary at Palmyra. We are glad for the opportunity of laboring with these unfortunates. We are made to think of the words of Jesus, "Inasmuch as ye have done it unto the least of these ye have done it unto me."

In His name,

June 6, 1920. Anna M. Kreider.

Columbia, Pa.

We are very thankful for the many brethren and sisters who remember us and come and help along in the work. Even your presence will be of much encouragement to those who are laboring continually in the Lord's work. Among those who were present since our last report were John Charles and wife, Clayton Charles and wife, Jacob Habecker, Christ Habecker, Jr., from Habecker's District; Milton Neff and two sons, Ephraim Gerlach, Lillie Hess and Mary Hess from Millersville; Anna Herr, Mrs. David Herr from Donerville; Ervin Ganagy, Bro. and Sister Ebersole, Sister Nissley from Elizabethtown; Frank N. Kreider and family, Bro. and Sister Eli Hollinger, Sister Kauffman, and Sister Brubaker from East Petersburg; and Bro. Metzler from Erb's congregation. On Sunday, May 9, we held our communion services and there were a goodly number who partook of the Lord's supper, and we all could say "it was good for us to be here." May we ever press onward and forward in Him till He come.

C. Z. Martin.

June 6, 1920.

Kokomo, Ind.

(Howard and Miami congregation)

Dear Herald Readers, Greetings of love to all:—On May 19, 1920, Bro. J. W. Hess, of Manson, Iowa, came here and began a series of meetings. These were very interesting and instructive. Bro. H. has presented the Word of God very forcibly thru the power of the Holy Spirit, the visible results of these meetings were 18 public confessions. The meetings closed Sunday evening, May 30. On Monday morning the Bro. left for Middlebury, Ind., but expected to stop at the Indiana-Michigan Church Conference, which was held at the Olive congregation between Elkhart and Wakarusa, Ind., June 1-3, then go to Middlebury to hold meetings there. May God richly bless the work there.

G. W. North.

June 8, 1920.

La Junta, Colo.

To the Herald Readers, Greeting: Bro. Sanford C. Yoder of Kalona, Iowa, conducted communion at the Sanitarium Sunday, May 30. Communion was given to 3 patients at their bedside. This service was inspiring and helpful.

Quite a change has taken place recently in the workers here. Sister Cora Wenger has left for Idaho. Sister Cook is leaving this week for a short visit to the mountains and then she will go to her home in Iowa. Sisters Ada Burkhart, Ruth Erb, and Gladys Grove have gone to their home at Hesston for a short vacation. The following workers have arrived to help in the work for at least the summer: Sisters Grace Weaver, Hesston, Kans.; Bertha Weaver, Oronogo, Mo.; Edna Harder, Versailles, Mo.; Phoebe King, Garden City, Mo.; Anna Weaver, Eureka, Ill.; Mable Jamieson, Quinter, Kans.; Esther Brunk, Quinter, Kans.; and Bro. Geo. Holderman, La Junta, Colo. As you read this list you no doubt ask, "My, what do they all do?" We are short of workers yet, especially nurses. Most of these named are staying only for the summer months. We want some of you to take their places in the fall.

At both institutions, the Sanitarium and the City Hospital, we care for an average of about 50 patients. A little thought or a little experience in a hospital will convince one at once of the many duties that are resting upon our workers here. Pray for us.

Sister Kropf, wife of one of our faithful farm helpers has undergone a

(Continued on last page)

WAR SUFFERERS' RELIEF FUND

Received by the Mennonite Relief Commission for War Sufferers during the month of May 1920.

For the Gospel Herald

General

Walnut Grove & So Union Congs Ohio	$173.95
Daniel Buerge	10.00
Gortner Union S S Md	6.00
Bethel Cong Ohio	46.51
Warwick River Cong Va	16.50
Upper Deer Creek S S Ia	15.00
Pryor A M Cong Okla	29.05
Church of God in Christ Mennonites Kans	100.00
Beech Cong Ohio	140.63
A Sister Lancaster Pa	10.00
O O Amish Cong Belleville Pa	40.78
S S Cong near Beemer Nebr	95.58
M L & Elizabeth Troyer	50.00
J A Garber & Wife	100.00
Marvin E Miller	10.00
J D Byler & Wife	40.00
A Sister Elizabethtown Pa	2.00
A Brother Kulpsville Pa	15.00
A Sister Denver Colo	5.00
Menno J Yoder	20.00
Amanda J Kinsinger	5.00
Brethren Roanoke Ill	30.00
Class No 4 Forks S S Ind	4.00
H J Burkholder & Family	25.00
Leo Cong Ind	18.43
Zion Cong. Mich	6.88
Two Brothers	10.00
A R Miller	3.00
East Holbrook Cong Colo	40.53
Mt Zion Cong Mo	23.55
Lakeview Cong N D	4.30
Spring Valley Cong N D	1.00
Liberty Cong Ia	1.00
Cherry Box Cong Mo	4.20
Liberty Cong Ia	5.50
Cherry Box Cong Mo	2.50
Mt Zion Cong Mo	22.00
Palmyra Cong Mo	25.96
	$1,158.85

For Germany

Sonnenberg Cong Ohio	$129.00
Meadows S S Ill	21.77
Sonnenberg Cong Ohio	490.00
Edw F Zook & Wife	15.00
D L Christophel	5.00
A Brother Broadway Va	100.00
O O Amish Cong Belleville Pa	40.77
Friends Penna	20.00
Scottdale S S Pa	15.00
Providence Cong Pa	40.00
Line Lexington Cong Pa	145.00
Worcester Cong Pa	7.00
Skippack Cong Pa	33.00
	$1,061.54

For Near East

White Hall Cong Mo	5.00
Liberty Cong Ia	25.00
Cherry Box Cong Mo	10.00
Mt Zion Cong Mo	41.00
Alpha Cong Minn	4.00
Alta Mae Erb's S S Class Kans	5.00
E V Steiner & Wife	$12.00
Dan Eigsti	10.00
Zion Cong Ore	41.00
Minister O O Amish Ia	60.00
Willing Workers Class Salem SS Allen Co Ohio	15.00
North Sharon O O Amish Cong near Kalona Ia	1010.00
Southeast Sharon A M Cong near Kalona Ia	220.00
Southwest Sharon A M Cong near Kalona Ia	75.00
C Albrecht's Class Willow Springs S S Ill	5.00
H V Albrecht's Class Willow Springs S S Ill	5.00
J W Ioder's Class Willow Springs S S Ill	5.00
Primary Dept Willow Springs SS Ill	5.00
Vernon Eigsti	5.00
Turkey Run S S Logan Ohio	15.00
Primary Dept Manson S S Ia	20.00
Adult Men's Class Martins S S O	5.00
Int & Sr Girls' Class Martins SS O	5.00
Plum Creek Cong Nebr	15.26
A Sister Thomas Okla	2.00
Tuleta S S Texas	6.00
J H Summers	16.00
M H Hostetler & SS Class Ore	6.00
Oak Grove SS Champaign Co O	80.00
Oak Grove SS Champaign Co Ohio	62.00
Mary E Brackbill	10.00
John A Hochstetler	43.90
Warwick River Cong Va	7.00
Pigeon River Cong Mich	63.00
Upper Deer Creek S S Ia	60.00
John Culler	10.00
Hesston College S S Kans	10.00
West Fairview Cong Nebr	85.59
Firdale Cong Ore	18.32
Mt View S S Alta	20.00
Mrs N C Yord's S S Class Ill	60.00
Hopewell Cong Ore	17.12
John J Yoder Jr	5.00
Joel J Swartzendruber	20.00
Jos J Wagner	5.00
Pleasant Grove S S Ill	40.00
East Union Girls' Missionary Society Kalona Ia	60.00
Filer S S Idaho	60.00
Skippack S S Pa	57.00
A Bro Chenoa Ill	50.00
Mr & Mrs E Ulrich	10.00
East Fairview Cong Nebr	95.00
Sycamore Grove S S Mo	51.86
Eight Classes Sycamore Grove SS Mo	40.00
F P Kauffman & Family	5.00
A Sister Lower Salford Pa	2.00
Swamp Cong Pa	61.50
Line Lexington Cong Pa	145.00
Norristown Mission Pa	18.00
Souderton Cong Pa	80.63
Spring City Cong Pa	116.65
Effie Hoover	5.00
Stahl S S Pa	80.00
Scottdale S S Pa	60.00
Thomas S S Pa	51.28
Weaver S S Pa	13.50
Blough S S Pa	25.00
Bethel Cong Mo	5.00
Protection Cong Kans	16.27
Spring Valley Cong Kans	47.50
Milan Valley S S Okla	5.00
Brethren Reiff Cong Md	65.00
Stauffer Cong Md	21.00
Busy Bees & Help Others Classes Elkhart S S Ind	5.00
C A Shantz & Wife	5.00
Helping Hand Class Elkhart SS Ind	5.00
John J Troyer	25.00
Olive S S Ind	53.85
Bethany S S Mich	5.00
Berean Class Elkhart S S Ind	5.00
Clinton Frame S S Ind	10.00
White Cloud Cong Mich	3.75
Shore Cong Ind	34.54
Maple Grove S S Ind	110.91
Men's Bible Class Nappanee West S S Ind	25.00
Mothers' Class Nappanee West S S Ind	5.00
Old Sister's Class Nappanee West S S Ind	5.00
Young Men's Class Nappanee West S S Ind	20.00
Young Women's Class Nappanee West S S Ind	5.00
Primary Dept Nappanee W SS Ind	10.00
Clinton Brick Cong Ind	14.05
The Gladsome Girls Nappanee North S S Ind	5.00
Berean Bible Class Goshen College S S Ind	15.00
Class No. 7 Emma S S Ind	6.00
F S Ebersole	60.00
The Gideon Class Elkhart SS Ind	5.00
Good Samaritan Class Elkhart SS Ind	5.00
Young Men's Class Elkhart SS Ind	5.00
Six Classes Elkhart SS Ind	12.00
Class No. 22 Holdeman SS Ind	42.00
Proctor Cong Mo	25.00
	$4,039.48
Total amount received during month of May	$6,234.87
Previously reported	404,798.12
Previously reported by E M B of M C	125,263.01
Grand Total	$536,296.00

Gratefully acknowledged,
Mennonite Relief Commission for War Sufferers,
G. L. Bender, Treas.
Elkhart, Ind.

REPORT

Of the Annual Sunday School Meeting held at Hanover, Pa., June 1, 1920.

For the Gospel Herald

Organization: Mod., J. C. Habecker; Chorister, Amos Myer; Secretaries, Walter Whisler, Samuel Frey.

Morning Session

Devotional Exercises:. Daniel Stump. Rom. 8.

Address of Welcome, Peter Shank.

Loyalty, N. E. Miller

We owe our loyalty to the Lord, the Church, to our mission, in the home; loyal to our place in which the Lord places us.

Filled with the Word of God, J. W. Weaver.

"Thy word is a lamp unto my feet and a light unto my path" (Psa. 119: 105).

We should feed upon the Word of God, teach it und memorize it.

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Afternoon Session

Devotional Exercises, George Keener, Psalm 27.

Conservative Yet Progressive, N. E. Miller.

Conservative to the truths that are given us; first, in our aims set forth by Christ, both by teaching and example. In our organization and resources. Progressive in our Methods. Lengthening the cords, and strengthening the stakes.

The Price of Success in Religious Work, J. W. Weaver. Jno. 12: 23-28.

The price of success is to get alone with God in prayer. To sacrifice selfwill and crossbearing.

Evening Session

Devotional Exercises, Reuben Bair, Jno. 17.

Talk to the Chlidren, J. C. Habecker.

Problems of the Sunday School Superintendent, N. E. Miller.

First, to get an audience. Personal attention. Visitation work, secure prompt and regular attendance. Order and arrangement of the school, and how to get the most out of the Sunday school hour.

Sermon, J. W. Weaver; text, Matt. 16: 13-21; latter clause of the 18th verse.

The meeting was largely attended. Great interest was manifested. We pray that the work may continue, and that many souls may be brought to Christ. Sec'ys.

God can hardly be pleased to have a csister use a dust cap for a prayer head covering. Is not the covering so important that hardly anything else can take its place in the home, as well as at church?

Married

Hostetler—Schmucker.—On June 3, 1920, at the home of the bride, Bro. Aaron J. Hostetler and Sister Kathryn M. Schmucker, both of Louisville, O., Bro. Lester Hostetler officiating.

Garber—Plank.—On June 6, 1920, at the home of the bride's father, Bro. John Plank, in Harper, Kans., occurred the marriage of Bro. Samuel D. Garber and Sister Mammie Plank, Bro. R. M. Weaver officiating. May the Lord ever bless them.

Hollcroft—Bickel.—On May 18, 1920, Bro. Chas. W. Hollcroft and Sister Ellen Bickel, both of Harper, Kans., were united in marriage at the home of the bride's parents, Bro. R. M. Weaver officiating. May the Lord bless and direct them thru life.

Gerig—Stutzman.—On May 27, 1920, at the home of the officiating bishop, Bro. C. R. Gerig of Albany, Ore., Bro. Amos C. Gerig and Sister Lydia Boshart Stutzman, both of Albany, Oregon, were united in holy matrimony. May their married life be one of joy and happiness. B. S. B.

Kissel—Livingston.—Bro. Ralph Kissel and Sister Agnes M. Livingston both of Davidsville, Pa., were joined in the bonds of holy matrimony at the home of the officiating bishop, on June 6, 1920, by S. G. Shetler. May many blessings attend them thru life.

Headings—Miller.—At the Canton Mission Home on June 5, 1920, Bro. Aquilla Headings of Degraff, O., and Sister Maud Miller of Canton, O., were united in holy matrimony. May heaven's blessings attend them on their voyage of life. Bro. N. E. Troyer officiated.

Johnson—Kratz.—Brother Charles K. Johnson and Sister Linda N. Kratz were united in holy matrimony on Saturday, May 22, 1920, by Bro. Warren G. Bean, at the home of the bride's parents, Collegeville, Pa. May God's choicest blessings go with them thru life.

Thomas—Blough.—On May 29, 1920, at the residence of the officating bishop, Bro. Webster Thomas and Sister Ella Blough both of the Johnstown District were united in the bonds of holy matrimony, by Bro. S. G. Shetler. May the Lord richly bless their journey thru life.

Snyder—Heatwole.—On April 28, 1920, at the home of the bride's parents near La Junta, Colo., Bro. Mark G. Snyder of Plainview, Texas, to Sister Annie C. Heatwole. The bride's father, Bro. J. A. Heatwole officiated. May their lives together be blessed for much real Christian service.

Yoder—Plank.—On June 2, 1920, at the home of the bride's parents, Bro. S. B. Plank near Harper, Kans., occurred the marriage of Bro. E. T. Yoder of Newton, Kans., and Sister Ida Plank, Bro. R. M. Weaver officiating. May the Lord ever be their guide. They will be at home near Newton, Kans.

Obituary

Rich.—Waldo Appleton Rich was born in Ft. Wayne, Ind., on March 28, 1913; departed this life at his home near Wakarusa, Ind., on May 17, 1920; aged 7 y. 1 m. 19 d. Those left to mourn his early departure are father, mother, one brother Roscoe; two sisters Dorthea Augusta and Eliza Lucile, and many friends. Services were conducted at the Eel River Baptist Church, near Churubusco, Ind., by R. F. Yoder using II Sam. 12:23 for his text. Burial in cemetery adjoining. May the Lord bless and comfort the bereaved family.

Hershberger.—Paul Emmert, son of Harvey and Minnie Hershberger, was born May 25, 1919; died near Holsopple, Pa., Feb. 20, 1920; aged 8 m. 20 d. Funeral services at the Blough Church conducted by S. G. Shetler and Simon Layman.

Ameigh.—Marian Grace, daughter of Joseph and Lizzie Ameigh, was born Jan. 24, 1919; died in Johnstown, Pa., Jan. 26, 1920; aged 1 y. 2 d. Funeral services at the Blough Church conducted by James Saylor and ——— Detweiler of the Church of the Brethren.

Thomas.—Twila Mae, daughter of Edgar and Bertha Thomas, was born Feb. 28, 1919; died in Holsopple, Pa., June 1, 1920; aged 1 y. 2 m. and 3 d. Funeral services were conducted at the home by S. G. Shetler and Lloyd Kniss and at the Blough Church by S. G. Shetler and L. A. Blough.

Note.—These three little lambs were the grandchildren of Bro Henry and Sister Ellen Hershberger. The friends need not mourn without hope. They are only gone before and beckoning us to follow them.—L. A. B.

Inks.—Margaret Rebecca Inks was born Oct. 7, 1909; died May 3, 1920; aged 10 y. 6 m. 26 d. She was taken very suddenly, her death being due to uremic poisoning which followed measles. Her mother died when she was a baby, since which time she found a home with her Uncle and Aunt, Bro. and Sister Lloyd Berkshire. She is survived by her father, three brothers, one sister and many other relatives. Funeral at the Masontown Mennonite Church conducted by E. D. Hess. Text, II Sam. 12:22, 23. Interment in cemetery near the church.

Mishler.—Sarah Hershberger Mishler was born in Topeka, Ind., May 13, 1846; died May 25, 1920, at the age of 74 y. 12 d. She was united in marriage to Andrew Yoder May 8, 1864, with whom she lived in holy matrimony for 7 years. To this union were born 5 children (4 sons and 1 daughter). He died June 16, 1871. She remained a widow for 4 years after which she united in marriage with Andrew Mishler April 18, 1875. They lived together for 22 years after which he died Feb. 21, 1897, leaving her with 7 children. She remained a widow to the time of her death, which was 23 years. She also leaves 50 grandchildren and 9 great-grandchildren. Services conducted by J. S. and J. J. Troyer at the Town Line Church.

Stoner.—Sister Lavina Stoner, daughter of Samuel and Katherine Stoner, died at her home at Ephrata, Pa., May 24, 1920; aged 17 y. and 11 m. She was born June 18, 1902, and would soon have reached her 18th birthday, but God saw otherwise and transferred her to Himself. Her loss is deeply felt in home, church and community as shown by the large concourse of people who attended the services at the church. She suffered from Spinal Meningitis. She was a dear young sister in the Church of a few years only, but greatly beloved and our loss is her gain. She leaves father, mother, 5 brothers, and 3 sisters and a host of relatives and friends. Funeral at Ephrata Mennonite Church, May 29, conducted by Bishops Benj. Weaver and Noah Mack. Burial at Hammer Creek graveyard. L. M.

Forry.—Amanda E. (Gray) Forry was born Oct. 3, 1850; died May 27, 1920; aged 69 y. 7 m. 24 d. She was the wife of Pre. Theodore B. Forry who preceded her in death a little more than a year and a half. She leaves 2 sons (Harry and Paul), 2 daughters (Lizzie M. McGuigkham and Mabel M. Strobeck), and 3 grandchildren. Death was caused by dropsy. Funeral services at her late home in Windsor Twp., York Co., on May 30, conducted by ——— Whitemire of the Evangelical Church and J. H. Mosemann of the Mennonite Church. Buried beside her husband at Stony Brook Cemetery. She was known as a devoted mother and a good neighbor.

A lovely one from us has gone,
A voice we loved is stilled;
A place is vacant in the home,
Which never can be filled.

Sauder.—On Friday morning June 4, 1920, the death angel visited the home of Bro. and Sister Martin Y. Sauder and took from them their oldest son, Clayton, aged 12 y. 8 m. 8 d. Clayton was taken ill in the fall with rheumatism and left him with a weak heart and all that doctors and kind parents could do for him failed to bring relief. On Friday morning he passed from his earthly home to that mansion in the skies. Clayton was a kind and good boy and was kind to all who knew him and ever ready to lend a helping hand to father and mother. While we want to say, "Lord, thy will be done," it is hard to understand. God never makes a mistake in calling us away from this earth to bloom in heaven. Clayton leaves to mourn their loss father, mother, one brother Amos, and four sisters, Nora, Bertha, Grace and Verna, and a host of relatives. The family circle here is broken but may it be unbroken over there. Clayton's Grandmother Harnish was killed by a trolley just a week previous to his death and we feel that dear Clayton has just gone to meet her in the skies. Funeral services were held Sunday, June 6, at his home by Bro. John Charles and at the Masonville Mennonite Church by Bro. John Charles and Bro. Christ Lehman. Text, II Kings 4:26. The body was laid to rest in the adjoining cemetery.

Yoder.—Martha Yoder was born in Logan Co., Ohio, Nov. 13, 1842; died at her home in Goshen, Ind., May 16, 1920; aged 77 y. 6 m. 3 d. In Feb., 1861, she was united in marriage to Moses Yoder. A month later they accepted Christ as their personal Savior and united with the Mennonite Church. In this faith they continued together for a little over 59 years, when she fell peacefully asleep to await the meeting of loved ones at the resurrection morn. To this union were born 10 children, 3 having preceded her in death; leaving her husband, 4 sons, and 3 daughters to mourn their loss. Chancy E. of Carmer, Okla.; Arbeit of Beloit, Ohio; Milo J. of Middlebury, Ind.; N. L. of Springfield, Ohio; Mrs. Emma Hess of Elkhart, Ind.; and Mrs. Cora Keyser and Mrs. Laura Stump of Goshen, Ind.; 27 grandchildren, 9 great-grandchildren, 6 brothers, two sisters, and a host of friends. During her sickness of several months she was patient and bore her sufferings with Christian fortitude. Funeral services at the Clinton Frame Church by D. J. Johns assisted by Silas Yoder and D. D. Troyer.

SPECIAL MEETINGS

Groffsdale Church, Lancaster County, Pa., May 27, 1920; all day Sunday School Meeting; Moderator, Levi Sauder; Secretary, Leroy G. Nolt; Special features: An address by Bro. Orie Miller on The Work in the Near East; An address by S. H. Musselman on the Work in South America.

Hanover Church, York county, Pa. June 1, 1920; Sunday School Meeting; Moderator, J. C. Habecker; Secretaries, Walter Whisler, Samuel Frey. Full Report is published elsewhere by special request.

Floradale, Ontario, May 23, 24, 1920; Sunday School Conference; Moderator, Angus S. Weber; Secretary, Amos B. Shoemaker; Speakers: S. M. Kanagy, H. W. Stevanus, Oscar Burkholder, George A. Weber, Enoch Martin, Stanley Brubacher, Melvin Shuh, Dilman Snider, Deldon Snider; Essayists: Elizabeth Weber, Myra Cressman, Malinda Bechtel. A children's meeting was conducted by Sister Kanagy.

No man who calls himself a Christian ought to be afraid of manual labor. You can't touch a man's soul with a 10-foot ecclesiastical pole.—A. C. G.

Items and Comments

At a recent date Congress passed the Knox resolution, declaring war with Germany at an end. The most important provisions were those demanding the maintenance of the provisions in the armistice. The President vetoed the resolution which virtually throws the subject of peace and the peace treaty into the coming elections.

The Presbyterian Church at its General Assembly decided to withdraw from the Interchurch World Movement. Inefficient business management is given as the cause of this action. To date the administration of this movement has cost $9,000,000 while less than $3,000,000 had been subscribed for that purpose.

President Wilson recently recommended to Congress that the United States take a mandatory over Armenia. This was disapproved in the Senate by a large majority. The plea made by the President was that the stronger nations should bear the burdens of the weaker ones; the objection offered by the Senate was that it would embroil us in all the internal difficulties of Southern Europe and would mean the lives of the 60,000 soldiers needed to carry out the provisions of the mandatory. A resolution granting $50,000,000 to be used in the protection of that country was also rejected but by a smaller majority.

Last week the Supreme Court rendered its long expected decision on the constitutionality of the prohibition amendment and the Volstead enforcement act. By a unanimous decision it upheld both measures. This action practically insures the safety of the prohibition act. Even counsellors for the liquor forces admit their defeat. In order to repeal the amendment it would mean that two-thirds of the Senate, two-thirds of the House, and three-fourths of the state legislatures would have to favor such action. To take it from the constitution would take the same steps as were required to have it entered. To secure the repeal of the Volstead enforcement act would require that a majority of the Senate and of the House would have to favor its repeal. This would mean that while the prohibition amendment would be in force the means of its enforceement and the definition of intoxicating liquors would be crippled.

The Republican national convention was held last week at Chicago. The main features of their platform follow: A condemnation of the present administration as inefficient; condemnation of strikes; right of collective bargaining; establishment of labor tribunals; approval of woman suffrage; agreement among nations which will not deprive the American people the right to settle questions concerning them without interference from other nations; recognition of a government in Mexico that will respect the rights of American citizens; liberal treatment of war veterans. In the second greatest deadlock in the history of the party, the leading candidates for the presidency, Gen. Wood, Gov. Lowden, and Senator Johnson, were defeated and Senator Harding of Ohio was nominated for the presidency on the tenth ballot. Gov. Coolidge of Massachusetts was nominated for the vice-presidency on the first ballot by an overwhelming majority.

Detraction leads to distraction.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

Alberta—Saskatchewan

The Annual Church, Sunday School, Bible and Missionary Conference will be held, the Lord willing, at Guernsey, Sask., Candada, with the Sharon Congregation, June 27-30, 1920.

Sunday, Communion services; Monday, S. S. Conference; Tuesday, Church Conference; Wednesday, Bible and Missionary Conference. Those coming by train and not having made arrangements to be met, phone to either E. S. Hallman or I. S. Gingrich, Guernsey, Sask. All are cordially invited.

A. H. Wambold, Sec'y

CORRESPONDENCE

(Continued from page 237)

serious operation but at this writing she is doing nicely.

Bro. and Sister Mensch and daughter Mary were welcome visitors over Sunday. They are enroute to the mountains and will then begin their return journey home.

Expressing our appreciation for your cooperation in caring for the sick, we are as ever,

Your humble servants,
The Workers,
June 8, 1920. By Allen H. Erb.

Mt. Joy, Pa.

Dear Herald Readers: — Sunday morning, June 6, Bro. Peter Nissley preached for us at the services at Mt. Joy, using Ps. 119:140 as a text. The hours for the Sunday school and the Church service have been changed from the afternoon to the forenoon.

In the evening of the same day Bro. J. D. Mininger of Kansas City was with us at the service at the Kraybill Church. He spoke on the need of and the evidence of "The New Birth."

Y. P. M. is held every Saturday evening, and part of the time is taken up with singing, Bro. Elmer Strickler in charge. In His service,

June 10, 1920. R. R. E.

God has two dwellings—one in heaven, and the other in the meek and thankful heart.—Izaak Walton.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 24, 1920 (Gospel Witness Established 1905) No. 13

EDITORIAL

"For Zion's sake will I not hold my peace."

A faithful testimony, backed by a faithful life, means added strength to the household of faith.

Have you noticed that our Sunday school lessons are of unusual interest this summer? And the more life you throw into the preparation of them the more interesting they will become —to you as well as to others.

If you are looking for something to do, perhaps a good, live teacher training or a mission study class would be what you are looking for. It would mean strength to the workers, afford training for service on the part of the young, take away the excuse of some who think they must have social gatherings with nothing in connection to contribute something substantial to Christian character. Give your young people something to do, and a training that will enable them to do something.

Our thanks are due to those who responded so promptly to the statements sent out several weeks ago with reference to subscriptions. In our subscription list we have two things in view: (1) Since the body of readers mean to be permanent subscribers, we have adopted the policy of continuing the subscriptions until we have evidence that the paper is no longer desired. (2) To keep the list up-to-date we occasionally send out statements to ascertain whether those in arrears desire the paper continued. It sometimes happens that a statement is sent to one whose paper has been subscribed for by another and who had never been interested enough to renew the subscription. In such cases we do not expect any payment on arrearages. We are glad, however, that there are very few who wish the paper discontinued. In case any one wishes the paper continued but is not able to pay at this time a card to that effect will insure the continuance of the paper. To our growing Gospel Herald family we extend our heartfelt thanks for your warm support, and crave an interest in your prayers in behalf of the work ahead of us.

After an absence of nearly a month the editor finds himself again seated at his desk communicating with his friends in many parts of the field. It was our lot to meet with the conference merger committee appointed by five of our western conferences to bring about an organic union between the Mennonites and Amish Mennonites of the West. We have never been in a more harmonious meeting than this one, held at Milford, Neb. As the two wings of the Church have been one in fact for a number of years, it is fitting that the last remnants of the "middle wall of partition" be wiped away. We pray for that to be brought about speedily, both east and west.

We enjoyed our fellowship with the brotherhood in North Dakota. Our prayers are that the Church in this part of the field may continue to grow, both numerically and spiritually. A movement has been set on foot to have a new conference organized in this northwestern field. We believe that this will help strengthen the cause in North Dakota and Montana.

At the regular meeting of the Executive and Mission Committees of our General Mission Board, held at Elkhart, Ind., last week, and at the annual meeting of the Mennonite Board of Education held at Goshen, Ind., the next day, much business of importance to the Church was transacted. These reports will doubtless appear in these columns at an early date.

On our trip to numerous places we saw many evidences of an urgent need for faithful, unceasing work in behalf of the cause of Christ and the Church. May our prayers continue to ascend and our united efforts be put forth in behalf of a full-Gospel religion, preached to all people.

Relief Work.—We praise God for what we have been privileged to do along this line during the past few years. While we have been improving our opportunities we have also been taking observations. These observations have confirmed and deepened our convictions. We give voice to them, believing that in voicing our own convictions we are giving expression to the judgment of others:

1. "As we have therefore opportunity, let us do good."

2. One of the most direct avenues of reaching the soul is that of faithful ministration to the body.

3. Organized relief work (except in times of emergency), independent of direct Gospel work, does not belong to the Christian Church.

4. Relief workers sent out by the Church, even if they are but to minister to bodily wants, should be such only as have proven themselves faithful exponents of the faith, consistent in life, and able to stand under pressure.

5. We should never send any workers (except in emergency cases) to any place except with the understanding that we mean to uphold and pro-

claim the Gospel of Christ as interpreted by the Church, and to baptize converts and organize churches where the Gospel of Christ is accepted and received into the hearts of the people.

There are many reasons why every member should "walk worthy of the vocation wherewith we are called." (1) It is God's will that we should. (2) There are no Bible promises for the mere nominal church member. (3) The real Christ is made known only as they see His real life shining out through the life of His professed followers. (4) A consistent example of true Christian piety and service means much for others who are seeking higher ground. (5) Whole-hearted consecration means power with God and man. (6) Real soul satisfaction can be found only in a life "hid with Christ in God." (7) In times of severe stress and trial, as we had during the past several years, it is of inestimable advantage to have had a record of consistency with our profession. (8) Why should we wait for the chastening rod of God to remind us of our Christian duty? (9) The greater the army of soldiers of the cross, the more prosperous and happy the Church, the greater the number of souls won for the Master. (10) Etc., etc., etc., etc., etc.,

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DIVORCE AND LIBERALISM

A brother from Kitchener, Ont., sends us the following, with the request that we publish it and reply.

Should Divorced Persons Marry?

Do you think it wrong for a divorced person to marry, or to marry a divorced person?

A direct and simple reply to your question I cannot give. I do not hold that marriage is a sacrament and that it never ought to be dissolved for any cause. Nor do I think that Christ's saying, "Whosoever putteth away his wife and marrieth another committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery," is conclusive. Under the Old Jewish law any husband could dismiss his wife provided he gave her in writing a statement of the reasons for the dismissal. Because that, under such a system Christ forbade men to put away their wives and marry again, it does not follow that He would prohibit a man or a woman from seeking separation under a civilization which allows no such separation until an impartial court has investigated the case and decided that there is good ground for it. But it cannot be doubted that, in the United States marriage is regarded far too lightly and separations are resorted to far too readily. In general the influence of a Christian people should be exerted in favor of a limitation of the causes for divorce and a greater regard for the sacredness of the marriage tie. In some States divorce proceedings are little more than formal, and divorce is granted practically whenever it is desired, with or without cause. Under these circumstances the only answer I can give to your question is that the presumption is always against a second marriage after divorce, and that to justify such marriage the reasons should be very clear and strong.

As for a reply, every one familiar with what Christ teaches on the subject has the reply in these scriptures. But we were more impressed with the liberties which the writer used in discounting the teaching of Christ than with his attitude on the divorce question. In the main (outside his blasphemous utterance that the words of Jesus are not conclusive) he takes the right side but leaves a big loophole to take the other side if that is most convenient. And, by the way, it is this liberty that some supposed-to-be Bible teachers use in their conclusions on matters clearly set forth in Scripture that causes such evils as divorce to flourish. The only safe way, and the only right way, to combat evils is to take the Bible way and cling unfalteringly to Bible truth. There is no substitute for nor equal of the Sword of the Spirit as a weapon of Christian warfare.

ARCHAELOGICAL DISCOVERIES

In the Biblical Review for January is an article entitled, "The Archaeological Discoveries and the New Testament Text." In view of the thought of some that these new discoveries are calculated to discount the authenticity of the text of the New Testament it is interesting to note some of the statements of the writer, Camden M. Cobern, of Allegheny College.

Of the antiquity of the newly discovered manuscripts he says: "We now for the first time have in our hands manuscripts written in the third century, a hundred years earlier than any previously known, and these New Testaments written long before the days of Constantine are in every essential like our own."

Again, as to the accuracy of translation, he says: "Scholars are now universally agreed that the new discoveries have proved beyond doubt that the New Testament text was transmitted with remarkable accuracy and scrupulousness, so that it can be trusted more confidently than any other ancient record."

Again as to the theology of the early church period the writer further says: "There is but one theology in the thousands of early Christian documents and inscriptions which have been dug up from the first four centuries—the theology of St. Paul, Christ's Deity, virgin birth, pre-existence, and atonement through His death for the sin of the world, are everywhere in evidence. These doctrines are not brought in as if they were a matter of controversy, but incidentally, as if they were believed by all Christians."—Sel.

THE "ABOMINABLE DRESS" QUESTION

By Geo. J. Lapp.

For the Gospel Herald

Whatever may be said of the merit or demerit of Zion City and her founders, the following legislation enacted by her administrators is worthy of emulation:

"Every dress of any female over the age of 12 years cut or fitted in a style or manner as to show or expose or partially show or expose the neck or shoulders of the wearer lower than the juncture of the pit of the neck with the clavicle or collar bone, if worn in public or within public view, shall be deemed immodest and indecent and tending to corrupt public morals and degrade the best interests of society.

"No woman or girl over the age of 15 shall expose her arms in public above the middle of the forearm nor shall she wear 'peek a boo' or mosquito-net stockings or other clothing so as to expose any particular part of the wearer other than provided for; nor shall any woman or girl wear in public the so-called sheath gown, slit skirt, or X-ray dress."

The shamelessness of American fashion has not only called forth legislation in this one place but in many other places where standards of public decency are being set up. America's ridiculous devotees of fashion have caused her shame to be legislated against in Catholic South America and other countries which we pity because of their heathenism and idolatry. A Frenchman told the writer during our travels in Europe that he would not think of allowing his women folks to follow the fashions as set by the high-class houses of prostitution in Paris. If that be true near the headquarters, why should all classes in this country from the factory girl to the millionairess allow their virtue to be questioned by following the abominable styles of the present day? There is absolutely no decency in the low cut dress, short skirt, transparent waist, etc., which only provoke obscene remarks from lewd men who would ruin the womanhood of our land.

No Mennonite community should tolerate for a moment such ridiculous tendencies. It is not only un-Christian but indecent and dangerous to the morale of a community. The same is true of loud, flashy combinations of colors in dress. This is as true of our brethren as of sisters. It is easy for some who want to make an impression to try to do it in loudness of color and fancy styles of attire. But this appeals

only to the more frivolous and superficial type of mind. It does not appeal to the well thinking, consecrated soul who earnestly desires to glorify God.

Modesty has always been a witness of a child of God. Children should be taught along these lines from youth up and they will develop a distaste for the gaudy and after conversion will not have such strong temptations along these lines.

Manheim, Pa.

THE WORK AT MANITOU, COLORADO

For the Gospel Herald

The committees, appointed by the Kan.-Neb. and Western A. M. Conferences for the investigation of the need and if deemed advisable for the purchase of a property to provide for religious services at Manitou, Colorado, met in joint session at the home of Bro. D. J. Fisher, Colorado Springs, Colo., May 28, 1920, and have the following report of our work to submit to the brotherhood.

Report of Work done

As stated in a former report, a property located at the corner of Deer Path and High Street has been purchased at a cost of $3850.00, for which $2364.77 has been contributed, leaving a balance of $1485.23 unprovided for. This property has been deeded to the Mennonite Board of Missions and Charities which now holds the deed for the same. While the Board holds the deed for this property, it has not assumed any obligation in connection with it. It being understood that the above named bodies be held responsible for any indebtedness, building operations, and administration of the same.

Present Conditions

At present there are seven families from different parts of the United States located here for an indefinite time and a number more are planning to come here for the summer. Present indications are that people will continue to come here to spend the summer for years to come and this with the possibility of doing mission work in connection with shepherding those of our own faith, makes it seem advisable to make some provision, temporarily at least, for quarters where we can carry on the work under our own supervision.

Plans for the Work

In view of the above conditions, the committees deemed it advisable to proceed with the erection of a building on the site above described. The building is to be of the bungalow type, approximately 28x36 ft. in size, cost when complete not to exceed $1200.00. The present dwelling house on the property will remain as it is and is being leased now. In order to carry out the above plans between $2500.00 and $3000.00 will be needed to pay off the present indebtedness and complete the new building.

An Appeal

First of all, we wish to express our sincere gratitude to the brotherhood who have thus far responded to the call for means to carry on this work and we send out this appeal for further support to pay in full for the property and erect the building, in full confidence that they will respond and make it possible to carry on the work of our beloved church in full harmony with our faith and to the glory of His name. Bro. D. J. Fisher of Kalona, Iowa, is located here for the year and will have charge of the ministerial work during his stay. Any one desiring to contribute to this work, or wishing information along any line, may address him at 2928 West Kiowa St., Colorado Springs, Colo., or, if more convenient, address or consult any of the undersigned members of the Committee.

Respectfully submitted,

J. A. Heatwole, Ch'rm'n,
Colorado Springs, Colo.
L. O. King, Sec'y,
Hutchinson, Kans.
D. J. Fisher, Treas.,
Colorado Springs, Colo.
John Thut,
La Junta, Colo.
S. C. Yoder,
Kalona, Iowa.
N. M. Birkey,
Thurman, Colo.

HINTS FOR MEDITATION

Sel. by Emma G. Gehman

1. Does my life please God?
2. Am I studying my Bible daily?
3. Am I enjoying my Christian life?
4. Is there any one I cannot forgive?
5. Have I ever won a soul to Christ?
6. How much time do I spend in prayer?
7. Am I trying to bring my friends to Christ?
8. Have I ever had a direct answer to prayer?
9. Is there anything I cannot give up for Christ?
10. Just where am I making my greatest mistake?
11. How does my life look to those who are not Christians?
12. How many things do I put before my religious duties?
13. Have I ever tried giving one-tenth of my income to the Lord?
14. Is the world being made better or worse by my living in it?
15. Am I doing anything I would condemn in others?

"Jesus can set you free. He can take that troublesome thing out of your heart; that evil nature, that carnal mind, that something that distresses you."

TAKING GOD LITERALLY

We must believe what we teach our children," said my friend Mrs. Shipman. "And what is more, we must act according to our beliefs."

"Of course," I assented, thinking that a self-evident proposition.

"No 'of course' about it. I thought 'of course,' too, before Althea showed me better. I had taught her that God was taking care of her all the time, night and day, and that she need never fear. She sings 'Dod's takin' care o' me!' at her play. Of course I believe what I taught her, or I thought I did. You remember last winter when I rather broke down? I nearly made myself ill worrying over things; expenses, and what would happen to the children if I were really sick, and a lot of things. My husband and the doctor were talking about my health. Althea overheard. 'Won't God take care of mamma?' she asked her father. 'Why, yes, of course,' he said. 'Then I'm just goin' to tell her she needn't be afraid,' Althea said. And she did. She climbed up on my bed where I was lying in a fit of blues and laid her head down on the pillow beside me. 'Mamma,' she said, 'you don't need to be so 'fraid about things. Don't you know God'll take care of us all, same as he does of me'?

"What a lesson in trust! And you can imagine how it rebuked me. I had taught her to believe in God's care, but when it came to the test I did not have a living faith for myself. Then and there I made up my mind I would really believe and live by the faith I had taught my little girl."

'Out of the mouths of babes and sucklings hast thou ordained strength," I repeated thoughtfully. It held a new meaning for me.

A child's faith is literal. If he believes a thing to be a fact, he acts upon that belief. In that particular we must become as little children. We must learn of them to make our faith in God a living faith, one that when put to the test will prove a sure support.—Agnes Noyes Wiltberger in Golden Now.

If any man says he has no fitting form of words for prayer, let him observe in what way the little child asks for food when hungry, and then make the earnestness und simplicity of this petition his own when asking his heavenly Father for the bread of life. —Ex.

"No efforts, gifts or sacrifices for Christ and His cause shall ever be lost."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago, Ill.

(Home Mission)

Recently we have been having a few fragmentary glimpses of some of our Father's responses, as an earnest appeal ascended to Him in our behalf. "It is a good thing to give thanks unto the Lord,....to show forth Thy loving kindness in the morning and Thy faithfulness every night."

The workers were privileged to attend the State S. S. Conference at Tiskilwa and enjoyed the spiritual feast.

Sister Anna Yordy is at present spending a month with her parents at Eureka, Illinois.

On June 6, we had our communion service and most all the members were present; sickness prevented some from attending. Bro. John Nice of Morrison, Ill., officiated.

We are now completing our program for the fresh air work. We are planning to send about 375 or 400 children to the country for 2 or 3 weeks. We are hoping many of the Mission friends living in Iowa, Indiana, and Illinois, will open their homes and hearts to these children. We ask you to remember us at this time.

Yours in Him Workers.

Youngstown, Ohio

(314 Worthington St.)

June 13 will be a day long remembered by the children of the Mission Sunday school and by the workers. Nearly 50 young workers and a few older ones from the Portage Co., O., congregation came in autos in the forenoon, brought lunch with them and stayed all day. The time was profitably spent in singing and exercises with the children, after which a program was given on the subject of "Peace" by the visiting brethren and sisters. Bro. A. J. Hershberger was chosen Moderator, and Bro. Haas chorister. A number of splendid addresses and essays were given on various phases of the subject and a spiritual feast was enjoyed by all present. Representatives were present also from Lawrence Co., Pa., Mahoning and Wayne Co.'s, O., and the little brown church was well filled.

Bro. J. A. Ressler and wife and two daughters from Scottdale, Pa., were with us on Sunday evening, June 13. Sister Ressler very pleasantly entertained the boys and girls with Bible stories after which Bro. Ressler preached a very interesting sermon. Their visit was very encouraging and will long be remembered.

Bro. Jesse Mack and wife, and Elmer Mack and wife and two children from Yerkes, Pa., stopped off over night with us on their way from Canton, O., to Scottdale, Pa. Their kind visit was much appreciated by the workers at the Mission. They experienced some delay in finding the Mission as they looked for Washington St. instead of Worthington. Others have made the same mistake in shipping goods to the Mission.

314 Worthington St., is the correct address. Visitors should take the Mosier car at the spuare, get off at Worthington, and walk two blocks to the right up the hill.

Bro. Ebersole and the two Hilty brothers from Crown Hill congregation, Wayne Co., O., were welcome visitors at the Mission on June 13.

Communion services were held at the Mission on June 6. Bishop A. J. Steiner officiating. Several brethren and sisters from North Lima, O., congregation were also present and took part in the services. The exercises were very impressive and furnished spiritual food for hungry souls.

Pray for the work at Youngstown.

June 15, 1920. C. K. H.

EXTENSION OF THE WORK IN SOUTH AMERICA

By S. C. Yoder

For the Gospel Herald

At the recent meeting of the Mennonite Board of Missions and Charities, it was decided to make provision for the extension of the work in South America by sending additional workers as soon as suitable persons can be found. On the advice of several members of the several committees who are responsible for the work, the following statement is prepared for the readers of the Gospel Herald that they may know of the conditions and needs and by their prayers, contributions, suggestions, etc., may be enabled to help the Board solve its problems in connection with this work:

Workers. Two married couples and a trained nurse are needed on the field to begin the study of the language and give such assistance in the work as they can. They should be sent out not later than the latter part of August so they will arrive on the field before the hottest part of the year which begins about the middle of December. The Field Worker, Mission Committee, Secretary, or any member of the Executive Body will be glad to get in touch with any one who may be interested or ready to give this work consideration.

In addition to workers sent from here, native workers are needed to help in visitation, school and Bible work. At present two of the converts at Pehuajo. Sisters Lela Zapico and Santine Cavadora, are helping in the Kindergarten and also give part of their time as Bible readers, going from house to house, holding devotional meetings and reading the Word in homes that would otherwise not be reached. Thus far this work has been very profitable and successful. These sisters are intelligent and given up to the work but as they are from poor homes they will need some help in a financial way. A definite amount has not been fixed for their support but if any individuals, Sunday school classes, Sunday schools, or any other organizations should desire to contribute to this fund it may be so specified in sending it to the Treas. at Elkhart and will be gratefully received and much appreciated by all.

Funds. Since a property has been purchased, money will be needed to pay for the same as well as to make the needed repairs and improvements, amounting in all to not less than $10,000.00. Besides this, we will have to look forward to the building of a church before many years, which will mean an additional sum of possibly seven or eight thousand dollars. This will mean equipment for one station and includes dwelling house, a good-sized lot, three-room school and kindergarten building and church. Besides this, money will be needed for the support of the workers which thus far has amounted to about $100.00 per month per family.

Kind of Workers Needed. First of all, a fully consecrated Christian with a definite experience of salvation and such a knowledge of the Bible that he will be enabled to present its truths in a way that it will be understood and appreciated by the classes with which he is called to labor.

They must be in full harmony and sympathy with the Mennonite Church at home and with the policy of the Board under whose direction they are sent forth. The work is hard enough at best without added difficulties arising out of conflicting ideas between those on the field and those responsible for the work at home.

No one should undertake to go whose prime motive is anything but a deep love for souls of men, a love so deep and strong that he can endure any hardship to win them for Christ. The spirit of adventure, hero-

ism, popularity, etc., should be lost sight of at once and those who go might as well make up their minds to "endure hardness, as good soldiers of Jesus Christ."

It will mean self-denial along many lines. Being away from home and friends, in a strange land, among a strange people with a strange tongue, habits and customs, one will have to make up his mind to largely get along with and live on what the country produces or have continual dissatisfaction.

Rewards. The above description of what one will have to expect on the field emphasizes rather the hard side of the missionary's work, but there is another side. One of the singers of Israel says, "He that goeth forth weeping, bearing the precious seed, will doubtless come again with rejoicing, bringing his sheaves with him." In the territory we have undertaken to work the harvest time may not yet be here but the seed time is and the sowing may mean weeping but the joys of a prospective harvest are ours even in a difficult seed time and when the harvest is fully come the joy will be complete.

Kalona, Iowa.

OUR SCHOOL

(Translated from the Armenian language and was written by an Armenian boy, Ghevont D. Adourian, age 14, who has been rescued from the Turks.—M. L. L.)

We students felt the need of a school more than ever during the five long years because the Turks, our eternal enemies, deprived us of the education and instruction of the schools and the melodious hymns of the Sunday school. Thank God now that they are opened, both the American and national schools, and we orphans now taste of every fruit and smell of every flower that is found in this Garden of Eden.

Before our school opened we were deprived of all these things and also deprived of the safety of life. We were similar to the wrecked ship which every moment predicted of being eternally lost and which calls for relief, relief. It didn't last long until the Americans with an arm and the flight of an eagle hastened toward foreign shores and horizons as a benefactorial angel for humanity an especially for our suffering nation. They hastened to help them in all respects, to wipe away the tears of the poor, to alleviate the pain of the afflicted and to be the plaster of the incurable wound of the Armenians.

Oh, blessed are these days! free from all kinds of terrorizing thoughts and more comfortable than our paternal and maternal homes, we enjoy all kinds of happiness and welfare because of mindful and benefactorial men who supply our physical and mental needs! Much curse to those gloomy and dark days whose memory is fresh in our mind and fancy, and the conversation about which bristles our hairs!

So thank God who conveyed us to such a place; who granted us a heavenly gift which we so much wished for. Here besides our educational requirements being supplied they teach us the different trades. Since now the existing arts are: shoemaker, tailor, cabinet maker, tinsmith, blacksmith, and baker. The students half by half alternately before noon and after noon are employed. They are graded by their trade masters as well as in their lessons. Most of them are successful and show good progress. The Relief Committee and especially our director Mr. ——— is trying to do his best to make the school much better and more developed. We hope that it will be one of the most famous schools in this Oriental country around Caesarea and that it will also get its previous standing and degree. All things are kept in order and every boy has a work to do. We are grateful to those who did not spare their last shillings for our good condition and also secure a future for us by which we can easily promote the strife of life.

So my dear brothers, don't refuse to pay the obligatory respect to those who undertake every kind of deprivement and sacrifice for our welfare. Respect those who saved us from a miserable condition—from a hellish life to a paradise. Dont' forget to give the proper estimation which these valuable times demand, on the contrary if we do not, a worse future is awaiting us.

WHAT CONSTITUTES A CALL TO THE FOREIGN FIELD?

The hour is here for the extension of Christianity to the wide world. Programs are rapidly expanding whereby this may be done.

There is pressing need for money and men, and the greater of these two is the unsolved problem—how to secure an adequate supply of qualified men and women. It is estimated that one million new leaders will be needed in the next five years for the ministry and mission fields alone.

Where will they be found? Every young person who hears that call and with resolute purpose faces the need will in some way answer the question for himself. He will say, "It is for me to go to the foreign field or for me to serve at home." But how will you know whether to go or stay? What will you take as a call from God to go or a call from your Father to labor in America? What constitutes a call to the foreign field? Do you wish you had the answer now from God? Are you wondering how you will find out what God wants you to do? It is a matter of no small consequence how God reveals His will to you; what you want to know is what that will is. You will be disappointed if you expect it to be different from a call to any other service, or if you think there ought to be some strange, unusual feeling. Your call may be very unlike that which came to Isaiah and Paul. Probably it will come in a quiet, rational way. The decision will have to be made by you; your friends may advise well, but each soul is alone responsible to God.

No; what you want is God's will for the world. Leave those thoughts of self. The Father is now asking you, his son, to look at his vineyard. Study its size. See that in this part the grapes are gathered, but over there is a vast section where there are no workers, and the grapes—why, they will soon be too bad to harvest. Seeing that, if you were just a servant, you would know what to do.

You take your stand by your Father again with ear intent; listen with him, to the cry of the hungry, starving world—the big, needy world—almost spent, it is.

Then let reason be your guide. How would you regard that hunger cry if it were in your neighborhood?

Sit by him with the Book open; let him point his finger to that last command, "Go ye and make disciples of the nations."

Now, while your heart is yet swelling and the Master stays, is your choice made to go, or remain? Yes, I know it is made. You let him plant his purpose in your heart while you stood by him and felt his love. It was just so with Livingstone and nine-tenths of the great missionaries. They went out of a sense of duty. Just so Paul's path was determined by the indications of the Spirit, while he was purposing to go on. Yes, you are moving right on out to where the cry is, with Jesus.

Densie Hollinger in
—Missionary Visitor.

Do you often wonder how you can find the will of God? Listen to the first principle to this end, as laid down by that giant of faith, George Muller, of England: "An Obedient Heart. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what his will is."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY PART IN MAKING HOME A BLESSING

By Lettie R. Wenger.

For the Gospel Herald

I am sure we are all glad that God has given us Christian homes und parents who are willing to do all they can to bring up their children in the fear of the Lord, that they may be a blessing to Him.

But let parents do all they may to make their families and homes a blessing to this sinful world, we as children in the home must not forget that we have a part to perform in making our homes a blessing.

This question comes to me very forcibly as I study this subject: am I really, truly a blessing in our home? And I think it should come to each one of us, especially to us of the older children who are striving to live the Christian life.

Then we will ask ourselves the question, What can I do to make my home a blessing? Each one of us may furnish one Christian life in our home that is Christ-like, "so faithful to every duty, so ready for every service," that our home will be better and more of a blessing for our living in it.

About the first thing we are taught is to obey our parents. Even if we cannot always see the significance of doing our parents' wishes or leaving undone the things they forbid, we may some day understand why when we have the experience they have had. We are commanded in the Bible to obey and honor our parents and in doing so we have the promise of a long life. Let us especially be obedient and true to our parents.

A home is not a Christian home unless love reigns supreme. This love prompts us to obedience, unselfishness, kindness and a willingness to share the burdens and sorrows of our loved ones. Home is not a place where we can do so many great things but a place where we have the opportunity to do the little deeds of kindness every day. If we humble our lives to the little duties of the home, then we will be a real blessing, for God cannot entrust us with great responsibilities if we fail to make use of our present opportunities.

Are we as sociable in our homes as when we are among strangers? We should have a heartfelt interest in each member of our home and enjoy their sociability while ye have them with us. If we exercise sociability at home it will naturally flow out to strangers with whom we meet.

How pleasant we can make our homes by showing the spirit of hospitality. Make each one happy by sacrificing for their joys and comforts. Extend a hearty welcome to the strangers at your home, for hospitality may bring to your life many blessings.

Although we may not be a perfect example in our home-life, we should not forget that be our effort in making our home a blessing may be the means of making more homes happy.

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Versailles, Mo.

This from a young disciple occupying a position of responsibility in the home is worthy a careful reading on the part of old and young. It breathes forth the proper spirit, and we are sure that every home is safe where these precepts are put into practice. Where the grownups belong to the class described in Acts 21:9 there exists a healthful influence which brings gladness to Christian parents and rests as a benediction upon the younger children.—Editor.

SUNDAY AFTERNOONS

For the Gospel Herald

How should we as young people spend Sunday afternoons? When we gather at a certain place, is it right to play games, such as base ball, drop the handkerchief, etc.? If such games are wrong on Sunday afternoons, will you tell us how to spend the time to the glory of God? A young brother.

The above question was handed us for answer in the columns of the Gospel Herald. We submitted the question to two brethren—one near the close and the other near the beginning of their earthly pilgrimage and Christian life. The following replies were received, which we trust may be read with interest and profit by many:

How should we spend our Sunday afternoons when we gather in our several homes? This question should concern both old and young. Much depends on circumstances. If there is preaching or a Sunday school in reach, afternoons should be spent there. If not, then after dinner being over, get all the company in one room and have a good, spiritual talk (in common only one speak at a time). Another good way is for the young and old to sing good spiritual songs. This is very inspiring and helpful. After singing a number of songs, let the leader or some one lead in having the whole company each in turn give scriptural verses and the one giving the verse making some comments. After this, any one in the company has the chance to still make remarks and in turn the next in the class give a verse and so on until the whole class have a chance to give verses and make remarks on the same. This way has proved very inspiring and interesting. Where there is no company the study of the next Sunday school lesson is very helpful reading. Good religious books, and last but not least, read the Bible.

As for games, it would be as hard to play games to the honor and glory of God as the use of tobacco would be to His honor and glory. P. S. H.

For Christian young people who are approaching maturity to engage in the games mentioned would indicate one of two things: either they have an inadequate conception of the purpose, sacredness and proper observance of the Lord's Day thru lack of instruction by parents and teachers or they thoughtlessly or wilfully disregard the day upon which our Lord arose from the dead. One way in which we believe the time may be profitably spent as well as pleasantly spent is in singing. It should not be necessary to mention that the popular trashy and suggestive songs should be scrupulously avoided. Conversation when directed along proper lines may be helpful. Visitation work, visiting other Sunday schools might be suggested. Bro. Allgyer gives some helpful suggestions along these lines in his mission letter in a recent issue of the Herald. No doubt other proper things will suggest themselves to you; but whatever you do, do not lower the standard for the Lord's day, as the tendency is too much that way already. J. L. H.

..."HE WHOM THOU LOVEST"..

A faithful preacher was once lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would raise him up and preserve him to them. In doing so, they made mention, among other things, of his tender watchfulness in feeding the lambs of his flock, making use of the expression, "Lord, Thou knowest how he loves Thee." At this the sick man turned to them an said: "Ah, children, do not pray thus. When Mary and Martha sent for Jesus, their message was not, 'Lord, he who loveth Thee,' but 'Lord, he whom Thou lovest is sick.' It is not my imperfect love to Him which comforts me, but His perfect love to me." This is our comfort—the thought of Christ's love to us.—Ex.

Sunday School

For the Gospel Herald.

Lesson for July 4, 1920—I Sam. 17:1—18:9

DAVID IN CAMP AND COURT

Golden Text.—David behaved himself wisely in all his ways: and the Lord was with him.—I Sam. 18:14.

Introductory.—A number of seemingly independent agencies were at work during the latter part of Saul's reign, yet all were directed of the Lord and all worked harmoniously to bring about God's purpose for David and His chosen people. The first we hear of David is his anointing by Samuel. Next, when Saul was afflicted by evil spirits, his servants recommended David as a skillful player on the harp, and he was brought to the king's court. His playing was a comfort to King Saul, but it did not permanently cure his malady. Nothing but the grace and power of God could do that. After this David returned to his home and his old occupation of feeding his father's flock. See I Samuel 17:15. He was absent from the court of Saul so long that Saul did not remember him when he came back from the slaying of the giant. It seemed like an accident that David was sent to the army with a message and some provisions for his brothers just at the right time to hear the challenge of the Philistine, but it was an "accident" under God's own direction. Under His providence there is nothing that happens by chance. How David sought and obtained permission to go out in battle should be read from the Bible.—J. A. R.

Lesson Story.—David had been sent by his father to the camp of Israel with some provisions for his brothers and to find out how they were getting along. When he reached the camp and had carried the provisions to the place, he heard a giant of the Philistine army coming out toward the camp of Israel and making light of Israel. He offered to fight with any man they might choose out of their army, and whoever was beaten would decide that the rest of the army would surrender to the other side. When David heard the words of this ungodly man who was boasting in his own strength, he began to ask questions He heard the men telling what would be given to the man who would kill the giant. Then David wondered at it and said, "Who is this Philistine that he should defy the armies of the living God?" David's brothers heard David talking and rebuked him for being proud and haughty. But David did not let that discourage him. He turned and talked with others. Saul the king heard of David's words and sent for him. David offered to go out to fight against the giant. Saul thought David too young. But David told how God had helped him when he kept the sheep, and how he had killed a lion and a bear. He said that God could just as easily deliver the Philistine into his hand as he could the lion and the bear, especially because the Philistine had defied the people of God.

Then Saul gave his armor and sword to David. But David did not go out with them because he was not used to them. He took his staff and went down to the brook and took five smooth stones. He put them in his sack and took a sling in his hand and went out to meet the giant. When the giant saw David coming, he was full of scorn. He felt insulted that they were sending only a young fellow out to fight against him. The giant cursed David and boasted what he would do. David said that God would deliver him into his hand and all the people would know that there is a God in Israel. When they got near enough David took out a stone and put it in the sling. He threw it and the giant fell to the earth with the stone sunk into his forehead. Israel gained the victory that day. People praised David after this. But when Saul heard it he became jealous and sought to kill David.—J. R. S.

Our Young People

CHRISTIAN FREEDOM.—Jno. 8:31-47

Topic for July 4

MOTTO

"If the Son therefore shall make you free, ye shall be free indeed."

THE STUDY HOUR

I. Christian Freedom.—When a man or woman is bound to a master from whom they cannot get away and when that master uses them according to his own pleasure regardless of the welfare of the slave it is indeed a bondage worth while seeking freedom from. There are different kinds of bondage. There are those who are physically bound in prisons and put to hard tasks according to the demands of the keepers. There are those who are bound to servitude under some master. There are those who are bound under severe financial burdens and debts from which they have no hope of being freed. Then there are those who are in bondage to the moral evils of the world and cannot deliver themselves. Jesus said, "He that committeth sin is the servant of sin." Here is a bondage which every sinner at first does not recognize. The one who looks upon the intoxicating cup at first does not realize what the slavery to that enticement will mean until too late they find that "it biteth like a serpent and stingeth like an adder." Many morally unclean men and women do not realize the extent of their bondage until they begin to groan under the hardness of their life when the wages of death began to be claimed from the terrible master who has deluded his victims into the way of uncleanness. Spiritual bondage is a bondage to a real master the devil who takes men captive at his will and destroys their souls. The road of this bondage often lies along the pathway of sensual pleasures such as many will indulge in during the celebrations of the national holiday on the 4th of July. People are nominally celebrating freedom when they are in a worse slavery than any political foe that ever was met. Spiritual freedom comes alone through Christ.

II. The Text—Jno. 8:31-47.—People had come to hear Jesus and became convinced that he was the Sent of God and Savior. He taught them that to be freed from real bondage required a continuance in the word which He had begun to teach them. They were almost insulted at the thought of being bondservants. Then He taught clearly the kind of servitude to which He referred. Sin makes slaves of its victims. The devil is the father of sin. No one can change the awful slavery to such a father but Christ who came to destroy the works of the devil. Some men are so much enslaved to the devil that they will not even listen to the voice of their deliverer who is seeking to make them free.

III. Outline Study

1. The Bondage of the Soul.
   a. Is to the devil.—II Tim. 2:26; I Tim. 3:7.
   b. Is a service of sin.—Jno. 8:34; Acts 8:23; Rom. 6:16; 7:23; II Pet. 2:19.
   c. Means enslavement to fear.—Heb. 2:14, 15.
   d. Causes fear of the law with no power to keep it.—Rom. 7:7-12.
2. Christian freedom.
   a. Deliverance from the power of darkness.—Col. 1:13.
   b. Makes slaves sons.—Gal. 4:3-7; Rom. 8:12-16.
   c. Enables sons to keep the law of righteousness.—Rom. 8:1-4.
   d. Takes away fear.—I Jno. 4:17, 18; I Cor. 15:54-57.
   e. Makes service a pleasure.—Gal. 5:6.
   f. Brought about by Christ.—Luke 4:18, 21; Jno. 8:36; Eph. 4:8.
   g. The instrument is the Gospel.—Jno. 8:32; Acts 26:18.

PERSONAL THOUGHT

Are we really free? So free that we do not long for the follies of the flesh; so free that we delight to do the will of God; so free that we have power to do His holy will?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Free"
2. Free From Sin

For Young People

1. Kinds of Bondage
2. The Bondmaster of Human Souls
3. The Deliverer

For Older People

1. The Freedom of the Christian
2. Entanglements of Christians that Lead to Bondage
3. The Power Unto Salvation

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 24, 1920

Field Notes

Bro. J. B. Smith of Harrisonburg, Va., stopped a few days at Kitchener and St. Jacobs, Ont., while enroute to Goshen, Ind.

The Ohio Mennonite Sunday School Conference is to be held this year with the Martin's Creek congregation near Millersburg, Ohio, the second week in August. Definite dates will be given later.—R.

Mary Elizabeth Harnish is the newest and latest missionary at Peoria, Ill.

A joint meeting of the Executive and Mission committees of our General Mission Board was held at Elkhart, Ind., on Wednesday, June 16.

Bro. H. W. Stevanus of Bloomingdale, Ont., expects to labor with the little flock at Roseville, Ont., in revival work, commencing June 20.

Change of address.— Bro. Paul Erb, from Hesston Kans., to Lawrence, Kans. Bro. Erb is spending his vacation in school at Lawrence and spends his Sundays at the Mennonite missions in Kansas City.

Bro. J. W. Hess of Manson, Iowa, is with the South Union congregation near West Liberty, Ohio, this week in a series of meetings. It is his intention, God willing, to come on to Scottdale at the close of these meetings and engage in similar work here.

The removal of Bro. D. J. Fisher and family from Kalona, Iowa, to Manitou, Colo., has before this been noted in these columns. Until further notice their address will be 2928 W. Kiowa St., Colorado Springs, Colo. While in the state, Bro. Fisher has charge of the work at Manitou.

Announcement.—The next semi-annual meeting of the sewing circles of the Lancaster Conference district will be held at the Vine St. Mission, Lancaster, Pa., July 26, at 1 P. M.

There was a mistake made in the announcement of the 13th shipment of relief work to the Friends. It should have been June 12 instead of June 14.
Sec'y.

A farewell service was held at Olive Church near Elkhart, Ind., on the evening of June 15, just before the departure of Bro. Clarence Shank, a minister in that congregation for parts further west, expecting to spend some time in Colorado. Bro. Shank and family expect to visit a number of congregations enroute, allowing himself to be used as the Lord directs.

In response to the editorial telling about the number of evangelists among us who have conducted one or more series of meetings during the past year, a brother writes us suggesting that a list of those willing to be used, together with the time that they could spare for this work, be published in the Gospel Herald for the benefit of congregations desiring help. We will gladly publish the names if some one will furnish us the list.

Bro. M. B. Fast, former editor of the Mennonitische Rundschau, has sold out at Reedley, Calif., and expects to move elsewhere, as the Lord may direct.

Mennonite Board of Education.— The annual meeting of the Mennonite Board of Education was held at Goshen, Ind., on Thursday, June 17. The members of the Board were nearly all there, either in person or by proxy. The problems of the Church as connected with our educational institutions were discussed with a frankness and real charity and loyalty which gives us hope for the future.

Correspondence

Columbia, Pa.,

Dear Gospel Herald Readers:—The writer recently fell from a twenty foot ladder, bruising his two feet badly.

On June 8 a number of brethren and sisters gathered to bring us spiritual comfort and aid in our work. They were Brethren C. Z. Martin, A. B. Herr, Daniel Dupler and grandson Daniel, William Hiller, Jacob Augustine and wife, Sister Mary Minnich, and Mrs. Chas. Waltimyer with her son and daughter. The evening was devoted to song and prayer services. Among those coming for this service were Bro. Ed Shaub, Bro and Sister Benj. Carr, Sister Lizzie Felsh and Mildred Wallick, wife and son.

We thank these friends for their kindness. They give joy to those for whom they are held and also those holding them.

Ira M. Shertzer

Landisville, Pa.

Program of the Landisville and Salunga Sunday school workers' meeting: Lesson for July 4, assigned to Bro. Harry N. Frank. Lesson for July 11, assigned to Bro. John H. Gochenaur. Lesson for July 18, assigned to Bro. Henry Stauffer. Lesson for July 25, assigned to Bro. Benj. S. Ebersole.

This meeting is to be held at Salunga, June 26, 1920, at seven o'clock, P. M. All are invited to attend.

J. W. Kreider, Sec'y.

Ste. Elizabeth, Man.

Dear Herald Readers, Greeting:—On June 5th the Brethren, J. C. Gingerich and Eli Hochstetler, both of Wolford, N. Dakota were again with us, at which time council meeting was held on Saturday evening, and on Sunday morning the suffering and death of our blessed Lord was again com-

memorated. All members at this place were present. We were very grateful for the privilege. Pray for the workers at this place, that the work may prosper for the Lord.

Mary L. Miller.

June 8, 1920.

Greenwood, Del.

Dear Gospel Herald Readers—After some days of very dry weather, we were again blest with several days of heavy rain. Crops in general are looking fine.

We enjoyed the visit of Bro. and Bender, also Anna B. of Springs, Pa., Bro. and Sister C. J. Bender will leave here for California.

We organized Sunday school with officers as follows: Supts., Lewis Orendorf, C. C. Hostedler; Treas., Dorsey Wisseman; Sec., Elizabeth Wisseman. Sunday school is held at the home of the writer. M. Warnick.

June 8, 1920.

Allensville, Pa.

Dear Herald Readers, Greeting:—Our Bible conference is on, with Brethren S. E. Allgyer of West Liberty, Ohio, and J. F. Bressler of Richfield, Pa., in the pulpit. Bro. Allgyer preached the opening sermon on Thursday evening. Text, Matt. 13:9. Bro. Bressler will preach every evening during conference which closes Sunday night. Present arrangements are that he also preaches at Belleville Sunday morning. The power of God is being felt in the meetings, with large crowds and attentive listeners. The teachings are sound and the doctrines of the Bible are being taught in plain, simple, and certain terms. In these days when so many spurious doctrines are being taught and so many people are perverted in plain Bible truth, the need of Holy Ghost teaching by men of God is very apparent. May those who are called upon to stand upon the walls of Zion and declare the whole counsel of God do it without fear or favor of man. We hope to have a full report for publication later.

In His Name, Oliver H. Zook.

June 11, 1920.

Pigeon, Mich.

(Berne Congregation.)

Dear Herald Readers, Greeting:—We are again reminded of our heavenly Father, when we see the great blessings which he has again bestowed upon us, with a nice rain which was needed so much.

We would be very glad if the ministering brethren that visit from place to place would stop and visit us at this place.

Health is fairly good at this time. Hope it may continue.

Pray for the work at this place.

Yours in Jesus' name,

June 11, 1920. Alice Wideman.

Dalton, Ohio.

(Swiss Mennonite congregation)

Greeting to all Herald Readers:—On May 30 Bro. Samuel Grieser of Fulton Co. was with us in the evening and preached us an impressive sermon, Text, "God is love."

On June 6 Bro. Daniel Raber of Portage Co. was with us and preached in the morning and evening. Many helpful thoughts were given. On Sunday we were privileged to have with us Bro. Jacob Haas of Pandora, O., preaching in the evening, Text: "I am the light of the world." He warned the sinners to flee from the wrath to come and encouraged the saints to push forward. On Wednesday evening, the Lord willing, we will have the privilege to have with us Bro. J. D. Mininger of Kansas City Mission. On Sunday morning, the 20th, Bro. D. C. Yoder of Smithville is expected to fill the pulpit at this place. Bro. H. B. Keener of Harrisonburg, Va., who is teaching singing at Crown Hill church and Bethel in Medina Co, is also expected. We are glad for the visitors and their encouragements, and we hope that others may do likewise.

June 14, 1920. Cor.

Kitchener, Ont.

Praise God from whom all blessings flow. The past two weeks have been a season of spiritual refreshing, long to be remembered by the brotherhood of this locality as well as the many from more distant points whose privilege it was to meet with us. Bro. C. F. Derstine of Eureka, Ill., came into our midst on May 30, and conducted a series of meetings up to Sunday, June 13. The subjects used by our brother were nearly all of a prophetic nature, a change really beneficial, he having been here two years ago in revival work. During the first week there were three all-day sessions at which time the annual meeting of the Mennonite Board of Rural Missions and the Annual Church Conference of the Ontario district were held and during the second week there were three days of Bible conference at which time Bro. S. F. Coffman of Vineland, Ont., assisted. All-day services were also held on Sundays, 6 and 13. The Word was preached with convicting power so that 29 young persons made public confessions and we have reason to believe that still others are counting the cost. For the sake of better accommodating the crowds a large tent with a seating capacity of about 900 people was erected near the church building, which quite a number of times did not nearly accommodate all who gathered. The last evening's gathering was estimated at about 2000 persons. Bro. Derstine and his family motored here from their home in Illinois and preached enroute in Indiana and Michigan. They expect to leave on Monday, June 14, for Eastern Pennsylvania, where Bro. Derstine expects to labor at several points while Mrs. Derstine will visit at her parental home. May God be with them is our prayer. Cor.

June 14, 1920.

Kalona, Iowa

(Lower Deer Creek Congregation)

Dear Herald Readers:— On Sunday evening, May 9th, Bro. S. C. Yoder was with us and gave an interesting talk on the South America mission field.

Communion was observed at this place May 16. We were thankful to again have had the privilege.

On Wednesday evening, June 9th, Bro. G. J. Lapp and wife were with us. They both brought to us an inspiring and encouraging message on the needs of the India mission field. The message was very much appreciated by a full house. May such messages bring us to more fully realize our privileges and duty of bringing the Gospel of Christ to a lost and dying world.

Sunday morning, June 13, Bro. J. K. Yoder of the West Union congregation was with us and preached from I Sam. 17:29, latter clause. On the evening of the same date Bro. Jacob S. Yoder of Pigeon, Mich., was with us and used as his text Gen. 3:9. Many helpful and instructive thoughts were given.

On next Sunday (June 20) the Sunday school at this place expects, the Lord willing, to reorganize for the coming year.

Pray for the work at this place.

June 14, 1920. Cor.

Archbold, Ohio.

Dear Herald Readers, Greeting:—On June 6, Bro. A. B. Hershberger of Mantua, Ohio, came into our midst and preached two very impressive sermons.

May these words spoken by our brother have their desired effects, and cause us to walk more closely in the steps of our Lord and Master.

May God's blessings rest on the brother as he goes to other fields of labor. S. D. Grieser

June 14, 1920.

(Continued on page 252)

Miscellaneous

QUESTIONS AND ANSWERS

By John H. Warye

For the Gospel Herald

Many of our friends have written and asked us about our work here and with the kindly permission of the editor we will answer some of them through the Gospel Herald.

1. Are the Christians still starving? We do not see any in this district dying for the want of food, but we see many pinched faces which show a lack of food or the proper kind of nourishment. We have cases of sickness caused by malnutrition. Conditions in Armenia are worse.

2. Is there safety of life where you are? No, not for a Greek or an Armenian. Many are leaving whenever possible. From a few of the villages reports of massacres have come in.

3. How does the government treat the American Relief workers? We are well treated by the officials and fairly well respected by the common Turks.

4. What is the present status of the Turkish government? The interior has set up a new and independent government. Its capital is at Angora and its leader is Mustafa Kemal Pasha. This government is slowly preparing to fight the Allies. Brigandry is still protected and used.

5. What mission boards carry on work in Turkey? Practically all the stations are controlled by the American Board of Commissioners for Foreign Missions (Congregational). The mission buildings have now been loaned to the N. E. R. At Hadjin and Everret (a one and two days' journey from here) Mennonite stations were located. Several years ago a big revival started from Hadjin which caused a big stir. I often hear the people here speak of Bro. Sprunger and Sister Lambert.

6. What kind of a church do the Armenians have? There are three branches among the Armenians. The largest is the Gregorian or Orthodox followed by the Protestant and Roman Catholic. The Gregorian church began in the second century and resembles the Episcopalian church in America.

7. Do you have religious privileges? Our program for religious services is as follows: Sunday 10:00 A. M. preaching services (Turkish), 2:30 P. M. Sunday school (Turkish, excepting one class for young men in English), 7:00 P. M. Song service for relief workers only. Monday evening, a Bible class in Minor Prophets (English). Wednesday evening Prayer meeting (Turkish).

8. Does the American Relief work pay? Yes, we think so. Thousands of lives have been saved and hope has come into crushed lives. Hundreds of Christian brides have been rescued and thousands of orphans have been saved from the Moslem faith.

Talas, Caesarea, Turkey.
April 25, 1920.

CONDITION OF BRO. G. L. BENDER

For the Gospel Herald.

Believing that the brotherhood in general is interested in the condition of Bro. G. L. Bender, we give the following information regarding his case.

It is generally known that Bro. Bender has been failing in health for the last two years. First, there was a lameness noticed in one of his limbs and later in his arm. He was given the advantages of being examined by two specialists in Chicago and the staff of specialists at the Johns Hopkins Institution at Baltimore, Maryland. These examinations revealed the fact that he was suffering from what is known as Parkinson's Disease, a form of "creeping paralysis," and pronounced incurable.

With the hope of giving him relief and doing all in our power to stay the disease, he was taken to the large Sanitarium at Battle Creek, Mich., early in January of this year, where he remained for more than two months. During the latter part of March, while at his home in Elkhart, Ind., he suffered a severe nervous breakdown which resulted in an aggravated mental depression. He was then taken to the Nerways Sanitorium at Indianapolis, Ind., an institution especially intended for nervous diseases. At this writing Bro. Bender is still in this institution.

Because of his twofold affliction, bodily and mental, his case is a critical one to treat. For a time after arriving at the Sanitorium at Indianapolis he was practically helpless, not even being able to turn himself in bed, but as his mental condition improved he regained physical strength and has been able to walk some after being helped on his feet, but is constantly attended by a male nurse. The nature of the disease is such that the muscles gradually contract and harden which causes considerable pain and constant suffering. When lying down he is unable to help himself but is dependent entirely upon the assistance of his attening nurse for any change in position. While the effect of this mental depression is to cause melancholia, yet he seems to have retained his faith in God and says that this is his only hope as all the rest of the world is dark to him.

The institutions in which Bro. Bender is receiving treatment are very high in price and the expenses are heavy, but we feel sure that the Church wants Bro. Bender to have the best service possible in his very trying affliction. As he has been giving all his time to the work of the Church, the Mission Board is taking care of his expenses. It is gratifying to note that special contributions which have been sent in by friends have so far covered his expenses and it is hoped that these contributions will continue to come in as it is a source of gratification both on the part of Bro. Bender and his family and the Board to know that the church is ready to help bear the burden of this affliction. But above all do we appeal to the brotherhood to remember him in prayer that the Lord may lighten his afflictions and give him grace to bear all for His sake and that the cause of our Master may be enhanced even through this visitation.

Bro. Bender was retained as the nominal treasurer of the Board, but Bro. Vernon E. Reiff, who has assisted in the office at Elkhart for more than a year, has been appointed assistant treasurer and all money sent to the office at Elkhart, addressed either to G. L. Bender or Vernon E. Reiff will be properly cared for and thankfully received. Let us pray that the continual blessing of God may rest upon the work of the Church and especially on its mission interests.

Executive Committee Mennonite Board of Missions and Charities.

THOSE REQUESTS FOR PRAYER

By Effie Sharer

For the Gospel Herald

Pray one for another----The effectual fervent prayer of a righteous man availeth much. Jas. 1:16

How about the above command? Do we heed it?

Christ, who knew the rough and weary road of life and the help and power of prayer, has given us examples of the results of fervent, unceasing, prevailing prayer. Are we faithful in praying for others? My mind has been on this subject so much recently and I have wondered if perhaps we have failed in doing our duty along this line, and what would have been the results had we spent more time upon our knees and less upon the cares of this life. As we read our church paper each week we come across several requests for prayer, and it was those requests which set me to thinking. They were no doubt sent by those who felt the need of the prayers of God's people—those

upon whom cares and responsibilities were resting heavily as they labored in the various lines of Gospel work. The missions both home and foreign have asked especially to be remembered, that the Lord may prosper the work to the salvation of many lost souls. Christ also gives it as a command that we do pray the Lord of the harvest that He may send more laborers into the harvest. **Do we pray?**

Then comes the same question in regard to the requests for prayer in our weekly prayer service. Often have I heard dear souls, with tears flowing and choking sobs "confess their faults," tell their weaknesses and peculiar trials, and ask to be remembered in prayer.

Those requests came from souls struggling with temptation, and who felt the battle too hard to fight alone. Then the thought came to me, "how many of us will **think** of those requests during the coming week, and by our prayers help them on to victory?" Or will they be forgotten as we become absorbed in the cares and duties of life. I have often felt burdens heavy and trials thronging fast and prayed and fought for victory, and longed for the prayers of those stronger in the faith, and I believe others have experienced the same.

Does not each call for help, each opportunity for doing good bring with it a responsibility to us as individuals? Should I, should you fail to unite our prayers with others in behalf of those struggling souls who perhaps are almost overcome, and at last are overpowered by the enemy, will we perhaps be held accountable for that soul? Are we not "our brother's keeper" as much in this sense as in any other? What would be my condition had no one prayed for me? Thank God for praying mothers and fathers, and Christian friends, and that He has so ordained that we may thus help to bear the burdens and fight the battles of life. This is a line of work in which all can have a part, and then think of how precious in God's sight are the prayers of the saints. In Rev. 5:8, we read of them as being in golden vials, and we know He regards the sincere prayer as more precious than gold. Oh, let us be more earnest—more faithful.

Then there is the plea of our minister to be continually remembered by his congregation, that God might use him mightily in proclaiming His word. Do we "hold up their hands" and sustain them by our prayers. I believe they can all testify that it is a great help—a power—to know they are being remembered in prayer daily by those over whom they are watching. And we remember the sick, those who have dear ones outside the fold and many others who have said "pray for us." Do we pray? "Yes, we say, "we pray for them." But **do we pray?** Do we wrestle and prevail in prayer as the special requests come and as the Spirit lays the burden of prayer upon us? Or do we allow the affairs of this life to crowd out the prayer life? This life is short, Jesus is coming, the enemy is busy and souls are at stake, let us therefore be earnest and prayerful.

Suver, Ore.

LIVE ONE DAY AT A TIME

The mother was enjoying the charming play of her baby girl. Then she looked at the visitor and said, "Do you know, I'm almost afraid to laugh today, or enjoy anything she does. She was exposed to scarlet fever two days ago, and suppose she should take it."

O foolish mother, who would lose a single moment of joy because of a possible cloud of the future! The chances are much against the possibilities she fears, but even though they come to pass, is that any reason for missing today's joy? Rather is it a reason for enjoying to the full every moment of happiness with the baby. If we are going to check our joy because of tomorrow's possibilities of evil, we may as well clothe body and spirit in mourning at once. To every mother there are coming days of sorrow, and doubt, and trouble. Still we know that God meant us to be happy in our children. Most of the clouds are temporary, and pass so quickly that we are ashamed to have been frightened by them. Even if the cloud proves to be a real one, nothing can rob us of those golden hours of the past. They are a source of strength and inspiration in the hard times.

Take every moment of joy that is possible with the children. Make time to play, and sing, and tell stories, with no other motive in view than just to be happy together. Do not look ahead in the sense of anticipating evil. Here is a verse that might be taken as a text by the fearful mother:

"Build a little fence of trust
Around today;
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow."

—Zelia M. Walters.

"True sanctification forgets itself and lives in constant dependence upon the Lord Jesus as its Righteousness and All-sufficiency."

IN CHRIST

To die "in Christ" is not to die;
In Christ death met its doom;
It is to pass to those bright scenes
Where death can never come.

To die "in Christ" is just to pass
From darkness into light;
To say farewell to all but bliss,
A last "adieu" tonight.

To die "in Christ," the risen Lord,
Is not to sink, but rise—
A blessed moment of release,
A joy, a glad surprise.

To die "in Christ," so let me pass,
Should Jesus tarry long;
At perfect rest with Him, before
Heaven's rapturous burst of song.

—A. Midlane.

THE RINGING BELLS

In some of our city hospitals a bell is rung each time that an ambulance case arrives. Listen! there is a bell ringing at this moment. One bell—an emergency case. But this bell has a distant sound—it is ringing in China. A man has fallen from a tree. There he lies, mangled and suffering. Why does not some one hear his groans? Where is the needed help, the physician, the ambulance? Ah! we are in China now; there is no physician here. Many look at him and pass on, leaving him to die. They do not know what to do and they do not care. The knowledge and the sympathy are in another land.

Clang! The bell rings once more, but in our own city. Ten minutes pass by; the man has been carefully carried into our city hospital. An anaesthetic is given, the X-ray is used, and the patient wakes to find a limb gone, but his life is saved and there is prospect of a speedy recovery. Why the difference in these two cases? The last bell rang in a Christian land, the first in a foreign country, and **nearly all the physicians are here.**

But hark! **two bells** are ringing—a surgical call. A hurried operation to save a life! Yes, but the operation will not be performed, the life will not be saved. That summons came from Siam, and there is no medical missionary at hand. What is the answer to the two bells? **"Enough to do at home."**

Three bells—how they startle! A medical case. Yes, a child in convulsions, but do not hurry. The sound of three bells comes from Africa. A witch doctor prescribes for her, a red-hot probe is pressed through her head to let the demons out. Well, they are gone, but the soul is gone too. The child is at least free from suffering.

But I hear three bells ringing in the

home land. It is a child in America that is ill—one of our own darlings. Soon the doctor comes. There is the quiet footfall of the nurse, the shaded lamp, and all that skill can do to relieve the little sufferer. One hour passes, two—yes, she will live! But this is America. Why this difference? **Does God love American children best?**

But **four** bells are ringing now—ringing in the home land. Quick, doctor!

Hurry, nurse! Two lives depend upon your skill. It is a charity case, yet how careful the treatment bestowed on mother and child!

But listen! Four bells ringing out loud and clear from the zenanas of India! O, women doctors! Can you not see the agony, the foul treatment, the needed help? But there is no one to help. The child lives, but it is only a girl; the girl mother too, but only a life of misery, pain, and contempt is in store for her, **with no one to comfort, and no one to care.**

O the ringing bells! It seems as if they will madden the brain and break the heart with their unanswered appeals. "Lord of the harvest, send forth laborers!" But how vain our prayers unless with them goes the answering cry, "Here am I, Lord, send me."—Woman's Missionary Friend.

CORRESPONDENCE

(Cotinued from page 249)

Lancaster, Pa.

(Mellinger's congregation)

As our ministering brethren were away (Bro. David Landis being called to Hummelsburg and Bro. Sanford Landis to Hess') their appointments here were filled by Bros. J. H. Mosemann and John K. Charles. We enjoyed their sermons very much.

Our prayers go out in behalf of those who have never heard of the Gospel. May those who are free to, but have never yet been willing to give God the key to their hearts, do so at once. May He who has power to keep us from sin, when our life's journey is over, receive us to Himself and to the dear ones gone before.

June 14, 1920. A Sister.

Chambersburg, Pa.

(Marion congregation)

Dear Herald Readers, Greetings:—Our annual Sunday school meeting was held on May 26, and 27. Bro. Zook of Belleville, Pa., and Bro. Bressler of Richfield, Pa., were the speakers from a distance. Bro. J. B. Kanagy of Belleville, Pa., had charge of the singing and also conducted the workers meeting. Bro. Bressler was with us for two weeks, preaching the Gospel each evening and doing visitation work during the day. During this time we labored together, that sinners might turn to Christ. The Spirit was present convicting the lost and we rejoice that ten souls became willing to yield to His promptings; but as usual there were others who would not yield. May we continue to labor for them, as well as encourage those who have started in the new life.

We appreciate the work of Bro. Bressler. We were also glad for the presence of Sister Bressler and their little boy "Leon" at most of the meetings. Baptismal services have been announced for Sunday, June 20.

Bro. J. E. Martin has charge of a singing class, which meets at the church. The interest is good. We are also pleased to note that the work on the meeting house at Pond Bank is progressing nicely. Pray for the work here. In His name,

June 14, 1920. C. S. Shank

Middlebury, Ind.

Dear Friends:—From June 3 to June 13 we had with us Bro. John W. Hess of Manson, Iowa. Each evening he faithfully preached the Word of God to us without fear and favor of man, which caused a reviving and a spiritual refreshing in those who are striving to walk the narrow way.

May God bless the preaching of the Word and those who bear the message as it is written. All who attended these meetings, we believe, were helped in some way. Thirty souls confessed Christ. May God help them to make a full surrender, "forgetting those things which are behind, and reaching forth unto those things which are before," and remain faithful to the end is our prayer. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." May we all heed the Savior's oft repeated warning to watch and pray, because the days are evil. Some people pray, "Lead us not into temptation," and then walk right up along side of it. From the lesson of the golden calf we learn how vain, foolish, and fatal it is to seek to satisfy our worldly lusts, instead of seeking to please our God, from whom all good comes. No golden calf can be carried along into heaven. "Let the wicked forsake his way, and the unrighteous man his thoughts." There are yet others who need salvation. There are those in the Church who rather delight in hanging around the field of some enemy. May we continue to pray for them.

Anna Keyser.

June 15, 1920.

Pigeon, Mich.

(Pigeon River Congregation)

Dear Herald Readerh, Greeting:—A number of brethren and sisters from here attended the A. M. Conservative Conference in Lewis, Co., N. Y., the fore part of last week. Our Sunday school was reorganized June 13, with Bros. Joe Swartzendruber and Thomas Yoder Supts, and John Shetler Sec-Treas.

The meeting in the evening was well attended. It was conducted by Bro. S. J. Swartzendruber from I Jno. 3:13.

We are having warm and rainy weather at present. Everything is growing so rapidly. Health is good.

In His name,

June 15, 1920. Agnes B. Byler.

Altoona, Pa.

(1614 Eighth Ave.)

June 6, J. B. Zook, Belleville, filled the appointments here, preaching the two sermons and an outline study on Conversion.

Sister Florence Byler, is spending the week attending the Bible conference in Mifflin Co., and the Sunday school meeting at Delaware Church, Juniata Co. June 14, Bro. J. D. Mininger of Kansas City, Kans., and W. X. Clemmer of Line Lexington, Pa., spent some time with us. Bro. Mininger gave us an impressive sermon on "The Seven Precious Things of Peter," also an instructive talk on "The Twelve Springs of Christian Life."

Bro. J. H. Lehman and wife of Canton, Ohio, attended our prayer services on Tuesday eve. They are on their way to visit friends in Lanc. Co.

Bro. Frank Raber, Aurora, Ohio, has found employment in the City for the summer. We are glad for his helping hand in our services.

Sister Nellie Burkholder is here as additional worker instead of Bertha Burkholder, as reported June 2.

May you continue to remember us in your prayers. Joseph M. Nissley.

June 15, 1920.

Hydro, Okla.

Greetings to All Herald Readers:—We again have many reasons to feel thankful to our heavenly Father for His great protecting care and the blessings He is showering upon us so bountifully.

On Thursday, June 3, Bro. Chris Slagell and family and Bro. Ed. Shetler of Harper, Kans., came into our midst and visited with friends and relatives till Thursday, June 10. During this time Bro. Shetler delivered four very impressive sermons which were appreciated by all.

Harvest is almost here. Some will begin to cut wheat this week.

Health is good in this vicinity. Pray for us. Cor.

June 16, 1920.

Judge, Mo.

Dear Herald Readers, Greeting:—On May 28, Bro. John R. Shank of Carver, Mo., came here and remained over Sunday. While he was with us he told us many precious things from the Bible, and which we greatly appreciated. We also had our council meeting and communion on Sunday.

There were nine of us that expressed peace and communed, for which we are glad and give God the praise. We are so glad to have such visits. We have no church here—just a few members. We ask an interest in the prayers of God's people.

June 17, 1920. A Sister.

Job, W. Va.

Greeting to the Gospel Herald readers. "Awake to righteousness, and sin not; for some have not the knowledge of God" (I Cor. 15:34). This field, a rural mission field in the plainest sense of the word, presents problems peculiar to itself. How to awaken to a righteous life, those who have a knowledge **about** God but not **of** Him, is one of the greatest problems here. The mountains are natural barriers to the fellowshiping of the saints, and this has a marked effect on the fellowship with God (I Jno. 1:3); and unless there is a communion and fellowship with saints and with God there cannot be a righteous life or a true knowledge of the Righteous One.

The two ministers who live here have been making long trips over the mountains and up and down the narrow valleys carrying the Gospel message. Bro. Robert Smith is afflicted and cannot do as much work as he could if he were a sound man, yet we praise God that he is willing to be used and is sound in faith if not in body. Bro. Jasper Smith, the younger minister of the two, does regular work and has given much of his time to keep the fire ever burning on the altar (Lev. 6:13) while the work here has been deprived of a permanent helper.

Sister Emma Zimmerman and Sister Mary Harkins, both of Lancaster Co., Pa., are here in the work of the Lord now. They came here from the Eastern Mennonite School, arriving June the first. We are thankful that God has laid it upon the hearts of these young sisters to come and help in this great work. This is a field that calls for laborers. Anyone who is interested in rural missions should not pass it by. J. R. D.

June 18, 1920.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—A number of the workers at this place are spending some time at other places. Bro. and Sister J. A. Ressler and two daughters are visiting in the vicinity of Sterling, Ohio. Bro. and Sister C. F. Yake are in Lancaster county, their former home.

Bro. Wm. Winsinger, the new editor of the Mennonitsche Rundschau, spent last week-end at Chicago. He was met there by Sister Winsinger who accampanied him to Scottdale. We welcome them in our midst.

Among the visitors at the Scottdale Mennonite Church last Sunday were; Bro. and Sister Jonas Cullar, Bro. and Sister Elmer Cullar, Bro John Cullar, all of North Lima, O., and Bro. and Sister Christian Bender, Bro. and Sister Daniel Bender of Springs, Pa.

Sunday school was reorganized on June 20 for the coming Sunday school year with the following results: Supts., Allen Christophel, Elam Hernley; Secys., Mary Schload, Melvin R. Hernley; Chors., John L. Horst, Martha E. Yake

Arrangements have been made for a series of meetings at this place during the first part of July. These are to be in charge of Bro. J. W. Hess, of Manson Ia. We ask an interest in your prayers in behalf of these meetings. Cor.

June 21, 1920.

Not long ago we heard of a dear member of the church, a splendid, pious individual whom we love dearly, who said, "Oh, why could not the Church get along without a Forward Movement? Why could we not go along just as we have been doing?" "New occasions teach new duties," replies the poet, and prophetic were his words as concerns the present time. The great occasion of the present moment renders his words true. It was not a question of remaining as we have been, and prospering as God would have us; rather, it was a question of remaining as we have been and failing to discharge our duty in the sight of Almighty God.

When we were commanded to preach the gospel to every creature it seems that is just what it meant. Actions speak louder than words and I believe even the animals will see a wonderful change in a converted man by the way they are treated.

Fathers are not so much concerned about whether John has made a success in the financial world as they are about whether he has a place in the Church.—A. C. Good.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

For some time mention has been made in these notes of the proposed work in Russia. It takes a long time to complete arrangements for such a project, and even yet much remains to be done and many details need to be worked out. It is even possible that unforeseen difficulties may yet come in the way that will make present plans impossible. However, our Commission is working as rapidly as possible. Several meetings of members of the Executive Committee and others have been held within the past two weeks, and several trips have been made to New York in the interest of the work. To date the following has been tentatively arranged:

1. It has been decided to send an independent unit to Russia as soon as possible.

2. Arrangements are being made with the Near East Relief for purchase of supplies, transportation, help in securing passports, and cooperation in every way possible.

3. The first unit to be sent to the field is to be composed of four or five members from our own branch of the Church.

4. One of the members of the first group is to be Bro. Orie Miller, who has just returned from a year's service in the Near East with the Near East Relief. He will remain on the field for a short term and aid in getting the work started and then return home with a full report to the Commission and plans and recommendations for carrying on the work further.

5. After Bro. Miller returns a member of this first party, or someone who is now engaged in relief work and wishes to join this party will have direct charge of the unit and will be responsible for its direction.

6. If direct entrance into Russia cannot be secured at this time, the party will go to Constantinople and assist in caring for the refugees now coming out of Russia and being cared for by the Near East Committee on an Island near Constantinople. As soon as conditions change and the way into southern Russia opens the party will enter with the refugees and do work in that country.

7. A special effort wil be made to get in touch with the Mennonites in Russia to secure their cooperation in helping others if possible, and to aid them if they themselves need help.

8. Special appeals will be made for funds to carry on the work.

9. Other workers may be sent after the first group if it seems advisable to those already on the field.

10. While the object for the present is primarily relief work, yet there is close co-operation between the Relief Commission and the Mission Board, and the possibility of opening a mission station in Southern Russia will constantly be borne in mind.

We are sure the Church will be interested in this undertaking and that its support will be ready and generous. As further developments take place they will be noted in these columns. Suggestions and ideas will be welcomed from anyone who cares to communicate with the members of the Commission. Above all, let us continue to remember the work in prayer, and especially those who are directly responsible for carrying it out.

Conditions in the Near East are still somewhat trying. Letters from several of our brethren tell of some of the difficulties they have to meet. Several Near East workers were captured by brigands lately, between Aleppo and Killis, but on learning that the captured men were Americans and what their purpose was in that place, they were released. The goods in the auto truck were confiscated, however, and the trucks burned. The Turks seem to have great respect for the Americans.

* * *

Bro. Daniel Stoltzfus recently made a trip from Aleppo to Urfa as driver of a Reo truck carrying several workers (among them Bro. Milo Zimmerman) who were going to relieve other Near East workers whose term of service had expired. Urfa the scene of severe fighting between the French and the Turkish Nationalists and the workers there were under seige for sixty-one days and part of the time under shell fire. Bro. Martin Weaver has since been stationed here also. Bro. Stoltzfus' interesting description of his somewhat dangerous trip will appear in the August number of the Christian Monitor.

* * *

Reports indicate that Aintab has also been the scene of recent heavy fighting, though particulars were lacking. Several large trucks carrying supplies from Aleppo were forced to return without having reached Aintab. It was planned to move all Americans out of the latter city, as well as the orphans who were being cared for there.

* * *

From every side come reports of the great need existing in Europe and the Near East. Germany, Vienna, Poland, Russia, Armenia, and others, all send calls for help. Whole pages of the Gospel Herald could be filled each week with pathetic appeals and heart-rending descriptions of the needy and suffering in these various countries. How much are we sacrificing in order to help meet these needs? Or do we feel that they do not concern us and that we have a right to use our possessions selfishly for our own enjoyment? Surely no true Christian can take such an attitude in the face of all these appeals and facts. Remember that we are but stewards entrusted with a portion of the Lord's possessions and that some day we must render a strict account of all our dealings.

"Begin every day with Jesus Christ, and then keep in step with Him, march on to duty over the roughest road that lies before you, and in the teeth of the hardest head-wind you may encounter."

"The persons who do not give God, Christ, and the Holy Ghost due place in their lives are lacking in common sense"

MINUTES
Of Ohio Mennonite Church Conference

For the Gospel Herald

The Annual Ohio Mennonite Church Conference met at the Pike Church, near Elida, on the evening of June 2, 1920, and continued up to the evening of June 4. The meeting was opened by singing the hymn "Jesus is All the World to Me" and devotional by Bro. J. M. Kreider, I John 3.

Essential Elements in Christian Service, (a) Prayer opened by B. B. Stoltzfus. (b) Song by D. M. Freed.

The brethren, and the discussion that followed, brought out many striking and essential elements needed in worship. Some of the good things mentioned were: A right heart and motive; our petitions must be in accordance to God's will, in the name of Jesus, in faith, with real thanksgiving, with perseverence, and in the Holy Ghost; music is a beautiful symbol of unity and harmony; vocal is preferable to instrumental since it carries a direct message to the ear and to God.

After the usual ministers' session, the conference proper convened Thursday morning with devotional by J. M. Shenk, Eph. 1.

Organization resulted as follows Assistant Moderator, John Blosser; Assistant Secretary, J. Y. King; Resolution Committee, N. O. Blosser, P. R. Lantz, and J. L. Yoder; Treasurer, Henry Newcomer; Choristers, D. M. Freed, I. B. Witmer, Enos Hartzler.

Conference sermon was preached by A. J. Steiner from Eph. 5:25, "Christ also loved the church and gave himself for it." The Apostolic Church was contrasted with that of today. Some characteristics of early church: it began with a revival and prospered in spite of hindrances; they were learners; they continued in fellowship, in the breaking of bread and of prayers; they performed many miracles and wonders. "The Lord added to the church daily such as should be saved." Our lives and church must be close to God and a similar fellowship existing among us in order to fulfill our mission and high calling in Christ Jesus; we must live in unity, in prayer, in purity, and holiness and love the Church and consecrate to God even as did the apostles.

Forenoon session was closed with prayer by E. M. Detweiler.

Afternoon session was opened by scripture reading and prayer by David Lehman. Owing to lack of time, the response to conference sermon was confined to a few of the older brethren who in pathetic manner gave short messages that were near to their hearts.

Ques. 1. **The Proper Relation with God.** (a) How Attained, P. E. Whitmer. (b) How Maintained, J. L. Yoder.

Ans. Whereas the attaining and maintaining of a proper relation with God is of grave importance and affects our welfare both here and in the world to come, and realizing that God desires all people to enjoy that relation, and that human efforts are futile unless linked with the power of God, and furthermore, that knowledge is essential to acquiring that relation (Jno. 17:3; II Thes. 1:8.9), and that many are without knowledge (I Cor. 1534),

Be it resolved, that we endeavor by the grace of God to appreciate such a relation and by a full surrender to Him take our places as clay in the hands of the Potter, earnest in prayer, diligent in teaching and preaching, and that all our congregations endeavor to make our Sunday schools more efficient in this line, taking advantage of the means at hand, such as teacher-training classes, Bible schools, etc., so that strangers as well as our own children and our children's children may enjoy that relation with us.

Ques. 2. **Points and Purpose of Preaching,** S. D. Rohrer, E. E. Zuercher.

Ans. Whereas God has a purpose in preaching, seeking thereby to save the lost and edify the body of Christ.

Be it resolved, that we faithfully preach the word (II Tim, 4:1,2) and emphasize repentance, regeneration, and a living faith in the Lord, and furthermore, that we study the needs of our people and endeavor to bring the Word of Life to them in such a way as to help them to fortify against all manner of sin and worldliness (I Thes. 5:14, 15; I Tim. 6: 17-19) and lead them to a higher standard of Christian living, so as to employ their talents and means to the furtherance of the Gospel of Christ (Eph. 4:12-15).

Ques. 3. **What is the Sense of this Conference with Reference to the Grange and kindred Organizations?** Simon Shenk, Enos Hartzler.

Ans.—Since the Grange is a secret order and offers only mercenary and social advantages and these are questionable and often degrading, and since the Scriptures teach us to be a separate people and to have no fellowship with the unfruitful works of darkness (Eph. 5:11; II Cor. 6: 14-18) but to trust the Lord and seek better things (Luke 12: 22-32),

Be it resolved, that we take a stand opposed to all secret organizations and instruct our people to remain aloof from such and all other social and beneficiary organizations that hinder spiritul growth and development.

Ques. 4. **What Attitude does this Conference take towards the New Theology that Threatens the Peace and Prosperity of the Church?** E. L. Frey.

Ans.—Realizing that non-Christian theories and religious teachings, under the guise of Christianity, are making inroads into many churches and schools,

Be it Resolved, that this Conference bear a strong testimony against the tenets of the New Theology, a system that holds to the theory of evolution, denies the plenary and verbal inspiration of the Scripture, the essential Deity of Christ, advocates federation on unscriptural principles, church democracy, reformation in place of regeneration, activity more important than orthodoxy; that we put forth special efforts in teaching the evangelical doctrines of the Christian faith in our churches and that we safeguard our schools for Mennonite young people as are sound on the Gospel plan of salvation and the teachings of the Mennonite church (Jude 20; II Tim. 2:2, 15).

Ques. 5. **How Shall Ministers and Deacons be Ordained?** J. Y. King, N. O. Blosser.

Ans.—Since Jesus while on earth ordained His apostles, but after ascending to heaven, He sent the Holy Spirit to teach and guide us in all truth,

Be it Resolved, that in ordaining ministers and deacons, we carfully consider the scriptural qualifications, lay aside personal preferences and ambitions and seek the definite guidance of the Holy Spirit in this important matter of promoting the cause of Christ.

Ques. 6. **The Special Mission of the Mennonite Church,** I. W. Royer.

No resolution was framed for this question. Bro. Royer, in a very definite and striking manner, gave a number of ways in which the Mennonite Church needs to

shine. It was a fitting message with which to close the Conference. All felt that there was a great work to do.

Another interesting feature of the Conference was a Workers' Meeting led by J. A. Hilty. Bro. Eli Yoder spoke on "Echoes from the Past;" Bro. James Stalter on, "Living in the Present," and Bro. Eli Troyer on "Our Future Prospect." Some very pointed remarks were made by each of the speakers and others who followed. Great interest and enthusiasm were shown during the whole evening's meeting.

An offering to the amount of $59.75 was taken.

Other resolutions adopted were as follows:

Since Bro. Noah Hilty has been called to the ministry by the Crown Hill congregation during the past year,

Resolved, that we accept him as a member of this Conference.

Since Bro. E. J. Christophel, an ordained deacon is located near Morral, O., and is identified with the Chapel congregation, near New Stark,

Be it Resolved that we welcome him as a member of this Conference.

Resolved that we grant the Mahoning and Columbiana county congregations the right to ordain two deacons.

Whereas a request has come from the Lima Mission for the privilege to ordain a deacon,

Be it Resolved that we authorize Bro. John Blosser to co-operate with Bro. S. E. Allgyer, who was appointed by the Eastern A. M. Conference to proceed as they deem best after careful investigation.

Report of Secretary follows:

Nearly all the churches held evangelistic meetings with commendable results during the past year. The total for the state gives, Confessions, 84; Received by baptism and otherwise, 69; Expelled, 4; Withdrawn by letters and otherwise, 38; Died 29; Total membership, 1546; Nearly 100 less than previous year. This report indicates too much indefiniteness in keeping of our church records. Basing our report upon the number received and those lost by death and otherwise would show a loss of three during the year.

The following officers were elected for the following year: Moderator, A. J. Steiner; Secretary, J. Y. King (3 years); Trustees for Lima Mission, Perry Brunk, C. H. Hilty; Canton Mission, Henry Horst; Youngstown Mission, J. L. Yoder, H. N. Detweiler, J. S. Riehl; Orphans' Home, D. H. Yoder, Eli Yoder; Old People's Home, D. C. Amstutz, Philip Hilty; Publication Board, John Blosser; Educational Board, A. J. Steiner; General Mission Board, J. Y. King; Ohio Mission Board, Eli Yoder (2 years); Evangelists, I. B. Witmer, P. R. Lantz, Andrew Brenneman.

There were 38 of the 43 Conference members present. Two ministers and three deacons were absent.

A. J. Steiner, Secy.

There are in the United States about 25,000,000 young people under twenty-five years of age who are completely out of touch with any form of religious training. Most of them are regular attendants at the moving picture theaters and other places that have a tendency to draw men and women from the true way. What will it mean when these 25,000,000 come to the age when they shall become a deciding factor in national affairs?

Married

Hinkle—Smith.—Bro. Amos Hinkle and Sister Edna E. Smith were married at the home of the bride's parents near Hesston, Kans., on May 30, 1920, Bro. D. H. Bender officiating.

Landis—Rowland.—On June 1, 1920, occurred the marriage of Bro. Raymond C. Landis and Sister Hazel Mae Rowland both of Sterling, Ill., Bro. A. C. Good officiating. May God richly bless them thru life.

Schrock—Frye.—On May 30, 1920, at the home of R. M. Bontrager, Yoder, Kans., Bro. Jerry P. Schrock and Sister Clara Frye were united in the bonds of holy matrimony by L. O. King. May their lot be peace and Christian happiness.

Byler—Summers.—Bro. Daniel H. Byler and Sister Amanda R. Summers, both of Belleville, Pa., were united in marriage on May 30, 1920. May the Lord bless them in their future life.

Eli H. Kanagy.

Zimmerly—Bixler.—On June 10, 1920, at the home of the groom near Dalton, O., Bro. Edwin Zimmerly to Sister Mary Bixler, Bro. C. N. Amstutz officiating. May God's richest blessing be theirs thru life.

Obituary

Yoder.—Ruth Anna, daughter of Joseph and Callie Yoder, was born May 6, 1920; died May 29, 1920; aged 23 d. The funeral was held at the home on May 30, conducted by L. O. King and laid to rest in the Yoder Mennonite cemetery.

Cressman.—Paul Byler, son of Curtis and Amanda Cressman, was born June 5, 1920; died June 6, 1920. Short service and burial at Bean's Cemetery. "The Lord hath given and the Lord hath taken away; blessed be the name of the Lord."

Geiser.—Samuel Geiser was born in Wayne Co., O., Jan. 2, 1900; died April 17, 1920, of pneumonia; aged 20 y. 5 m. 15 d. April 21, 1916, he was baptized and received into the Swiss Mennonite Church and remained faithful until the end. He leaves father, mother, 8 brothers and 1 sister. Funeral services were held by C. N. Amstutz and Jacob Nussbaum.

Lehman.—Bertha, daughter of Dan J. and Katie Lehman, was born in Wayne Co., O., Sept., 1909; died May 24, 1920, of acute yellow atrophy; aged 10 y. 7 m. 15 d. Funeral services were held at the Swiss Mennonite Church near Dalton, O., by Bro. Jacob Nussbaum. She leaves to mourn her early departure parents, 4 brothers and 3 sisters, an aged grandmother and a host of other relatives.

Geiser.—Lewis Geiser was born in Wayne Co., O.; died at his home near Apple Creek, O., May 25, 1920; aged 36 y. 7 m. 5 d. He leaves father, step-mother, 7 brothers and 1 sister. One brother preceded him about 2 months ago. He at that time already had a desire to leave this world. Funeral services were held May 28 at the Swiss Mennonite Church near Dalton, O., of which he had been a faithful member from his youth. Services were held by C. N. Amstutz and E. E. Zuercher of Lima, O.

Mellinger.—Jacob Mellinger was born Jan. 31, 1836; died May 20, 1920, at the home of his daughter, Mrs. Mary Bloom, near Youngstown, O.; aged 84 y. 3 m. 19 d. He is survived by ten children, (5 sons and 5 daughters), 34 grandchildren, 2 great-grandchildren and 1 brother, John Mellinger, Goshen, Ind. His wife departed this world nearly fifteen years ago. He was of a loving disposition. Funeral at the Midway Mennonite Church conducted by the brethren E. M. Detwiler and David Lehman. Text, Job 5:26. Interment in adjoining cemetery.

Herman.—Annie (Ulrich) Herman, wife of Gustave Herman (deceased), was born in Waterloo Co., Ont., Dec. 8, 1864; died in Milford, Nebr., June 5, 1920; aged 55 y. 5 m. 28 d. She was united in marriage with Gustave Herman 28 years ago. He preceded her 13 years. To this union were born 3 sons and 1 daughter, who survive her, together with her aged mother and 1 sister and 1 granddaughter. She was a faithful member of the A. M. East Fairview Church. Funeral services by L. O. Schlegel. Text, Heb. 9:27.

All is over, hands are folded
O'er a quiet, peaceful breast,
All is over, pain is ended,
Now dear mother is at rest.

Bare.—Clayton R. Bare was born near Bird-in-Hand, Pa., Oct. 29, 1877; died at General Hospital in Freeport, Ill., May 31, 1920; aged 42 y. 7 m. 2 d. Bro. Bare came west in the spring of 1901, locating in the vicinity of Sterling, Ill., where he resided until the time of his death. In 1906 he gave his heart to God and united with the Science Ridge Mennonite Church where he held membership until the time of his departure. On Aug. 10, 1909, he was united in marriage to Anna M. Mellinger. To this union two children were born (Hazel and Elva) who with their mother are left to mourn the death of husband and father. He also leaves his parents, 2 brothers and 2 sisters, all of Lancaster Co., Pa. Funeral services were conducted on June 3 at the Science Ridge Mennonite Church in charge of the home ministers, A. E. Kreider and A. C. Good, where a large number of relatives and friends gathered to pay a last tribute of respect. May our Father comfort the hearts of His sorrowing ones.

Kuepfer.—Daniel Kuepfer was born Oct. 15, 1841, in Waterloo Co., Ont.; died June 5, 1920, at the home of his daughter, Mrs. C. C. Steckley, near Albany, Oreg.; aged 78 y. 7 m. 21 d. His death was caused by dropsy of the heart. He suffered much in his last days but he bore it patiently. In his youth he accepted Christ and united with the A. M. Church remaining faithful unto the end. On Jan. 30, 1866, he was united in marriage to Catharine Boshart. To this union were born 3 daughters (Rachel, Sarah, Mary). Sarah preceded him in death Oct. 1, 1907. In the year 1879 they moved from Ontario to Seward Co., Nebr., and in the fall of 1912 they moved to Albany, Oreg. He leaves a sorrowing companion, 2 daughters, 5 grandchildren, 5 great-grandchildren, 1 sister, 2 brothers, besides many relatives and friends. Funeral services were conducted June 7, 1920, by Dan Erb in German at the home; text, Psa. 90, and at the church by C. R. Gerig in German, text Isa. 57:1, 2 and Bro. A. P. Troyer in English. Text, II Tim. 4:6, 7. Burial in the Riverside Cemetery.

The law smites the doer of the law for righteousness, whether it be doing in whole or in part; whether it be trusting in Christ and filling out something by merit, or whether it be filling out merit without Christ at all. —Bishop.

"God can never be reconciled to sin We are to be reconciled to Him in His purpose, in His plan, in His power; and Christ is the medium of reconciliation."

"After we came to God and were saved, we discovered it was He who had been making us want to be saved all the time."

Items and Comments

Notwithstanding the numerous reports of tumbling prices, food prices are shown by statistics to have advanced an average of three per cent during the months of April and May.

It has been discovered that more than 100,000 parcel post packages from America have been undelivered in France. The Y. M. C. A. organization, which has been making investigations, announces that it can not unravel the snarl, as its activities in France have terminated.

The two "sore-spots" remaining from the world war which are giving the nations more concern at this time than any other are the war between Russia and Poland and the disturbances in the Near East. Both Poles and Russians claim to be gaining in the struggle in Europe. Troops and ships are being sent to Asia Minor to aid in quelling the disturbances there.

The new government in Mexico, while not yet successful in establishing order in all parts of that unhappy country, has so far demonstrated its sincerity in its attempts to establish a stable government and friendly relations with surrounding nations. One of its policies is to accord equal rights to all of its subjects, to encourage industry, and to pay its just debts.

Hood College of Frederick City, Md., has taken a sensible attitude in protecting its students from indecent exposure in apparel. Churches might help the cause of decency along if more of them would assert themselves in maintaining scriptural discipline along this line. The following news dispatch speaks for itself: "Low-neck or sleeveless evening gowns will be barred from Hood College in the future. This announcement was made by Miss Helen Price, dean, in a letter just sent to the mothers and guardians of all students. The college has an enrollment of about 300 young women and is one of the largest institutions for the higher education of young women in the state."

For some time the public has been compelled to put up with a limited amount of sugar. The cause of the scarcity was generally attributed to the profiteer. Now comes the warning of Government that there is a sugar famine in sight and counsels all people to practice economy in its use—a good advice to follow. If there is actually a shortage in the supply of sugar, it is but a sensible thing to practice economy and thus enable the supply to reach until another crop comes in. If the shortage is only imaginary, and the report that large quantities of it are in hiding awaiting still higher prices, it is but teaching the speculators a lesson to let them hold their high-priced sugar for the time being and offer them an opportunity to unload at lower figures later.

When the 1920 U. S. census will have been completed many changes in the relative size of American cities will appear. New York, Chicago, and Philadelphia will maintain their place as the three largest cities in America. Next to these will appear Detroit, Mich., which during the past ten years has increased 113.4%, outstripping St. Louis, Boston, Baltimore, Cleveland, and Pittsburgh. Next to Detroit will be Cleveland, Ohio, which has outstripped St. Louis and Boston during the past decade, ranking fifth among the cities of the United States. But there are other things about cities that ought to count for more than population or wealth. If morals or religion were taken into consideration the names of cities in the order of their rank might make a still different showing.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Church and Sunday School Conference will be held, the Lord willing, at Hubbard, Oreg., Hopewell congregation, June 25-29. The program is as follows:

Friday and Saturday, Sunday School Conference—one-half day of this time has been given over to the District Mission Board for the extension of the Mission cause.

Monday and Tuesday, June 28 and 29, the Church Conference will be held.

Come prepared to remain with us thruout the five days (including the Lord's Day). All are cordially invited.

D. F. Shenk, Secy.

Alberta—Saskatchewan

The Annual Church, Sunday School, Bible and Missionary Conference will be held, the Lord willing, at Guernsey, Sask., Canada, with the Sharon congregation, June 27-30, 1920.

Sunday, Communion services; Monday, S. S. Conference; Tuesday, Church Conference; Wednesday, Bible and Missionary Conference. Those coming by train and not having made arrangements to be met, phone to either E. S. Hallman or I. S. Gingrich, Guernsey, Sask. All are cordially invited.

A. H. Wambold, Sec'y

THE ANVIL OF GOD'S WORD

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know.'

"And so," I thought, the anvil of God's Word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers GONE."

—The King's Business.

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole:
Indissolubly joined,
To battle all proceed;
But arm yourselves with all the mind
That was in Christ, your Head."—Sel.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
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S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 1, 1920 (Gospel Witness Established 1905) No. 14

EDITORIAL

"Blessed are they that do hunger and thirst after righteousness; for they shall be filled."

An exchange heads a rather lengthy editorial with, "Wanted! a Uniform Divorce Code," and then proceeds to discuss the need of state laws being in harmony on this subject. Really, if this uniform code is so very much wanted, we suggest that it may be found clearly and emphatically set forth in the Gospel of Christ. But in this, as well as in many other things, the problem is to get an unregenerated people to conform to the standard of the Gospel.

After July 1 the work of Bro. C. Z. Yoder ends as President of our General Mission Board and Bro. D. D. Miller takes his place. Bro. Yoder retires from this position with the hearty good will of his fellow members on the Board, who regret that advancing age makes it necessary to lighten his burdens. The Board, however, is fortunate in retaining his services at the head of our Mission Committee. Bro. Miller has had many years' connection with the Board, and assumes his duties as President with the good will and loyal support of the entire Board. May the Lord direct, and the walls of Zion be strengthened and extended through the instrumentality of the Mennonite Board of Missions and Charities.

This year the fourth of July comes on Sunday, and as usual another day is chosen as the time for celebrations. But why this change? Why should there be anything about national celebrations in a Christian nation that could not with propriety be held on the Christian Sabbath? But Sunday or any other day, the Christian standard is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." We do not expect worldlings to conform to this standard. We should not expect Christians to do anything else but conform to it. Brother, sister, if you have anything on your program that in any way falls short of this Christian standard, revise your program immediately. "Love not the world . . . . If any man love the world, the love of the Father is not in him."

Our Mission.—Is the Mennonite Church a church of negations? It ought not to be. While we give full adherence to the "thou shalt not's" of the Bible, there is a positive mission which we are called upon to fill. In common with all other churches who hold to the idea that the entire Gospel was given to be obeyed, we accept the commission to "teach all nations . . . to observe all things whatsoever" the followers of Christ are commanded to do. As the testimony of many churches concerning such great Bible doctrines as the Atonement, Inspiration, Repentance, Direct Answer to Prayer, Full Salvation, Eternal Punishment of the Wicked, Regeneration, etc., becomes more feeble, it makes it correspondingly more necessary for us to emphasize these eternal verities all the more. Our work in promulgating the Gospel of Jesus Christ is twofold: to encourage the saint, to warn the sinner; to stand for the truth, to testify against error; to commend faithfulness, to condemn unfaithfulness; to uphold a full-salvation religion, to point out the evils of a compromise religion. We fail in our duty if we fail to carry a clear testimony for Jesus and His Word, and a warning note against any "other gospel" which others may urge as a substitute for the real Gospel of Jesus Christ. Let the banner of the cross, the message of "repentance and remission of sins," the "glad tidings of salvation" to all who believe, and the blessings of obedience be heralded forth as far as we have the ability and opportunity, and the Master's "Lo, I am with you alway" will be ours.

Get Ready.—The record of the past tells us that periods of inflated prices are usually followed by financial panics and periods of depression. There are indications that history will probably repeat itself and that the present reign of high prices will be brought to an end by means of a financial crisis that will cause many people to feel the pinch of poverty and want. How soon that time will come no one is able to tell. It may not come at all. But we are wise if we learn lessons from the past and hold ourselves ready for any emergency.

We have an apt illustration in the way that people get ready for the winter. Judging the future by the past, they are sure that winter is coming and make their arrangements accordingly. Sometimes they are agreeably surprised and the winter either sets in late or proves to be a very mild one; but no one is worse off or feels sorry for having made preparations. So with the probable financial crisis before us. It may be delayed, it may be very mild, it may never come; but a state of preparedness will not interfere with our ability to cope with issues before us whatever they may be; and the certainty of a reaction from the reign of high prices, like the certainty of weather reaction from summer conditions, makes it the part of wisdom to make the necessary preparations.

"Set thine house in order," ought to be obeyed by every individual, every home, every church. In the Mennonite Church, for instance, there are several large debts hanging over our

public enterprises that should be leveled off while the era of high prices is still on. All our work should be gotten in shape so that under divine directions we may be able to weather any kind of a storm that may come along. Be ready. If the storm is light, it will be all the better; if the crash is great, we are prepared. Be ready.

GOD ACCOMPLISHING HIS END THROUGH MAN BY HIS SPIRIT

By O. N. Johns

For the Gospel Herald

Jesus had finished His work here upon earth and was about to leave. In speaking to His disciples he told them he would soon leave them; but for them not to be troubled as he would send some on else to take His place, the Holy Spirit, but that the Holy Spirit could not come unless He left. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7). In I Cor. 12, we have the work of the Holy Spirit imparting different gifts to the believers: the same Spirit; but diversities of gifts.

The work of the Holy Spirit in the apostles and prophets was different than the work of the Holy Spirit in other believers. Their work was of a different nature.

The work of the Holy Spirit is not confined to believers only. "And he when he is come (i. e. Holy Spirit) will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father; of judgment, because the prince of this world hath been judged" (Jno. 16:8-11 R. V.). Jesus commanded, "Go ye therefore and teach all nations." It is our work to bring the Gospel to all people and the Holy Spirit to convict them through the one who teaches. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned" (I Cor. 2:14). It is the Holy Spirit that reveals to the believer the deep things of God. "But the Comforter even the Holy Spirit whom the Father will send in my name he shall teach you all things and bring to your remembrance all that I have said unto you" (Jno. 14:26). Every true believer is filled with the Holy Ghost. It is through the believer that God accomplishes His end.

The Holy Spirit brings to our remembrance the words of Jesus just at the time we need them (Jno. 14:26). The Holy Spirit guides the believer into all truth step by step (Jno. 16:13). I am afraid too many of us do not wait for the guidance of the Holy Spirit, but run ahead of God trying to work out some plan to suit our own selfishness. In Acts 13:2, 4, we have an account of the Holy Spirit commanding the Church to separate Paul and Barnabas for a work to which He had called them. "The Holy Spirit not only calls men and women in a general way into Christian service, but selects the specific work and points it out" (Torrey).

God alone knows where He can use us. Someone has said, "No educated Christian man or woman has a right to rest easy out of the foreign field unless he has definitely offered himself to God for that work and it is clear no call from God has come.

The great need today is Christian men and women whom the Holy Spirit has called and sent out. We have plenty of men and women whom men have called and sent out or who have called themselves. If God has called you to India, China, or South America and you refuse to heed the call, God will not be able to use you but will simply set you aside and you will lose the blessing God had intended for you and it greatly grieves the Holy Spirit. In Acts 2 we have an account of the Pentecost and how they were all with one accord in one place waiting upon God with prayer and supplication, when suddenly they were filled with the Holy Ghost. Let us note the outcome of such a meeting. They were endued with power and from that day the disciples did a great work with such power that it would have been impossible without the Holy Spirit. The Lord added to the Church daily. The sick were healed, the lame walked.

If holy men of God would get together, men and women who know the value of prayer who would with one accord and one mind fall upon their faces before God, taking Jesus as their example, the Holy Spirit as their guide, then and then alone would God recognize such a movement.

"Holy Spirit, faithful guide
Ever near the Christian's side,
Gently lead us by the hand
Pilgrims in a desert land.
Ever present truest friend
Ever near thine aid to lend,
Whispering softly, 'Wanderer come
Follow me, I'll guide thee home.' "

Columbiana, Ohio.

WHAT IS MAN?

By W. E. Spriggle

For the Gospel Herald

Lord, what is man that thou takest knowledge of him.—Psa. 144:3.

This passage of scripture is one that should be studied very closely from two points of view: (1) earthly, or human; (2) spiritual, or divine. When we look at a person we recognize his features, his stature, and disposition in general, and by associating with him, we become better acquainted with him. Soon we say we know him.

The more we associate with him, the better we will learn to know the trend of his life, and soon we know the inclinations of this earthly form and the powers thereof.

The psalmist, in these words undoubtedly referred to the natural man —natural man with all the fleshly or human tendencies and afflictions, weakness and selfishness. And truly the words are well spoken from that standpoint.

Let us ask ourselves, What is man? What am I? Why is it that I am here?

Let us notice Gen. 1:26, 27. "And God said, Let us make man in our own image. So God created man in his own image."

People sometimes tell us that man sprang from the monkey or ape or some animal and by cunningly devised fables and chants explain how and try to put at naught this part of God's holy Word. But in as far as the formation and creation of man is concerned. we need only to turn to this part of God's Word to have it proved to us and to be convinced that he was created by His hands.

The Word says, "Let us make man in our own image." Hence we see that the plural number is used which is proof that man is a two-fold being. We often hear people (and even ministers of the Gospel) say that man is a poor, weak mortal, and some minds might misconstrue the meaning and blame God for creating man thus. But let us carry the statement out more fully and say, "Man of himself —with that self-will, that fleshly lust, those carnal longings and desires, is poor and weak in the sight of God. Let us notice that man is not an experimental or accidentally created being, because after God had created the earth and all that is therein—the waters, the fishes, beasts, and fowls—then comes the crowning work of the creation—man.

Let us notice another thing in regard to the creation of man. He was formed out of the dust of the earth.

Therefore we say our bodies are earth, earthy—subject to aches and pains brought about by disobedience or disregarding the laws of health. Thence we say we suffer, or we are born to sorrows or many other things.

Let us notice that part of God's work in creating man that is elevating, that spiritual nature, and that which causes us to take part of His nature upon us and in our lives.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Here we have the proof of the creation. And with that proof we are assured of something more valuable, thrice blessed—that breathing of the breath of life into man's nostril means more than blowing air into his lungs by way of the nasal passages. Man being a receptive object inhaled that which God exhaled and became a living soul—not an animal, but a living soul.

After God had imparted to man that living soul, he was a spiritual as well as an earthly being, hence, is a two-fold being. When man received that in-breathed soul, he became responsible for the safeguarding of the earthly form, the body, the home of the soul, and for the return of the immortal soul that God had given him.

Let us turn again to the words of Psalm 144:3 and we shall see more clearly the answer and know more fully that man is the crowning work of God's creation—possessed with a living soul, given of God Himself into that physical or earthly form like unto God in this image, even possessing powers of mind that no other living being possessed. Herein lies the power of man to fulfil the purpose of his creation—which is to praise and glorify God our maker.

When we teach concerning man, let us explain more fully what we mean and what God's Word means when we say **man.** Knowing that after man had received the breath of life, he became a soul or a body wherein lives that which God wants returned; that which is God's but lives with man.

When we who claim to be those who are conscious of the fact of the Spirit's indwelling awake to a sense of our duty and help to bring about the development of the spiritual life in others, ours will be a helpful life and the Creator's name will be glorified by our lives.

(To be continued)

Richfield, Pa.

"Bear with each other—get grace for it. To have a cat-style hump on our back, and to hiss when others err, is neither charming nor edifying."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

A young man returned from relief work in France and is asked to talk on "Mennonites on Relief Work." Some one raises the question that before the World War the Mennonite Church did practically no relief work; that since the war started the Church got scared up and lecturing on her work is simply "boasting." What about it? E. R. D.

It is possible to boast about this as well as any other good work done by the Church. It is possible also to meekly give the facts in the case, may the Church have done little or much. It is profitable also, to state the needs, and hold out before the Church and others the open doors and opportunities confronting us.

With reference to facts, there was no "Mennonite Relief Commission" immediately before the War, although a little over twenty years ago another relief commission was in existence to assist the needy in India. In a general way our people have always responded with a generous hand whenever there was real need, especially when it was brought before them in a special way. Perhaps the most extensive relief work done by our people has been the neighborly way in which help was extended to the sick and needy in the home communities. As to what has been done by our people in a financial way during the past few years, that is found in these columns as reports are published from time to time. Yes, let these talks on "Relief Work" continue, bearing in mind that they like all other efforts to promote the cause of the Master should be given with "meekness and fear." The best way to get people to open their hearts and their pocketbooks is to set before them the real needs of the present and our opportunity to do good.

Along with this relief work, let us never lose sight of the fact that the greatest need in relief work at the present time is relief for the soul. Millions of lost souls are bound by the fetters of sin, and only the Gospel of Christ can bring them real relief. Set these needs before the people.

Please explain I Cor. 6:16. If both parties, at the time of marriage were church members but one, unknown to the other, leads an immoral life, does that make a fornicator out of the innocent party? One in need.

It does not. This verse can be understood best by taking it in connection with the context. Paul uses a natural illustration to clinch his argument for loyalty to God and the Church, showing that members of the body of Christ who "walk according to the course of this world" are guilty of spiritual adultery. It is because of this fact that God says, "If any man love the world, the love of the Father is not in him. In answer to the question asked, the purity of husband or wife is not affected by the disloyalty of a faithless companion so long as the innocent one is not aware of such faithlessness.

Is it proper for Christian people to join farmers' associations, such as shorthorn breeders' associations? D. K. N.

Such organizations should be judged by their general tendencies. Most of these farmers' organizations, at this time, seem rather innocent affairs; yet they are a species of unionism which at the present time is one of the most disturbing forces in existence. The history of unions—of capital and of labor—has been that when once a union became powerful enough it yielded to the temptation of dictating terms by force and resorting to violence to enforce its demands. People who recognize the unscriptural methods of other labor unions but feel inclined to excuse farmers' organizations might do well to remember the methods employed by tobacco growers in Kentucky (a branch of the American Society of Equity) who made it a business to burn the tobacco crop of all farmers who were inclined to take less than the official union price for their products. Unionism is founded upon an unscriptural foundation and should be avoided by all Christian people. "Be ye not unequally yoked together with unbelievers."

HEAVEN AT LAST!

Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing,
Ah, 'tis heaven at last!

Christ Himself the living splendor,
Christ the sunlight, mild and tender;
Praises to the Lamb we render;
Ah, 'tis heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints, their throne ascended;
Ah, 'tis heaven at last!

Broken death's dread bands that bound us!
Life and victory around us!
Christ, the King, Himself has crowned us;
Ah, 'tis heaven at last!

—Horatius Bonar.

Preacher's Page

MINISTERIAL FLASHLIGHTS

"Preach the WORD."

* * *

"Preaching is the truth of God given out through human personality."

* * *

I have heard of Latter-day Saints; I far more admire Every-day Saints.—Spurgeon.

* * *

The shekinah light never comes to the face of any preacher who is devoid of heavenly fire in his soul.

* * *

It is impossible for God to fully bless or to use in an effective manner any people who are in complicity with evil.—Aaron Loucks.

* * *

A sermon that has more head infused into it than heart will not come home with efficacy to the hearers.—Robert Cecil.

* * *

"The Gospel gun is double-barreled, holding two kinds of ammunition—a savour of life unto life or of death unto death."

* * *

When the dollar gets between you and your congregation it gives your messages a metallic ring which is not conducive to the highest spiritual welfare of your people.

* * *

There is a real longing in the soul of the average man and woman as they come to the house of the Lord to hear a Gospel message. May we as ministers help to satisfy that longing. —Ed Miller.

* * *

The best time to indoctrinate our people is before the issue is upon us. Get the people established in faith and life, and they will stand the test when the issue comes.—S. G. Shetler.

* * *

The birth of Christ—of God the Father and woman the mother—was mysterious; but not any more mysterious than the first creation.—S. F. Coffman.

* * *

Some one has said that there are some sixty theories with reference to the atonement; but there is but one real, scriptural atonement, and that is that Jesus Christ died for us, died in our stead.—H. F. Reist.

* * *

May we take the same attitude toward the inspiration of Scripture that the enemies of God did toward Christ. They said, "I find no fault in this man." So may we say, "I find no fault in this Book."—J. B. Smith.

It is discouraging to feed sheep and find that they do not grow. To a much larger extent should the shepherd of the spiritual flock be concerned that every member of the flock should keep growing.—James Saylor.

* * *

The great work before us is to save the Church from the present great world crisis of unrest, and to bring to the world such a message as will mean glory to God and salvation to human souls.—Abram Metzler.

* * *

I tell you, my friends, we are not going to be questioned so much about being pastors and Sunday school workers as we will about our Christian life. What we do is simply incidental compared with what we are.—I. W. Royer.

* * *

The act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer.—Coleridge.

* * *

A preacher will always be positive and earnest while he has a deep assurance that he preaches what God commands him to preach; but if he loses the positive message and imperative tone when he wanders into regions of speculation that is to his credit. But he should know that his people no longer hear him as a preacher of the Gospel.—Selected.

* * *

The Bible is a wonderful volume of helpful illustrations. **Never** give a story for the sake of the story. By all means let us not forget that the pulpit is not a lecture platform. Avoid any and all illustrations which simply provoke humor and make the congregation laugh. Shallowness, giddiness, and emptiness are not excusable in the pulpit. Our business is not to entertain and amuse our hearers. We have no time for that. We can not trifle with immortal souls.—J. W. Weaver.

A REVIVAL OR A REVOLUTION, WHICH?

By C. F. Derstine

For the Gospel Herald.

The world is on the borderland of a revival or a bloody revolution. According to the prophecies, if this hour is near Christ's return, we are on the border of a revolution rather. Anarchy lifts its red flag everywhere. Sin and lawlessness are rife the world over. The forces of sin are pressing hard. Satan is leading on, seeking to make the world a howling wilderness.

What Men of the World See

President Wilson stated, "The world is sitting on the edge of a volcano." Ex-president Taft told me personally on a train enroute west, "That if civilization is to be saved it is up to the spiritual forces of the world; otherwise everything we cherish will be lost to us."

Collier's Weekly recently spoke loudly in that article, "What Next?" Wallace's Farmer spoke in the same vein, "The World's Greatest Need." Roger W. Babson, the head of Babson's Statistical Organization, the largest concern of its kind in the world, uttered a loud call to the business men of the world to turn to God.

The proprietor of the Pittsburgh Leader, himself not known as a spiritual man in an editorial, "Man's extremity, God's opportunity" spoke thus: "Human management of the world is failing. Without divine intervention, the world and its people will plunge into chaos. The people of America must go down on their knees and ask for divine aid. There has been too little spirituality in our activities." The wife of Mr. Moore was the former actress, Lillian Russell. She hunted the scripture texts for the article written by her husband. The article was born of the crime reports coming from every direction of the country.

We are not pessimists. The foundations of God stand sure. God is on His throne. There are still the seven thousand who have not bowed to the world, the flesh, and the devil. Elijah's God still lives. But that fact will not save us unless we leave our cisterns that hold no water, destroy our idols, give up our sins, and pray for a nation-wide, heaven-born, God-directed revival.

What Is the Remedy?

The kind of a revival needed is one that saves the Church from the love of the world; from all uncleanness of mind, speech, and acts.

A revival that will open our eyes to duty and responsibility to snatch from sin, grave, and hell our lost neighbors.

A revival that will bring back with tears of repentance backsliding thousands.

A revival that will ring with shouts of joy over sinners born again.

A revival that will unearth all covered sin, and stop open, flagrant transgressions.

A revival that will stop the hell-born pride, manifest in myriads of ways.

A revival that will make ungodly men quake with fear and terror, as did ungodly Felix and Drusilla.

A revival that will unearth every Satanic device, trap, and snare.

A revival that will call sin by its right name: that will cause men to fear sin worse than leprosy.

A revival that makes men see the shortness of time; that makes eternity loom in the near horizon; that makes men feel the pangs of those in hell already; that makes men hear the warning firebells of eternity.

A revival that makes men look to Calvary for pardon and cleansing, through the blood.

A revival that makes men pray for the Spirit to come into the lives of people.

A revival that makes Christians cease their morbid criticism and turning their guns upon each other; that will cleanse men of hatred, envy, and jealousy.

A revival that will destroy dead sermons; revive spiritual singing and empty and retune operatic choirs.

A revival that fills with the love of God, unites and unifies; that makes men love their enemies.

A revival that empties movies, theaters dance halls, and fills the places of prayer.

A revival that makes men preach as Jeremiah who could not stop because it roared in his bones day and night—nothing but the Word of God.

A revival that opens pocketbooks, saves from covetousness; fills the Lord's treasury.

A revival that sends thousands to preach the Gospel to all the world.

A revival that makes men see God's glory; defeats the powers of darkness; filling the earth with shouts of joy of those who have salvation in their souls.

A revival that needs no reviving itself, that nothing can stop its glorious rush; a revival like they had in Nineveh centuries ago.

For our needs, the world's needs, for Thy glory, for Christ's sake, O God, send it! Holy Spirit act for us, begin in us, work through us!

Eureka, Ill.

PREACH THE WORD

The command to do this is found in the final inspired message of the Apostle Paul to his son Timothy, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom; preach the Word; be instant in season out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (II Tim. 4:1-4, R. V.)

The time here predicted has now come, and hence the importance of every faithful minister of Jesus Christ heeding the exhortation, "Preach the Word." This does not mean, Preach your own opinions about the Word, but, Preach the Word itself. Elsewhere the apostle writes, "For this cause also ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth the Word of God, which effectually worketh also in you that believe" (I Thess. 2:13). Hence the word to be preached is the Word of God, and it is obvious that when the apostle speaks of those who turn away their ears from the Truth, they have turned away their ears from the Word of God.

The Word and the Truth are one, and they are always so presented in the Scriptures. Thus our Savior prays for His people, "Sanctify them through Thy Truth; Thy Word is Truth" (Jno. 17:17). So the apostle writes to those who trusted or believed in Christ, "After ye heard the Word of Truth, the Gospel of your salvation" (Eph. 1:13). Again, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the Truth; whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thes. 2:13, 14). "Of his own will begat he us with the Word of Truth" (Jas. 1:18). "Seeing ye have purified your souls in obeying the Truth through the Spirit. . . . being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:22, 23).

When men, therefore, say that the Bible is full of errors and mistakes, whether they are learned professors or poor infidels, they flatly contradict the evidence of our Lord Jesus Christ and of all His apostles. Paul says, "Which things also we speak, not in the words which man's wisdom teacheth but which the Holy Ghost teacheth" (I Cor. 2:13); and "all Scripture is given by inspiration of God" (II Tim. 3:16). James calls the Gospel "the perfect law of liberty," and hence it is inerrant (James 1:25). Peter tells us that "holy men of God spake as they were moved by the Holy Ghost," and consequently his brethren were to "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior" (II Pet. 1:21; 3:2). John says, "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of Truth, and the Spirit of error" (I Jno. 4:6). Jude exhorts us that we "should earnestly contend for the faith which was once for all delivered unto the saints," and to remember "the words which were spoken before of the apostles of our Lord Jesus Christ" (Jude 1:3, 17).

To preach the Word, then, is to preach the Truth, and it is not enough to preach about the Word, to take a text as a starting point for the delivery of one's views, but to preach the Word itself. The word preach here is to herald, "to publish, proclaim," just as a herald is sent forth to make an announcement which he receives from another. Suppose, instead of delivering the message which has been put into his mouth, he goes about singing songs indulging in poetic flights, lecturing on every sort of gim-crackery, reeling off eloquent addresses, telling the people what he thinks about things in general; he would soon be dismissed from service.

Again, faithful ministers are said to be "ambassadors for Christ" (II Cor. 5:20) that is "ministers of the highest rank sent by a government to represent it, and manage its interests at the court or seat of government of some foreign power." Suppose these ambassadors should conclude that it might make them popular to proclaim the message they were sent to make known, and hence that they would read to the foreign power a beautiful poem which they had written, or a fine treatise on astronomy, or geology, or evolution; they would soon be recalled in disgrace and remanded to the silence of private life.

There are thousands of heralds, ambassadors, ministers of Christ at the present day like the preacher whose sermon the boy attempted to describe to his absent and sick mother "In the first place, he took his text; in the second place, he departed from it; and in the third place, he never returned to it." Apparently they compose a discourse, labor to round up their sentences elegantly, bring in a good many oratorical flourishes, then find a verse of Scripture to stick at the head of it; and this is all the relation that exists between the discourse and the Bible. There are hundreds of thousands of elaborately written and silken-stitched sermons lying away in drawers all over the country, that will never see the light, and they ought never to see the light because they are of no account.

Preach the Word. Let Scripture explain and illustrate Scripture. Thunder in the ears of the people, "Thus saith the Lord," giving them the very words of the Bible, with "full persua-

(Continued on page 268)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

JESUS

By Nellie A. Burkholder

For the Gospel Herald

His presence to me means more every day,
Since I walk with Him in the narrow way;
The way the eyes of the world do not see,
But the light from His life reveals it to me.

The path before me is hidden from view,
And the cold, stormy winds oft blow 'round me too;
But I will not fear, for He's by my side;
And no matter how dark, He'll still be my guide.

And then sometimes when I'm weary and weak,
And the way seems so rough toward the mountain peak;
His voice speaks to me so gently and sweet,
"Ah! child, lean on me, for my strength is complete."

And then when I heed His loving entreat,
I mind not the storms of trial I meet;
But my path then becomes as a shining light
That shines more and more, as I walk in His might.

And then as we reach the mountain top,
And I turn with my Savior, and here we stop—
Then looking back o'er the path that we tread,
I see the dark valleys thru which I was led.

And then it is I am made to see
That each of these trials is good for me.
For each makes me fall at my Savior's feet
His full guidance and strength, there to entreat.

Altoona, Pa.

A DIVORCE CURE

By L. C. Miller

For the Gospel Herald

'Tis a sad fact that man, in his attempt to purify society, is invariably searching for new methods to combat and destroy the evils instead of turning to the only Cure—the Book.

Marriage is a divine institution ordained and hallowed by God Himself. The present disregard of its sacredness—the "Modern Divorce Craze"—is an invention of Satan.

Woman was placed in this world as an "help meet for man." "Therefore shall a man leave his father and mother and shall cleave unto his wife and they twain shall be one flesh." Mating is a natural consequence. Solemn marriage vows are sealed; the lovers have become husband and wife and are face to face with the "stern realities of life." They have become home builders; and now the command: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . . Husbands, love your wives and be not bitter against them. . . . Likewise ye husbands dwell with your wives according to knowledge, giving honor unto them, as unto the weaker vessel, and as being heirs together of the grace of life. He that loveth his wife loveth himself. So ought men to love their wives as their own bodies. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."

To the other one of the twain who have become "one flesh" the admonition is:

"Wives, submit yourselves unto your own husbands, as unto the Lord, even as the church is subject unto Christ . . . . Wives submit yourselves unto your own husbands as it is fit in the Lord. For after this manner in old time, the holy women adorned themselves, being in subjection unto their own husbands."

Finally both (who have become "one flesh"): "Be of one mind, having compassion one of another. . . . . Love, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: But contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good: Let him seek peace and ensue it."

In conclusion, I wish to again refer all who may read the foregoing words to The Book—The only cure for all evils. Do not search for relief from sin anywhere else but come back to God. Come back to His Son. Come back to His Word and apply the cure.

Protection, Kans.

KEEPING SUNDAY

More than forty years ago, on the farm where I was raised, it was the custom to begin Sunday on Saturday noon, or at least early Saturday evening. The "hired man" came in from the chores, the entire family made preparation for some evening service, either at the home or in some other home.

In the morning after doing none but the absolutely necessary chores on the farm, the team that had not been used the day before was hitched up, and the entire family, including the hired help, went to church. There was preaching service and adjourned to lunch, not an elaborate dinner, for ourselves and the team, which oftimes was followed by another service, after which we went to our homes.

That was the way Sunday was kept forty or fifty years ago. It is safe to say it is not kept that way now. I can well remember that we were admonished to keep Sunday as a holy day, not to have games, and to read nothing but religious literature. Probably very few mothers could be found here or elsewhere who observe the same rules of Sunday observance with their daughters today.

We are obliged to acknowledge that the custom of keeping Sunday has largely changed with Christian people and church members, as compared with the customs of half a century ago. But whatever the changes have been there is no doubt that there are certain vital customs that should remain with Christian observance of the day, if the day is to serve the purpose for which it was created.

The three great words which should always go with Sunday observance are rest, worship, service.

Whatever else is contained within the time called Sunday, if these things are a part of its program the day will probably be well spent. The day was needed to rest, how much more we. Any use of the day which forbids others to rest in order to minister to our selfish amusement or gain, is a wrong use of the day.

Worship is necessary to a "Sabbath well spent." Any use of the day that excludes the true worship of God, either by going to the house of worship to join our faith with others, or by the act of devotion in some form of thanks or service to others is a use of the day that wrongs ourselves and cheapens the inner life.

Service is the expression of our best selves, when we forget self and render up some part of self that others may be happier or better. It is a part of the program of a Sunday well kept.

There is a divine purpose in setting apart one day out of seven for special living. To spend this day in amusement, or in foolish waste of physical power, or in lazy endurance, longing for business or the six-day week, is to miss one of the great joys of existence. And somehow, the people of fifty years ago who were brought up to a very strict observance of Sunday such as we would not endure today, have for the most part, not been harmed by it.—Selected.

"What occupies the largest place in your heart is your Isaac."

Sunday School

For the Gospel Herald.

Lesson for July 11, 1920—I Sam. 20:32-42

JONATHAN BEFRIENDS DAVID

Golden Text.—A friend loveth at all times, and a brother is born for adversity.— Prov. 17:17.

Lesson Story.—It was hard for Jonathan to believe that Saul was as murderously jealous toward David as David thought he was. But David had too much evidence to be mistaken about Saul's attitude. During Saul's insanely jealous fits David would absent himself from the king. As time rolled on Saul's bitterness toward David increased and the bond of friendship between David and Jonathan was correspondingly strengthened. On the present occasion Jonathan undertakes to find out for David what are Saul's feelings toward him. When Saul insisted on David's death Jonathan wanted to know the reason why. This angered Saul so that he cast a javelin at Jonathan. The faithful son knew that it was time for David to make his escape. According to a previous agreement with David he took a lad with him and went out into the field. Commanding him to run out into the field he shot an arrow beyond him saying, "Is not the arrow beyond thee?" This was the signal to David to make his escape. The lad having been sent back to the city, David and Jonathan embraced each other and wept. Their friendship remained unbroken, but because of Saul's determination to kill David, the latter made his escape. After this all pretense of friendship toward David was cast aside by Saul and he made desperate efforts to destroy him whom he looked upon as his rival.

Lessons for Us.—There are several very impressive lessons to be learned from the attitude of Saul and Jonathan toward David. The most important are the following:

1. "Jealousy is as cruel as the grave." When David delivered Israel from the power of Goliath, Saul's joy seemed to be unbounded. He showed his gratitude by giving his daughter to wife. But this friendship was short-lived. He soon suspected that in David he had a dangerous rival. He kept on brooding over affairs until his melancholia developed into murderous fits during which he attempted to take the life of David, all this time professing friendship. David being an accomplished musician, Saul sent for him frequently to drive the evil spirit away. But while this seemed to soothe him for the time being it failed to cure him. On the other hand his bitterness continued to increase until all pretensions to friendship were cast aside and the most desperate efforts were made to kill his rival. This bitterness increased until Saul came to his death in the most ignoble and humiliating way. We have only to look at Saul to be convinced of the close connection between jealousy and murder. The moment that any one discovers upon himself the least signs of a jealous heart he should pray God at once for deliverance.

2. Jealousy, like every other trait of character good or bad is progressive. Saul's jealousy at first was scarcely noticed and easily kept under control. As time advanced his passion of hate became stronger and more uncontrollable until he shamelessly avowed his murderous intent and ruthlessly hunted him down like a dog. A little jealousy is the seedbed for the development of a murderous heart.

3. "A friend loveth at all times." There was no flaw in Jonathan's friendship for David. If rivalry was to be considered, David was Jonathan's rival to the throne of Israel rather than Saul's. But that did not matter in the eyes of Jonathan. He was determined to stand by David at all hazards. Your test of friendship comes when friendship appears to be against your own interests. Friendship and loyalty are inseparable. False friends desert, but true friends cling to you in times of trial and adversity.

4. We are impressed with the great contrast between Saul and Jonathan. The former thought only of his own selfish interests; the latter was wholly devoted to truth and righteousness. Jonathan hesitated not to side with David when he learned to a surety that Saul's cause was wicked and David's righteous. Praise God for this noble example. May we imitate it.

5. If we admire Jonathan's noble attitude in this time of trial, we must with equal admiration regard the course of his friend David. Even when David knew that Saul meant to kill him he hesitated not to try to soothe his troubled soul when he had the opportunity to do so. Even after he was driven from the face of Saul and fled for his life, he refused to harm his bitter enemy when Saul was delivered into his hands. The next lesson presents a perfect illustration of how we should regard our enemies. "If thine enemy hunger, feed him; if he thirst, give him drink."—K.

Our Young People

HELPING JESUS.—Luke 8:1-3; Matt. 27:55, 56.

Topic for July 11

MOTTO

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

THE STUDY HOUR

I. When Jesus Was Here Among Men.—He was very busy day after day doing good to the people among whom he visited. Thousands came to see Him and hear His wonderful words. Often the people crowded in upon Him so that He had no time even to stop and eat. Yet Jesus pitied the people and did not get impatient with them. Because He was so busy He had to have some one who provided for his bodily needs. Jesus grew hungry and thirsty and could feel weariness and sleepiness just as we do. There were people in those days who gave of their things to help Jesus. It must have been a rare privilege for a mother to give Him something to eat. Perhaps one would also make a garment for Him when the old one wore out. Some would invite Him into their homes to stay over night. Jesus had no earthly possessions, for He said, "Foxes have holes; the birds of the air have nests; but the Son of Man hath not where to lay his head." Paul in an epistle writes, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich." This gave people who loved Him a chance to show their love by doing something for His bodily needs. His disciples too worked with Jesus in helping other people for Jesus.

II. Helping Jesus Today.—Jesus is not on earth in the body as He was on that day that He went about doing good and working miracles and teaching. Yet Jesus is just as truly here today as He was then, by the Holy Spirit. And Jesus has a body here too of flesh and blood which we sometimes forget.

His glorified body is in heaven, but He thinks of the bodies of His children as though they were His own body. He said in Matt. 25:34-40 that the people who feed Him and give Him water to drink and clothes to wear and visit Him when He is sick and in prison are those who do so to the least of His brethren. He also said in Matt. 5:41-44 that those who fail to do all these kindnesses to the least of His brethren are failing in kindness to Jesus Himself.

PERSONAL THOUGHT

There is something that each of us can do for Jesus every day. Can it be said of us that we have done what we could?

SUGGESTIVE ASSIGNMENTS

1. Text word, **"Serve"**
2. People who helped Jesus When He Was On Earth
3. What Jesus Counts for Help to Him
4. Things We Can Do To Help Jesus Today
5. Shining for Jesus.
6. Witnessing for Jesus.
7. The Service of Prayer.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 24, 1920

Field Notes

Change of Address—Bro Jesse L. Brenneman, from Wilburton, Okla., to Manhattan, Kans.

Bro. J. M. Nissley and wife of the Altoona Mission are spending a few weeks in Lancaster Co., Pa., their former home.

Eight young people were added to the Church by water baptism at Marion, Pa., June 20. May the joy of the Lord be their strength.—M.

There is one applicant for baptism, soon to be received into church fellowship in the Yellow Creek Mennonite Church, Elkhart Co., Ind.

Sister Johnson of Masontown, Pa., was one of the worshipers at the Scottdale Mennonite Church last Sunday. She is spending a few days with her daughter, Sister Kate Gelnett.

Mission Meeting.—Next Sunday is the time set for a mission meeting, to be held at Thomas Church near Hollsopple, Pa. They have a good program, and we hope to hear of a good meeting.

Sunday School Meeting.—An all day Sunday school meeting will be held, the Lord willing, in the Bossler Mennonite Church, five miles south of Elizabethtown, Pa., on Thursday, July 29, 1920. All are invited. G.

Bro. E. E. Miller and wife of Middlebury Ind., worshiped with the Oak Grove congregation near West Liberty, Ohio, on Sunday, June 20, Bro. M. preached an interesting sermon, illustrating his talk with his experiences in the Near East. A.

A Correction.—In the May 20 number of the Gospel Herald Bro. D. B. Swartzendruber of Kalona, Iowa, was credited with a contribution of $346.76 for Near East relief. Bro. S. desires that a correction be made, as he was merely the sender of the check while the East Union Sunday School was the contributor.

Bro. C. S. Peachy of Plain City, Ohio, is spending a few weeks at Greensburg, Pa., in the interests of his health. Accompanied by Sisters Peachy and Yoder of Springs, Pa., also spending some time at Greensburg, they attended services at the Scottdale Mennonite Church last Sunday.

Bro. J. A. Ressler and family returned to their home on Saturday of last week, after a stay of several weeks in Ohio. A few hours after his arrival here Bro. R. went to Altoona, Pa., to fill the regular appointments there on Sunday. There was a marked interest, and two precious souls made the good confession.

Bro. Benjamin Gamber of Landisville, Pa., arrived at the Publishing House the beginning of last week. After a little talk with our General Manager he showed his practical qualities by taking hold of the work in the press room. He is now enrolled as one of our regular workers, and we are glad to bid him welcome to our ranks.

The Lesson Picture Cards for the coming quarter are being sent out this week and ought to reach most of our schools before next Sunday. We are very sorry for the delay in sending them out but it was beyond our control. Those who have written us about the shortage on their order will please be informed hereby concerning the matter.

Book Department.

Four Russian brethren whose names are found in the Relief Notes, on another page, and who are here in the interests of their people who are sorely persecuted in their native country, spent several days at Scottdale last week. One of their purposes in this country is to investigate the advisability of locating in America. They have promised to reduce their story to writing, which will appear in the columns of the Gospel Herald, or Christian Monitor or both.

Sister Bernice Devitt, a faithful worker in and for a number of years superintendent of the Mennonite Children's Welfare Home of Kansas City, Kans., is soon to sever her connection with that institution and retire to private life. We trust that her retirement may be only temporary, however, and that in the near future we will see her take up work in connection with that or some other mission enterprise of the Church. Sister Devitt's work in the mission cause is greatly appreciated.

Correspondence

Elizabethtown, Pa.

The eighth annual Bible meeting was held here June 18-20 under the instruction of Bros. Abram Metzler and Clayton Derstine. The following topics were discussed:

By Bro. Metzler: The Holy Spirit, Prayer, Christian Growth and Humility, The Church.

By Bro. Derstine: Paul's Gospel—the Righteousness of God, The Thing that Lasts when the World is Buried, The Goddess of Fashion, The Ideal Home, Eternal State when Clocks Stop.

Bro. Orie Miller was with us on Sunday afternoon, giving us some problems of the Near East. "The Glory of Old Age" and "Sin" were then taken up.

The last session was one of the most inspiring ones. Bro. Derstine spoke on "Eternal State when the Clocks Stop" and Bro. Metzler preached a sermon on "The Supreme Calling." Secretary.

Westover, Md.

(Holley Grove Congregation)

Dear Herald Readers, Greeting:—Bro. and Sister J. S. Gerig of Smithville, Ohio, and Bro. Henry Glick were with us over Sunday, June 20. Bro. Gerig preached three interesting sermons at the school house. Bro. Gerig also gave instruction to six young converts Sunday morning and afternoon and received them into the Church by baptism Sunday evening. "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

This is certainly true at this place and is also our prayer that more laborers may be sent.

Yours in the Master's service,
Ruth Hostetler.

Souderton, Pa.

Greeting to the Gospel Herald Readers: We were privileged a short time ago to have Bro. J. D. Mininger, Kansas City, Kans., in our midst. On Sunday evening, June 13, Bro. Peter Shank, Hanover, Po., preached the Word to us. On June 20, Bro. J. W. Weaver filled the appointment. We are expecting Bro. and Sister C. F. Derstine in a few days to visit their parents. At present he is engaged in Bible conference at Elizabethtown, Pa., with Bro. Abram Metzler. May you remember the work at Souderton. Cor.

Lake Charles, La.

Dear Herald Readers, Greeting:—On June 19 Bro. H. F. Reist and family came to this place and remained till June 21. He gave us two interesting sermons. In the morning he spoke from Luke 21:11 and in the evening Dan. 3:18. Their coming here was very much appreciated by all present. We felt strengthened and could say it was good for us to be here. They are on their way to Donna, Tex., to make it their home for the present. We will be glad to have some more to stop here. Remember us in your prayers.

In His name, Sarah B. Leidig.
June 21, 1920.

Fairview, Mich.

Greeting to all Herald Readers:—Sunday school and church services here are well attended. Last Sunday Bro. Menno Esch preached from Jno. 10:14, after which he took the voice of the church with reference to ordaining another minister to fill the vacancy caused by the death of Bro. N. Z. Yoder. It was decided to ordain. May this be a matter for special prayer.

Our Young People's Bible meeting was also reorganized Sunday evening with Bro. Oren Detweiler as moderator and Bro. Millard Stutesman assistant. May God bless them and use them to His glory.

Remember us at the throne of grace.
In His name, Mary M. Zook.
June 21, 1920.

Broadway, Va.

Dear Herald Readers:—We had the privilege of having Bro. J. F. Bressler with us in a series of meetings at the Lindale Church. Five precious young souls confessed Christ and have been received into church fellowship. We pray God's richest blessings upon them.

Communion services were held at the Lindale Chuhch on Sunday, May 16, following the meetings, and at Trissel's Church on June 6. Similar services have also been held at various places in the mountain district. Our ministers are kept quite busy filling appointments in this outlying territory and often have long, hard trips to distant points. Pray for the work. Cor.

June 21, 1920.

Jet, Okla.

Dear Herald Readers, Greetings:—Our Sunday school was reorganized on June 20 with the following officers elected for the coming year: Supts., Bros. Alf. B. Miller and Paul Hooley; Chors., Bro. Chas. Pugh and Sister Elsie Miller; Sec. and Treas., Ora Zimmerman.

A number of young brethren from Harvey and McPherson Cos., spent Sunday June 20, with us. Their presence and help were appreciated by the congregation. Cor.

June 22, 1920.

Topeka, Ind.

(Emma Congregation)

Dear Herald Readers, Greeting:—We appreciate very much the inspiration received through the assistance rendered by those from other fields during the past few months. The Sunday school meeting for this district was held at this place Sunday afternoon and evening of May 22. Many were the precious truths brought out through these meetings. A number of the brethren who were engaged in relief work in the Near East gave talks of interest concerning the work.

On June 19, one precious soul was received into church fellowship by water baptism. May God's rich grace sustain him through life

June 20, communion was observed. All members present but two partook of the sacred emblems and observed the ordinance of feetwashing.

We crave an interest in all of God's children for the welfare of His cause in this field. Yours for the Master's service. O. S. Hostetler.

June 22, 1920.

Tiskilwa, Ill.

(Willow Spring Congregation)

Greetings:—Surely the Lord has blessed us abundantly during the past few weeks. The Illinois state Sunday School Conference was held at this place June 9-11. We were favored with good weather and the meetings were well attended. The messages were Spirit-filled and worthy of deep consideration.

On Tuesday evening, June 22, the ten day series of evangelistic meetings conducted by Bro. C. D. Esch closed. We thank God for the manifestation of the Holy Spirit and the good confession made by six of our young people. How much good they may be able to do if they remain true and faithful and are permitted to live the allotted three score and ten years.

Our aged bishop, Bro. Joseph Burky, is again confined to his bed and quite feeble.

Bro. Payson Miller of Goshen, Ind., was with us and spoke Sunday evening, June 20, on Reconstruction Work and its Purpose. We appreciate very much the spirit which the brother manifested. Cor.

New Paris, Ind.

(Salem Congregation)

Greetings of love to All:—We praise the Lord for His Spirit which is working in the hearts of men and women. On June 13 Bro. J. W. Christophel was with us and received two dear souls into Church fellowship.

The singing school at this place has been discontinued for several weeks, beginning again (if the Lord wills) on July 20.

The time of the year is here again when people are beginning to gather in their crops. We would rejoice if we could say the the time is here when people are beginning to gather souls into the Kingdom of God. Let us not forget the command: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

The little flock here also needs the prayers of God's people.

Yours in His service,
June 25, 1920. Ella Rohrer.

Miscellaneous

"HOW READEST THOU?"

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.

Some read to bring themselves into repute
By showing others how they can dispute,
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.

Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed,
Hence understand but little that they read;
For every passage in the book they bend
To make it suit that all-important end.

Some people read, as I have often thought,
To teach the book instead of being taught,
And some there are who read it out of spite.
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So trust no creed that trembles to recall,
What has been penned by one and verified by all.

—Sel. by Alma Risser.

A FORSAKER—AN ENDURER

By Clayton F. Derstine

For the Gospel Herald

For Demas hath forsaken me, having loved this PRESENT WORLD.—II Tim. 4:10.

By faith Moses forsook Egypt for he endured seeing him who is invisible.—Heb. 11:27.

In these two texts we have the contrasting picture of one who lost out, and one who held out. Life is full of these classes, the majority seem to be the forsakers, when the road becomes rough.

The Strugglers by the Wayside of Life

Demas forsook the Lord. Paul's sympathy reached out for him. Although he was Paul the aged, facing enemies, and martyrdom, he does not pity himself. Demas vanishes from human history with this sad epitaph: "He forsook, having loved the present world."

Others in this sad crowd were Lot's wife, Judas Iscariot, Balaam, Saul, and multitudes of others.

Losing of Faith

The alluring sound of the old life of sin was given ear to. He lost the glow of his early Christian experience. His first love was lost. The love of the world started to burn. The faith that links with God broken.

Thus he became a cipher, a blot in human history, a lost soul, a stigma, going down the dark passage way of eternal darkness. By faith Moses endured. Demas departed from life in the wrong crowd.

The Lures that Attract

Someone remarked, "God's fence is too low to keep a graceless heart in bounds, when game is before him." God does not compel our attachment to His Son. When other lures become sweeter, God does not make prisoners of men for His services.

There is the lure of lawful business which often crowds out Jesus Christ. The lure of unlawful business is deadly everytime. The lure of the fashionable world has destroyed millions. The lure of wealth is the main track to ruin for many. The gateway to perdition is crowded at its entrance by the lure of unlawful pleasure. The lure of the social world, being among wrong associates, outens the fire of God's presence in the soul. The lure of politics ruins many besides Judge Lot.

The Situation in which He Forsook

Paul was in a dungeon for Christ's sake. "Only Luke is with me, no man stood by me." All Asia has turned aside. Facing the Roman imperial world alone, and then Demas forsook. It was cold-blooded abandonment. His last text as a preacher was, "Love not the world," it conceals "the snare of death."

Moses—The Faithful Endurer

The scene now changes. Another appears on the scene;one of an eternal calibre. He abides forever. His sun shall no more go down. It has risen to shine beyond the time, when the earth as it now appears shall pass away.

He Endured by the Wayside with Honor

Future generations bless such men. They are oft not appreciated in their day. Time eradicates the shame, and builds their monuments. The world still remembers Moses. He had thousands of battles. He laid his armour by with honor.

"Both seen and unseen powers unite,
To drive my soul astray
But with His Word a sword of mine,
I'll overcome some day."

He Kept His Faith

The fiery test of saying goodbye to an Egyptian court tried his faith. The fiery experience of meeting face to face the Egyptian rulers never marred his trust. The fiery test of the unbelieving in Israel never dimmed his ardor. His own heart never became a center of unbelief. The hundred and twenty years of his life are now past. He endured to the end. He went home. Heaven's gates were ajar.

The Lures of Egypt Failed on Him

Moses was human, he was as we are. He was a tenant of flesh and blood. He was heir to the fallen Adamic nature. The world would have given him its false satisfaction. Its glittering things failed to attract. The bubbles of down here burst before him.

You say, Why? Because the lure of the invisible Christ attracted his heart. His magnet was Jesus. He looked through the telescope of centuries. But Jesus looked big, the world faded away.

"Fade, fade, each earthly joy,
Jesus is mine."

The Situation in which He Endured

His future possibilities in Egypt might have held him there. The crown of Egypt was nigh his grasp. Many lesser ambitions have marred men. He gave up palace, ease, luxury, honor, and monument for Jesus, suffering reproach and hard work. The forty years in the wilderness were breaking point tests. His epitaph for his tombstone suggests fiery tests. "He endured." It's not easy to face 600,000 ready to stone one. The irratations of bringing one million slaves to another land for God, but marred his sweetness once. He did well.

Final Summary

Moses stayed by the pathway of duty. Te filled his niche. His life was no cipher. His influence was positive, and that for good.

Demas was short-sighted. He looked for the Thessalonican pleasures, saw their sinful pleasures, took part in them then probably perished.

The choices of today have meanings for tomorrow. If we stray from the pathway of virtue an inch today, tomorrow we may go a mile. If we speak part truth Monday, we may lie on Tuesday. Go to a theater to see what they show one day and we show the sin in our lives some other day.

These choices have meanings for eternity. Dives in hell could not get away from himself. He made his own hell. His life here made him. We are our own architects, the contractors that built the character in which we are.

The two objects of choice, Jesus and the world, are the pivot points of every life. Which do you choose? Which is your idol? Which do you love most?

"To know the Lord Jesus is the

only cure for worldliness," was said by one who knew. We become what we choose. Had Moses chosen Egypt he would have become a great politician. Te looked to another city which God built, and became a heavenly man. He measured things in the light of eternity.

These two paths are the secret of the lives of men. The love of the world and the love of the Father can not exist in one heart.

The call is today: "My son, give me thine heart." "The path of the just is as a shining light, that shineth more anl more," which route will you go? That decides your eternity. Which will you love? That decides your character. Do what Moses did to it now. The blood of Christ pardoned Moses. It will you.

"What will you do with Jesus,
Neutral you cannot be.
Some day your heart will be asking,
'What will He do with me?'"

Eureka, Ill.

THE DUTY OF THE ADULT CLASS TO THE TEACHING STAFF

By A. C. Kolb

For the Gospel Herald

This is an age when practice counts for more than theory. In all the various enterprises, the man or the woman who DOES things, is recognized as the one of real worth. In all the realm of human endeavor, there is, to my mind, no channel through which flows greater opportunities for the moulding of character, than the Sunday school. However, the preparation which is made for highest efficiency seems to me to be out of all proportion to the vastness of the opportunities offered, or the responsibilities assumed.

One of the main visible objects of the Sunday school is to implant the fundamental principles of character, and these principles must be grounded and settled on Christian teaching. There is no system of teaching in all the world which can compare in loftiness of ideals, or that grips the individual with inspiration, or that so steadies the applied energies, or that spells out "good will to men," as does Christianity. And though great strides have been made in acquainting the masses with the mind and will of God, yet it seems we have but touched the fringe of real possibilities. There is, perhaps, too, no system of teaching which has been so grossly misappropriated or abused or misrepresented as that of Christianity. And I venture the assertion that if, during the past thirty or forty years the children of Germany had been taught the pure and undefiled principles of Christianity as assiduously, and with as much painstaking as they have been taught militarism, the world war would have been an utter impossibility.

The Adult Class is the BULWARK OF THE SUNDAY SCHOOL. Upon it, to a large degree, the superintendent must depend for recruits, and, except in the large Sunday schools where it is possible to have a regularly organized teachers' training class, every member of the adult Bible class should be esteemed a sort of "noncommissioned officer," ready at any time to step into the breaches which might be occasioned by the absence—enforced or otherwise—of any regularly appointed teacher or other officer.

In our educational system it is not considered wise to entrust the developing of the minds of the growing generation to the care of incapable teachers. No less care should be exercised in the more important realm of spiritual endeavor. We all admit that in the final analysis the spiritual realm is vastly more important than the merely material, because it relates to things which are eternal, and not merely of a few years duration, and I may say that, coming right down to hard facts, there is no doubt but that God has a right to **expect** of us more fervent and unselfish service than we claim to have rendered to Him. I would therefore like to impress upon us that, as Sunday school workers, we are engaged in a calling so high, so dignified, and so noble, that we cannot afford to underestimate its importance in any detail. Hence, because of the relation which the adult class holds to the remainder of the school, its responsibilities are no trifling matter, if the possibilities are viewed in their proper light, and its capability of rendering real service be properly understood.

There is, however, one qualification essential to the members of the adult class before they can possibly be of the highest service, and that is that there needs to be a consciousness of sound conversion. No unconverted person is qualified to interpret God's Word, as a teacher, and none should be asked to do so. In this I refer to instances where the superintendent may find it necessary to employ a substitute teacher.

While I advance the idea that every teacher, whether "regular" or substitute, should be a Christian, I have seen cases where young men and women who could rightfully lay claim to possessing clean, moral characters, have been asked to teach, and they have done well. That, however, is not ideal, and should be resorted to only in extreme necessity, for, upon the authority of no less a person than the apostle Paul himself, it appears to me that it is impossible for an unconverted person to measure up to the requirements of a teacher in God's school. Paul says, in I Cor. 2:11-14:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Now I do not mean to say that every converted person is a qualified teacher. Far from it. But I do say that conversion is one of the most essential qualifications, and I believe a thoroughly converted and consecrated man or woman is a safer teacher for a class, even though not possessing the gift of teaching as richly as some do, than one who may be gifted with freedom of speech, and the ability to teach and explain, but has never yielded to the call of God to submit to His will and be governed by Him. The Sunday school's chiefest work is to lead souls to Christ. Where is the consistency in asking some one to lead others to Christ who himself or herself refuses to recognize Him as a personal Savior? Furthermore, what else can be expected of a blind guide, unfamiliar with the way in which he is supposed to lead another who is also blind, but that both shall go astray?

My topic deals with the DUTY of the adult Bible class to the teaching staff; hence my close adherence to the qualifications necessary to be an efficient teacher in God's school. Because of the maturity in years which the adult class members have reached, they owe it to the superintendent and to the whole school, in fact, to be continually in readiness to help carry the burdens of the work. It can not be left to novices and children. It it to them that the superintendent may reasonably look for assitance. It is they who are best fitted, or should be, to help out in cases of emergency. It is from among them, as the work is carried on from year to year, that material is taken when the school is reorganized. It is from among them that workers are chosen in cases where new Sunday schools are opened to minister to neglected communities. They become teachers. They are the supports. Furthermore, because of their ripened experience with the ques-

tions of life, they are the ones in whom the superintendent and other officers should be able to find worthy counsellors. Without their co-operation, their sympathy, and their prayers the Sunday school would be robbed of one of its most vital sources of strength. To the teacher of the adult class falls the lot to so teach that the importance of carrying on God's work in the most effective manner may ever seem a clear call to the class members individually that they, above all others in the Sunday school, owe it to God and His cause, to consecrate themselves to holy service, ready at any moment to "hold up the hands" of the servants who have been chosen to occupy the position of leaders, and never to let the work lag for want of helpers, and particularly in teaching. This is very essential, for it has been found to be very detrimental when classes, for want of efficient teachers, have had to be thrown together, in which case they lose, to a greater or lesser degree, their individuality—one of the important factors in stimulating them to greater efforts.

With these facts before us, it is obvious that the adult class members must recognize that here is much more for them to do in connection with the Sunday school work than merely to be present in their classes, regularly and punctually—something which in many cases would bear considerable encouragement or cultivating. They are destined to perform definite tasks. It is required of them to make proper preparation for usefulness. They are more than mere automatons. They are human beings, possessing powers which are capable of almost unlimited development, and the extent of their real usefulness is dependent upon the degree of expansion intellectually, physically, spiritually (and, I may say, sympathetically) they apply themselves to possess. In fact, the adult class should be a sort of relay station through which the actuating impulses of the Holy Spirit flows, enlivening all the activities of the Sunday school. In this respect, then, as in many others to which I have alluded, the Adult Bible Class is the BULWARK OF THE SUNDAY SCHOOL.

Herbert, Sask.

OUR USELESS WASTE

By Martha Shepard Lippincott

For the Gospel Herald

As I look around and see so many men dulling and smoking away their brains, health, and noblest traits of character, I wonder why our government does not put a stop to it, and save the ground and labor used for raising tobacco and making cigars and cigarettes, to be used for having more food.

Why should women and children be deprived of sufficient food while men are wasting money, ground, and labor to go up in smoke, that they may degrade and make themselves ill-smelling and repulsive, by the use of tobacco?

The money wasted in tobacco would procure food for millions of people.

Tobacco, and especially the deadly cigarette, often stunt the growth and ruin the health and mental ability of people who use them, and they take away their highest standards of manhood, and often make them selfish and inconsiderate of others.

Many a young man is made an idiot, or next door to it, by the use of cigarettes, and many a man dies with a tobacco heart or cancer of the throat or lip from smoking, not speaking of the numerous other ailments and nervous wrecks caused by it. If you do not believe it, look at the sallow thin face and dull expression of the cigarette fiends and see how healthy and attractive they look and how much noble character (?) can you see in their faces.

Any woman who marries one runs the risk of having her children poisoned and killed in infancy by the foul tobacco smoke they will have to breathe.

A few drops of nicotine on the tongue of a cat will kill it. Then why should men be allowed to poison and kill themselves by inches and poison the air other people must breathe?

Not only men but silly women are using it. Is it any wonder that the world has become so degraded that it has ended in a terrible world warfare?

Not only does tobacco degrade but it causes a thirst which causes many weak men to drink to try to quench it.

You may say there are many fine men who smoke and even drink. But think how much finer they might be if they did not, and had their full mental ability and noblest character, and how much more attractive they would be if not reeking with the foul odor of tobacco or liquor, the twin evil degraders of the soul.

Stop the degredation of men's lives through these poisons and we shall see an ennobled, less selfish humanity, and less selfish greed and warfare. Then love, peace, and happiness would follow to take the place of woe and misery.

Philadelphia, Pa.

Preach the Word

(Continued from page 261)

sion and assurance of the infallible truth and divine authority thereof," as the Westminster Confession has it: "And they, whether they will hear, or whether they will forbear, (for they are a rebellious house), yet shall know that there hath been a prophet among them" (Ezek. 2:5). The time is drawing near when the awful prediction shall be fulfilled, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it" (Amos 8:11, 12).—The Truth.

THE FOOLISH VIRGINS

Matthew 25:3

"Behold, the Bridegroom comes!"
The midnight cry is heard,
"Arise and join the train,
Go forth to meet your Lord!"
They wake, He is at hand,
But they are unprepared.

Their lamps are by their side,
But all unfilled the urn;
"Oh, give us of your oil,"
They cry to each in turn;
"The flame is dying down,
Our lamps refuse to burn."

"It cannot, cannot be!
Enough but for our own;
We cannot help you now,
For each must stand alone;
The past is now the past,
And may not be undone.

"Go ye to them that sell!"
But while they went to buy,
The Bridegroom came; they saw
The bridal train sweep by,
They saw the wise go in;
In vain, in vain they cry!

The door, alas! is shut,
They hear the festal strain,
They see the virgins throng,
To join it they would fain.
The wise have all gone in;
They knock, but knock in vain.

"I know you not," is all
The welcome that they hear:
"I know you not." Oh, words
Of trembling and of fear!
"Ye cannot join these songs
Nor in these halls appear."

—Selected.

"You keep the Sunday in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work."

The Word is the quarry from which we take our material to build our spiritual lives.—J. D. C.

"The fountain of peace and joy is in the heart."

WHY NOT THE SUNDAY SCHOOL TEACHERS AS WELL?

By David D. Miller

For the Gospel Herald

Recently the writer heard the following statement: "The workers at the —— —— Mission have adopted a uniform dress." At once the thought came to me: if it is good for mission workers, why would it not be good also for our Sunday school working force. Some one might say, "We would lose a number of good teachers." The following taken from The King's Business will apply very well: "A Chicago dispatch says at a meeting of 150 Methodist ministers there on March 15, a resolution was passed asking the abolition of paragraph 280 from the general laws of the Church. This law forbids ministers attending theaters, dances, card parties, etc. It was argued that the law keeps many good men from entering the ministry and that Methodist ministers are human and appreciate the enjoyment of theaters and things. No reference was made to the words of John, 'If any man love the world the love of the Father is not in him.'"

Protection, Kans.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Mention was made repeatedly in these columns concerning the four Mennonite brethren—A. A. Friesen, B. H. Unruh, Johann Esau, and C. H. Warkentin—of South Russia, who were sent to America by the Church in their homeland. They arrived at Scottdale on Thursday of last week having stopped off at Akron and Lancaster, Pa., for a few days. They sailed in December, 1919, from Sebastopol, Russia, and traveled over Turkey, Austria, Switzerland, Germany, and Holland. While they met with great difficulties and delays in matters of obtaining passports, the brotherhood in the said countries were much interested in their reports of conditions in their fatherland. They are now preparing a report for publication in our papers. Traveling is now so expensive and the Russian money so worthless that their own means were exhausted in Constantinople, but they were materially aided by the brethren in Holland and Switzerland to enable them to continue their journey.

The mission of these brethren is to ascertain whether there is a possibiltity of locating large colonies of Mennonites in the United States or Canada. Present indications are that large numbers of Mennonites will emigrate from Russia as soon as they may find it possible to do so. Their sufferings during the recent Bolshevik revolution and their present distress will be described in the forth-coming article of which mention was made above.

* * *

No new developments have come in the Russian project during the past week. It is hoped that the unit will be gotten under way some time in August. Plans are still in the process of being worked out through the Near East Relief and through the State Department at Washington. Personnel is being considered and individuals approached. The work is necessarily slow. It is hoped that considerable help can be gotten from the Russian Mennonites who at this writing are here at Scottdale. Progress will be noted in these columus from week to week.

* * *

Not all the money that is contributed for Relief work goes to buy bread and clothing for the hungry and the naked. It costs something to send workers out, equip them, keep them on the field, and bring them back again. For this reason it is not probable that we can hope to have a very large unit in Russia. The ratio of the number of individuals on the field to the amount of money available for relief work has been pretty definitely established through the experience of the Near East Relief and the various other relief organizations now operating. To maintain a large personnel, with the attendant overhead expense, with only a comparatively small amount of money to expend in relief work would therefore not be good business management and would lay us open to the charge of inefficiency. It must be remembered that the largest amount that the Mennonite Church can raise for this work must necessarily be small compared with the sums which such organizations as the Near East Relief have at their disposal. Hence a unit of four or five members at first is all that can be considered.

* * *

The question of selecting personnel for our relief work is a very vital one. We are glad to note that there are others who could be induced to go if convinced that their services are actually needed. There are, however, a number of conditions and circumstances which enter in in deciding what persons shall go to take up any particular work. The work may require special qualifications, and the individuals possessing those special qualifications may be somewhat few. Rather we should say, a combination of qualifications must often be sought for, and it is just the right combination that is difficult to find sometimes. Ability, experience, age, adaptability, loyalty to the Church, future plans, home conditions, family ties, health,—all these and other elements must be taken into consideration.

It may happen that the individual best fitted for the work to be undertaken has not given the subject a great deal of thought, so far as his relation to the work is concerned, or that he has considered the work in which he may be engaged as more important than the work for which he is needed. In such a case, it may be advisable for the Church, thru the proper channels, to lay her hands on the individual and ask him to undertake the work. While it of course still remains a matter for the individual to decide in the light of his own convictions, yet the fact that others who have viewed the matter impartially feel that he is the proper person to undertake the work ought to be pretty seriously taken into consideration. When our government wanted soldiers they gave no choice in the matter to the individual who was chosen, and while the Church cannot work in quite the same way, it may after all be true that we could profitably do so to a greater extent than we have in the past. We want volunteers, but perhaps we can use some moral suasion to induce the proper individual to volunteer.

* * *

Questionnaires have been sent out recently to members of the Relief Commission and to others known to be vitally interested in our relief program, asking for suggestions as to number and names of persons who should be sent to Germany to co-operate with the German Mennonite relief organization there. This is in accordance with a resolution passed at a meeting of the Commission at Johnstown, Pa., recently, recommending that one or two well qualified brethren be sent to Germany to give encouragement and help to the Mennonite congregations there, and to assist in any way possible in the relief work which they are carrying on. It was thought that at least one of the brethren sent should be a minister who has a good command of the German language and who is well and favorably known throughout the Church. Anyone is welcome to send in suggestions and names of persons who would be suitable for the work.

* * *

Those who are responsible for carrying on the work of the Relief Commission are willing and anxious to have each one know just what is going on and what is being done along various lines. For reasons which have been previously explained it is not always possible to keep information as fully before the people as might be desired. Meanwhile we will be glad for any questions which you may desire to ask in regard to the work or any suggestions you may have for carrying it on. Write to the officials of the Commission or to the editor of these columns. The work is not the work of a few individuals, but the work of the Church at large and should be so regarded by all.

REPORT
Of the First Ohio Mennonite Mission Board Meeting, Held at the Oak Grove Church, Wayne Co., O., May 28, 1920

For the Gospel Herald

The meeting was called to order by the President, A. J. Steiner.

After the devotion, conducted by J. S. Mast, the minutes of the work done by the Executive Committee, during the year, were read and approved.

Mission Sermon by S. E. Allgyer. Text, John 4:35.

"The harvest truly is plenteous." When we think that two-thirds of the world remains untouched, and only one-ninth of the world's population saved. Every true child of God should get the vision, of the field, and go or help go.

Since we have the message the world needs, we should be faithful in delivering the same.

Christianity is not a failure. Has the Church failed? Have we? Every believer should be a missionary.

Mabel Metzler read a very interesting essay on the subject of, **How Create and Foster a Co-operative Mission Spirit.** This article will appear in the Christian Monitor later. A. I. Yoder further discussed the same subject. We realize the need of the mission spirit, by getting a view of conditions. Compare ourselves and our work with that of the early Church. Why create? Because in many places it does not exist. The salvation of the lost depends on that spirit.

Afternoon Session

Devotion led by S. L. Warye.

Report of Sisters' Sewing Circles. 24 circles in the state. Offerings amounted to $4196.03. One-third of this amount was spent in the home field and two-thirds in the foreign. Garments made.

The Rural Field a Challenge to the Church. How Meet it? By A. W. Hershberger.

Talking much and doing little. A certain church hired a school wagon to haul people to Church and Sunday school, from a neglected corner. Too many living in ease and pleasure.

Results of Inactivity. By S. H. Miller.

Not enough Holy Ghost fire behind the pulpit, cause of inactivity. Activity prevents inactivity. Dead sea receives and gives nothing. Mission Sunday schools overcome inactivity. Empty churches are a challenge to the Mennonite Church.

Business Meeting: Roll Call. Report of the field worker, E. B. Stoltzfus. Reading of the constitution by the secretary. Report of the treasurer, Eli D. Yoder. Balance on hand, $418.54; received today, $226.01; total on hand $644.55. Moved and supported, to furnish each member of the Board with a copy of the Constitution, Secretary to look after the furnishing of the same. Recommended that we abide by the rules and regulations of the General Mission Board, and that all Mission or Relief funds be sent to the state treasurer, Eli D. Yoder, West Liberty, O., he to forward all to the general treasurer, excepting such as needed for the state Board. Moved and seconded that the matter of working out the By-laws be referred to the Executive Committee.

Election of Officers: Moved and seconded, that all the officers be retained for the ensuing year.

Evening Session

Workers' meeting led by J. A. Hilty.

Resolutions: Since we have again been brought face to face with the needs of the world in general, our own state, and our own communities; and also the lack of self-sacrificing, consecrated, Spirit-filled laborers, may we not at this first general meeting of the Ohio Mennonite Mission Board, Resolve that as members of this Board, and members of Christ's body, dedicate our lives fully to the Master's cause; that we realize the dangers of inactivity, that we urge a hearty co-operation of the entire brotherhood, soliciting each congregation in the district to elect a live member to represent them on this board, and above all that we pray earnestly to the Lord of the harvest to direct and bless our efforts.

Mission Work in the Orient. By E. E. Miller.

History of the Orient, Mission Boards in the orient. The type of work done. The territory not occupied. Mission work for our people not practical in many of the countries of the Orient. Relief work closely connected with mission work. Illustration of Jesus feeding the 5000 on one mountain, and preaching the Sermon on the Mount on another mountain nearby.

The Ohio Mission Board; its Organization and Purpose. By A. J. Steiner.

The power of missionary activities does not consist only in mission Boards, but in the individual and the Church back of it all. The time has come when special effort should be put forth to bring the message to people in districts where churches are closing. In order that the Ohio Mission Board may do effective work, prayer must be the essential thing, by the Church.

Closing song and prayer.

S. E. Allgyer, Sec.

BOOK REVIEW

The Mennonites

By C. Henry Smith

This is the title of a new history of the Mennonites in Europe and America, published by the Mennonite Book Concern of Berne, Ind., prepared by direction of the Board of Education of the General Conference of Mennonites in North America, and designed as a text book in Church History in schools and colleges. It contains 340 pages, is attractively bound, written in pleasing style, and is well arranged in the way of classifying information concerning the past history of the Church. The book being written from the standpoint of a progressive Mennonite, the reader will find in the discussion of issues a different viewpoint from that which one more conservative would present; but in the matter of historical data the student of history will find much that is valuable and accurate. The book contains eight chapters on the Mennonites in Europe, fifteen chapters on the Mennonites in America, and is listed at the retail price of $2.25.

"When we are tried or under provocation, and are patient, then others will see it is possible to bear the fruit of the Spirit."

"There is a natural body, and it is naught, and there is a spiritual body and it is life,—life here and life forever and forever."

The largest asset of the Mennonite Church today is her young men and young women.—A. C. Good.

SPECIAL MEETINGS

Kouts, Ind.

Sunday school meeting held at Hopewell Church, near Kouts, Ind., May 30 and 31, 1920.

Organization:—Mods., S. L. Weldy, W. B. Weaver; Secy., E. F. Martin; Treas., Lewis Birkey.

Missionary Sermon, W. B. Weaver.

Talks on India, C. D. Esch.

Subjects considered:—**Christ the Master Teacher:** (a) **His Birth and Childhood,** (b) **His Exemplary Life,** (c) **His Aim,** (d) **Winning His Class,** (e) **Teaching His Class,** (f) **Personal Work,** (g) **His Pupils and the Results of His Work; Comparison of Christ's Teaching with Present day Teaching; Why Have Sunday School? Parents' Responsibility; Children's Meeting.**

Secretary.

Breslau, Ont.

Report of the missionary meeting held at Breslau, Ont., May 9, 1920.

Sermon (Luke 9:60), Oscar Burkholder.

Subjects considered:—**How Arouse Missionary Interest? My Personal Responsibility to Missions; The Missionary's Reward; The Missionary's Incentive; The Missionary Motive; The Missionary Ideal; The Rural Missionary.**

Speakers: H. W. Stevanus, Elvina Cressman, U. K. Weber, J. Boyd Cressman, Mabel Groh, Oliver Snyder.

Hubbard, Oreg.

Report of the Sunday school conference held at the Zion A. M. Church June 5, 1920.

Organization:—Mods., Fred J. Gingerich, Wm. Bond; Secys., A. D. Erb, Nick Liechty; Chors., M. H. Hostetler, Bertha Beyerly.

Subjects considered:—**Joy in Faithful Service; Our Responsibilities to the Rising Generation; The Necessity of an Exemplary Life; The Spiritual Life of the Sunday School,** (a) **In Studying the Word,** (b) **In Prayer,** (c) **In Song.**

Speakers:—S. G. Hostetler, Chester D. Hartzler, A. D. Miller, Fred J. Gingerich, C. J. Kropf, Mattie Kauffman, Paul Roth, D. F. Shank, A. P. Troyer.

Children's Meeting, D. B. Kauffman.

Sermon, Fred J. Gingerich.

Secretary.

Mummasburg, Pa.

Thirteenth Annual Sunday School Meeting held at Mummasburg, Pa., June 12, 13, 1920.

Organization:—Mod., Willis N. Baer; Chor., J. W. Yoder; Secy., J. W. Martin.

Subjects considered:—**How Answer Jesus' Prayer in Relation to the Mennonite Church, North, South, East, and West? The Need of a World Christianizing Program in the Mennonite Church; Church Music; Reconstruction Address; What Peter Regarded Precious.**

Speakers:—J. D. Mininger, J. W. Yoder, Ralph W. Snavely, Lloyd Hershey, John S. Zimmerman.

Sunday School Lesson (A Shepherd Boy Chosen King), Amos W. Geigley.

Sermon (Prov. 29:18), J. D. Mininger.

An offering of $51 was taken which was given to the Kansas City Mission.

Secretary.

"Some one has said that west of the Mississippi river there are three thousand towns of 500 population or over that have no religious teaching of any kind."

Married

Hartman—Esch.—On June ——, at the Lima, Ohio, Mission home, Bro. Frank Hartman to Sister Fannie Esch, Bro. B. B. Stoltzfus officiating.

Hartman—Binkley.—On June ——, at the residence of William McLaughlin, Lima, Ohio, Bro. Pearl Edward Hartman to Sister Lottie Dell Binkley, Bro. B. B. Stoltzfus officiating.

Derstine—Moyer.—On June 6, 1920, Bro. Jonas L. Derstine and Sister Mary Moyer were united in marriage at their home, Harleysville, Pa., by Bro. A. G. Clemmer. May many blessings attend them through life.

Rhoads—Hartzler.—On June 18, 1920, at the home of the officiating bishop, Bro. Menno Esch, Mio, Mich., Bro. William Rhoads and Sister Alta Hartzler were united in holy matrimony. May their lives be blessed together in the Christian service.

Frey—Wyse.—On June 1, 1920, at the home of the officiating bishop, Bro. E. L. Frey of Wauseon, Ohio, Bro. Philemon Frey and Sister Mattie Wyse, both of the Central A. M. congregation, were united in holy matrimony. May happiness attend them through life.

Maust—Overholt.—On Sunday, May 23, 1920, Bro. Earl Maust and Sister Idella Overholt were united in marriage at the Pigeon Church near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May their pathway of life be strewn with the blessings of God.

Bergey—Moyer.—On June 20, 1920, Bro. Wilmer L. Bergey of the Franconia congregation and Sister Emma R. Moyer of the Blooming Glen congregation were united in holy wedlock by Bro. A. G. Clemmer at Franconia, Pa. May the Lord be their leader through life.

Hunsberger—Ruth.—On June 19, 1920, at the home of the officiating bishop, Bro. A. G. Clemmer, Bro. Paul Hunsberger of the Blooming Glen congregation and Sister Edna M. Ruth of the Line Lexington congregation, were united in marriage. May the Holy Spirit guide them through life.

Berkey—Shenk.—On June 20, 1920, Bro. Elmer R., only son of Pre. E. J. Berkey, and Sister Esther, only daughter of Pre. P. J. Shenk, both of Oronogo, Mo., were united in marriage at the home of the bride's parents, Bishop Andrew Shenk officiating. May many blessings attend them thru life.

Shue—Bucher.—On May 30, 1920, near Mummasburg, Pa., at the home of the bride's aunt, Lizzie E. Bucher, Bro. Monroe G. Shue and Sister Mary N. Bucher, both members of the Mummasburg Mennonite Church, were united in holy matrimony by Bro. Jacob F. Bucher, father of the bride. May heaven's blessings accompany them through life.

Obituary

Hepler.—Bessie, youngest daughter of John and Katie Hepler of Aurora, Oregon, died of scarlet fever June 13, 1920, after an illness of nearly two weeks; aged 9 y. 6 m. 22 d. Short service at grave in cemetery near Aurora by Fred J. Gingerich.

Strubhar.—Hannah Yoder was born in Juniata Co., Pa., Oct. 7, 1841; died May 16, 1920, at her home near Hubbard, Oreg.; aged 78 y. 7 m. 9 d. She was the last one of the Joel Yoder family. She was married to Nicolas Strubhar in McLean Co., Ill., who preceded her to the spirit world. She leaves three sons and one adopted daughter. She became a member of the A. M. Church in youth and remained faithful until death. Funeral services conducted by Dan Erb and E. Z. Yoder at the Zion A. M. Church. Text, Psa. 115:15. Remains laid to rest in cemetery nearby.

Yoder.—Mattie Yoder (nee Albrecht), second wife of Dan K. Yoder, was born in Waterloo Co., Ont., Oct. 25, 1861; died at her home near Pigeon, Mich., May 16, 1920; aged 58 y. 6 m. 21 d. Most of her life was of sickness. Had been bothered with stomach and liver trouble. The last few weeks of her life she suffered much. She was a member of the Pigeon River Church and was there when health permitted. She leaves husband and step-daughter (Mrs. Menno Zehr), six sisters, and three brothers. Funeral services were held May 19 by Bros. S. J. Swartzendruber and Jacob S. Yoder.

Harnish.—Lizzie K., widow of Amos K. Harnish, was born Apr. 14, 1853; died May 28, 1920; aged 67 y. 1 m. 14 d. Her death came very suddenly. She was struck by a trolley car and lived only a few hours. This was a great shock to family and neighborhood. She is survived by three sons, two daughters, two brothers, and one sister. She was a member of the Mennonite Church for many years. Funeral services were held from her late home near Lancaster, Pa., also at Byerland Church at which place she was laid to rest. Services conducted by Bros. Aaron B. Harnish and Jacob Thomas.

Martin.—Susan Baghman was born in Stark Co., Ohio, April 10, 1848; died in Portland, Oreg., March 24, 1920. She was left an orphan at the age of five years and was brought up by her uncle; was baptized in 1865; united in marriage to John Z. Martin, June 28, 1866, at Indianapolis, Ind. In 1870 they moved to Pennsylvania, where they remained for seventeen years, then moved to Kansas. In 1892 they moved to Portland, Oreg., and later to Hubbard, Oreg., where they lived since. Sister Martin was the mother of a large family, all of whom with her companion survive her. Funeral services were conducted by A. P. Troyer and S. E. Long.

Yoder.—Barbara, daughter of Gabriel and Barbara Yoder, the last one of the family of nine children (excepting I. Z. Yoder of Cass Co., Mo.) died June 12, 1920, at the home of A. D. Byler, in Belleville, Pa.; aged 73 y. 5 m. 23 d. She was born in Lawrence Co., Pa., later moved with her parents to Mifflin Co., Pa., where she resided until her death. She was never married. She united with the Amish Mennonite Church in her youth and continued faithful to the end. She was sick for three weeks, during which she suffered much pain, but bore it all patiently. She will be missed in the church and in the community. Funeral services by C. D. and S. W. Peachey. Interment in the Amish cemetery south of Belleville. Peace to her ashes.

A. D. B.

Fisher.—Susie S. Fisher (Lapp), beloved wife of Isaac L. Fisher, was born Dec. 1, 1864; died of heart failure June 18, 1920; aged 55 y. 6 m. 17 d. She was united in matrimony to Isaac L. Fisher on Jan. 8, 1889. This union was blest with 12 children (John B., Fanny, Emma, Amos, Elam, Naomi, Barbara, Mary, Susie, Isaac, Annie, and an infant who preceded her to the great beyond); also 7 brothers and 4 sisters. She leaves husband, 9 children, and 2 sisters. She united with the A. M. Church in her young years and remained faithful to the end. The community feels that the earthly presence of a sister and friend is gone and that the number was enlarged in heaven. Funeral services at her late home June 21, by —— Miller and Benuel Stoltzfus. Text, Rev. 7:1-17.

"Oh can it be that she has left us
She who always had a smile
Yes she has gone but soon we'll meet her
'Twill only be a little while."

By a friend.

Frank.—Anna Beatrice, daughter of Christian F. and Elizabeth Shank, was born near Singers Glen, Va., Dec. 15, 1874; died in Lima, Ohio, June 5, 1920; aged 45 y. 5 m. 20 d. On March 20, 1900, she was united in marriage with Jacob T. Frank. To this union was born one son (Norman) who with the husband survives her. She also leaves four sisters, (Mrs. Laura Cassell, Mrs. Ada Bowers, Mrs. Ida Perkins, Mrs. Minnie Armentrout) together with two aunts and other relatives and friends to mourn her departure. In early life she united with the United Brethren Church and remained a member until death. For several years she had been deprived of the privilege of attending public worship. However during her sickness she manifested a cheerful disposition, and said she was ready to go. Funeral services at Salem Church, June 7, conducted by Andrew Brenneman and Gabriel Brunk. Text, Jas. 4:14.

Andrew Brenneman.

Yoder.—Ruth Irene, daughter of Bro. and Sister Menno J. Yoder, was born Jan. 1, 1906; died June 8, 1920; aged 14 y. 5 m. 7 d. Ruth was the oldest daughter and a real help to her parents in caring for the younger members of the family. She was always cheerful and happy, ready to help and do her best. She had already made many friends to herself who regret the seemingly untimely death, which was caused by an explosion of oil while in the act of starting fire in the stove to prepare the supper meal. She lived but about 7 hours after the sad accident occurred. In accordance with his wishes, Ruth was baptized and received into Church fellowship shortly before she died. She leaves father, mother, one brother, five sisters, and a large number of relatives and friends. Funeral at the Emma Mennonite Church where a large number gathered to pay the last tribute of respect conducted by A. S. Cripe and O. S. Hostetler.

Martin.—Adam B. Martin was born near Orrville, Ohio, April 4, 1844; died June 16, 1920, in Orrville, Ohio, at the home of his only son, David; aged 76 y. 2 m. 12 d. He was the son of David and Veronica Martin, the fifth of a family of eight children, all of whom preceded him in death. He with his companion cared for both his father and mother and one sister in their last days on earth. His first marriage was with Sarah Rosenberger. To them were born two daughters. One died in infancy the other at the early age of 5 years. The mother's death followed nearly fifty years ago. On Nov. 5, 1872, he was united in marriage with Barbara A. Butler. To them was born one son, David R., who with mother, wife, and two daughters (Mildred and Ellen) remain to mourn the departure of husband, father, and grandfather. He accepted Jesus as his personal Savior at about the age of 35 years and was taken into the fellowship of the Mennonite Church in the Martin's congregation near Orrville in which he held his membership until death. He was loyal to his church, faithful in the performance of duty, and practical in his Christian life. He served his church for many years as trustee and for more than 30 years cared for the cemetery nearby. He was a devoted companion, a loving father, ever ready to help the sick and patient in his own suffering. Just 24 hours before he went home he said, "I see it, it is bright and fair. Does mother see it?" Mother said, "See what?" He answered, "My heavenly home." Funeral services were held on June 19 at the home and the Martin's Church. Ministers, I. J. Buckwalter, —— Oswald, and I. W. Royer. Texts, I Cor. 15:1 and Rom. 5:8.

Say not, my soul, "From whence
Can God relieve my care?"
Remember that Omnipotence
Hath servants everywhere.

—Lynch.

Nearly every means except Christianity has been tried to get rid of war—some day, it is to be hoped, that will be tried.

Items and Comments

A crime wave is at present spreading over Germany. The jails are filled with the thieving fraternity, and there are no signs of the wave abating.

The Federal Trade Commission of Washington, D. C., estimates that in the month of March the profit on coal at the mines increased 45 per cent.

As an example of what rising prices mean in the way of costs, we may cite the case of Philadelphia, where an increase of $1,400,000 has just been provided for to be added to teachers' salaries.

At the annual meeting of the Church of the Brethren, held at Sedalia, Mo., June 10-17, an effort was made to divorce the publication interests of that Church from their General Mission Board. After an extended discussion the plan was finally defeated by a small majority.

Recent official reports from Germany place the number killed during the late war at 1,350,000. There are in that country today 520,000 war widows, 1,130,000 war orphans, and 500,000 maimed or consumptives who are supported mostly by charity. Surely war is an expensive evil.

The threatened railroad strike has been averted—or at least delayed—by the action of the Railway Labor Board who promised to make the award by July 20. It is understood that when the award will be made it will provide a substantial increase in wages, the date of the increase being May 1, 1920.

Toronta, Ont., is being blessed by a "faithhealer" after the order of Dowie, Schlatter, and others whose names were household words several decades ago. James M. Hickson is the man who lays great and remarkable claims to healing power. Barnum's comment on what people love seems to apply to Canada as well as to the United States.

After some discussion at Buffalo, N. Y., a board representing the Northern Baptist convention decided that that body withdraw its connection with and support of the Interchurch World Movement. The failure of the Interchurch World Movement to meet the expectations of its supporters seems to turn many of its former supporters away from it.

The U. S. census has proceeded far enough to warrant an estimate of the total population. This has been placed at 105,000,000, not including the population of outlying possessions. The trend of populations toward cities is indicated that while the total increase in population in the United States is only about 12 per cent, that of the cities is about 26 per cent. The increase during the past decade has not been so rapid as in former periods, for the reason that the world war checked the inflow of foreigners.

The lack of co-operation is an indication of envy and strife. "Where envy and strife is, there is every evil work."—A. B. Gelnett.

HEARD AT THE SUNDAY SCHOOL MEETING AT MUMMASBURG, Pa.

Man's worth is not based upon physical strength.

Samuel took an attitude of trust toward David and gave him an opportunity to prove his worth.

God reaches out into all places and selects men without showing any respect, and the ones who succeed are the ones who respond.

Nothing is insignificant in the sight of God.

In order that the Mennonite Church may prosper we should have: (1) Less division, (2) More education, (3) Support ministry by prayer, (4) Walking circumspectly, (5) Look for His coming. In order to keep spotless we should avoid: (1) World-wide Church movement, (2) Hobby riding, and (3) Lack of interest for young people.

To accomplish true Christian unity we should: (1) fit into the plan of God, (2) recognize Christ and Bible as only foundation for Church unity, (3) get closer to God, (4) be more humble, (5) have love.

Two-thirds of the people have not heard the message of Christ. God's message to Paul was, "I send thee to open their eyes to turn them from darkness to light and from the power of Satan to the power of God."

Characteristics of the Model Church are: (1) born again, (2) loving, (3) prayerful, (4) Spirit-filled, (5) separated, (6) united, (7) testifying, (8) nonresistant, (9) persecuted, (10) working, (missionary and evangelistic), (11) joyful, (12) triumphant.

What Church music does:

1. It is preparation of seed bed for the seed.
2. It gives inspiration and in order to have Church growth we must have good singing.
3. Good congregational singing will keep out the choir.

Peter regarded as precious:

1. Trials more precious than silver or gold.
2. Precious faith.
3. Precious adornment.
4. Precious Rock.
5. Precious promises.
6. Precious blood.
7. Precious Jesus.

J. W. Martin, Sec'y.

"He who is not born again can not have gospel experience and the gospel life. We must "be" before we can "do."

"The abundant entrance and the reward is the legitimate goal for every Christian."

"I have been helped by praying for others; for by making an errand for them, I have gotten something for myself."

"God never forgets to fullfil His word when His conditions are met."

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Four of the great menaces of India are, dirt, debt, disease, and drink.

Many men are looking for "white collar jobs." You need not study very long to see that this has a deteriorating effect even on missions from at least three major points. Think them out

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"Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. 45:22). "How shall they believe in Him of whom they have not heard" (Rom. 10:14)? Will you tell them?

Read in this issue what other men, men who are in high governmental positions say about missions. It may help you to appreciate missions better yourself. It often helps when we know what others who are not connected with the work think about it.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." One of these may be to strictly mind my own business, let those who are called to missionary work go into it living by faith while I do nothing.

In Paraguay, South America, only about one acre in two hundred twenty is under cultivation regardless of the fact that a large part of the soil is very productive. Another peculiarity of that country is that there are about ten times as many women as men, but the sad part of all this is that very little is being done to bring the Gospel to the people. The need is very great.

The June number of the Missionary Visitor, the missionary organ of the Church of the Brethren is here. It contains the thirty-fifth annual report of their General Mission Board. There are many things in the report which are of special interest, not the least of which is shown in the number of foreign missionaries. Aside from those who are home on furlough they have ninety in the foreign field. They are distributed as follows: Two in Denmark, two in Sweden, thirty-nine in China, and forty-seven in India.

This number contains another symposium. This time we wanted others to tell us what they thought the Mission Annex to the Gospel Herald should be. We had a two-fold object in view in asking for these writeups. First, to get suggestions so that the paper might be made to serve its purpose better; and, Second, to get different ones to express themselves so that the public might compare notes and get a better idea of what ought to be expected.

While a department in another paper can never be expected to accomplish what that would in a separate paper, we want to make this serve in the best possible way until such time as we can get that which would serve the cause of missions much better—a good, live missionary journal.

A Christian worker, while riding on a train, became interested in one of the train crew and urged him to accept Christ. In the course of the conversation the conductor passed through the train and the other trainman said, "There's a man of your kind; he is a real Christian. I've worked for him for ten years and I know that he follows Christ." Have those who associate with you in your every day life seen so much of the Savior in your life that they can give as good a testimony as that? The world can not see in you that which is not there. "The Bible Today," in its motto for the June number, expresses the thought very tersely but just as truly: "One person interiorly regenerated by the Spirit of God is worth any number of people who are only exteriorly veneered with respectability. 'Except a man be born again he cannot see the kingdom of God.'"

It is really alarming to know that seventy-five percent of the hired men on the farms are absentees from the Church services. To increase this unfortunate condition, the rural pastors who live with their people are decidedly on the decrease. In the state of Missouri there is an average of one such pastor to every sixty-seven churches. People in our day, as well as in the days of the Greeks, are saying, "Sirs, we would see Jesus," but they want to see him in every day life, lived among them by good, live pastors, and not only for an hour on an average of every two or three weeks.

A remarkable incident was related recently by the noted statistician, Robert Babson, He said, "A short time ago I was in South America, the guest of the President of the Argentine Republic. One day he broke a long silence this way, 'Mr. Babson, can you tell me why it is that South America, with so much greater natural advantages and having been settled before North America, is so backward compared with your country.'

"Well, I had my ideas, but being his guest I said I didn't know. Then I said, 'Mr. President, what do you think is the reason?' He replied, 'Mr. Babson, South America was settled by Spaniards seeking gold. North America was settled by the Pilgrim fathers who went to your land to seek God."

Some startline facts are revealed in taking the census of any country. Even the United States is no exception to the rule, but how much more it is true in such a country as India? The census of 1911 revealed the fact

that about eighty-three per cent of the Christian population of India was illiterate. The mass movement toward Christianity tends to greatly increase this condition. During the cool season of 1919-20, a commission was sent out from Great Britian and the United States to study this question and, if possible, provide some means of educating the younger Christians in order to increase their efficiency or service, and to form a stronger base for the Church. The conviction has been growing on many of the missionaries on the field and on some of the most wide awake mission boards of this country that the village education of India, and in some cases incluling the education provided by some of the Christian missions that the instruction, "must be more closely adapted to the needs of village life." It is to be hoped that much good may be derived from the work of the commission.

RELIGIONS OF INDIA

By A. C. Brunk

III. Christianity

For the Gospel Herald

When we consider the subject of Christianity in India we find it most convenient to consider the subject under several different heads. The history of Christianity in India naturally falls into four periods: the Syrian period, the Roman Catholic period, the Lutheran period, and the Modern period.

1. The Syrian Period

In the southwestern part of India we find a community known as the Syrian Christians. This is the oldest Christian community in India. Tradition claims that this church was founded by the Apostle Thomas who is supposed to have fled to India in time of persecution. However, this cannot be established by historical data. More trustworthy records claim that it was established by Thomas, Bishop of Odessa, about 345 A. D. At any rate, we know that many hundred years ago there was a flourishing Christian Church in India. Through all these years they have held together and kept up a formal worship. But they lacked altogether the missionary zeal which if they would have had might have proven a great blessing to India as a whole. They have a membership at present of 728,300. They receive no foreign financial support. They are the only self-governing and self-supporting Christian body in all India. Several missionary bodies are working among these Christians trying to awaken them to the sense of their duty toward their non-Christian neighbors.

2. The Roman Catholic Period

The Catholics sent their missionaries to India in 1300, A. D., but little was actually done before 1500, when the Portuguese gained a foothold in India and a missionary by the name of Francis Xavier was sent out. He was a great missionary and did much and suffered much for the cause. Since that time they have greatly increased in numbers, until according to the 1911 census there were 1,393,000 Catholics in India. This is forty-two per cent of the entire Indian Christian community. The great difficulty is that most of these are only Christians in name. In many cases the Catholics have simply renamed their idols and permitted them to keep and to worship them as before. Nothing like conversion or change of heart and life was required. The period known as the Roman Catholic period lasted for about two hundred years, or until the Protestant missionaries came in the early part of 1700, A. D.

3. The Lutheran Period

In 1762 German missionaries by the name of Ziegenbalg and Plutschau, as the first Protestant missionaries, were sent out by the King of Denmark to preach the Gospel in his possessions in India. These were soon followed by a number of other missionaries of the same denomination, one of whom made the first translation of the Bible into an Indian vernacular. The length of what is known as the Lutheran period was about one hundred years. For up until this time there had been practically no other Protestant missionaries sent to India until after 1800.

4. The Modern Period

Why were other Protestant missionaries so late in getting into the India field? There are two main reasons. First, the churches at home were not awake to the need of carrying the Gospel to those who had never heard it. Secondly, in the charter granted to the East India Company there was a clause which prevented Christian missionaries from entering the territory controlled by that company. This restriction was not removed until 1813. Even William Carey, who went to India earlier, had to go in as an Indigo merchant in order to gain admission; and as a result he was compelled to work in an indigo factory for a considerable time. In the early part of 1800, after the restrictions had been removed, most of the large missionary societies working in India at present opened their first work there. Many other churches opened work later, until in 1912 there were one hundred and seventeen foreign societies and seventeen Indian societies working in India. These employ five thousand two hundred missionaries and thirty eight thousand, four hundred and fifty eight Indian workers. What has this army of workers accomplished?

They have established hundreds of schools for the expelling of ignorance and the giving of an education seasoned with the Gospel which takes away the sin of all that call on Him. They have opened many hospitals and dispensaries and leper asylums to care for those in pain. They have opened homes for the fatherless and the widows who need care and protection. They have opened industrial schools to teach the poor how to make a living for themselves and their families; also to teach them that it is not a disgrace to toil with one's hands. Through it all, and in all they wish to show the lost that the love of God is no mere theory but a very practical thing. But more than this they have won about one per cent of the population of India for Christ. These converts have been organized into numerous churches which are in turn taking up seriously the burden of christianizing their own people. The home church which is only now becoming really awakened to the great blessing and duty of carrying the Gospel of life to the non-Christian lands should not consider their task as now complete. The need is so great and there are still so many who have never had a fair chance to learn about Christ that if the whole Christian Church, both Indian and American, do all that lies in their power even then many who are now living will have passed into eternity without having heard about a Savior who loved them and gave His life for them.

Yes, it may look big that there is a Christian community in India with a membership of over three million eight hundred thousand. But where there is one Christian there are ninety and nine still outside of the fold. It is a case where we must go out to seek, not for the one but for the ninety and nine. Some may say we must never expect to win them all into the kingdom. We may not be able to do that, it is true, but Christ loves each of those out in sin just as much as He loved us. And He commands us to try to bring them in. That means that we are to go about the task not in a half-hearted way, all the time

saying in our heart that we know that we are not going to succeed. We must go to the task with faith in Him, and a determination that none are going to be outside because I have failed to do what I could.

Let us consider a little farther what Christianity has done for the people of India. The majority of those who have come into the Church in India did not come from the wealthy and educated classes, nor from those of the best castes, but from the sixty millions of people who have been placed outside of society by Hinduism as being too low to associate with other mortals. Yes indeed, they are low. They are the poorest of the poor, with all the low moral standards that usually go with extreme poverty. They have generation after generation of the darkest ignorance and superstition back of them. Hinduism teaches that they can not be helped, for they are what they are because of their fate. But Christ has refuted this argument by showing that they can be raised into a better life. It may be that the best proof of what has been done comes from the pen of those who have always taught that nothing could be done.

The Bengalee

The leading Calcutta Hindu daily said in an editorial note: "Go to south Parganas and the Central Provinces and you will find Christian missionaries literally sacrificing their lives for the amelioration of the aboriginal population in whose midst they work and live. Go to Southern India and you will see what missionary effort has achieved in the way of the regeneration of the despised pariahs."

Speaking of the work among the Mindas of Chota Nagpur, a Calcutta writer says: "The most careless observer can tell the house of a Christian convert of some years standing from that of his non-Christian fellow-tribesman by the greater cleanliness of the Christian's house and the general neatness and orderliness of everything about it."

One can not comprehend the change that Christ brings into the life of an Indian when he gives Him full right there. It means changes that people in more civilized lands do not need. When Christ comes into a home He brings cleanliness and order. He brings refinement and real beauty. Let us labor and pray that the eyes of people may be opened that they may see Christ and that they may become willing to let Him come into their lives and make them pure and clean and strong, that they may be an honor and glory to His name.

Goshen, Ind.

OPINIONS OF EXPERIENCED MISSIONARIES ABOUT THE NEED OF EVANGELICAL ORPHANAGES IN ARGENTINA

By J. W. Shank

For the Gospel Herald

When we began to feel most keenly the need of establishing an orphanage in connection with our mission, we felt it advisable to find out what a number of experienced missionaries think about it. We therefore wrote to a number of persons who have had from fifteen to thirty years experience in the country and who should be able to give opinions of some weight. It is the purpose of this article to present their ideas about the matter. Below will be given the questions, together with the answers we received.

Is there a need for more Evangelical Orphanages in the Argentine?

"In my opinion there is room for many more." Roberts. (About 23 yrs. experience).

"There is a deep need for gathering in and sheltering destitute children in this republic; it is difficult to carry on Evangelical work without thinking of that need and trying to meet it in every way in our power, and an orphanage and home for destitute children, where they can be continually in contact with spiritually minded officials is one of the best means to meet it." Torre. (Some twenty years experience as missionary and secretary of British Bible society).

"An unlimited number of Evangelical Orphanages could be established in the Argentine to meet the needs and great poverty of thousands of people. Evangelical orphanages are needed because the Roman Catholic institutions are generally entirely full and when they are not, the children are brought up under Jesuital training, which does not fit them for real life. Although the Argentine is a very rich country and there are a great many wealthy people, the masses are poor." McLaughlin. (Some thirty years experience, and closely associated with the administration of an orphanage).

"I think there should be an orphanage in every important center. The orphans are not cared for and are often exploited and ill-treated. There are many illegitimate children who are in an almost worse condition than real orphans. The people of the country do not yet understand the administration of such institutions. Outside of the capitals there are scarcely any such institutions to be found." Elder. (Some fifteen years experience as director of an orphanage).

To what extent would such an institution aid us in the further extension of the Gospel?

"The orphanage would aid the extension of the Gospel by offering an opportunity of training the children in Christian knowledge and Christian life. There is great hope for their success in this country." McLaughlin.

"To train up a number of children in the principles of the Gospel should help considerably in the extension of the Master's great cause in this country. Further, such a work appeals to the people in general and would help to make them more disposed to listen to your message."

"I have found that the effect of the Gospel work has helped us to establish our orphanage, and its establishment is a great recommendation of the effects of the Gospel. I am sure that a well conducted institution, even not entirely locally supported, will be a potent aid in extending the Gospel influence." Elder.

"An orphanage would be an ocular demonstration that we care not only for the souls of the people, but also for their bodies, and the influence must be great." Torre.

Would there be any difficulty in finding applicants for admission to an orphanage?

"There would be no difficulty in finding applicants for admission, as the country is flooded with destitute children and orphans." Torre.

"We are unable to take all applicants for admission to our orphanage, though the institution has only been open for eight months." Elder.

"The only difficulty would be to find room; the applicants would be too numerous." McLaughlin.

Would it be advisable to establish both a boys' and girls' orphanage on the same farm so as to be able to use the same buildings, apparatus and teachers for both sexes?

"Orphanages and other public institutions in this country are usually run separate with the sexes apart; there is a prejudice against having them in the same institutions. In my own opinion, however, under proper Christian guardianship, both boys and girls might be in the same place." McLaughlin.

"I think both sexes might be on the same farm, but the mixing of the boys and girls such as you would have under your care would need a watchful eye." Roberts.

"The institution may provide for both boys and girls provided they are in separate buildings and have separate playgrounds." Elder.

"Much care must be taken if boys' and girls' orphanages are started on the same farm. The sex question brings with it many difficulties. We have tried several ways, and now our orphanage in Quilmes is limited to girls only. If you want to arrange for both sexes, let the buildings be separate and distinct." Torre.

Aside from the special letters we sent to these persons, we have spoken to many people about some of our hopes and aims in our future work. Every person, to whom we have mentioned the idea of an orphanage, has given us encouragement, indicating that the need is great and the opportunities are favorable for such work. The idea of industrial work in connection with the orphanages is generally favored.

We trust that these few testimonials will help the readers of the Gospel Herald to understand what are some of the possibilities and perhaps the one great opportunity that God is opening for us here.

Pehuajo, F. C. O., Argentina.

The Mission Board has a right to look to our Mennonite schools to turn out consecrated leaders who will not teach anything that can not be accepted by the Mennonite Church as being orthodox.—D. S. Yoder.

A SYMPOSIUM

What should be the Aim of the Mission Supplement?

A talk or an article on missionary work that does not give definite knowledge of conditions or needs of the field is largely excitement and when the stimulant passes the inspiration is gone and remains not only unfruitful but hardens the heart against the next impulsive stimulant. Therefore we believe that the aim of the "Mission Edition" should be threefold.

First, to give the actual **needs of the field** as they are found in rural communities, in the cities and in heathendom. There is nothing that will cause a response to the appeal for help as the giving of actual conditions of need. When the body suffers as in the Indian famine or war stricken Europe or the Near East our people are ready to respond. If the needs of the soul could be given as vividly and it be shown that the eternal welfare of millions depends upon us we would give ourselves and means as readily.

Second, **what is being accomplished** in the various places where stations have been opened. The Mission Edition should keep our people posted on the efforts put forth and the results gained. It is very discouraging to be unable to find out what the results of a work have been after we have had the "burden" and given freely to meet the needs.

Third, the Edition should be **inspirational** as a result of giving the needs of the world and the activities of the church. This inspiration will result in more prayer, a greater interest, and a larger and freer giving. An inspiration that will grow because it is put to work.

S. S. Yoder,
Middlebury, Ind.

The aim of the monthly edition, Missions, should be to create and enlarge missionary interests in the hearts and lives of the members of the Mennonite Church in particular and whoever else may chance to read it.

The prophet says. "My people die for lack of knowledge,"—a principle that can be applied to any field of general or specific interest. In order that we may be interested we must know some of the facts concerning that particular field and the more we learn about it the greater will become our interest. This Mission Annex should then bring us the best available first hand facts about our already established mission stations and about world conditions that would solicit our mission interests. It should also include inspirational articles, thus arousing within us a missionary zeal and awakening us to our responsibility

Wm. H. Haarer,
Shipshewana, Ind.

In my judgment the aim of the Mission Supplement should be to inform and to inspire. It should be full of missionary facts. Facts from the mission field are more interesting than fiction and they are the basis of missionary enthusiasm. The work of our own missions, both at home and abroad, should be given much space —developments noted, plans and problems presented—so that readers may, if they will, be intelligent concerning the particular work which the church asks them to support. There should also be material which aims to inspire. Those who are half-hearted in their belief in Missions should be made to see the subject in the proper light, and those who believe whole-heartedly in missions need to have that conviction constantly nourished with crisp, spicy, original, and not too lengthy articles. The preacher should be able to find the Supplement a source of missionary illustrations and missionary apologetics.

Lester Hostetler,
Sugar Creek, O.

The monthly edition "Missions" should aim to keep the Church at large well informed as to what work is being done at the various missions and institutions, also a means of expression for missionaries through which they may bring their needs and problems to the people, present both the bright and dark side of their work. It should continually be bringing to light, conditions in other fields and emphasizing the need of work in other places, thus paving the way for other fields to be occupied.

Every phase of mission work as conducted by our church should be continually kept in mind in some way or other through its columns, also the work of the General Board, the Board meetings, the work done, the plans and purposes, the needs, etc., of the Board, what funds are needed by the Board to promote the work at the various stations, the opening of new fields, both the number and kind of workers for stations old and new.

It appeals to us that all these things could be brought out in the paper in a way that would be a great help in getting the work and its needs, what is being accomplished, the aims and desires of Board and workers to the people to the extent of creating a feeling of love, sympathy and cooperation all around which would be a wonderful "boost" to the cause of Christ.

J. A. Hilty,
West Liberty, O.

The aim of the monthly edition should be, to show our brotherhood, and especially the young people, the great need as it really appears in the different mission fields.

If we expect to have the mission spirit to grow, and to have the work already started to be properly supported, by prayers, by workers, and by means, then the actual condition of these fields, as well as the missionary experiences, must be presented to our people with such inspiration that it may prompt us to action.

No individual or body of individuals will do their best along the line of any need, unless we thoroughly know there is great need.

I believe every Christian knows the value of a soul; but we may not all know just what is required of us that the greatest good may be accomplished for those who are lost.

I think this edition ought to be plain enough that it may point out to us our individual duty to those who are lost, that the head lines of this edition might be a drawing card, to get both young and older ones to read them.

D. D. Hartzler,
Smithville, Ohio.

Giving Information.—This information should be of a two-fold nature; general and specific. Under the former should be given some interesting and striking news of missions the world over. Under the latter information strictly relative to the work as conducted by our organizations.

Systematic Reports.—Up to the present there have been reports from some of the stations quite regularly. There should be some system whereby **all** the stations report, not only the oldest and strongest or the foreign fields. The financial reports are very good and there should be a similar report of the spiritual work done.

Awaken Missionary Interest.--Much of the success of the work depends on the interest aroused and maintained in the Church in general. An occasional report of some one lifted from the depths of sin, without mentioning name, awakens interest.

Helpful Suggestions.—These suggestions should come from some one of real experience; such as workers at the various stations, district and general board members, and visitors at the missions. The latter may, however, see only the surface of the real, yet sometimes a visitor who is a close

observer can give very helpful suggestions.

Bible Methods.— The Book is after all the greatest of all from which to gather such facts as qualifications, the call, the methods of sending forth workers, and the things to be taught. A successive line of these should be given.

S. G. Shetler,
Hubbard, Oreg.

The aim of the monthly Mission Supplement to the Gospel Herald should be to perform the functions of a regular missionary magazine, having the additional value of having the monthly messages tied together with what appears on the regular mission pages of the Gospel Herald published between times. It should be a disseminator of missionary intelligence and a power in moulding sentiment in favor of equal emphasis upon "the four alls"—all power, all nations, all commandments, always—of the Great Commission. It should lend itself diligently to the work of promoting every missionary enterprise of the Church, keeping the Church informed as to the open doors, and sounding notes of warning in the presence of approaching dangers. It should bear on its pages the messages from live men and women dedicated to the cause of making the Message from the Master known to all people in all nations, using its best endeavors to keep the worker on the field and the worker at home in close and sympathetic touch with each other. It should enlist the interest and services of all our young people, use its best endeavors to help keep our entire force of workers of all ages united in faith and prayer and service. May heaven's choicest benedictions rest upon the Mission Supplement.

Daniel Kauffman,
Scottdale, Pa.

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1. To awaken a deeper interest among our young people in our missions, both at home and abroad. I am glad for the information in the Mission Supplement that is brought to us each month. Were it not for this department of the Gospel Herald much of the work that is being done at our missions would not be found out by even those who are helping to support the work. While it is true there is much work done at our Missions both at home and abroad that does not appear in the paper, yet we are glad for what we do get.

2. To help us to more fully realize the blessedness of giving. "The Lord loveth a cheerful giver." "He that giveth, let him do it with simplicity," and other scriptures might be given. As preaching, singing, and praying are a part of worship, so giving is a part of worship; and I wonder sometimes if we are getting the blessings in store for us since we do not follow the example of the early Church in giving each first day of the week. Certainly the brotherhood has been doing nobly, but we can do better. Let us at least give as the Lord prospers us. One-tenth is not enough in this age of wealth and plenty. Let us get out from under the law and give as we are prospered.

3. To help us to be more prayerful regarding our missions and missionaries. Prayer moves things. "The effectual fervent prayer of the righteous" means so much. What encouragement it must be to the missionaries to know that the Church at home is praying for them. Paul in his letter to the Church at Ephesus asks of them that they should pray for him that utterance might be given him that he might open his mouth boldly to make known the mystery of the Gospel. In this day of Skepticism and infidelity it is very important that the missionaries have our prayers in order that they may stand firm, and defend the faith once delivered to the Saints.

4. To create a deeper interest in lost souls, especially the heathen. The more we learn about conditions the more interested we naturally become. We know the heathen are living in both our home land and in foreign countries, but if we have no one to tell us about them we can't be as much interested as if we have those on the field who come in contact with them. So we are glad for the missionaries and for the information we get form time to time and may it continue and as we learn more about conditions may we become more and more burdened for their poor souls.

How sad when people leave this world and have had the privilege to get right with God!—but to me it seems much more so when people must leave this world bowing down to the gods of this world because they knew no better.

J. M. Kreider,
Palmyra, Mo.

The motto of **The Gospel Herald** sets forth the declaration:—"IN DEFENCE AND CONFIRMATION OF THE GOSPEL."

Its Mission Department, though only issued monthly, can well afford to take the more specific attitude of expounding editorially and declaring generally the Gospel of Jesus Christ and His apostles as the only means of salvation for mankind.

To uphold and sustain the position that the fundamental principles of faith and doctrine advanced and maintained by the Mennonite Church are all founded upon the Word of God.

That the highest aim and purpose of this department is to encourage and foster in the lives of all members of the Mennonite Church the spirit of willingness and sacrifice that prompts a hearty enlistment of human instrumentality and the financial means for carrying the Gospel to the lost and unbelieving peoples who are located within reach of the missionary efforts of the Church.

It should be vested with the authority to recommend to the membership at large some universal plan or system for soliciting and collecting the free-will offerings of the Church.

To report editorially in field-note form the current news on every phase of mission activity in the Church.

To maintain a correspondence department in which report is made by a correspondent on the ground, on conditions and progress of every mission station that receives support from the Church.

To keep a standing list of names and addresses of superintendents and workers in every mission station whether at home or abroad.

To publish quarterly reports of receipts and expenditures, from each mission station separately, that receives support from the Church.

L. J. Heatwole,
Dale Enterprise, Va.

WHAT SOME MEN OF PROMINENCE THINK OF MISSIONS

I entirely agree with you in regard to the missionary work. I think it would be a real misfortune of lasting consequence, if the missionary program for the world should be interrupted.—President Wilson.

I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellowmen constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind. The noble, self-effacing, willing ministers of peace and goodwill should be classed with the world's heroes.—President Mc Kinley.

It has been my privilege to see much of our missionaries and their work throughout the world. No one can fully appreciate the great good that has been done by foreign missionaries until he can compare the converted with the unconverted in distant lands and islands of the sea. The missionaries need no word of commendation from me or anybody else.—Commodore Wadham.

There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hope, health and wealth. No danger that stood in their way, no obloquy deterred them. —Senator George F. Hoar.

Missionary enterprise has widely increased the bounds of our knowledge and has conferred benefits on science the value of which it itself was careless to compute. Huge is the debt which philologists owe to the labors of missionaries in Africa. They have illustrated by grammars, dictionaries, and translations nearly 200 African languages and dialects.—Sir Henry H. Johnston.

I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient churches of the land, Orthodox, Gregorian, Jacobite, Nestorian and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain what passes in the interior.—Viscount James Bryce.

I have often been asked: "What of the missionaries of the East? Are they true, and do they serve their Master?" And I have always been a swift witness to say, and I say it solemnly and emphatically, that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is there. They live and die in the work.—Lew Wallace.

I consider that among the manifold blessings of British rule in India, Christian missions occupy the most prominent place.—Rajah Sir Harnam Singh.

English missionary enterprise is the highest modern expression of the world-wide national life of our race. I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.—Sir William Hunter.

As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done—and much has been done—by the British Government in India since its commencement.—Sir William Mackworth Young.

American missionaries have done more to advance the welfare of my country and people than any other foreign influence.—King of Siam.

You have the confidence of the Government, because your heart is with Siam. By the millions of printed pages of Scripture and of pamphlets you have been scattering up and down the land you have planted for this growth. Are you prepared to assume the responsibility that comes with the opportunity? To shape the literature of a nation! To crystalize the thought of a state! To color the sentiment of a people! To sweeten the morals of a race! To form the ideals of a civilization!....This is better than those of your number who shaped the beginnings ever dreamed. This is an opportunity of which the history of Christian missions nowhere records an equal. This warrants all the sacrifice that has been made in the past. And every breath of past sacrifice seals the obligations of the work upon you!—Hamilton King.

BEING WARM AND TRYING TO BE

Peter and John were on trial before the Sanhedrin and the question was, "How did you do it? In whose name did you do it?"

There stood the man who yesterday morning sat at the Gate Beautiful a helpless cripple. There he stood in the presence of that distinguished company, as well able to stand and walk, to run and leap and praise God as any of them. After the miracle the day before, the crowd who saw the wonderful transformation appealed to Peter and John in the temple to tell them whose name had been invoked to heal the lame man. And Peter had not hesitated to ascribe the credit and the glory to Jesus Christ, "Whom ye," he said, "delivered up and denied Him in the presence of Pilate when he was determined to let Him go, and killed the Prince of Life whom God hath raised from the dead, and His name, through faith in His name, hath made this man strong."

From that Peter went on to preach repentance in a loving fashion, ascribing their sin to ignorance, as well as that of their rulers, but the rulers couldn't stand it; the charge was one of murder against the religious representatives of the day. So Peter and John, and apparently the healed man were apprehended and imprisoned until the next day when the Sanhedrin having assembled, the prisoners were brought in, whereupon the above questions were put.

"Then Peter"—but stop a moment, hadn't Peter been here before? Hadn't he seen some of these same men on another occasion? Was it not a trial? Are not all these surroundings somewhat familiar? Surely, surely, but at that time where was Peter and what did he do? See him among the servants, trying to get warm over a fire, and with a cold and doubtful heart denying that he knew this friend who was on trial. Poor, cold, weeping, distracted Peter.

But how now? "Then Peter filled with the Holy Spirit" was warm enough to stand there and tell them about that friend whom he had before denied in such burning words that these men who charged him and John with heresy were themselves convicted of murder. "Warm?" Why, warm is no name for it. But where was the fire? Surely, not in any earthly brazier, but in the Spirit-filled soul of the apostle.

Peter, the cringing coward of the other day, a real warm friend of Jesus Christ, trying to get warm when his heart had just dismissed the hope of Jesus being the true King of Israel—look at him as he stretches out his shivering fingers to the man-made fire while he flings back the maiden's taunt about his discipleship.

He was not on trial then and he is now. It was Jesus then whom his cold heart denied. It is the same Jesus now to whom his flaming spirit gives witness, although that witness may cost him his life.

Oh, the wondrous contrast! And yet, it is just the difference between trying to warm himself and being warm.

Brothers, we are not on trial today. The members of the Christian Church have no such trophy of grace and power standing with them before the religious court of this world, as was that healed lame man. No tribunal is charging us with doing a miracle and wondering how we did it.

No, the case with us, I fear, is

that other scene. Jesus Christ is actually on trial today and we who are His friends, His true friends, are following Him afar off and coming in cold hearted to the judgment hall. Perhaps we did, in some rash moment of untaught zeal, whip out the sword and slash around, but now we seem not to understand the fact that Jesus is in the hands of His enemies to all outward appearance, and we, who see Him led away amid so many scoffs and jeers at His apparent powerlessness, we slink along and try to get warm at some world-kindled fire, until we actually deny the power that came at Pentecost. the power that would make us able to defy any tribunal of religious leaders who, having the form, are denying the supernatural power of God in the lives of men.

The difference is all here; the difference between trying to get warm by worldly methods and of being warm by the infilling of the Holy Ghost.—The Bible To-day.

THE CHURCH'S GREAT BUSINESS

We live in a day when clear thinking is not easy, but when as never before in the life of our nation, clear thinking is needed. The turmoil of this post-war period, the international scramble abroad for the war's wreckage, and the political scramble at home to capitalize popular policies for coming campaigns make it as hard for the average man to catch the "still small voice" of duty, as it would be to hear the notes of a mother's cradle song amid the clanging hammers of a boiler shop.

But amid all the confusion of our day, two things stand out very clearly. The first is the great part which the American people must take in the reconstruction of the world. If, on the ruins of this most brutal and costly of all wars, a new order is erected, so beautiful and enduring as to make its great price worth while, the United States must take the lead. The old world has not only gone bankrupt and stale, but its youth, who alone could pay their debt with their fresh toil, and furnish idealism and daring for new enterprises, have poured out their life blood on the sodden battlefields of Europe. America, in all the world, alone has Christianity and young men, young men full of enthusiasm for high ideals, rich in pure red blood, undiseased in body, and still thrilling in soul with the spirit of yesterday's sacrificial endeavor for humanity.

The second thing is, that if America is to render this service to humanity, she herself must be Christianized. Already we hear a babel of voices, clamoring in legislative halls and outside of them, with a greed as ugly as that which incarnated itself the other day in German Kultur. If the United States is to be a big brother, or better still, if it is to be the Good Samaritan for a beaten and robbed world, she must not find her leaders among the apostles of selfishness and greed, but in the company of Jesus of Nazareth.

If America is Christianized it must be done by the Church of Jesus Christ. This is the Church's great business. It is for the specific purpose that Jesus Christ raised up and commissioned His Church. Not only do the members believe that, but deep down in their selfish, sodden hearts, the most sordid, materialistic Bolshevists believe the same thing. They snap and snarl at all stable law and order; they curse the Church and the clergy as parasites and obstacles to progress and justice, and yet, deep down in their hearts, they know they have nothing to offer for humanity's betterment. They are simply exploiting prejudice and ignorance, and stalling off intelligence, until they can fill their stomachs with other men's bread, and line their pockets with the fruits of other men's toil.

Some time ago a mission was being conducted in one of the great manufacturing cities of England. While the regular evangelist rested one evening, a local minister took his place. When he rose to speak, he saw in the audience a number of men especially notorious for their atheism and hostility to religion and the existing order. "Instead of preaching the sermon I intended," he announced, "I am going to try to give you my reasons for believing that Jesus Christ and His teachings are the only hope of the world." In closing his address he said, "But I know what some of you men out there are saying. You are saying, 'That all sounds very well, but if we had a chance to ask you a few questions we could soon riddle those arguments.' We can not do that here, but there is a room at the back of this pulpit; and if any of you care to meet me there, I will gladly talk it over with you as long as you wish."

About a dozen accepted the invitation, and they talked the subject over until two o'clock in the morning. As they were breaking up, the minister said, "You have been firing questions at me; let me put one to you. Right here in our city there are not only scores but hundreds of men down and out. They are in such a condition that they never can render their proper share in the industrial world. They are derelicts in the ranks of humanity. What are you going to do with them and the many like them scattered all over the world?"

The leader of the group said with a laugh, "We will turn them over to you." The preacher, with a wisdom that I wish we could more often have, said, "But why would you turn them over to me?" Then the face of the man grew grave, and he said, "Well, to tell you the truth, we believe, just as you do, that if there is any hope on this earth for men like these, it is in this Jesus religion you have been preaching tonight."—Joseph A. Vance.

ENROUTE TO THE ORIENT

By Daniel D. Stoltzfus

For the Gospel Herald

May 13, 1920, Aleppo, Syria.

Words fail me in expressing my heartfelt thanks to those who have made my going abroad possible. I feel grateful to the loved ones at home, who were willing to take upon them the extra cares of life that I might help care for the needy and relieve the suffering; also to my home church who not only encouraged me to go but assured me that their prayers would continue to ascend in my behalf. This gives us courage, a thing we very much need in this land of distress and perplexity. Our thanks are due to the Church at large who has been moved to action, and has so heartily responded to the pitiful cry of humanity in this great hour of distress. The cry is still heard. They are depending on you.

One can not help but feel a bit uneasy as he takes his last look at the home land to be tossed to and fro by the angry waves. I can appreciate more fully the meaning of such hymns as "Jesus Savior Pilot Me," "Anchored in Jesus," "Though the angry billows roll," etc. I was surprised to find so many hymn writers referring to "Sea Life" in some form or other. The rocky coast of Africa has no beauty in itself, it only brings to memory the darkness and superstition of the people who live there.

The sea was rather rough as we passed the island of Melita. Being sea-sick, I cared little if I was on the boat or somewhere else. We felt quite safe, however, compared with Paul who suffered shipwreck on this island, eating nothing for fourteen days because of the fierceness of the storm.

It was quite a treat to go ashore at Pyreus and spend the day at Athens. Among the places we visited was Mars Hill, a high hill in the heart of the town. Here is where Paul preached his wonderful sermon to the Athenians. I was loath to leave the place.

On Sunday morning, March 28, we left Smyrna, the home of one of the "seven churches of Asia" (Rev. 1:11). On looking at the map we were surprised how closely these churches were located to each other. It was a beautiful Sabbath morning, the sun was shining in its usual eastern brightness. The sea was perfectly calm. We slept "as usual" on the upper deck, next to the starry heavens.

Field glasses and cameras were brought into action as we passed along the coast, with now and then an island on the opposite side. The hills along the shore were quite picturesque, covered as they were with green grass, evergreen trees and olive trees, with here and there a village built of white stone; with red tile roofing, tucked in among the hills.

I shall never forget the precious moments we spent together, a group of eight in a life boat on the top deck of the ship. We had for our lesson the review of the first quarter of 1920. Lesson eleven was "John on the Isle of Patmos" (Rev. 1:4-18). We had just passed the geographical setting of the seven churches of Asia, mentioned in our text, and were now sailing by some islands. It is quite possible that the one to the right is the one to which John was banished and where he received the wonderful Revelation of Jesus Christ. To me it was quite interesting. The very atmosphere seemed to be aglow with the glory of God.

Practically all the passengers on board the ship from Constantinople to Beirut, were Jews. They had left Prussia and were on their way to "the future home of the Jews." Among them were architects, young men who were well educated. They had a definite program as to the future development of Palestine. The Jordan River was to be harnessed up and furnish power, light, and heat for the entire Jordan Valley. The land was to be irrigated and trees planted. They told me there were thousands of Jews waiting for the time to come when they could leave the countries where they have been persecuted and return to Palestine.

The only language we could use in speaking to these people was German. We found our "Pennsylvania Dutch" quite useful. The Jewish hope has never been altogether extinct. Some 25 years ago a national movement began, known as Zionism. Today it is a powerful organization. Among other demands made by the Zionists at the Peace Conference are these: That Palestine be made the future home of the Jews, and The privilege to bring back to Palestine between 3,000,000 and 4,000,000 Jews. These claims have been granted by the League of Nations, and all their national hopes will be realized. The British government has recently ordered the Arab to evacuate Palestine. Little do the naions realize that they are being used of God in fulfilling His Word. Ezek. 36:21, 24; 34:25, 28; Rom. 11; Jer. 31:33, 37; Isa. 11:11, 16; 60.

I have before me a collection of clippings taken from one of the leading newspapers in Egypt. The vital question, judging by the number of articles, is the question of reinstating the Jew in Palestine. To the child of God who has familiarized himself with the "more sure word of prophecy," these happenings can hardly be called news. If you wish to keep posted on present day events, read the Bible.

A Jewish state in Palesine will by no means settle the Eastern question. It will only tend to complicate matters. The Jew will yet have to pass thru the greatest tribulation that the world has ever known. Wars are not yet over. The greatest political masters of the world are at their wits' end as to a solution for the Eastern countries. Jesus Christ is the only solution.

Let us continue to pray "Thy kingdom come; thy will be done on earth as it is in heaven." For it is not until Jesus Christ comes back to the earth, and "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15), that there will be peace on the earth.

Aleppo, Syria.

DEALING WITH ONE SOUL

The Importance of Taking Lessons From the Master Soul-Winner of All Times

One thing about the Master as a Soul-winner that strikes me is that in His working, He is content to deal with the individual. The woman at the well, Zaccheus, the tax gatherer, one fisherman, another fisherman, John, Philip, Nathanael, Andrew, one after another, not in formal ways, not in gatherings. The Master as a Soul-winner is a rebuke to many. He did not ask for meetings nor committees. Oh, dear friends, if Christians would only begin to copy the Master. When you meet people in the same neighborhood going to the well for water, to the shop for food, do as He did—say a word and it will bring on another one and He will be behind it.

But we don't do it. It is a very practical thing if we would only take up the idea. If we went on as He did, with the eye in our head and the word on our tongue for salvation—in a natural, individual, true way—it would tell. Before forty-eight hours things would begin to mend in a way which all your organizing could not accomplish. I want not your organizing. I am tired of it. I don't find much about it in Christ or in Paul's Epistles. He had one formula with a very simple illustration of the Gospel. I sometimes think He would take those three crosses — Christ in the center, a dying man in sin on one side, a man dying out of sin into life on the other side. He would tell the people they were either one side or the other and fasten their gaze on the central cross.

Look at Levi. Could there be a more unlikely specimen? I suppose that many of us who are, through God's grace, soul-winners, if we had seen this man busy at the public place, at official duty, taking taxes and giving receipts, would have said, "Well, now, I saw that man in the meeting last night; he looked interested—but we must be wise—we must beware of zeal without discretion." We get so wise and cautious—on the wrong side of things. We say: "There is that tax gatherer. I would like to have a word with him, but not now. It would only scare him, and I would stand in my own light." Talk that to me, and you may, but I am dealing with the Master, and I will show you how to be a soul winner. You will need to work. You will need to risk comfort. You will need to be a fool for Christ's sake.

The trouble with us all is that we want to be so wise for Christ's sake, and wisdom and prudence have become a drug on the market and no takers. Everything must be done decently and in order. But all that is torn to pieces when the Master Soul-winner goes up to a man in his office in the morning. Venture a bit. Go ahead! Why be so modest? Oh, man, get some snap and heart.

I often say when I look at some people on Sunday, "Why do you look so wise and respectable and grave and dignified?" and I feel to be faithful we should preach a message that is rather rough on edge—not a smooth message. When I see people looking so gruesome and grave, I think—you are overdoing wise as you are looking; you are overdoing it and somebody should come and give you a sharp word.

I heard a person say the other day that they spoke to someone and they got such a warm rebuke, they declared they would never speak to the person again. Stop that! Some of you are here and out of hell and on the road to heaven because somebody was not easily shaken off when you did not want to be spoken to. Says

one: "At last I stood upon my dignity." My dear fellows, come off it. You never looked smaller — never. It's a shaky stool. The Lord may let you down with a shock, and you deserve it—standing on your dignity! Oh, friend, why not venture some for Jesus Christ Try the Master's plan before you sleep tonight. Try the intellectual person. Try the thing that seems to break through convention. Jesus broke through it. The worst of all is to be so conscious of the difficulties as never to do it at all.

Try it tonight. You live at the same house, sit at the same table with the lost. Time is flying. Christ is soon coming. God help you friend—rouse a bit!

Break thru as Jesus broke thru and intimately accosted the public official at this public work and said, "Follow Me"—and it worked. The man was ripe and ready, and maybe twenty of us would have passed him by saying we were doing the wise and proper thing and talking about the dangers of zeal without discretion. What we want is more zeal without discretion, rather than so much discretion without zeal. We are fairly stuck with it.

Just look at that case again. What did Jesus say? "Follow Me." Two words — and it detached him from selfishness and things that were holding him down. Must we stand and preach all we know for forty minutes, and twenty minutes and sixty minutes and then hold an after-meeting and spend another hour in a private room—and even then they won't get landed? What has gone wrong? Two words! "Follow me." My Lord—show me how to do it!

Levi left all forever. Two words swept like a sword thru every bone. He left all and rose up. Oh, Lord Jesus, why is it that we preach, and talk personally and privately and then so little is done? Oh, Master, Master, come back to us and fill us with Your Spirit. I have known one word in the Master's power, to rouse a sinner's heart at once. One word—but it must be the Master's word and the Master's power. That's our need.—John Macneil in The King's Business.

We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach an eternity on earth in which to be reached.—Arthur T. Pierson.

"We need to believe our Bibles, and take them word for word as meaning just what they say."

"God washes the eyes by tears until they can behold the invisible land where tears shall come no more."

MISSION WORK

By Enis B. Stoltzfus

For the Gospel Herald

Why should we preach the Gospel to all the world? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24:14).

Who said it? Jesus.

And He still is saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). "But if our gospel be hid it is hid to them that are lost" (II Cor. 4:3). "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). "Is it nothing to you, all ye that pass by behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. 1:12)? "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:47).

Who should give nothing for missions? (1) Those who believe that Jesus made a mistake when He said: "Go ye therefore, and teach all nations." (2) Those who do not believe that the Gospel "is the power of God unto salvation to every one that believeth," Jew or Greek. (3) Those who wish that no missionary had come to our forefathers and would prefer to remain heathen. (4) Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?" (5) Those who do not care to have part in Christ's final victory. (6) Those who believe that God will not call them to account because of the way they spend their money. (7) Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

If the United States should decree that every missionary was to be paid $2000 a month for doing this work, instead of taking the money and build battleships there would be no ship in the country to take the people over there fast enough. But the reward of Christ is everlasting life and a happy hereafter.

Bird-in-Hand, Pa.

THE INDIANS OF ALASKA TWENTY-FIVE YEARS AGO AND NOW

The aboriginal population of Alaska has been roughly denominated by the census of 1910 as Indian and Eskimo, the Aleuts being regarded as an offshoot of the Eskimo.

If we were to start at the northeastern corner of Alaska, and, traveling westeward, keep to the shore line of the entire northern and western coast, past the mouths of the Yukon and Kuskokwim rivers, and round the Alaskan Peninsula, turning eastward towards Kodiak Island, we would everywhere encounter the Eskimo element until we reached the neighborhood of Mt. St. Elias. From there southward until we reach British territory, we would be among the coast Indians; Haidas, Tlingits, Tsimpshians, and other tribes.

These Indians of South Eastern Alaska are widely known on account of their carvings, totem poles, war canoes and other striking products of native ingenuity. They form a different group, by language and culture, from the Indians of the vast interior of Alaska, who are considered in the present article.

The tribes of the interior are known variously as the Tinneh, Dene or Tena. They have no totem poles, almost no carvings, in language and culture are very different from the Eskimos, and in art of expression are distinctly their inferiors. Their language stock known as the Athapascan is more widely diffused than any other native language stock in North America. It is in use over the greater part of the interior of Alaska and Canada, and appears as far south as the Mexican border, among the Apache and other tribes, as well as in California. The Tinneh thinly scattered over a vast area, live entirely along the great water courses. In 1910 according to the census report, they numbered 3,916.

Dr. Hall has given us an account of the Tinneh of the Lower Yukon, as he knew them soon after the purchase of the Territory by the United States. At that time caribou and moose were abundant, even to the regions where the Indians of the Yukon impinge upon the Eskimos of the coast. Piamute, some three hundred miles from the coast, is the Eskimo village farthest inland on the Yukon river. Some thirty miles farther up, one comes upon the first of the Indian villages, formerly called Koserefsky, but now known as Holy Cross. Hall tells of the caches near Koserefsky, groaning with caribou and moose

meat, as well as with dried salmon. He may have added that the country abounds in ducks, geese, cranes, swans, grouse, and rabbits, and that cranberries, raspberries and red and block currants are everywhere in profusion; also, that a summer hardly ever passes without a few bears being killed.

At the period of the Klondike excitement, speaking generally, conditions had not greatly changed. The Indians of the Upper River lived in tents in the winter, following the moose and caribou and coming down to the rivers in summer, to fish. Those of the lower river lived in a less sanitary way, in dugouts, indescribably filthy and covered with vermin, and chewed dry fish until their teeth were ground to an even line at the gums. Both sexes were much out of doors in the winter, the men hunting and the women snaring rabbits and grouse; otherwise it is hard to see how they could have survived.

Tuberculosis was prevalent among them thirty years ago, if the ordinary indications of that affliction are to be taken as evidence. It is prevalent now; but the conditions conducive to its propagation and diffusion, though bad enough, are better than they were. There is less overcrowding; and the old-time underground shacks have been replaced by log cabins. In nearly every instance the cabins are provided with a ventilator, and while there is often much that is offensive, conditions in the worst of them are better than in the best of twenty years ago, and some are irreproachably neat.

Religious Life of the Indians

Most of the Indians of the interior of Alaska are now nominally Christians, but to say that they have made a radical departure from their old beliefs and practices would perhaps be stretching the truth. In their native state, their religion was the same system of animism that is all but universal among aboriginal tribes. It is the root from which spring such observances as ancestor worship, cannibalism, head hunting, libations and sacrifices to the dead, the immolation of slaves and horses at the burial of warriors, suttee, and everywhere the glorification of the medicine man under one name or another.

The culture of the natives in contact with the Eskimo is more affected by the observances of the latter than that of the groups farther north, at Nulato, Tanana, Fort Yukon and elsewhere; but all observe the feasts for the dead, when presents of food and clothing are made to living representatives of the deceased, with the idea that the latter receive a corresponding benefit. All, too, have their potlatches, where expensive presents are made to invited guests. Whole communities are included in the invitation to even the score. There is much formality about these affairs. It is a style of entertainment that combines the advantages of social intercourse— a welcome variation to the monotony of a long winter—with the excitement of a gambling game, and too often with the disappointment of one. Whoever else loses, the medicine men are winners.

With the lower river people there is a feast in mid-winter for propitiating the spirits of animals, and even of inanimate things, that success may attend the hunting and the other business of the coming season; and there is a "feast of masks" in early spring, which may have the character of a thanksgiving. It may on the other hand, be hardly more than a joyous festival, affording an opportunity for the exercise of much ingenuity and for the expression of the artistic faculty that resides, in some form, in every people. This feast likewise enhances the prestige of the medicine men.

All of these feasts have been observed with greater or less regularity up to the present time; but there are indications that they are losing their hold. Most of them were the expression of an unaffected belief in things that the people can no longer continue to hold; and there are signs of revolt on the part of the younger generation who, as wage earners, feel the burden of their maintenance. No system organized and maintained under the direction of the medicine men could be anything else than oppressive. The system was based upon fear of occult powers, and it was hedged about with a multiplicity of taboos. There was constant appeal to "the traditions of the elders." For many years there was an undercurrent of resistance to the influence of the missions and the schools, from an instinctive feeling that it was hostile to the old institutions. This has broken down to a great extent. One reason for this relates to the treatment of disease. The missionary or the school teacher has, usually, a more or less intelligent apprehension of the principles of medical practice: less, that is, than the regular physician, but far more than the native medicine man. This is quickly apprehended and the prestige of the latter is undermined. When the medicine men themselves come for treatment they can hardly hope to maintain their influence unimpaired.—From the Missionary Review of the World.

(To be continued)

MISSIONARY PROPAGANDA OF THE MENNONITE CHURCH

By C. Z. Yoder

III. The Future

For the Gospel Herald

We must stand united in the fundamental doctrines of the New Testament Scriptures. The members of Christ's church are rooted and grounded in love. Christ dwells in their hearts by faith; they teach the whole Gospel for a whole lost world; they accept the whole Bible as being the inspired word of God;their only hope for salvation is in Christ Jesus the crucified and now a risen Redeemer. They are a Church which stands for separation from the world as did our Lord and Master (Jno. 17:16). And as the Captain of our salvation "learned obedience by the things which he suffered"(Heb. 5:8, 2:10, 17), so we as His followers need to be "armed with the same mind(IPet. 4:1), so that we may be a home base from which the Lord can draw workers who may be willing to consecrate their lives and their all to the work of their Master in other fields.

On my return from the West, I had occasion to stop over one day in one of the cities of the central West, when I had the opportunity of attending a convention where a number of representatives of a certain denomination were assembled to encourage the Interchurch World Movement. But very few young people were present to take part in the service.

An elderly minister in his talk made mention of the dearth there was in young people who were preparing themselves for religious leadership; they had hoped after the war there would be many young people who would be willing to give their lives for the advancement of Christ's kingdom but in this they were sadly disappointed.

As he was speaking on this subject I thought what else could be expected of these young men who were in the training camps for months, were being taught how to kill their fellowmen, were encouraged to attend theaters and other worldly amusements, smoking cigarettes, listening to much vulgar and profane language, and many went across where they were actively engaged in destroying men's lives, having their minds filled with hatred and revenge. How could we expect such young men to be spirit-filled and religiously inclined.

When we remember the goodly heritage that we have recieved we are made to think with Mordecai in his message to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this"

Much will depend upon the Church leaders as to whether the home base measures up to the standard of the Gospel whose author came not to destroy men's lives but to save them.

As we pray and hope to uphold and maintain a home base that will measure up to the Gospel standard, and the religious activities already established in the Church to prepare workers for the field, to find open doors, we have good reasons to make greater progress in our missionary endeavors in the future than we have in the past.

I am pleased to see in all of our churches that the Mission Spirit is growing, and that our people are becoming more liberal in giving for the good causes.

Three newly appointed missionaries will soon sail for India. One of them is being supported by our Sisters' Sewing Circles, one by one of our medium sized congregations and one is being supported by an individual member, and this is being done cheerfully.

Six brethren have pledged themselves to support four missionaries for Mexico. If the interest in missions will increase at this rate for the next ten years, the Lord will be doing many times more in the future through us than He has in the past, in the great work of evangelizing the world.

May every one of us as individual members strive for this oneness which Christ prayed for in John 17: 20—23 so that He can accomplish through us even greater things than we can "think or ask."

"The harvest truly is great but the laborers are few." India is calling for more workers. Seven have already been appointed by the Mission Board and are expected to go as soon as they obtain their permits. The Committee is on the outlook for more efficient workers, especially such who have Medical training as well as others who will be sent as fast as they can be secured and supported. South America is now calling for doctors and nurses, and will be sent as soon as obtained, also kindergarten teachers as well as other qualified workers. Four missionaries are wanted now to labor among the Mexicans. Four had volunteered but are needed in our other institutions. Who will come to the rescue? We hope to soon establish more mission churches and stations in the homeland. In Southern California many of our own members who had located there from the East have drifted away because no church of their choice was organized there. We should like to have more workers and means to establish a church at Los Angeles where many of our own people spend their winter months and some remain there. West of the Mississippi River there are thousands of districts in the country where the Gospel is not being taught. Who will go and heed the commands of our Lord, to teach and preach the Gospel?

Wooster, Ohio.

TURKS TURNING TOWARD CHRISTIANITY

Heretofore it has not been a problem to provide for Moslem inquirers in Turkey for the reason that there were so few inquirers. Generally speaking, the most that has been attained in one hundred years of work in Turkey has been the winning of regard for missionaries as friends, and the lessening of fanaticism against the "infidels."

Since the war a changed attitude is manifest. Turks, both men and women, are coming to the missionaries for instruction as to the Christian way. They are declaring their dissatisfaction with Islam, and their feeling that Christianity is true and has something better to offer. These inquirers are not yet a great multitude, but they are enough to forecast a mass movement toward real religious emancipation that will gain momentum in that discouraged land. —Missionary Herald.

CHRIST AND MAHOMET

An American journalist writing from Damascus in the magazine Asia records a conversation with a Moslem professor, in which the latter instituted a remarkable and surprising contrast between Jesus of Nazareth and his own accepted prophet. "The personality of Jesus," said the Mohammedan savant, "is majestic simplicity. The personality of Mahomet is complex superman." Then after a pause he added: "The higher type is Jesus." Certainly such an understanding observer cannot be far from the Kingdom of God; and it is interesting evidence how, in a clear mind, even though its predispositions may run opposite to Christianity, the character supremacy of Jesus compels reverence. As Bushnell said, it literally "forbids His classification with men." —The Continent.

BIBLE DISTRIBUTION IN TURKEY

Turks are buying the Christian Bible, according to a letter from the Secretary of the American Bible Society in Constantinople. He says:

"We have what will prove, I think, to be an unprecedented demand for the Scriptures for the coming year. There are indications from all sides that this demand will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any year. We are doing all we can to get ready." Bible printing was impossible last year in Constantinople, yet 24,296 copies of the Scriptures were distributed.—Watchman-Examiner.

THE GOSPEL IN ITALY

Professor Vittorio Bani affirms that evangelical teaching in Italy has driven the Roman clergy to study the Bible. The Roman authorities have been constrained to issue a new translation of the Gospels, and sold it thru the Society of St. Jerome. Prof. Bani says that there are today two Catholicisms, a poor minority which follows the Pope implicitly, and a new type which recognizes in the Pope only a traditional head of the Church. This majority adheres to Catholicism because it is not yet able to adapt itself to evangelical worship.—Missionary Review.

RUSSIAN REFUGEE CHILDREN

Eight hundred Russian boys and girls from seven to sixteen years of age who have been separated from home and parents since the opening days of the war are now living on a fortified island near Vladivostok, once the private property of the Czar. The children have had no communication with their parents who sent them away in care of teachers when starvation threatened. They were two years in reaching Vladivostok and are now under the care of the Red Cross. It is uncertain how soon effort can be made to reunite them to their families.—Missionary Review.

LIFE

"He cometh down from heaven, and giveth life unto the world. Jno. 6:33.

The beginning of the Christian life is life. This is imparted from God through Jesus Christ. In Jno. 1:12, 13 we read, "As many as received Him to them gave He the power to become the sons of God, even to them that believe on His name; which was born not of the flesh, nor of the will of man, but of God." And again in Jno. 17:3, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," and again in I Jno. 5:11, 12, "And this is the record, that God hath given to us eternal life; and this life is in His Son. He that hath

the Son hath life; and he that hath not the Son of God hath not life."

It is vain to expect fruit unless the seed containing the fruit in germ has been really sown. It would be folly to expect anything else but sour apples form a sour-apple tree if no better fruit had been grafted in upon its stem. So, it would be useless to exhort to a godly life that does not exist, and fruitless to teach an unregenerate man to cultivate an unrenewed heart.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Spiritual things may be and often are imitated by, but cannot be produced from the flesh. So at the very outset, in dealing with a soul, the question must be pressed home, the necessity of being born again. The spiritual difficulties of most professing Christians commence right here. They have not started right. The Gospel has not been clearly comprehended. They may be sincere in their desires, and may even give public assent and make open profession of their faith in Christ, and begin the performance of religious duties, waiting for an inward evidence of their divine renewal, which never comes.

The result is unbelief, and such should go no further until this question of their personal salvation is settled. Let us not consider the duties of the Christian life until we have the life. It is the will of God that we should have life. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, should have everlasting life: and I will raise him up at the last day." And it is the will of God, not only that we should believe, but that we should know that we have everlasting life. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." The Word of God is very clear on this point, that I must know myself a child of God before I can live as a child of God. A man may educate himself to live like a child of God, but that will by no means make him one. It will only be an imitation and would but result in failure. The sooner the soul is brought to the knowledge of this, the sooner will he be brought to Him, who is the Savior of real sinners, helpless to save themselves.—Zion's Call.

"God will bring every trusting soul safe through stormy sea. He never yet failed any trusting soul."

"As soon as a person is made a new creature in Christ, God creates in him an unearthly desire for purity."

ORPHANS' HOME

The Education of the Dependent Child

By J. A. Hilty (per E. M. B.)

For the Gospel Herald

The education of the children at the Orphans' Home is by no means the smallest problem of the institution.

About ninety per cent of these children are in a subnormal condition due to the kind of homes from which they have came. Such children need special attention which they did not get so long as they were thrown into classes with normal children.

Because of the crowded condition of the town schools the following method had been used for several years previous to 1919. The Home furnished the building and heat and did the janitor work and certain grades remained here for their school work. The town furnished the teacher who was usually a beginner or one who could not well be used anywhere else.

The result was that the first and second grades went down town to one school, the sixth grade and upward went to another school and the third, fourth, and fifth grades remained at the Home.

We were never satisfied with this state of affairs and war conditions only served to make a bad condition worse, which led us to request the Board to make provisions for our private school.

After two years of rather experimental work in our own school we are very glad to say that every effort has been well repaid.

Laboring under serious disadvantages in the way of room, we have been able by the work of very good and efficient teachers to make wonderful progress even under these adverse circumstances. This has brought us to the conclusion that with good teachers, such as we have had during the last two years, a good school building with good equipment, these unfortunate boys and girls can be given a good, normal education which will equip them for life. The thing to keep in mind in the education of the dependent child is the fact that he must very soon be dependent upon himself for his success in life. Therefore the kind of education that he should have is an education that will enable him to depend upon himself.

This leads us to the thought of a vocational school, where each child will get not only a common school education but aside from that some training along the line of the vocation in life which particularly appeals to him or her and for which each is particularly fitted.

When we first started our own school we had but two teachers, who with hard work were able to get along since there was no call for eighth grade or high school work.

Last year we had three teachers and all were busy, for we had one teacher for the kindergarten, first, and second grades; another who taught third, fourth, and fifth grades; and a third who taught the sixth and eighth grades and one high school girl. At the close of the year we had five eighth grade graduates who next year will need high school work.

This brings us to the needs of the institution along educational lines.

First, we need teachers of the same type as those we have had during the last two years, only more of them. We should have sufficient teachers to enable each to specialize in the various lines which he or she will teach. We need good Christian teachers, for we have learned by past experience that the influence of the Christian teacher has a marked effect upon the government of the children about the Home.

In the second place, we need a suitable school building. Our present arrangement is robbing the institution of three rooms which are seriously needed for other purposes, and next year this will not be sufficient room to properly care for our school work.

We should have sufficient equipment to enable us to work along the lines of domestic science and manual training. We also need more ground so that we may be able to give vocational training in the way of dairying and agriculture.

Our experience last year with school gardens has led us this year to put out more land in this way. Last year all from the third grade up had school gardens. This year the children have put out at least two acres in onions. One acre is for the boys and girls, and the rest goes to the institution.

We have tried in a very brief way to acquaint you with the educational problems of the Orphans' Home. We have tried to show you some of the needs along this line, and we desire your prayers, for we realize that it is no small task to carry on the work properly especially under existing conditions.

West Liberty, Ohio.

"When you limit the capabilities of any human soul, you limit the power of the Almighty to make you what you ought to be."

NOTES FROM THE STATIONS

Some Sample Current Events in and About Pehuajo

By J. W. Shank

For the Gospel Herald

March 9.

The son of an Englishman, Mr. Babington, was playing cards at a table just outside a hotel in the same street where the Mission is located. A man stepped up to him demanding some money he had won in gambling which Babington refused to give. The other man pressed his revolver to his heart and killed him on the spot. The father and mother (the latter is an Argentine) are in deepest grief. Some days afterwards the father said to me: "We shall not have justice here. The murderer will be set free and then my wife and I will be in constant fear that one of our other grown sons will seek for revenge and commit a similar deed."

March 31.

In the bi-weekly newspaper there is a notice telling of the death of a young man here in town. The death was caused by his own revolver which he was handling injudiciously. You see every young man who arrives at the age of fifteen or sixteen carries a revolver or a long knife. Scarcely ever a week passes that there are not one or two notices of the death or serious wounding of some person by accidents with fire-arms. And, furthermore, it is claimed that there is on an average more than one murder a week in the 'partido' (same as county) of Pehuajo. Perhaps one a month occurs here in this town while the others occur in the country towns.

During "Holy week" there is a great deal of activity in these South American towns. That is the time for special balls, special political meetings, special amusements at the parks and theatres.

One evening as I came home from church I passed perhaps a thousand people coming from one of the amusement parks. It was holy week, but few of the so-called good Catholic people thought of going to church.

Some days ago in one of the principal theatres of Pehuajo a play was given which represented the corruption of the Catholic clergy, their greed for money and their political power. One woman who was present told us she never heard such applause and enthusiasm over a play as she saw there. The house was packed so completely that the play had to be given a second time to satisfy those who wanted to hear it. Along the streets were to be seen printed notices put up by the Catholic priests telling the public that no good Catholic or one who believed in religion would go to hear that play. This incident sheds some light upon the attitude of the people toward the Catholic Church. Hundreds of people condemn and scorn the priests for their greed and corruption, but at the same time there are hundreds of the most wealthy and influential families who are loyal to their church and continue to enrich the pockets of the priests. They say the aim of the play is not to condemn religion but to create sentiment against the evils that are practiced.

These notes are sufficient to show the trend of things here. Imagine living in a town of ten thousand where there is an average of about one murder a month and where practically every grown man carries concealed weapons! Imagine living where all political elections are held on Sunday and these are always accompanied with murders and fights! Most women are afraid to venture out on the streets on such days for fear that a stray shot will hit them. Imagine living in a town where the majority of the people will applaud something that brings to light the facts about the prevailing religion of the country!

Are not these things an evidence that there is room for a Gospel mission in Pehuajo?

Pehuajo, F. C. O., Argentina.

Mennonite Children's Home

(1620 South 37 St.)

Dear Herald Reader:—Greeting in Jesus' name. Sister Devitt is now visiting children placed in country homes prior to her return to her home in Canada. May God reward her for her past services here.

Sister Nora Miller returned home a few weeks ago after giving a little over a year's service here. Sister Fannie Miller of Fentress, Va., has come to fill her place.

Health in the home is good at present, for which we are thankful. We had a long siege of mumps, but none were very ill.

This year we have a large garden which is doing splendidly. God has been good in sending the rains and all that was needed for growth. It means quite a help in filling the tables.

Four children have gone to their homes since school has closed and two to country homes for the summer. It is no task to soon have their places filled as a number are turned away each week because we haven't room.

Thanking all who are so nobly supporting this work, we remain,

The Workers, Per. V. S. Shellenberger.

Kansas City, Kans.

QUESTIONS AND ANSWERS

"Why is so much stress placed on intellectual preparation for foreign missionary work? If a missionary has a common school education, is strong in the Spirit, knows his Bible well, is that not sufficient to preach to the poor, ignorant heathen?"

If a missionary is filled with the eternal Spirit and is thoroughly acquainted with his Bible, he has the most essential preparation for missionary service whether in the home or the foreign field. For unless he is energized by a power greater than himself, how can he do the supernatural work demanded of him? And unless he has a working knowledge of the Scriptures, where will he get that living message that a dying world needs? No doubt the large majority of the failures among foreign missionaries have been due not so much to a deficient school training as to a lack along these more fundamental lines. Bro. S. C. Yoder brings the word from the missionaries in South America that they want men and women down there who know their Bibles; that what else they know is of lesser importance. And with this it must be granted that many a young Christian who would have been a consecrated worker has been made unfit for the Lord's service by a course of the wrong kind of higher education.

But granting all this, it still seems true that the right kind of a man is made more efficient as a missionary by the right kind of education. One reason is that a certain amount of mental discipline, especially language training, is almost indespensable in conquering the intricacies of a foreign tongue. Then, too, in a foreign field one is usually obliged to tackle tasks of leadership which are doubly difficult without the knowledge of men and affairs secured in a college training. The question we are considering lays bare a common illusion. It is that the people in foreign lands are "poor ignorant heathens." While some of them may be, there are many which our missionaries must meet who are intellectual men of the first rank. While souls are not often won by arguing, yet the missionary must win the respect of such sophists by revealing a not inferior mental capacity. And so, other things being equal, the educated missionary in the foreign fields has a decided advantage.—P. E.

GLEANINGS

Zeal for Souls

Thomas Guthrie said:

"I do not believe in the Christianity of him who would keep salvation to himself, who makes no effort to save others,—those that are ready to perish. ----Blessed be God, on our Rock, which is Christ, there is room for all. The cry rings out, 'Yet there is room!' And since we have not one godless acquaintance, or neighbor, or friend, or member of our family, but needs to be saved, and may be saved, oh, with what divine wisdom, and love, and patience, should we labor to win them to Christ, and win for ourselves this starry crown! 'They that are wise shall shine as the brightness of the firmament, and they that turn **many** to righteousness as the stars forever and ever.'"

The late Maltbie D. Babcock wrote:

"If Jesus Christ is everything to me, I know He can be everything to any man, and because I know it, then woe is me if I will not do all that is in my power to let every man, who does not know Jesus Christ, share Him with me. There is no escape from this logic. If I love Jesus Christ, which means if I am loyal to Him, which means if I keep His commandments, I am in touch with everybody to the ends of the earth who needs Him, and I cannot wash my hands and say that you must excuse me from this matter."—Sel.

Is It Nothing to You?

That one-third the world is still illiterate, ignorant of true health, and beyond the reach of medical skill?

That the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

That the thirst for Western education has gripped the Far East with startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon fifty million will be at school in China.

That doors hitherto locked and barred are now "off the hinges," with the literati of China ready to hear the Gospel message, and in the mass movements of India, scores of thousands turned away from the Church because of no teachers to instruct them?

That America is growing rich at the rate of nine millions a day, the wealth of Protestant church members in America alone being estimated at twenty-three billion dollars?

That not one-half of these church members give to support a local church, nor are they helping financially or otherwise enlisted in any active Christian work?

That Jesus Christ, the great Captain, waits, with the banner of the Cross in His hands, for His people, whom He has so richly blessed, to follow His lead?—The Missionary Intelligencer.

When Surplus and Shortage Meet

The surplus of half the world would supply the shortage of the other half.

A woman in Pennsylvania had her bicycle carried to the attic. Over in Kobe, Japan, a weary little missionary sighed "Oh if I only had a bicycle I could double my work."

"In a 'spring cleaning' in a Virginia Sunday school building large quantities of picture cards and lesson papers were dumped into the trash can. In a school in India a teacher was longing for picture cards and lesson papers, no matter what their date.

"Another calendar!" said a New York business man. "This is the forty-ninth one I've thrown into the waste basket." Out in Africa a missionary sat down at the typewriter to make a calendar because none was available.—Best Methods.

Mission Schools in Singapore

Government reports show that in Singapore out of every seven boys learning English five are sent to mission schools, compared with two to government schools. In the case of girls the proportion is even larger, five being educated in mission schools to every one girl in a government school. Yet the yearly grant to mission schools is one-fifth the amount allowed government schools. Would it not be a better policy on the part of the government to pay more regard to the wishes of the parents by so largely raising the government grants to mission schools as to enable them to continue the work?—The Mission Field.

Togoland Mandate

England has become the mandatory Power for about one-third of what was the German Colony of Togoland, the rest of the colony being joined to the French Colony of Dahomey. This new area, which will presumably form part of the diocese of Accra, includes the important town and trading center of Yendi, which lies on the principal route from the Gold Coast to Nigeria, and is much frequented by Hausa traders. This presents an unusual opportunity for Christian missionaries to get into touch with the Hausas, by far the most important and influential race in West Africa.—The Mission Field.

Did Jesus Mean It?

If the call of Jesus and the commission of Jesus means what it seems to mean on its face; if we are to interpret it as we would any other statement; if Christ was enough of a logician to state an idea clearly, we must assume that it is the first obligation of discipleship to press the claims of Christ on others. It is not our obligation to save people, but to place the plan of salvation before them. They must know the real issue of the Gospel, must have the facts pressed upon their attention or we shall be guilty of high treason to our Lord.—The King's Business.

The Sunday School in Mission Lands

One leading Japanese missionary said to me: "We cannot hope to win more than one in ten thousand of the adult Japanese. We can do anything with children of the Sunday schools, and the door is wide open for these schools."

A Chinese missionary said: "One million in the Sunday schools of China will mean one million Christians ten years hence."

A Hindu said: "We were not afraid of you so long as you were lopping off the old branches (through the conversion of adults), but when you began with the children in Sunday school, then we saw that the axe was laid at the root of the tree; then we began to fear you."

Still Narrow After All

"Passing along Broadway the other day, my eye was arrested by a sign on a church which read as follows: I have left the name of the denomination blank, of course.

"This is a ——— church, the broadest, most democratic and most progressive of the Protestant denominations."

No, I am not a member of that denomination and so won't take up a reproach against a neighbor. But I would just venture the inquiry, "When did God's way of life cease to be narrow?" Was it when that denomination built a church on Broadway?"—J. A. R.

Remember

Every man has a better right to hear the Gospel once than any man has to hear it twice.—Anon.

A PERSONAL MATTER

F. S. Shepard

"My son, give me thine heart" (Prov. 23:26).

I Need Salvation.
All have sinned and come short of the glory of God (Rom. 3:23).

I Can Have Salvation.
He that believeth on the Son hath everlasting life (John 3:36).

I Will Accept Salvation.
Lord, I believe; help Thou mine unbelief (Mark 9:24).

—The King's Business.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For May, 1920

EVANGELIZING FUND

Maryland
Long Green Cong $10 50
Kansas
Spring Valley Cong 97 00
$107 50

GENERAL FUND

Colorado
East Holbrook Cong $ 36 00
Illinois
Freeport Cong 65 00
Union SS 13 55
Indiana
Clinton Frame Cong 72 00
Salem Cong and SS 26 75
Middlebury Cong 38 76
Forks Cong 33 20
Emma Cong 23 00
Simon Bontrager 10 00
Emma SS Meeting 14 51
Iowa
Lower Deer Creek Cong 66 36
West Union Cong 79 10
Liberty Cong 3 50
Kansas
Yoder Cong 55 29
Protection Cong 7 25
Louisiana
Allemands SS 8 12
Michigan
Midland Cong 10 00
Minnesota
Alpha Cong 17 58
Missouri
Palmyra Cong 12 00
Bethel Cong 4 00
Berea Cong 50
White Hall Cong 5 00
Cherry Box Cong 1 00
Mount Zion Cong 4 20
Pearidge Cong 2 00
Bethel Cong 4 90
Berea Cong 50
White Hall Cong 1 00
Cherry Box Cong 1 25
Mt. Zion Cong 2 75
Montana
Bloomfield 1 00
North Dakota
Lake View Cong 1 75
Surrey Cong 2 00
Ohio
Plainview SS 45 18
Plainview SS 30 00
M. L. & Elizabeth Troyer 25 00
Vesperian Society Fulton Co 26 00
Pennsylvania
Fourteenth Annual Mission Board Meeting Blough Church 216 80
Rockton SS 5 00
Scottdale Cong 13 88
Lower Salford SS 49 20
Souderton Cong 75 21
Virginia
Warwick River Cong 15 00
Total for Gen'l Fund $1,125 09

INDIA MISSIONS

General

Colorado
Emma Neuschwanger $ 5 00
East Holbrook Cong 12 75
La Junta SS 34 57
Indiana
Maple Grove Cong 31 00
Illinois
D. L. Christophel 5 00
Iowa
Liberty Cong 11 00
Sugar Creek Cong 229 94
John Martin 5 00
Kansas
Protection Cong 2 00
Maryland
A Bro. Reiff Cong 5 00
Pinto Cong 1 70
Missouri
Palmyra Cong 2 00
Berea Cong 1 25
White Hall Cong 5 00
Cherry Box Cong 2 00
Mt. Zion Cong 12 75
Montana
Coalridge Cong 10 00
J. E. Harshbarger 300 00
Nebraska
Joel J. Swartzendruber 30 00
Wood River SS 23 77
East Fairview SS 98 15
Pleasant Hill SS 18 54
North Dakota
Surrey Cong 5 12
Ohio
Walnut Creek SS 60 00
Joe B. Stutzman 5 00
New Stark Cong 30 00
Eli Blosser 36 00
Berlin SS 12 06
Salem SS Wayne Co 5 00
A Brother and Sister Orrville 25 00
Oregon
Zion Cong 20 00
Bethel Cong 4 00
(M. C. Lapp's Motorcycle Running Expenses)
H L Burck 10 00
Jos. Birky 10 00
Gilbert Reed 10 00
Albert Steckly 10 00
John Whitaker 10 00
Dan Widmer 10 00
J N Widmer 10 00
D P Mishler 5 00
A Brother 25 00
Pennsylvania
"In His Name" (Auto Expense) 60 00
Belleville SS 15 00
Landis Valley Cong 5 00
Maple Grove Cong 30 12
Souderton Teacher's Meeting 32 08
Chambersburg SS 100 00
A Bro. & Sister, Marion 20 00
Schellburg Cong 4 00
Martinsburg Cong 6 00
Virginia
Springdale SS 30 00
Warwick River Cong 6 00
Total for India Gen'l $1,456 80

India Missionary Support

Illinois
H V Albrecht 100 00
C J Gunden and wife 225 00
Indiana
Elkhart Cong 40 00
Kansas
West Liberty Cong 100 00
Maryland
Sisters Miller Cong 3 00
Sisters Reiff Cong 40 00
Pennsylvania
Deep Run Sewing Circle and Cong 60 60
Plumstead Sewing Circle and Cong 7 50
C H Hummel 5 00
A Sister Dauphin Co 25 00
$606 10

India Missionary Children Support

Illinois
Pri Dept Freeport SS $ 3 00

India Native Workers

Canada
Markham Y P M Ont $15 00
Indiana
C Z Shantz and Wife 7 50
Ft Wayne Cong 13 00
Kansas
Catlin SS 15 00
Larned SS 10 00
Ohio
A Bro & Sister N Lima 30 00
Pennsylvania
E Petersburg Y M B C 5 00
Manheim Bible Study Class 7 50
D L Leatherman 10 00
S H Horst's SS Class Chambersburg 7 00
Virginia
Warwick River Cong 1 50
$121 50

Bible Women Support

Indiana
Helping Hand Class Elkhart SS $ 2 00
Class No. 10 Olive SS 4 00
Ohio
Old Sister's Cl Bethel SS 10 50
Logan Co Sewing Circle 4 00
A Brother Wooster 36 00
Salem SS Wooster 2 00
Reuben Brunk and Wife 36 00
Kansas
A Bro & Sister Canton 18 00
Missouri
Sisters Sycamore Grove Cong 13 00
Pennsylvania
A L Eschleman 36 00
The Sisters 72 00
H C Deffenbaugh 4 00
Virginia
Warwick River Cong 3 50
$241 00

India Medical Work

Indiana
Mothers' Class No. 9 Forks SS 8 00
Young Mothers' Class Forks SS 4 50
Illinois
Schertz Brothers 25 00
Michigan
Mrs. Brackbill's Class Midland SS 5 00
Ohio
Joe B Stutzman 15 00
Bethel & Guilford Congs 46 00
Crown Hill S C 28 00
Crown Hill Y P M 12 25
Elmer Stoltzfus and August Kraus SS Classes 73 36
Old Sisters' Class Plainview SS 4 30
Pennsylvania
Annie K Barkley (per S G S) 50 00
Virginia
M B Showalter 3 50
Maggie Showalter 3 50
$258 41

India Famine Relief

Montana
Coalridge Cong 10 00
Virginia
Springdale SS 30 00
Iowa
A Bro & Sister Havelock 10 00
50 00

India High School Endowment

Indiana
J O Martin 10 00
A Sister 10 00
20 00

India Hospital Endowment

Indiana
J H McGowen 10 00

India Native Nurse Support

Pennsylvania
Fuss Sisters Lansdale 16 00

Boy's Orphanage

Maryland
Bro. Reiff's Cong 10 00

India Orphans

Pennsylvania
Mrs. Jonas Ebersole's SS Class 15 00
Mr & Mrs David Landis 25 00
India Native Woman Teacher
Pennsylvania
Mary K Zimmerman 6 00
A Sister Souderton 6 00
52 00

New Missionaries

Iowa
West Union Y P M 15 00

Special Evangelistic Work

Pennsylvania
India Mission Friends Paradise 400 00

India Widows' Support

Maryland
A Bro and Sister Reiff Cong 36 00
A Bro and Sister Reiff Cong 35 00
71 00
Total for India $3,330 81

SOUTH AMERICA MISSION

Illinois
Schertz Bros Walnut $25 00
D L Christophel 5 00
Indiana
Sophomore Bible Study Class Goshen College 5 67
Iowa
West Union Y P M 5 00
Kansas
Larned Cong 20 00
Alta Mae Erb's SS Class (for Kindergarten supplies) 6 22
Michigan
Fairview Cong 18 63
Ohio
Old Sonnenberg SS 26 11
North Lima SS 32 75
Oregon
J C H Harrisburg (SS Supplies) 5 00
Pennsylvania
A Bro & Sister Marion 10 00
Spring Cong 15 00
Abraham Eby 60 00
Annie K Barkley (per S G S) 40 00
Friends 8 00
A Sister Dauphin Co 5 00
Virginia
Warwick River Cong 7 00
Total for S America $294 38

CITY MISSIONS

Canton Mission

Ohio

Martins Y P B M	14 65
Mrs E F Hartzler	1 00
J Y Smucker	12 00
Jesse Mack	5 00
Provisions:	
Mart Eschliman	4 30
D D Miller	13 35
A Bro and Sister	3 85
Dan Harshberger	7 50
	$61 65

Chicago Missions

Canada

Wilmot Y P M Ont	12 50

Illinois

Schertz Bros	25 00
Willow Springs Cong	25 90
Willow Springs SS	18 00
Waldo Cong	30 00
Morrison SS	9 20
Friends	5 00

Indiana

Howard-Miami Cong	24 48
A R Miller	1 00

Michigan

Bethany SS	3 56

Pennsylvania

Mount Joy Y P M	6 70
Provisions:	
East Union Cong Ia	26 00
Waldo Cong Ill	17 04
P J Smith Ohio	90
	$205 28

Fort Wayne Mission

Indiana

A R Miller	1 00

Kansas City Mission

Iowa

Liberty	5 00
P P Swartzendruber	5 00

Kansas

Protection Cong	2 00

Missouri

Berea Cong	60
White Hall Cong	2 00
Cherry Box Cong	2 10
Mt Zion Cong	5 75

Montana

Coalridge Cong	7 00

Nebraska

J O Grieser	3 00
East Fairview SS	32 80
	$65 25

Knoxville Mission

Ohio

Leetonia Cong	24 71

Pennsylvania

A Bro & Sister Marion	5 00

Virginia

Warwick River Cong	12 00
	41 71

Knoxville Bldg. Fund

Maryland

Reiff Cong	122 00
Miller Cong	109 16
Stauffer Cong	19 45
Clearsprings Cong	15 00

Pennsylvania

Cedar Grove Cong	50 00
A Bro & Sister Marion	5 00
Plain Bible Study Class	13 45
Plain Cong	100 00
Towamencin Cong	45 00
Lower Salford	245 00
	724 06

Lima Mission

Ohio

Jesse Mack	2 00
Elmer Mack	2 00
Provisions:	
C D Brenneman	14
Henry Mueller	1 40
J Y Smucker	3 11
	8 65

Youngstown Mission

Ohio

Old Sonnenberg SS	25 00
Sonnenberg Cong Dalton	37 10
Bro & Sister Rudy Yoder	7 00
Portage Co S C	5 50
Youngstown Mission SS	5 00
Youngstown Mission Evening Offerings	9 04
House Income	29 00
Day Nursery	15 90
Eli Blosser	2 45

Pennsylvania

Communion Offering Stahl Cong	30 00
Sisters Lawrence Co Cong	10 00

Virginia

Warwick River Cong	3 00
	178 99

Altoona Mission

Pennsylvania

Blough Cong	16 00
Martinsburg Cong (special for furnishings)	1 00
	17 00

Japanese Mission

Indiana

Elkhart Cong	12 56

Jewish Mission

Indiana

Pearl Garber	10 00

Norristown Mission

Pennsylvania

Plain Bible Study Class	25 00

Philadelphia Mission

Pennsylvania

Plain Bible Study Class	25 00

Total for City Missions	$1,376 15

CHARITABLE INSTITUTIONS

Children's Welfare Home

Iowa

Lower Deer Creek Cong (for auto)	$ 80 34
Liberty Cong	1 25
Noble (Friends)	5 25

Kansas

Pennsylvania Cong	21 71
Protection Cong	2 00
Alvin Selzer	7 20

Missouri

Berea Cong	50
White Hall Cong	2 00
Cherry Box Cong	1 00
Mt Zion Cong	10 15
Abe Wenger	5 00
Stella Sharp	1 75
F P Kauffman	6 80
A H Weaver	3 90
N E Ebersole	2 00
Garden City Cong	6 85

Montana

Bloomfield	1 00

Nebraska

Mattie & Joseph Grieser	3 00

Colorado

LaJunta SS and Mission Conf	38 80
D S Weaver	16 00
	232 50

La Junta Sanitarium

Colorado

B F Martin	5 00
E Marguyama	10 00
Hospital Fees	1453 91

Pennsylvania

A Bro & Sister Marion	18 79
Stahl Cong	7 67
Weaver Cong	4 17

Missouri

Mt Zion Cong	75
	1,500 29

Old People's Home

Indiana

Olive Cong	36 61

Iowa

Liberty Cong	50

Missouri

Berea Cong	50
White Hall Cong	2 00
Mt Zion Cong	3 75

Pennsylvania

Neshannock Falls Cong	15 00
Thomas Cong	24 29

Maryland

Glade Cong	6 00
Casselman Cong	4 80

Virginia

Warwick River Cong	2 00
	95 45

Old People's Home Bldg Fund

Illinois

Katie Litwiller	500 00

Orphans' Home

Iowa

Liberty Cong	1 50

Ohio

Old Sonnenberg SS	25 00
Pleasant View SS	10 00
Mrs J L Troyer	50
D C Yoder	9 00
J Y Smucker	100 00
D K Hartzler	100 00
N Basinger	1 00
Special Support	385 25
Farm Income	56 00
Provisions:	
Orrville Warye	10 00
A Y Hartzler	6 00
Maggie Showalter	3 50
C Hartzler	12 25
P Baumgartner	3 50

Missouri

Berea Cong	50
Cherry Box Cong	45
Mt Zion Cong	2 40

Pennsylvania

Annie K Barkley (per S G S)	25 00
Scottdale Cong	23 87
A Bro & Sister Marion	10 00

Virginia

Warwick River Cong	3 00
	$788 72

La Junta City Hospital

Colorado

A Brother	17 20
Hospital Fees	1359 40
	1,376 60

Total for Charitable Institutions	$4,493 56

MISCELLANEOUS FUNDS

Illinois

Lena Conrad	5 00

Mary Burkhard Support

Ohio

Logan Co Sewing Circle	2 50

Educational Fund

Ohio

New Stark Cong (Goshen College)	10 00

Missouri

Mt Zion Cong (Hesston College)	25

Pennsylvania

Thomas Cong	14 51
Kaufman Cong	16 30
	41 06

Rural Missions

Indiana

Hopewell Cong	23 90

Missouri

Palmyra Cong	5 00
White Hall Cong	3 00
Cherry Box Cong	2 25
Mt Zion Cong	1 00

Pennsylvania

Stahl Cong	15 33
Weaver Cong	8 33
	58 81

Adding Machine Missouri-Iowa Mission Board

Missouri

Mt Zion Cong	2 50

Pond Bank Bldg. Fund

Maryland

A Brother and Sister Reiff Cong	25 00

Pennsylvania

A Brother and Sister Marion Cong	10 00
	35 00

Southwestern Pennsylvania Conference Fund

Pennsylvania

Thomas Cong	7 25
Kaufman Cong	8 15
	15 40

Southwestern Pennsylvania S S Conf Miss Fund

Pennsylvania

Martinsburg SS	2 17
Blough SS	14 00
Kaufman SS	17 53
Scottdale SS	42 95

Maryland

Casselman SS	1 95
	78 60

Kansas-Nebraska Christian Workers' Conf. Expenses

Kansas

Hesston Cong	29 78

SUMMARY

Eastern Mennonite Bd	494 32
Franconia Mission Bd	704 04
Franklin Co Pa & Wash Co Md Mission Bd	655 40
Ind & Mich Mission Bd	510 63
Kans-Nebr Mission Bd	341 57
Mo-Ia Mission Board	188 75
Ohio Mission Board	109 25
Pacific Coast Mission Board	160 00
Southwest Pa Mission Board	285 85
Mennonite Board of Missions & Charities	7546 33
Total for May	$10,996 14

Gratefully Acknowledged,
V. E. Reiff,
Asst. to the Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 8, 1920 (Gospel Witness Established 1905) No. 15

EDITORIAL

"We know that we have passed from death unto life, because we love the brethren."

Before we know it the sun commences to shift southward and the days are getting shorter. Before we are aware of it our life is carried past the prime meridian and we are on the side of life known as "declining years." Meditation along this line should spur us on to "work while it is day."

The most important question that can be asked of any man is, "Is he a true man?" Is his conversion genuine? Has he been born again? Has he repented of all of his sins, and forsaken them? Is he reliable in speech and conduct? Can he be trusted to stand true in times of trial? Is his character unimpeachable? This big question settled, you may begin to examine into his ability and adaptability, and serviceableness in home, church, and community.

Brother, while we are applying this test to others, may we also apply it to ourselves. "Is thine heart right?"

A brother, writing about conditions in his community, says; "The Lord's work is still going forward. We feel, however, the need of awakening among the people. We need strength to continue without wearying."

So saying, our brother touched a number of vital points. (1) The Lord's work always moves forward so long as He has faithful standard-bearers to lead in conquering power. (2) It is hard to keep people wide-awake in matters spiritual, as so many are slow to respond to anything that has no flesh-touch to it. (3) God's people need to be fed daily at the fountain of grace that they may have the needed strength to press forward without becoming weary in well doing. This fountain is always open, and can never be closed so long as the prayer of faith ascends to the Throne.

"**A friend** loveth at all times." This is beautifully demonstrated in the friendship of Jonathan for David. The jealousy which drove Saul to insane madness had no part in Jonathan's makeup. Saul's bitter jealousy and murderous hatred toward David made Jonathan's friendship for David all the firmer, even though it was to his seeming rival to the throne of Israel. There is something touching and striking about Jonathan's attitude that ought to awaken our sympathies and call forth the best there is in us.

"**A friend** loveth at all times." God loved man before the fall, He loved him after the fall. The whole record of man has been one of shameless ingratitude toward the Dispenser of all our blessings; yet God manifested His love toward us in that "while we were yet sinners, in due time Christ died for us." He is the "Friend that sticketh closer than a brother." And shall not we who have been won through this friendship and redeemed by the precious blood of Jesus manifest a similar friendship for fallen man? Men may persecute us as they persecuted Jesus; yet that should not dampen our ardor nor lessen our zeal for the ingathering of the lost. Our real friendship for lost souls is proven when we follow in the footsteps of our Master in overcoming evil with good.

Numerous reasons are being put forward just now as to why the Interchurch World Movement failed in its big drive for funds. Among them are the withdrawal of support on the part of such large bodies as the Presbyterian Church, the Northern Baptists, etc. While there is no question but that these were factors, it must be remembered that back of the dissatisfaction which caused such withdrawals is the other fact that the whole organization was such a bold drive for liberalism that it dampened the enthusiasm of too many churchmen to make it a success. And in this connection may we once more call attention to the fact that in all our church federation drives a very large percentage of the chief promoters are men of the liberal class. That is the best of reasons why men of faith should have nothing to do with them.

If any one imagines that the only danger of the Mennonite Church from the attack and influence of liberalism is the matter of worldliness in dress, let him get rid of that delusion at once. Those tempted with liberalism are as liable to absorb the whole liberalistic program of unbelief as to swallow any part of it. The keynote of liberalism is to lightly regard the Word of God—whether it be that portion pertaining to dress, to associations, to business methods, to church ordinances, to Christian service, to the prayer life, to holiness, or to anything else. The antidote to liberalism is to inculcate into the minds of all members and members' children a reverence for God's Word. The Bible is a sacred BOOK, it is all PROFITABLE, it is all TRUTH, it will be our JUDGE in the last day, and to trifle with any part of it means to invite a shipwreck of faith, a shipwreck of salvation here and hereafter. May the Lord fill us with a reverence for His Word. May the Lord stir us up to lay the importance of this upon the consciences of others.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE FINISHED WORK

W. J. Hunnex

The Son of God once slain,
Now reigns enthroned on high,
No more to suffer grief and pain,
No more to die.

The bitter cup of woe
He drained for you and me,
That we the love of God might know
And be set free.

No more the scorn and spite,
The mocking crowd no more,
The saints in light, all robed in white,
Their King adore.

For all who dwell on earth
Salvation's full and free;
When all was lost, he paid the cost
On Calvary.

His Godhead veiled from sight,
The well-beloved Son,
By love's great might He fought the fight
And victory won.

HOW I KNOW I AM SAVED

Compiled by Enis B. Stoltzfus

John 13:35

By this shall all men know that ye are my disciples, if ye have love one to another.

John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

I John 5:10, 13

He that believeth on the son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.

I Corinthians 15:1, 2

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Romans 8:16

The spirit itself beareth witness with our spirit, that we are the children of God.

Galations 2:16

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Romans 5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

I Corinthians 13:3

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

I John 3:23

And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Dear reader, how can a man have faith in God if he has not the love of God in him? Often times we hear that a man can not know if he is saved, and that we are not saved to this time while in the world. Alright, let us turn to

I John 4:2

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.

I John 5:4

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

II Corinthians

For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

Revelation 20:15

And whosoever was not found written in the book of life was cast into the lake of fire.

John 6: 47

Verily, verily, I say unto you, he that believeth on me hath everlasting life.

Romans 6:16

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

II Corinthians 13:5

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Hebrews 4:3

For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Also read John 3:16.

I John 5:11

God hath given us eternal life, and this life is in His Son.

"He that believeth is justified from all things for the just shall live by faith." "We walk by faith and not by sight." "Wilt thou know, O vain man, that faith without works is dead?" and that "a man is justified by faith without the deeds of the law?"

John 11: 26

And whosoever liveth and believeth in me shall never die. Believest thou this?

Isaiah 45: 22

Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else.

"I cannot feel saved?"

Martin Luther, in one of his conflicts with the devil, was asked by the arch enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that they are forgiven, but I know that they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt feel saved;" but "Believe on the Lord Jesus Christ and thou shalt be saved." He that believeth and is baptized shall be saved. It is Jesus only that can save.

Bird-in-hand, Pa.

CAIAPHAS' PROPHECY

By Allen Christophel

For the Gospel Herald

> Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.----And not for that nation only but that also he should gather together in one the children of God that were scattered abroad.—John 11: 50, 52.

Christ had just raised Lazarus from the dead. This miracle had caused different attitudes from different people. Many people followed after Him, while those that remained His enemies became more bitter. Caiaphas, being a Sadducee (Acts 5: 17) and high priest, had a two-fold reason for alarm: (1) He did not believe in the resurrection, but now his unbelief was shattered; (2) he realized that the following Jesus was receiving would be ruinous to himself and the Jewish leaders. The Sanhedrin had a meeting and Caiaphas as president condemned them for their leniency in dealing with Christianity and offered the solution in the verses given. His plea was that if the people followed Christ, it would divide them and make them unable to resist an attack of the Romans, should one be made. His solution was to dispose of the Christians' leader and the wave of Christianity would soon subside; that disposing of the leader would mean that the whole nation could be saved. His solution was prompted

by policy and hatred. In reality it was a prophecy of Christ's death "that the whole nation perish not." His plan was soon carried out and Christ was supposedly disposed of. These verses and the context teach us a number of lessons:

1. That the Jews were determined to dispose of Christ and gave all His deeds a misrepresentation that would make their cause seem justifiable. This event marks a change in their arguments. They had tried to prove Him a violator of the law, but He proved that He was fulfilling it. They now try to work on the fears of the people and make them believe that by following Him, the Romans would come and take away their liberty. He proved that He could give liberty from sin greater than any earthly liberty. At the trial they produced their third argument, that He was usurping Caesar's authority, making Himself a king. But He was only teaching a doctrine that would make them better subjects; that His earthly kingdom was in the lives of the believers; and that His real kingdom was too great to be comprehended by their carnal minds. From a literal, carnal viewpoint, their arguments may have had a grain of truth; from a spiritual standpoint they were the blackest of lies. Their prejudice and hardness in sin was too great to be penetrated by divine light. How sad to see souls set their eyes so completely on evil that they will not yield to the promptings of Jesus, be they ever so strong!

2. That God overrules the deeds of wicked men to His glory. Caiaphas was bitterly opposed to Christ and his mind was set on producing an argument that would convince the sanhedrin of the necessity of disposing of Christ. God directed his words that he really prophesied (John 11:51) of the work of Christ. Balaam went out with the intention of cursing Israel, but God directed his words to be a blessing. Joseph's brethren sold him to Egypt because of jealousy, but God directed that he saved the Israelite nation while Canaan was in famine. The king's counsellors meant harm to Daniel; but God overruled their designs to His glory. The Jews and Romans meant harm to Paul when he was imprisoned; but God overruled and from prison we have some of the richest spiritual messages to be found anywhere.

3. That the leader does much in determining the status of the followers. When Goliath was slain, the Philistines fled in bewilderment. When Jesus and the apostles were slain it only increased the zeal and devotion of His faithful followers. Those that have their confidence in man flee when their leader falls; those that followed Christ in human strength only fled when trials came; those that have the Holy Ghost for their leader became stronger by trials.

4. That the designs of evil generally return to the designer. Caiaphas plead to have Christ killed so that the nation perish not; within forty years his position was taken from him, Jerusalem was captured, and what unity there was in the Jewish nation was destroyed, not to be re-established since. Haman's scaffold was used on himself, not on Mordecai. Daniel's accusers received the punishment they had designed—the lions' den. Saul determined to destroy his rival, David; he died a miserable suicide. Those that are rebellious toward God must abide His wrath. The corruption and sin existing today are covetousness and rebellion in fruition.

5. That the salvation of humanity will depend on sacrifice. To Caiaphas the sacrifice of Christ meant disposing of the One who was leading people from the Jews. To Jesus, sacrifice meant winning from the power of sin, those that accept Him. To the worldly-minded, sacrifice for Christ means energy little better than lost. To one full of the love of Christ, sacrifice means seed sown which shall bear fruit here and in eternity. To the ones who are willing to leave all, we owe the progress of the kingdom. Those that would keep their lamps under a bushel will dwell in darkness.

6. That union and liberty are found in Jesus Christ. "If the Son shall make you free, ye shall be free indeed." "For he is our peace, who hath broken down the middle wall of partition between us." Liberty is the cry of the world; liberty outside of Jesus Christ leads to greater bondage. Union among men, outside of Christ will only pave the way for greater divisions. The Jews are a scattered people; Christ shall "gather in one the children of God that were scattered abroad" only by the atonement. Any other union would be insecure. The freedom and peace of men and of nations have a meaning deeper than human devices. They that build upon the Rock Christ Jesus are secure, and they alone.

Scottdale, Pa.

THE AGE OF HIS REJECTION

By Elmer E. Bittinger

For the Gospel Herald

The presecution of Peter and John, the imprisonment of the apostles, and the martyrdom which followed, all shows that the rejection of Christ with which this age began still continues. This is so clearly made known in the Word of God that this can truly be called the age or His rejection. "Away with him" is still the cry. Barabbas is still the choice of the world. The sentiment of the world is still "We will not have this man reign over us" (Luke 19:14).

And why? Because "The whole world lieth in wickedness" (I John 6:19). The "god of this age" is not the Lord of glory but another one, Satan, "the prince of the power of the air," who with his wicked spirits rules in the darkness of this age (II Cor. 4:4; Eph. 2:2; Eph 6. 12). Because it is so the Spirit of God has branded everywhere in the Scriptures of the New Testament this age as an evil age. Never does He speak of it as a good age, an age of righteousness, an age which makes for peace, an age which will gradually bow to God's truth.

It cannot be that. For He alone can give righteousness and peace, and He is not wanted by the nations of the world. God's people who live in this age are those who are born again, saved by grace, by faith in Jesus Christ, are spoken of as not being of this world even as Christ was not of the world.

They are exhorted to walk in separation from this age. Nor do we find anywhere in the New Testament a hint that this present age, in its leading characteristic, opposing God and rejecting His Christ, is to undergo a change and through the process of a "religious evolution" gradually change itself into something better. The New Testament nowhere teaches that this present age is gradually improving, that finally it will end with a converted world and universal peace. It teaches positively the increasing corruption, unrighteousness, lawlessness, and final apostasy with which this age will close. This is the united testimony of the Lord Jesus Christ and His apostles.

The progress and development of our age fully confirm the predictions of the Word of God. It surely shows in every way the corruption which is in the world by lust and the power of that unseen person, the god of this age.

The Christian men and women do not see the hideousness of sin as it exists in the world today. A policeman standing on as treet corner of one of our large cities made this statement: "They say the world is getting better but if those who say it saw life as we policemen do they would alter their opinions. The Christian people of this city are at home and asleep in their beds by eleven o'clock at night. But the devil is only begin-

ning his work then, and it is after that hour that we see city life as it really is."

The policeman's verdict is a true one, for God's Word says that in these last days "iniquity abounds," It fills and overflows as waves of the sea, as the sweeping flood of the great tide. It saturates, poisons, and degrades myriads of lives, blasting all that is pure and good within them.

We are sadly conscious of the waning of that sense of atmosphere of love and power in the assemblies of God's people. We see it but cannot explain it. If we saw the aboundingness of sin as Christ saw it we would understand more clearly a fact which is painfully in evidence to all who hunger for a conscious atmosphere of God's presence and love in the gatherings of His people. We would realize that, battle as we may against it the aboundingness of sin in a godless world and the lives of merely nominal Christians in our midst is a secret chill upon the love to Jesus Christ. It can only be overcome by a life of prayer, communion, and close walk with God that fills our environment with the other atmosphere— the atmosphere of His own spiritual presence. We may try reforms and organized efforts in many ways to overcome this wrong atmosphere, but unless we approach the throne of grace in humble submission to His plan and follow His guidance we can do nothing. So let us then on bended knees seek His way and the atmosphere of His own spiritual presence, so that the atmosphere of the age of His Rejection will not cause us to reject Him, but rather that by so doing we may lead others to the Master before it is too late.

Springs, Pa.

IN CALVARY'S LIGHT

It is only in the light of Calvary that we can to our own hearts interpret the fullest significance of His call. It is reasonable that if He purchased me He should have me; it is reasonable that if for me He shed His blood, my life should be yielded to His service, who paid the price; it is my "reasonable service" that if I partake of His gifts, I should put my life under His government. — J. Stuart Holden.

This is true prayer, when one turns the heart pitcher upside down and pours out its contents at the feet of Christ. "Ye people, pour out your heart before him; God is a refuge for us." "Pour out thine heart like water before the face of the Lord."—F. B. Meyer.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARY CALL

Though friends may weep and bid you stay,
And point to you an easier way,
Heed not their plea, your way pursue,
For God, your Father, calleth you.

Weep not with them, save tears of joy,
To think that God doth you employ
To pluck the precious burning brands
From superstition's cruel hands.

Oh, linger not yourself to please,
Or look around for place of ease;
With soul aglow with holy zeal
Rush forth into the harvest field.

Thrust in your sickle. Lo! the grain
Doth perish on the unreaped plain;
Oh, haste thee quickly! Count the cost,
Or precious sheaves will soon be lost.

Then haste thee on; obey the call;
Though in the conflict you may fall,
And sleep beneath a foreign soil,
Be bold to die or live to toil.

—S. K. Wheatlake.

BENEFITS DERIVED FROM THE SEWING CIRCLE

(The Foreign Field)

By Mina Esch

For the Gospel Herald

(Written for and read at the S. C. Meeting held at Tiskilwa, Ill.)

We will divide the benefits into three classes:(1) The inspiration and encouragement to missions; (2) the example to the Indian church; (3) the material benefits.

The uniting of efforts always means more power; so we feel that we as workers on the field can have more power by being united with the home Church, and that is alone through her organizations. Women naturally understand women, so you can see what an encouragement it means to those in the work that our sisters at home are taking up our problems and in many ways helping to solve them.

I shall never forget the feeling I had when I was privileged to stand before that body of women, who met in the Yellow Creek Church at General Conference over two years ago. I realized then that I was looking into the faces of those who were sisters in the faith and very vitally interested in the cause, and I knew that were I privileged to go back to the work the days would be shorter and the trials ofttimes lighter because of your interest and support. I also remember how Sister Kaufman, who was then returning, also gave expression to the inspiration it meant to her. The needs of India's women are so many and so great they can be solved only by God and women, and not only by the few women who can go to them in person but by every Christian woman in the Church at home. Keep in touch with your sisters on the field, study with them the problems, ask of them information, and I am sure you as well as they will be blessed.

The second thing is the example to the Indian Church. The Indian people need to be taught unselfishness. As heathen they are without God, therefore without love, and without love there can be nothing but selfishness. After they become Christians they need help in developing the Christian graces and one of the greatest of these is **giving** in its fullest sense—not only **money,** but lives for one another.

We consider it a privilege as well as a great help in any missionary work to be able to point to the home Church as standing back of us and being the source through which God gives His blessing.

The third and last division is material benefits. We must always remember to put "first things first," yet we dare not forget that we must have **all** things. The prayers and verbal interest of the Church would be of little use were they not preceded and succeeded by material help. During my time in the work at Dhamtari we had not received very much material aid thru the sewing circles, yet there was enough that I know how much it helped.

One of the great days of the year was when we opened the Pennsylvania box—sometimes large and quite often **larger.** It came from the sisters in Bucks Co., Pa. It contained mostly dried fruit, beans, corn, etc., but always a variety of other things as clothing, toys, etc., which always found a needy place. We had often said, "How could we get along during the hot and rainy seasons when nothing can be raised and have no cellars full of good things to go to, had it not been for those things from that box.

We had also at different times received small parcels of baby caps, etc., and how grateful we were for them and in a short time each article found a place where it helped so much. I can easily imagine what the recent shipments have meant to the workers on the field, for the last two years have brought much poverty and also many poor people into the care of the Mission. Sister Lehman wrote

one time of her large number of little boys who had come into the Orphanage, most of them without a piece of clothing, and she said, "How I wish I had overalls for them." Can you not imagine what a great help it would have been to her had she had a storeroom somewhat as our city missions have?

I also remember a letter from Sister Lapp when she said she had seventy lively little girls in the girls' Orphanage, none of them able to do much sewing or other work, and she said, "We find it hard to care for them since most all of the older girls are married and out of the Orphanage, leaving only the cripples, blind, and feeble-minded ones." She needed some help right then like she has since received.

In the Leper Asylum help is always needed, clothing and also bandages, soft shoes, etc. When in our work at that place we had the privilege of receiving much aid from the sewing societies of Ireland and Scotland, but not much from America.

The Hospital work is also one that will always need help in this line—sheets gowns and towels, bandages and dressing cloths made from any old soft white cloth. Also many poor people come for treatment and especially babies who need to be given something to protect their bodies. I am sure that more than once we have saved a baby by giving it warm clothing and nourishing food rather than medicine.

Let me say again, the benefits are many and I am sure that even as those you help get a blessing—so also will you if you do your work out of a heart of love for the Master who said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Goshen, Ind.

A MESSAGE FOR A LOST SOUL

By Lena E. Stalter

For the Gospel Herald

Failure of realizing God's holiness and majesty has oftentimes led to the excuse of sin. If we follow the example of Jesus and speak to sinners telling them of his great love, we may be a means of bringing some one to Him who will become willing to tell others as did the woman of Samaria. God so loved us that He gave His Son to save us. Why not accept Him? What nobler step could we take?

If we live Christ-like lives and strive prayerfully to have the Spirit of love fill our hearts, we will not worry about whether or not we will win heaven. If we have faith as a grain of mustard seed we can be saved. The secret of love in found in the expression of the Savior, "I came not to be ministered unto but to minister." He offers to supply all our needs. Self, our great enemy, needs to be conquered.

Let us confess our sins and ask and receive complete safeguarding against them. Forgiveness of sin can only be granted to him who sincerely repents, becomes willing to forsake all that is opposed to the will of God, and do all that God commands of him to do.

When a person is brought into this state of mind he is converted; and when he is converted he is changed and becomes a "new creature" in Christ Jesus. Psa. 51:10. "He hath put on the new man which after God is created in righteousness and true holiness."

We well remember how the keeper of the prison came trembling and fell down before Paul and Silas and asked, "What must I do to be saved?" Now the thought comes to us, How many of us are willing to know and do that which is needful to be saved? "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." What a blessing!

If we feel the need of being saved we can also rejoice that there is a way made for us. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."

The Holy Spirit is first to give power. He is also a Comforter, reprover of sin, and will guide into all truth.

Gridley, Ill.

THE WILL OF GOD FOR THE WORLD

"Then said I, Lo I am come; in the roll of the book it is written of me, I delight to do Thy will O my God"—Psalm 40:7, 8. (Cf. Heb. 10:7).

"After this manner therefore pray ye: Our Father----Thy will be done"—Matt. 6:10.

"The good and acceptable and perfect will of God"—Rom. 12:2.

"Making known unto us the mystery of His will according to His good pleasure which He purposed in Him unto a dispensation of the fulness of time to sum up all things in Christ----who worketh all things after the counsel of His will"—Eph. 1:9-11.

The New Testament interpretation of Psalm 40 shows that the incarnation was the glad fulfillment of God's will. Christ came from heaven to do the will of God (John 6:38). That will for the world, as well as for the individual, is good in its origin; acceptable in its working to those who love God, and perfect in its final result. When we know God's will for the world we also know it for ourselves. Study the use of the word "world," for example, in the prayer of our Lord in the seventeenth chapter of John's Gospel.

The only thing that really matters for a Christian is the will of God. It is supreme. It is the only clue in the maze of circumstance. Nothing can shake the faith or zeal of the man who knows it. "He that doeth the will of God abideth forever."

We know God's will for the world:

1. By His eternal purpose to save a lost world. John 3:16.

2. By His definite command, repeated in Christ's fourfold commission. Matt. 28:19, 20; Mark 16:15; John 20:21; Acts 1:8.

3. By His gracious promises, which, like the blue-prints of the architect, show the glory of the palace that is to be. Its elevation, its four-square foundation, its many mansions, its golden beauty. God will sum up all things in Christ. Every tongue will confess Him and His glory will flood the earth. Isaiah 60: Psalm 72.

4. By His character. God's truth must overcome all error and burn the falsehood from the souls of men. God's purity can not tolerate moral sepsis in His world. God's compassion shows us how to look upon all human sin and sorrow and shame.

5. By His providence. "Thy will be done on earth." If you would know God's will for the world look around at the new day that is dawning. The crisis calls for courage. The open doors beckon, the closed doors challenge. God is, unmistakably, working out His purpose for the world. Shall we fail Him?

6. By His disciples and the program before them. Paul said, "Be ye followers of me, as dear children." The glorious company of the apostles, the noble army of martyrs, the holy Church, throughout all the world—what is their program? Follow after. —S. M. Zwemer in Missionary Review.

THE FAMILY AND CHURCH

"The family and the church are intimately associated. The family may be, and ought to be, a smaller church —'the church that is in the house'—as in olden times, with the father as a kind of officiating priest, with prophetic powers and kingly authority. And as the family is a smaller church, the church is a large family. But, while the family originated in Eden, there would have been no church but for the fall. The family pertains to man's sinless state; the church to man's redeemed state."—A. T. Pierson.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE HOME OF CHRISTIAN HOSPITALITY

By Mattie Schertz

For the Gospel Herald

One of the first things needed to make the home what it should be is love. If we have the love of God in our hearts there springs up a joy which strengthens the bonds of peace and helps each one in the home to do his or her part. In I Pet. 4:9 we are told to use "hospitality one to another without grudging."

In the Christian home it is the duty of every member in the family to do all he can to promote the happiness of others. It is necessary that we bear and forbear and thus cultivate a cheerful disposition. In a well regulated household where love is the golden tie that holds the family together there is not much talk of **your** work and **my** work but each one is willing to lend a helping hand wherever possible.

Paul reminds us of our duty in regard to hospitality in Hebrews 13:2, he says: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

It has been well said that home is a type of heaven. The thought of it has often proved to be a blessing. At the thought of home many a wanderer has been led to turn from the paths of sin to live a better life because of the lasting impressions that were made while in a Christian home.

Flanagan, Ill.

THE FAMILY ALTAR

With every crisis confronting human kind and the Church, God has always provided a way of true worship toward Himself for those who truly love Him. In these days of false teachers, erroneous beliefs and doctrines of devils of every kind, it is a relief to be able to find safety within our homes, where fathers and mothers may be able to teach their sons and daughters the true faith of God.

It is an honor that God confers upon the head of a household to be called to serve as a Father in Israel. Above every honor that can come to a man as a father is to be able to interpret to his children the love of the heavenly Father. What the Church needs in this day are more fathers who, professing to be Christian, will live for their families the life God has commanded them to live that they may be true examples of holiness. The salvation of sons and daughters in many households is most of all influenced by the parents far and beyond anything other Christian teachers can ever afford.

In these days when so much of our strength is being given to our effort to make the Church rich in money, it is refreshing to find an organization giving emphasis to the deep spiritual needs which she represents. The Family Altar League, with offices in the Marquette Building, Chicago, Illinois, is rendering most faithful service in seeking to establish a Family Altar in every Christian home in America. The work is so extensive that it is going out even to the foreign mission fields with its message in an effort to help the missionaries point the way to the native Christians to observe family worship. The only hope of a revival of vital Christian experience and expression is to be expected when the church shall so live in love both at home and abroad that the world must believe that the Father in heaven did send Jesus. Family worship will alone bring God into the midst of a home.

No congregation will ever live a truer life for God than the members live in their homes. The Church will never be more righteous than the families that comprise its membership. If ever an intense evangelistic fervor is developed, or a zeal for foreign missions maintained, it is when the true family of God begin to show an honor toward the heavenly Father as He commands children to show toward earthly fathers.

It was the obedience of the sons of Noah that brought them safely thru the flood that destroyed the world. It was equally the faithfulness of Noah that pointed them to the ark that was to be their salvation. It was their joy when they came out of the ark to build an altar, and here they offered the sacrifice that was a sweet smelling savor unto God. Like this family, who when saved, built a family altar, every family that knows the redemption of God thru Jesus Christ, the ark of our salvation, should build too a family altar where daily the prayer of love and service is offered unto heaven.—W. M. Holderby in The Vanguard.

Some one has said, "Facts are dry material." That may be true; yet we know that facts are the things which convince, more than argument or oratory.—C. A. Graybill.

A MOTHER'S GETHSEMANE

I have gone down into the valley of the shadow of death and brought forth a new life. I came out of the valley bearing in my body marks from which I shall reap a harvest of physical suffering for the rest of my life, and clasping to my breast a manchild.

That was fourteen years ago. I have tried to do my duty as a mother, in the home, and outside. I have tried to teach my boy to be pure and clean. I have tried to fill his life full of worth while things, and thus crowd out the things that would drag him down. He has been so busy with his electrical apparatus and his many attractive books that he has never had time to become a movie fan, or loaf around with the "gang." Everybody says he is a boy to be proud of, and all agree that he has a bright future if he doesn't get side-tracked.

But today I am in the depths of despair. Today I am praying, as did Christ in Gethsemane, "Oh Father, let this cup pass." Today I am wondering whether my motherhood has been worth while.

My boy is in high school this year, and this morning I came upon him unexpectedly in an outbuilding, smoking a cigarette! O God, must I drink this cup? Must I see my beautiful boy contaminated and his life wrecked by this arch enemy of boyhood?

I am not the only mother who has come to this Gethsemane, but if all mothers felt as I do there would be another crusade—a crusade that would never end until tobacco was discredited and outlawed as liquor has been.

A crusade should be made that would teach the world that women will no longer pay the price of motherhood only to offer their handiwork on the altar of ruinous self-indulgence, accorded to the male sex by a majority of men, and by those women who allow themselves to be dominated by the masculine viewpoint.

In the meantime all that I and other mothers like me can do is to stay on the job and fight with our backs to the wall, calling upon the great Jehovah to help us and our precious boys win the victory that will yet give to the world clear-eyed and strong-willed manhood, free from any self-indulgence that injures in any way, the holy temple of the soul.—Church Herald.

The above article is clipped from one of our valued exchanges. We gladly pass it on, not merely because it pictures the deadly cigarette in its true colors, but also because it pictures the true Christian mother in

(Continued on page 304)

Sunday School

For the Gospel Herald.

Lesson for July 18, 1920—I Samuel 26:1-25

DAVID SPARES SAUL'S LIFE

Golden Text.— Love your enemies, do good to them which hate you.—Luke 6:27.

Lesson Story.—Saul continued in his search for David. As time went on his murderous hatred became more furious, and David sought refuge in other lands. Twice was Saul delivered into the hands of David, but he refused to lift his hand against the Lord's anointed. One of these is recorded in today's lesson.

Coming to the trench where Saul had put up for the night, he found Saul and his guards asleep. "God hath delivered thine enemy into thine hand," said Abishai to David, "now therefore let me smite him, I pray thee, with the spear even to the earth." It would have been an easy way to get rid of his enemy, and David might have had many reasons for such a step. But the real character of the man was revealed in his answer to Abishai. "Destroy him not," said he, "for who can stretch forth his hands against the Lord's anointed, and be guiltless." He predicted that Saul might be killed in battle or that the Lord might remove him in some other way; but as for him, David would not lift a finger against him.

Going to a safe distance, David called to Abner and the rest of Saul's escort and reproved them for not guarding the Lord's anointed more faithfully. So saying he produced the evidences that Saul's life had been in his hands, showing the king's spear and cruse of water which he took from them while in the sleeping king's presence.

Saul acknowledged the righteousness of David's cause, confessed his sin, and asked David to return. But David, after reassuring Saul of his good will, passed on, and the two men never met again. He had evidently seen enough of Saul's treachery that he did not trust his profession of repentance.

Lessons for Us.—As we meditate upon the facts presented in this lesson the following are among the impressions that remain on our mind:

1. Here was at least one "one-sided quarrel." The fault was seemingly all on the side of Saul. Jealousy and self-interest had so blinded his eyes and imbittered his soul that his heart was filled with murder, trying desperately to destroy him whom he supposed to be his rival. On the other hand David had repeatedly proven his friendship for Saul, and on this occasion while he had the life of Saul within his power he had not only refused to harm him but kept others from doing so. It is a beautiful example of carrying into action the divine command, "Love your enemies." In David we have here an example worthy of our imitation.

2. Another admirable trait in David was his respect for the Lord's anointed. Saul's attitude toward David could not be defended from any rightful standpoint. Yet so long as God preserved him alive he should be respected as the Lord's anointed. It is the same kind of an attitude that Paul gave voice to when, having the wicked Emperor Nero in mind, he counseled the people of God to be subject unto the higher powers. David was not a revolutionist, even tho Saul tried desperately to try to make him appear as such. If there is any removal of the Lord's anointed to do, let the Lord do it. In David we have an admirable example of submission.

3. In the attitude of David at this time we have a reason why he was referred to as "man after God's own heart." In his life he knew only submission to God and the advancement of His cause. His soul was filled with reverence and devotion, his lips sounded His praises, and he had nothing but respect for God and His ways, even to the point of respecting in their places those of the Lord's anointed who had proven themselves unworthy.

4. Another point worthy of notice is the rebuke which David administers to Abner for his failure to properly guard the person of Saul. David was supposed to be the enemy of Saul, repaying him in kind if he had the opportunity, while Abner was supposed to be his special champion and defender; yet Abner was indifferent enough to go to sleep and leave his master in peril of his life, while his real defender was David. There is here an impressive lesson on loyalty.

5. Saul's profession of penitence was a pitiful mockery. Here was convincing evidence that David was not after his life. David produced evidence that he had been in the very presence of Saul, had an opportunity to take his life but spared him. Saul confessed his own foolishness, said "I have sinned," and implored David to return to him—and afterwards went right on seeking the life of David, perhaps more furiously than ever before. Not one word do we hear of his making this confession before his army and calling off the pursuit of David. That David had reasons for

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Our Young People

THE VALUE OF A GOOD EDUCATION.—Prov. 1; 24:1-7.

Topic for July 18

MOTTO

"A man of understanding shall attain unto wise counsels."

THE STUDY HOUR

I. The Topic.—Keeping in our mind that a true education is the development of the powers of mind and body for the service of God and in harmony with the plan of God for redeemed men and women in the world, we may proceed to look at the value of the same. The motto above states one of the chief values of a good education. It is not so much of the knowing or the power of doing, but that we have the right kind of conditions of heart that in the knowing and the power of acting right decisions are made for the highest kind of a life and the best course of action for life.
business man who applies the principles of Christ to his business is able to use

II. The Text—(1) Prov. 1.—This chapter gives the center of a good education. Penetration into truth and ability to act according to the truth requires first of all the fear of God. This will lead one to teachableness and obedience to the voice of wisdom and fill life with success.

(2) Prov. 24:1-7.—This passage is in harmony with the first chapter in that it recognizes the power of wisdom which uses knowledge to wise ends.

III. Outline Study

1. Workmanship valuable to God's service. Ex. 31:1-11; I Chron. 28:21.
2. Training used of God
   a. Scribes.—Ezra 7:6-10; Jer. 45:1.
   b. Readers and interpreters.—Neh. 8:4-8.
   c. Speakers.—Ex. 4:10-17; Eph. 6:19.
   d. Business ability.—Acts 6:1-6.
   e. Needle work.—Acts 9:39; Isa. 58:7.
   f. Bible knowledge.—II Tim. 3:15.
3. The Holy Spirit essential in making any training effective.
   a. Harmony in the work.—I Cor. 12:4-13; Rom. 12:4-8.
   b. Ability given of God.—I Pet. 4:10, 11.
   c. Worldly education foolishness in finding Salvation.—I Cor. 1:18-31.
   d. The natural man cannot receive the things of God without the aid of the Spirit.—I Cor. 2:9-16.
   e. Wisdom of words often make the cross of none effect.—I Cor. 1:17; 2:1-5.

PERSONAL THOUGHT

God has sufficient things with which to develop every faculty of our being and which in turn will bring glory to His name and boundless blessings in our lives.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, "Wisdom"
2. Why We Should Seek Wisdom

For Young People
1. The Use of a Trained Mind
2. The Godly Man's Opportunity for Complete Development
3. The Value of Well Developed Workers.

For Older People
1. A Good Education Defined
2. How Avoid Worldly Standards in Education
3. The Value of Christian Education.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 8, 1920

Field Notes

Bro. John S. Mast of Elverson, Pa. spent a few days in the vicinity of West Liberty, Ohio, recently, filling a number of appointments.

Bro E. F. Hartzler of Marshallville, Ohio, closed a meeting at Springdale Church near Waynesboro, Va., on Friday evening, June 25, with 15 public confessions as one of the visible results.

A recent letter from Cherry Box, Mo., informs us that small pox has invaded our settlement in that community. We trust that the scourge may not become serious.

The recent Sunday school conference at Kenmare, N. Dak., was well attended, and a marked interest was manifest. "Interesting sessions," was the general impression of those that were there.

Monday, July 5, was the time set for a special meeting at the Mennonite Church near Freeport, Ill. Among those expected to take a part in the program was Bro. A. L. Buzzard of Washington, Ill.

Bro. Amos Yoder and family of Orrville, O., spent some time recently in Mifflin county, Pa., Bro. Yoder's former home. Returning, they spent a night at Scottdale, the guests of Bro. and Sister Vernon Smucker.

We regret to learn the health conditions in the family of Bro. Rhine W. Benner of Bloomfield, Mont., are such that he may be compelled to leave his work at that place. "The will of the Lord be done."

Bro. L. J. Miller of Garden City, Mo., has been spending some time among our congregations in North Dakota in the interests of the Master's kingdom. Last week was the time set for meetings at Wolford.

Among the callers at the Publishing House last week were Brethren Bennett Kauffman of Richfield, Pa., and Ammon Kauffman of Johnstown, Pa. Bro Bennett K. and wife are spending some time in the Johnstown neighborhood, their former home.

Meetings have been in progress at the Scottdale Mennonite Church since Tuesday evening of last week with Bro. J. W. Hess in charge. Quite an interest is being awakened, and we are praying, and hoping for good results. Remember the work here in your prayers.

A communion service has been appointed for Schellburg, Pa., to be held on Sunday, July 11. As this is but a small congregation, visiting brethren and sisters from surrounding communities are cordially invited to be present at that time.

A very interesting mission meeting was held at the Thomas Church near Hollsopple, Pa., last Sunday. With Bro. Joseph Saylor as moderator and a large number of people present, there was an interest manifest which made all feel that it was good to be there.

Bro. J. W. Hess of Manson, Iowa, closed a series of meetings at South Union Church near West Liberty, Ohio, on Sunday evening, June 27, after having labored there and at Bethel Church in the same community for two weeks. There was a total of 45 confessions at both places, besides the reviving effects upon the membership.

Bro. Geo. J. Lapp and wife, who have been in the middle western states during the past month, expect, the Lord willing, to reach Manheim, Pa., the latter part of this month. This will be their permanent address until further notice. Bro. L. expresses himself as well pleased with the missionary interest which he witnessed on his present trip.

An explanation.—In a recent financial report the primary Sunday school class of Sister Anna Schertz, of Metamora, Ill., is credited with a contribution of $36 for India children. For fear that the wording may leave the wrong impression and that proper credit may be given, it is suggested that the explanation be made that this is a class in the Roanoke Sunday school.

Last Sunday marked the presence of a number of visiting brethren and sisters at the Scottdale Mennonite Church. Among them were Bro. E. D. Hess, accompanied by his wife and two children, also a number of other members of the Masontown Mennonite Church; Sister Schload of Akron, Pa., who is here visiting with her daughter Mary of our Publishing House force; Sisters Mary and Martha Wenger of Hesston, Kans., who are spending a few days here at Scottdale. The latter accompanied several of our members who attended the mission meeting at the Thomas Church in the Johnstown neighborhood.

Correspondence

La Grange, Ind.

Bro. J. F. Funk, of Elkhart, Ind., preached on Sunday, June 20, at the Shore Church, this being his anniversary sermon. Fifty-five years ago on the above date, he preached his first sermon about two miles from Chicago, using the same text he used today—I Tim. 1:15.

On April 6, 1920, he was 85 years old. The people were very attentive and interested in his sermon which

was on the way fifty-five years. Our prayer is that the Lord may continue to bless him as the days go by.

G. L. Mishler.

June 28, 1920.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—Praise the Lord for His blessings to us. Though at present the weather is warm and dry, since God knows best we can trust to Him for even the rain we think we need so much. We were greatly disappointed that by poor connections of the trains our minister failed to get here the second Sunday. On June 27 we re-organized our Sunday school. The following officers were elected. Supts., Roy Cowan, Samuel E. Detwiler; Sec., Sister May F. Larren; Chor., Benj. Detwiler; Libr., Samuel E. Detwiler. Pray for us. Cor.

June 29, 1920.

Alto, Mich.

Dear Herald Readers, Greeting:—On May 29 Bro. J. M. Kreider of Palmyra, Mo., came to Elmdale and began a series of meetings at Bowne Church. On June 1 Brethren Kreider, Brackbill, J. W. Mishler, and J. Lehman went to Indiana to attend the Indiana-Michigan Conference at Olive Church. They returned June 4 and Bro. Kreider continued the meetings until the evening of June 15. Bro. Kreider emphasized the importance of making the full surrender to God.

On June 24 Bro. D. A. Yoder of Olive came to Elmdale, preached the same evening, held council meeting the next day, preparatory meeting on Saturday evening, and communion and baptismal services on Sunday, also receiving by letter two sisters into the congregation. On Sunday afternoon Bro. Yoder and a number of members met at the writer's house and held communion services, for I have not been able so far this summer to leave my home.

Bro. Maurice Brackbill of Harrisonburg, Va., is at home now, spending his vacation helping his parents with the farm work.

Bro. Aldus Brackbill left last Monday for Imlay City to attend a Sunday school meeting at that place.

June 30, 1920. S. J. Speicher.

Lewiston, Mich.

Dear Herald Readers, Greeting:—We again want to express our thanks to our Savior for being mindful to us people here at Lewiston.

On June 26 Bro. Eli Bontrager came and preached Saturday evening, Sunday morning and evening, and Monday evening. There was a very good attendance, except Monday evening it rained. On Sunday noon we had two visitors—Mr. Abbott of Vienna and Bro. Goldsmith of Comins—and Sunday evening there were seven from Fairview—Bro. and Sister Otis Bontrager, Bro. Charles Miller and Sister Detwater and family. Bro. Bontrager made his regular calls around the town to see the sick and aged. He also took a trip out in the east district to call on the neighbors and friends here five miles out. They were all very glad for his visit. We prayed for God to send us some good messenger, just what He wanted us all to have, and we certainly got it. Pray for the work at this place. Pray for our brother who leaves his home at Midland, Mich., takes five days of his time from train to train—as that is the shortest time he can make it and be here over Sunday. May God bless our brother who is so interested in lost souls that his work will be appreciated more. There are many here who do not attend any Sunday school and church. We pray for them. Pray for the work at this place. Cora E. Tracy.

June 30, 1920.

Waynesboro, Va.

(Springdale congregation)

Greetings to all Herald Readers: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah."

We have again been enjoying rich spiritual blessings the past few weeks, in this that Bro. E. F. Hartzler was with us and so earnestly and faithfully preached to us the Word. The first meeting was on Sunday morning, the 13th, the last one on Friday evening, the 25th; preaching 14 sermons in all. We missed one night on account of rain. We trust the messages he gave will sink deep into every heart, be put into practice, and do lasting good. Meetings were generally well attended, and interest good. Twelve precious young souls came out on the Lord's side—all quite young, ranging in age from ten to fifteen. When they can be gathered into the fold young, and be well shepherded, they are usually safe; but when they get older, and time after time turn away the pleadings of the Spirit, the prayers of God's people, and the earnest invitations given, they become so hardened in sin that they can scarcely break loose from the ways of this old world. Some day they must give an account before God, and oh! how sad to meet Him unprepared! May we continue to pray for such, that they may yet come ere it is too late. No announcements have been made when the converts will be received. There are also two from another church.

May the Lord continue to bless the brother in his earnest endeavors for the Master. Yours in His name,

Maggie M. Driver.

June 30, 1920.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We at this place have many reasons to thank God for His kindness toward us.

On June 13 Bro. and Sister A. C. Brunk were with us remaining with us 8 days. They gave us very interesting talks on their work in India. Bro. B. preached to us on Sunday morning.

On June 20 Bro. J. S. Shoemaker began a series of meetings. Each evening he gave us a talk on Palestine before the sermon. Bro. Sam Gerber came on Thursday and remained with us over Sunday. Bro. Peter Garber was also with us one evening. On Saturday evening Bro. A. Buzzard and wife and Sister Shoemaker came, and Sunday morning Bro. Ezra Yordy and family. There were also with us brethren and sisters from other congregations. The Word was brought to us with power and in its purity. May it make a lasting impression on our lives. Further steps were also taken concerning help in the ministry. Pray for us. In His service, Lydia H. Smith.

June 30, 1920.

Springs, Pa.

Dear Herald Readers:—On Sunday morning, June 27, Bro. Ed Miller of Pinto, Md., preached to a large audience at this place.

Sunday afternoon the annual reorganization of the Sunday school took place. Brother Myron Livengood was chosen Superintendent, with Herman Bender as assistant. In the evening an interesting children's day program was given.

Among those who recently visited friends in this community, were Bro. Charles Shoemaker from Scottdale, Pa., and Bro. and Sister Rob Luther and son of Johnstown.

Sister Estie Miller who had formerly been employed at Scottdale, is spending the summer at the home of her brother, Bishop N. E. Miller.

Our usual Fourth of July Sunday School Conference will this year be held on Saturday, July 3, at the Glade Church in Maryland.

Bro. J. W. Hess from Manson, Iowa, has been secured to hold a series of meetings at this place, following the meetings at Scottdale.

July 1, 1920. R. B.

"Would you defeat the devil at every point, keep under the blood and your heart fresh with praises."

Miscellaneous

PASSING THROUGH

When thou passest through the waters, they shall not overflow thee. Isa. 43:2.

"When thou passest through the waters,"—
Deep the waves may be, and and cold,
But Jehovah is our refuge
And His promise is our hold;
For the Lord Himself hath said it,
He the faithful God and true;—
"When thou comest to the waters,
Thou shalt not go down, but through."

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation,
Sweeping over heart and rain,—
They shall never overflow us,
For we know His Word is true;
All His waves and all His billows
He will lead us safely through.

Threatening breakers of destruction,
Doubt's insidious undertow,
Shall not sink us, shall not drag us
Out to ocean depths of woe;
For His promise shall sustain us,—
Praise the Lord, whose word is true!
We shall not go down nor under;
He hath said, "Thou passest through."

—Annie Johnson Flint.

THE WORLD AND THE CHURCH

By S. B. Wenger

For the Gospel Herald

Is there such a thing as worldly Christianity?

There are plenty of worldly religions, but true Christianity and worldliness are as opposite from each other as light is from darkness.

In the great whirlpools of present day worldly religions nearly everything is labeled "Christianity"—even war and bloodshed being held forth as our "Christian duty."

The principles of peace and good will are as unpopular today as they were in the days when our Savior was upon earth. He was rejected, persecuted, slain, because His teachings were in direct opposition to worldliness. "Marvel not" said He, "if the world hate you; for it hated me before you." We can have no better assurance of discipleship than the fact that the principles we hold dear are ridiculed by the world.

It is surprising, sometimes, to know from what sources such persecutions come. If there ever was a time when it was necessary for Christ's followers to stand true to His bidding, that time is right now. The war is over; but in some form or other there are entanglements for the weak and persecutions for those who have the courage of their convictions.

Our people stood the tests of war fairly well; but when they could not be induced to carry carnal weapons there were other forms of temptation, even harder to bear. The hardest tests at the present time come from the pressure of worldly combines labeled "Christian" which like a spider's web are being drawn about the unwary and the weak. War tests are not all in the form of taking up carnal weapons to take the life of fellow-men, but there are many other forms of worldly conformity brought about by pressure.

In accepting compromise in any form we must of necessity let go of principles and commandments which Christ told His followers to stand for. To join hands in such compromise movements as Y. M. C. A.'s, Interchurch World Movement etc., may seem like lending a helping hand in the uplift of humanity, but the inevitable and invariable result, on the part of more conservative bodies thus uniting, means the surrender of Gospel principles and to go down in the whirlpool of compromise, never to be able to retrace our steps. The time to "come out from among them and be ye separate" is to stay out.

Other snares set about us are pleasures, keeping up with the times, and profiteering. In every way possible people are seizing their opportunity for moneymaking, regardless of the principles involved or means employed to gain their purposes. To take advantage of fellow men for the sake of financial gain is but a popular and pernicious form of highway robbery.

But back to my subject—The World and the Church. I have confidence that the Mennonite Church as a whole will never join hands with the world, but there so many among us who do not consider seriously the dangers about us and are therefore being led step by step into the devil's whirlpool, willing to open the gates that could never be closed if once opened. We should consider well every religious movement that invites us to join hands and stand firm upon the Rock of our salvation.

Take for instance the organization known as "Young Men's Christian Association." When we consider how much in the form of worldliness—games, amusements, entertainments, etc., etc.,—and how little of real Christianity there is about their activities, we have wondered if "sinners' association" would not be a more appropriate name. The Interchurch World Movement has proven itself a worldly institution leading in the direction of a world church.

Can we consistently join hands with religious organizations who would force us into war, whose ministers have prayed that "not one gun should be fired in vain but that every bullet should go straight forward and destroy the enemy?" Can we join hands with churches which draw no line whatever between the Church and the world, and whose members are entangled in lawsuits among themselves or affiliate in secret, oath-bound organizations?

Some years ago I attended the funeral of an infidel who had committed suicide. The minister in lodge uniform) who conducted the funeral spoke to the lodgemembers saying, "We believe that we shall meet our brother on the evergreen shores and in the grand lodge above." At the close of the sermon another lodge man, a professional prize fighter, offered the prayer. The next day I asked one of their lodge members how high he supposed that prayer ascended, He replied, "I suppose about as high as his head."

Recently a minister eulogizing a departed church member, said, "The good qualities of this brother are not only manifest in the fact that he was a member of the Church, but also a member of three lodges. We have sat together in the lodge and kneeled together in the church."

As true followers of the Lord Jesus Christ who has called us out from the world and told us to be a separate people, let us consider well all the religious movements and organizations that invite our co-operation, before we become entangled with them. "Can two walk together except they be agreed?"

South English, Iowa.

COLORADO SPRINGS

By R. J. Heatwole

For the Gospel Herald

Today (June 25) I am here, seemingly at the foot of Pike's Peak, yet I am ten miles from there. There is still much snow on the mountain, because of a violent snow storm May 29, said to be the greatest snow storm here for thirty years.

When I stand on the lot where our new church (26 by 38) is being erected, I am only a few blocks from the great "garden of the gods" and a half mile from the "cave of the winds" where you do your own talking at a certain place and it echoes back to you again.

This city has five springs. The west end of it is called "Manitou" named after a tribe of Indians that used to live here. The springs are in this part of the city, supplied from two reservoirs of melted snow from the Manitou mountains and Pikes's Peak.

In 1870 the town was incorporated. Its population is now about 30,000. The buildings are well furnished. Gardens are excellent in quality and in quantity of crops produced. The money is made by caring for the 35,000 people that come here from May to October to see all the surrounding sights and because of its being a great health resort. The city has two street car lines running side by side from the Rock Island depot to the west end of the city—about six and a half miles.

Our church house lot is costing us about $5,050. The brethren hope to have it ready for worship within five weeks. Bro Joe F. Gingerich of Iowa has been chosen to direct the workers while building the church. An old gentleman told me that carpenters who board themselves get a dollar an hour for their services.

There are nine churches in the city. We have now a membership of 23 here. The names are as follows: D. J. Fisher and wife, Joe E. Gingerich and wife, John Kurtz and wife, Benj. Gasho and wife, Jacob Mishler and wife, Jacob Landis and wife, Lewis Gingerich and wife, Elizabeth Musser and daughter, Fannie Eiman, Lydia Roth, Emma Roth, Roy Mishler, Edna Mishler, Edward Gingerich, Clark Gingerich.

Manitou, Colo.

PRAYER AND WATCHING

By Ida Yoder

For the Gospel Herald

Paul says, "Pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

Our aged believers like Elijah, Moses, and Jacob knew how to watch and pray, fight and triumph.

To be strong among men we must receive strength when alone with God. As we need strength for our daily duties, we also need divine strength to overcome even as Jesus overcame, who so often went to the solitary mountain to pray and receive strength. How much more necessary is it for man!

As we think of the great agony of our Savior in the garden, wrestling beneath the great burden that was resting upon Him, and suffering before Him we can understand what He meant when He told His disciples to **watch** while He went yonder to pray. When He returned He found them asleep. He admonished them to "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak" (Matt. 26:41). I think it is still true of many of His disciples today that they are sleeping when they should be praying and watching, and therefore they have no power to resist temptation or for doing any work for Christ.

In Luke 21 Christ teaches of the end of the age and the need of watchfulness: "Nation shall rise against nation and kingdom against kingdom, and there will be great earthquakes, and plagues, and famines, in various places, and there will be terrible appearances and signs in the heavens." "Behold the fig tree, and all the trees; as soon as they shoot you know that summer is near. And so may you as soon as ye see these things come know that the kingdom of God is near, I tell you that even the present generation will not pass away till all be fulfilled. The heaven and earth shall pass away, but my words will never pass away."

Be on your guard lest your minds should be dulled by debauches or drunkenness or the anxieties of life, and lest **"That Day"** should come suddenly upon you like a snare. For come it will upon all who are living upon the face of the earth. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man."

If our prayers are in real earnest and in faith believing, we may rest assured that He is also watching over us. It is then we have that blessed hope of looking forward to His coming with joy.

Flanagan, Ill.

RESPONSIBILITIES BECAUSE OF OPPORTUNITIES

By Lavina Erb

For the Gospel Herald

If we should want to estimate the value of the young people's Bible meeting, we would have a difficult task.

It was with a deep interest that we watched the increasing number of young people's meetings in the Church. It is much better for young people to exercise themselves in meditation upon the issues of life as explained in the Bible, than for them to exercise themselves only on secular subjects as they do in the day schools, and institutions of learning or in social affairs in which they may engage.

Paul gives us good advice in Phil. 4:8, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

When the young people can feel that they are responsible to help one another, to solve life's problems according to the Word of God, they will be better fitted to wrestle with the problems. These responsibilities rest upon us whether we expect it or not.

In the young people's meetings we are given some experience in bearing responsibility. When we do our best in trying to make that part of the program assigned to us what God would have it be our talents are thereby developed, we become stronger, able to do more work.

The young people's Bible meeting affords an opportunity to spend the close of Sabbath under Christian influences and among Christian associates.

As we receive the truth, the spiritual life becomes deepened, and the soul strengthened. It is a place of pure thought, of witnessing for Christ.

We become better able to bear responsibility and have the privilege of spending the close of the Sabbath with the people of God.

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

JESUS WITH US

By Mary A. Lehman

For the Gospel Herald

If Jesus is with us we are victorious, for He has overcome the world. With Him we can endure all the trials of life, for His grace is sufficient for us. We shall walk in safety, and rejoicingly sing in the midst of darkness and storm: "I will fear no evil for thou art with me." We abide in comfort, for "He is our peace," and "it pleased the Father that in him should all the fulness dwell." We go in the power of eternal life, for He is our life. Because He lives, we shall live also.

We praise God that it is as well with us as it is. People complain of the cold in winter, of the heat in summer, of wet weather, of dry weather; but God in His wisdom knows what we need and sends us what He knows is the best. But it is sad to hear people always complaining. To be patient with our lot after being on a bed of affliction for over twenty-four years is a trial at times, but it might easily be worse.

One of the things for which I praise the Lord is the kindness of many friends. So many of them write me such cheery letters. These letters are from those who live too far away to visit me, while those near by bring cheer by means of personal visits

which I very much enjoy. Others send me flowers and show their friendship in other ways. Oh how I thank them all for it. It shows their love toward an invalid. I am glad that the Lord prompts them to come.

On Sunday, June 27, I was glad to see that the Lord opened the way for many to come and see me. There were comers and goers all day. There were thirty-three in the evening from Rohrerstown, the Old People's Home, and other places. My prayer is that they may come again. We enjoyed the evening singing, scripture reading, praying, and I feel and know that it was all done to the glory of God.

Let us pray more for the younger generation to press on in the good work and stand upon the solid Rock. Again, I want to thank you all for your kindness and keep on with your writing and your visits.

Lancaster, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Nothing new has developed with reference to the proposed Russian work during this past week. The matter of personnel is under consideration, and while there are no definite decisions as yet, some progress has been made. Further negotiations are still under way with the Near East Relief, which has already promised their fullest cooperation in every way possible to help our unit.

* * *

Bro. Orie O. Miller gave a general report of the relief work in the Syrian field to a Near East Relief Campaign Workers' Conference at Ocean Grove during the past week.

* * *

The Russian brethren, whose presence at Scottdale was noted last week, have indeed a pitiful story to tell. In their estimation there is no section or people in Southern Russia more worthy of aid, and suffering more, than the Mennonite communities in that country. Forced to sell their lands to the government with practically no remuneration, robbed of everything, even the clothing and shoes which they wore, existing as best they can among brigands and Bolshevists, they have indeed a gloomy prospect before them for the coming winter. Before the war they lived in prosperous communities and comfortable homes with good schools, hospitals, and churches, while the Russian peasants around them lived in miserable hovels on small tracts of land, and 95% of them were illiterate. Because of the fact that these Mennonites were originally from Germany, and still spoke the German language and because they refused to do regular military service, they were thus persecuted by their government and refused protection from the brigands and robbers. When the Bolshevists overran their territory they again experienced a veritable reign of terror. Up to the time that the brethren left there last December, about 350 Mennonites had been hanged, shot, burned, or killed. Since leaving they have heard nothing, although some of them left large families behind. Certainly we will be glad to help them if the way opens.

* * *

It is of course somewhat doubtful whether our relief unit can go directly into southern Russia to carry on relief work among the Mennonites there. If political conditions are such as to make it impossible for the time being it will be necessary to confine our relief work to the Russian refugees already mentioned who are congregated at Constantinople, and when the way opens later they can move up into Russia.

* * *

The Russian brethren emphasized the fact that it would not be necessary to send a large unit in order to do effective work. The people there are intelligent and could assist very materially in doing the actual distribution and finding out the places of greatest need. What is especially needed is some way of getting supplies into the country and the necessary personnel to oversee the distribution in a general way and to keep up the touch with the home church. Certainly our efforts need not be despised because we might only send a unit of four or five on the field.

* * *

Needs continue to be emphasized constantly in all of the various fields in which work is now being undertaken. The American Friends Service Committee is rapidly enlarging its child-feeding, agricultural, and anti-typhus work in Poland. Present reports indicate that the need will be just as desperate during the coming winter as during the past year. Plans now include a definite program for relief to continue until June, 1921. Vienna makes pitiful appeals for help, and the work in Germany has become more and more important.

* * *

In one district in Poland, vegetable seeds have been distributed to 1,843 families in 42 villages. Enough was given each family to plant ¾ acre. These villages are long distances apart and the journeys for distribution had to be made in the primitive village carts or on bicycles along the rough roads. Three train-loads of barley and one of oats were purchased and distributed to 673 families in 15 villages. Large quantities of agricultural instruments have been distributed and horses have been bought and loaned.

The food kitchens are in course of construction, each of which will supply food for about 400 children, as part of a general child-feeding scheme which will take in nearly all of Poland. Under-nourished children and expectant and nursing mothers will be supplied with one meal a day.

* * *

Letters from our brethren in the Near East state that all are getting along nicely. Bro. Roy Myers had the misfortune of having his left arm broken while cranking an automobile but is recovering rapidly. On May 27 eight hundred and fifty orphans and about that many refugees arrived at Killis from Aintab, where they were reached and cared for by the Near East, including several of our brethren. On June 4, nine hundred orphans and a number of refugees arrived at the same place. The total number of orphans expected from Aintab was about two thousand, with perhaps five thousand refugees. Many of the orphans are being cared for by the Near East at the Aleppo orphanages.

REPORT

Of the Indiana-Michigan Mennonite Conference Held at the Olive Church, Near Elkhart, Ind., June 2-3, 1920

Wednesday Forenoon Session

Called to order at 9 o'clock by Moderator, D. A. Yoder. After singing several songs, Bro. J. M. Kreider read I Cor. 4 and led in prayer.

Moved, that since Bro. J. S. Hartzler, the secretary could not be present, Bro. J. K. Bixler act as secretary in his absence. Carried.

Conference sermon was preached by Bro. S. S. Yoder instead of Bro. J. W. Christophel who had been appointed to that work but asked to be excused for physical reasons. Text, Gal. 5:3. "By love serve one another." He said in part; "The Christian Church of the first century had to solve the problem of harmonizing the belief and practice of the Jewish and Gentile elements of the Church. The Jews tended to drift into formalism and became cold and stringent; the Gentiles, through the liberty of the Gospel to, give license to sin. Paul in his letter to the churches of Galatia condemns both extremes and calls upon the brethren to give a life service prompted by the spirit of love.

"Jesus emphasizes both love and service in His teaching and living. Matt. 22:37-40; Mk. 12:30, 31; Matt. 25:31-36. Paul says that love is the greatest of the abiding virtues. John emphasizes love one for another.

"The program of Jesus was to heal the blind, lame, and sick; to raise the dead to life and preach the Gospel to the poor. Matt. 11:5. From all parts of the world comes the cry for help. We must feed, clothe, shelter, and visit as well as preach the Gospel. Both the exclusive preaching and the socializing, fails. We dare not close our eyes to the physical and social needs of humanity, but we should never forget that they are secondary to the preaching of the Gospel. The needs of the soul are of the greatest importance, but accompanying these are the physical, intellectual, and social needs. They demand our investigation and labor of service, but never to the neglect of the great need of salvation.

"A declaration of love is worth nothing unless it is expressed by a life of sacrifice and service. John 14:15, 23. Service given, not through love, will avail nothing.

I Cor. 13:3. **Real love and service can be** rendered only by those who are consecrated to God, and are free from worldliness and sin."

There being a large number of bishops, ministers, and deacons present, it was not considered advisable to have all of them add their personal testimony. Several were selected who each gave a short talk. The remainder of the ministry and the congregation as a whole, by a rising vote, expressed themselves willing to remain loyal.

The minutes of the last conference and the report of the work done by the Executive Committee during the year were read and accepted.

Closing prayer by Bro. E. A. Bontrager.

Wednesday Afternoon

After several songs Bro. A. C. Brunk read Phil. 2:1-11 and led in prayer. B. B. King, S. S. Yoder, and R. L. Hartzler were announced as committee on resolutions. The secretary's roll shows that sixty of the eighty-one members of conference were in attendance. Visiting ministers present were, Brethren J. M. Kreider, Palmyra, Mo., P. J. Shenk, Orongo, Mo., I. W. Hess, Manson, Ia., D. D. Miller, Kalona, Ia.

The reports of the secretary and treasurer of the Mission Board were read and approved.

Question 1. **"What constructive steps should this conference take now?"** Discussed by Brethren I. R. Detweiler and Aldus Brackbill.

Resolved, That our goal for the coming year will include a deeper consecration on the part of the Church, and a steady growth in gaining lost souls to Christ. To accomplish this we adopt the following constructive steps: A gain in financial gifts, in membership, in Sunday school enrollment, in the establishing of new Sunday schools, the ordination of ministers and bishops, the sending of missionaries into the field, more efficient missionary training, a closer co-operation between Church and Sunday school conferences, the ministry supported to a larger extent and more teaching of the Bible to our children in the home and the Church.

Moved, That the special session of conference called for Friday, June 4, 9 A. M., be held on Thursday evening at 4.30, P. M.

The following petitions from the Mission Board were read and approved:

1. Since the rural mission work has grown, and since there is only one bishop now located in Michigan, be it

Resolved, That the Board petition Conference to ordain a bishop to assist the Superintendent of the rural mission work in his bishop duties, and that the secretary of the Board present this resolution to conference.

2. Resolved, That the Board urge the Conference to take steps to ordain more ministers to be available for needy fields.

The subject, **"The Place of the Minister and the Bishop in Disciplinary Work,** was opened by Bro. D. D. Miller. Because of lack of time the subject was left over for the next day.

Closing prayer by Bro. Miller.

Wednesday Evening

An interesting workers' meeting was conducted by Bro. B. B. King, from 6.30 to 7.15; subject, "Winning Forces in Soul Winning."

Devotional services conducted by Bro. Jonathan Kurtz, who read Psa. 27 and led in prayer.

The subject, **"Essentials for a Successful Pastorate,"** was discussed by the four brethren whose names appear with the sub-topics assigned: (1) "Consecrated Life," J. M. Kreider; (2) "Studious Habits," S. P. Martin; (3) "Sympathetic Nature," Jonathan Kurtz; (4) "Spiritual Power," C. C. Culp. Many good thoughts were brought out which, no doubt, caused some pastors to feel a greater need of a life completely surrendered to God.

Closing prayer by Bro. Y. C. Miller.

Thursday Forenoon

Devotional services by Bro. J. W. Hess, after which the work of the previous day was taken up.

It was decided that no resolution be adopted in connection with the question left over, but that a few thoughts which were brought out in the discussion should be given: "Discipline is as necessary in the Church as in a well regulated home. Lack of it in the home begets greater need of it in the Church. This means that some rules are necessary. In the execution of such rules, lack of unity and co-operation are as disastrous in the one institution as in the other. This calls for close co-operation between bishops, ministers, and deacons. Each must help. This not the work of any one to the exclusion of the other."

Bro. J. S. Hartzler reported on the work of the committee sent to Midland, Mich. All the evidence was collected and considered by the committee who rendered a decision which gave general satisfaction and has since worked well. Report accepted and committee relieved.

The next subject, **Sanctification,** was discussed by Bro. D. J. Johns. "Primarily Sanctification means to set apart for sacred use. Gen. 2:3. The Lord sanctified the seventh day. God knew Jeremiah before he was born, and sanctified him and ordained him a prophet. Jer. 1:5. It is in part the work of man. 'Sanctify yourselves.' Num. 11:18. It carries with it the thought of consecration. Josh. 3:5. We are able to sanctify the Lord in our hearts. I Pet. 3:15. Here it presents the thought of glorifying Him. To sanctify always bears with it the idea of purity. Jesus prayed, 'Sanctify them through thy truth.' Obedience is a factor in sanctification. I Pet. 1:22. Jesus gave Himself for the Church. 'That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing----holy and without blemish.' Let us therefore go on, 'perfecting holiness in the fear of God.'"

Moved and seconded that the Executive Committee should decide on the place for the next meeting of conference. Carried.

It was decided that the moderator should appoint a committee of five brethren, with power to act, to work with the S. S. conference committee in the purchase of a tent.

After song and prayer, conference adjourned for the noon hour.

Thursday Afternoon

Bro. J. F. Funk read Ps. 103 and led in prayer.

"Nonconformity from a Layman's Viewpoint," was discussed by Bro. Wellington Young. This was followed by many very pointed and practical talks from the laity. The subject was well covered, and seemed to be the more interesting because it was all done without any of the ministry having any part in it.

During the noon hour, both days of conference a number of deacons met at the home of Bro. Irvin Long for an informal meeting for the purpose of getting better acquainted and exchanging ideas and hearing each others experiences. At one of these meetings the following was adopted:

Realizing the great responsibility of the bishops, we as deacons desire to give expression of loyalty to them, and by God's grace we mean to stand by them faithfully in service to God and to the Church.

J. Y. Hooley, Frank Maust,
D. H. Coffman, I. S. Johns,
J. J. Mishler, Menno Steiner,
H. A. Miller, S. P. Martin,
Sam Smeltzer, A. S. Landis,
Jonas Brubaker, Menno J. Yoder,
John Emmert, Joseph Mishler,
M. D. Lantz, H. B. Weaver,
Albert Wyse.

Resolutions presented aside from those connected with assigned subjects were as follows:

Since God through the Church has called the brethren, James Bucher and Albert Wyse, to the offices of minister and deacon, respectively, be it

Resolved, That we welcome them as members of this conference.

Resolved, That a committee of five be appointed representing the following interests: The Sunday School, the Young People's Meeting, the District Mission Board, the Educational Interest and the Executive Committee of Conference to investigate and formulate plans for greater work and a closer co-operation between the various organizations represented by this committee. Both these resolutions were adopted. The committee called for in the last resolution is as follows: The S. S., S. S. Yoder; the Y. P. M., Elmer Christophel; the Mission Board, S. L. Weldy; The Educational Interests, W. B. Weaver; D. J. Johns, Executive Committee of Conference.

The committee chosen to act with the S. S. Conference committee in the purchase of a tent were: J. K. Bixler, B. B. King, D. H. Coffman, H. B. Weaver, J. O. Martin.

The election of officers resulted as follows: Moderator, D. D. Miller; Assistant Moderator, D. A. Yoder; Treasurer, H. B. Weaver; Secretary, J. S. Hartzler; other members of the Executive Committee, D. J. Johns and J. K. Bixler. Member on the Mennonite Board of Education; D. A. Yoder; member on the General Mission Board, J. S. Hartzler; members on the Local Board of Fort Wayne Mission, J. D. Zook and Amos Weldy.

The Secretary's report showed that there were living in the district, eleven bishops, forty-four ministers, and twenty-six deacons of which all except four were members of Conference; that there were thirty-two regular places where services are being held; that there was a net gain in membership in the last year of one hundred sixty, making a total membership of three thousand, seven hundred seventy-eight. There were in the district, in the last year, two hundred two confessions of which fourteen were not from our Sunday schools, and only seven who had not attended any Sunday school regularly. The number of pastoral visits reported exceed those of any previous year. Sixteen congregations held a mission day and some of them more than one. Most of these mission days were of three sessions each.

Of the seventy-seven members of conference, sixty-two were in attendance all or part of the time. The interest was

good through all of the sessions and the work was of such a nature that it was profitable, especially for those present.

At three o'clock the ministry adjourned to the home of Bro. I. S. Long for a ministerial meeting to which all the members of Conference were invited. Bro. J. W. Hess of Manson, Ia., preached a good sermon to those who remained.

D. A. Yoder, Moderator.
J. S. Hartzler, Secretary.

REPORT
Of the Illinois State Mennonite Sunday School Conference, Held at Tiskilwa, Ill., June 9-11, 1920

For the Gospel Herald

Wednesday Evening

Sermon by Sanford Yoder. Text, Acts 28:29. Three things essential to the success of the Lord's work: (1) the Word; (2) the Spirit; (3) the man. Many congregations dying because lacking in one or more of these essentials. Social uplift and kindred movements no substitutes and doomed to failure as far as saving souls is concerned.

Thursday Morning

The childhood of Jesus exemplified in our boys and girls. A. L. Buzzard, Alma Roth.

Christ was a model, yet a normal child. His development was three-fold: physical, spiritual, and mental. If we expect our boys and girls to follow His examples we must teach His Word more faithfully and spend more time in prayer and erect more family altars. Home and Sunday school should cooperate in teaching the Word.

Is the Sunday school meeting the religious needs of the child? Abner Yoder.

The child being a three-fold being, should be proportionately developed. If we develop only the physical we have a brute; if the mental or intellectual, we get an atheist; if only the spiritual, we usually get a fanatic. Teaching of scripture knowledge the great need.

The all sufficient Christ our present need. J. K. Bixler.

World lieth in wickedness and growing more wicked. As the Church loses power she resorts to machinery. Church needs more preaching and less lecturing. More Christ the Son of God, and less Christ the perfect man.

Thursday Afternoon

Characteristics of a live Sunday School. Simon Grabill, Emma Oyer.

Teachers, Supt., and Pastors co-operate. Spirit of worship and devotion as well as the teaching of the Word Every member on time. Mission activities prominent.

The teacher: (a) His equipment. J. L. Harnish.

The lesson help not a full equipment. Consecration and a working knowledge of his Bible. Should know his scholar and field of labor. Should know something of the principles of teachings and child psychology.

(b) **His task.** A. Litwiller.

Teach the Bible. Fishing for souls. A spiritual work. Lead boys and girls to accept Christ.

(c) **Jesus the Master Teacher.** C. A. Hartzler.

He taught as one having authority. A pattern to present day teachers. Went everywhere teaching. Taught by example.

Unifying our forces for service. A. E. Kreider.

Present day conditions a call for more united effort. World lieth in wickedness. No agency in the Church like the Sunday school for unfolding and deepening the spiritual life of our young people. Intellectual development and human instrumentality will fail of itself. Spiritual power that is from God will unify us.

Thursday Evening

Musical activities of the Sunday School. W. E. Yoder.

Music an important part of our Church and Sunday school service. Tendency should be back to heavier type of hymns. Songs should pertain to lesson if possible. Choristers should realize they have a responsible work.

Sermon by Abner Yoder.

Friday Morning

Our Young People. (a) **Their social life.** Jos. Hartzler.

Not enough to advise our young people not to go to places of worldly amusements, but should be given an opportunity to exercise themselves in their God-given social instinct in a wholesome way.

Church is suffering on account of not providing adequate opportunities for the development of a healthy social life.

(b) **Their religious life.** Ezra Yordy.

Our young people have talent, but much of it is lying dormant and undeveloped because of lack of exercise. The responsibility lies on the home, the Sunday school the Church and the educational institutions.

(c) **Their contribution to the Church.** Sam Gerber.

The young people have contributed most to the musical as well as to the mission activities of the Church and Sunday school.

(d) **Obligation of the Church to our young people.** J. S. Shoemaker.

Young people the Church's greatest asset. Should provide for them careful shepherding and teach them the doctrines of the Bible. Make provision for and give all the encouragement possible that they may prepare themselves for the various activities of the Church.

Friday Afternoon

The task of the rural church. Sanford Yoder.

The rural field a fertile one that we have overlooked and one which the Mennonite Church is best fitted to work. A great field with wonderful opportunities lying almost at our doors. Thru the mountainous country of Missouri and Arkansas east almost to the coast are five millions of people without church privileges.

The call of a waiting world. A. C. Good.

World lieth in wickedness. Present conditions constitute a call. Lives as it does largely because it knows no better way to live.

"Pray ye the Lord of the Harvest." J. K. Bixler.

Church is taking life too easy. Christ had His Gethsemane and until the Church is willing to sacrifice she is not in condition to pray as she should for the Lord of the harvest.

The following resolutions were passed:

(1) Since we greatly appreciate our young people in the Church, and since the future of the Church depends upon them, and that the church owes them careful teaching and direction, be it

Resolved, that we encourage them in their efforts to develop their three-fold lives socially, by engaging in such things as are in harmony with Phil. 4:8; morally, by fostering pure thought and actions and spiritually by the study of God's Word and reading of pure literature and availing themselves of the many privileges provided by the Church for exercising themselves in Christian service.

(2) Resolved that we favor the steps taken by the General Sunday School Executive Committee toward the selection or preparing of a graded lesson system that would be practical to be used in the Sunday schools of our Church.

(3) Since the rural mission work is becoming more apparent, we recommend that the district mission board take steps toward a thorough survey of the state to determine the rural conditions.

(4) Since there are many in our communities who do not attend our church services, we recommend the organizations of a home department in our Sunday school so that these people might be privileged to receive Bible teaching and Sunday school literature in their homes wherever possible.

(5) In order that the secretary of this Sunday School Conference may be enabled to get in touch with the proper officials of all the Sunday schools of the state for the purpose of gathering statistics for his reports, giving and receiving such information from time to time as may be necessary, be it

Resolved, that this conference in regular session assembled, recommend that as soon as possible after the election of officers in each Sunday school results of same be reported to him giving names of officers and addresses.

(6) Since Bro. A. M. Eash has been associated with us in the Sunday school work of the state for many years, and since he has been engaged in relief work in the Near East for some time, we realize our loss in his counsel and presence and extend to him our support and prayers in his labors of love among those unfortunate people.

C. E. Martin, Sec'y.

REPORT
Of Receipts of Eastern Mennonite Board of Missions and Charities for June, 1920

Children's Home, Millersville, Pa.	
E. Petersburg Y. M. B. C.	$5.00
3297 New Holland, Pa.	5.00
Women's B. C. Mt. Joy SS (workers)	5.00
	$15.00
General Mission Fund	
E. Petersburg SS	67.81
Kauffman fund	700.00
Groffdale Cong.	53.02
Byerland Cong and SS	95.00
Slate Hill SS	6.63
Delaware Cong Juniata Co	58.00
	$980.46
Lena Buehler Germany	
No. 2372 Pa	25.00
India Mission	
Erb's Cong	75.23
Mount Joy Y. P.	8.18
Kinzer SS and Cong	22.00
Salunga Pa SS	40.00
Vine St Mission SS Lanc Pa	10.00
	$155.41
Native Workers' Support India	
E. Petersburg Y. M. B. C.	7.50
E. Petersburg Y. M. B. C.	7.50
Manheim Bible Study Class	7.50
	$22.50
New Stables & Granary Balodgahan, India	
Kauffman fund	$100.00
Ministers' Personal use	
Kauffman fund	200.00
Poor Fund	
Kauffman fund	100.00
Welsh Mountain Mission	
Cash	4.00
Paradise Bible Meeting	78.25
	82.25
Total receipts for June	$1680.62

Gratefully acknowledged,
Eli G. Reist

REPORT

Of Annual Meeting of the Mennonite Board of Education at Goshen College, June 17, 1920

Devotional by J. B. Smith

The roll was called and the following were present:

S. C. Yoder,	D. A. Yoder,
D. D. Miller,	S. R. Good,
D. S. Yoder,	Aaron Loucks,
J. M. Kreider,	Curtis Cressman,
D. G. Lapp,	J. B. Smith,
M. C. Cressman,	D. H. Bender,
Howard Stevanus,	Noah Oyer,
I. R. Detweiler,	C. B. Blosser,
O. O. Miller,	A. E. Kreider,

The report of the Annual Meeting of the Board last year was read by the Secretary and accepted.

Bro. S. C. Yoder, Pres. of the Board, then gave a general report of the year, which showed an increase in attendance at both schools; also an increased interest on the part of the constituency in helping to meet the current expenses of the schools. He also plead for a closer cooperation of schools and Board and constituency. He urged that a special effort be made to pay off all indebtedness the coming year.

The Secretary then gave a report of the business that was transacted by the Executive committee during the year.

The Treasurer's report was next read and accepted.

D. H. Bender, Pres. of Hesston College and I. R. Detweiler, Acting Pres. of Goshen College, each gave a report of their respective schools.

J. E. Weaver, Business Manager of Goshen College gave a well prepared and satisfactory financial report of Goshen College for the past year.

D. H. Bender gave the report of the Business Manager of Hesston College and Bible School.

Others who reported were: Local Boards of each institution, religious welfare committee of each institution, Faculty committee, Literature committee, Finance committee. All these reports were accepted.

The accountant's report of Hesston College was given and accepted. The accountant's report of Goshen College was not fully made out and returned in time for the meeting, so the following motion was passed:

Moved, that when the accountant's report is received at Goshen College by Bro. J. E. Weaver, that he give it to the Executive committee of the Board, and if found satisfactory then it shall be filed with the Secretary; but if not satisfactory, then it shall be sent to each member of the Board.

Moved that a nominating committee of five be appointed to select a list of names as nominees for the following positions: Executive committee, Four Trustees at large, Finance committee, Faculty committee, Literature committee, Officers of each school.

The following brethren were appointed as a nominating committee: D. G. Lapp, D. S. Yoder, O. O. Miller, J. E. Weaver, Noah Oyer.

The nominating committee presented a number of names for these different offices, and the following were elected: Members at large: M. C. Cressman, S. R. Good, S. F. Coffman, D. D. Miller, Officers of the Board: S. C. Yoder, Pres.; D. D. Miller, V. Pres.; A. E. Kreider, Sec.; S. R. Good, Treas.; D. S. Yoder, fifth member of the Executive committee. Trustees: Lancaster Co., Pa., I. B. Good; Franconia Conf., A. B. Mensch; Franklin Co., Pa., and Washington Co., Md., C. R. Strite; Western A. M., S. C. Yoder. Faculty committee: J. M. Kreider, Aaron Loucks, S. C. Yoder. Finance committee: S. R. Good, Aaron Loucks, O. O. Miller. Literature committee: J. B. Smith, Daniel Kauffman, S. F. Coffman. Officers of Goshen College: I. R. Detweiler, Acting Pres.; C. B. Blosser, Dean; J. E. Weaver, Business Manager. Officers of Hesston College and Bible School: D. H. Bender, Pres.; J. D. Charles, Dean; T. M. Erb, Business Manager.

The proposed amendment to the constitution concerning the fiscal year, etc, (notice of which had been duly given to Board members) was then adopted by a unanimous vote

Since the time of closing the School year at Goshen College is so near the same date as the Annual Board Meeting, it was moved that the Business Manager of Goshen College be granted the privilege of closing the books and make his annual report June 1.

After some discussion of the literature question it was moved that we recommend to each institution under the Board, to appoint a committee to examine the books in question in their own library and report to the literature committee.

The financial situation was discussed and the following adopted:

Moved that the Executive committee of the Board, conjointly with the Local Board of Goshen College, prepare such plans and methods as may seem best to pay back indebtedness and see to the meeting of the obligations of the Board.

After some discussion on doctrine and practice the meeting adjourned.

The Executive committee met and appointed the same Local Board at Hesston that was appointed last year and the Local Board of Goshen College as follows:—I. R. Detweiler, C. B. Blosser, J. E. Weaver, J. J. Fisher, F. S. Ebersole, Ephraim Lantz, J. B. Moyer; also the religious welfare committee which shall consist of the President of each institution and the bishop and the pastor in charge of said institution.

D. D. Miller, Sec.

Married

Moyer—Yoder.—On June 17, 1920, at the home of the officiating minister, Bro. J. Frank Swartz, Blooming Glen, Pa., Bro. Howard H. Moyer and Sister Mayme D. Yoder were united in the holy bonds of matrimony. May God's richest blessings attend them through their future life.

Gross—Huddle.—On June 26, 1920, at the home of the officiating minister, Bro. J. Frank Swartz (also the home of the bride) Blooming Glen, Pa., Bro. J. Clarence Gross and Sister Kathryn W. Huddle, both of Blooming Glen Cong., were united in the bonds of holy matrimony, Bro. Jos. M. Gross, father of the groom, assisting in the services. May their lives be guided by the Holy Spirit.

Yoder—Bontrager.—Bro. Henry Yoder and Sister Celesta Bontrager were married June 1, 1920, at the home of the officiating bishop, Bro. D. D. Miller near Middlebury, Ind.

Knepp—Hershberger.—On Sunday evening, June 20, at the Mennonite Church near Wolford, N. Dak., Bro. Amos Knepp to Sister Mary Hershberger, the home minister, Bro. Joe C. Gingerich, officiating. The Lord bless them through life.

Dews—Yoder.—Thomas Dews and Ruby E. Yoder were married at the home of I. W. Royer, minister, June 25, 1920. May the blessing of heaven attend them in their new home at Dalton, Ohio.

Obituary

Loucks.—Aaron W. Loucks died at his home in Fall City, Neb., June 22, 1920, after an illness of one month caused from purpeera hemorrhage. He was born Nov. 19, 1864, in Wakarusa, Ind. He is survived by his wife, 2 daughters, 1 son, and also his father, Isaac B. Loucks. Funeral services were held at the home June 25 in charge of —— Reed. Interment in Steele Cemetery.

Werner.—Catharine Hoover, beloved wife of Geo. Werner, was born Sept. 28, 1843; died May 12, 1920, after a brief illness (which lasted only 3 days) of bronchial pneumonia: aged 77 y. 7 m. 14 d. She was married Apr. 14, 1863, and was a faithful companion, a kind and loving mother, till death separated her and those to whom she had so greatly endeared herself during her stay among us. There were added to this union 6 sons and 3 daughters of whom three sons preceded her. She leaves a sorrowing husband, 3 sons, 3 daughters, and 17 grandchildren, besides a host of friends to await the time when they too will meet with mother in the spirit world. She was a devoted member of the Mennonite Church and her vacant seat is noticed because of her regular attendance at worship. Her body was laid to rest in the Lakeside Cemetery near Vineland, Ont., on May 14, Bro. S. F. Coffman using for a basis to his discourse II Cor. 5:8, 9. By the family.

Kennel.—Mattie Kennel was born Nov. 12, 1850; died June 17, 1920, at the home of her son Isaac near Atglen, Pa., from a complication of diseases; aged 69 y. 7 m. 5 d. Mother had been an invalid for 27 months not being able to walk but bore her suffering patiently and was always anxious to attend church services even though she had to be carried about. She greatly desired to depart from this life of suffering and be with Christ and we mourn not for her as those who have no hope. Her husband preceded her in death 18 years ago. One daughter also died in infancy. She is survived by six sons and one daughter, (Fannie, wife of Amos K. Mast), also 14 grandchildren and 3 adopted grandchildren. Funeral services held June 19, 1920, conducted at the house by Aaron Mast. Text, Job 7:16 and at Millwood Church by John M. Stoltzfus, (text, Phil. 3:21) and Amos B. Stoltzfus (text, Isa. 49:13, last clause).

Sweet is the sleep our mother takes,
Till in Christ Jesus she awakes.
Then will her happy soul rejoice,
To hear her blessed Savior's voice.

By her children.

Hershey.—Michael Hershey was born in Ontario, Canada, Jan. 4, 1843; died May 18, 1920, at his home near Cherry Box, Mo.; aged 77 y. 4 m. 14 d. He was afflicted for some time with dropsy and kidney trouble, and was stricken with paralysis nine days before his death.

He moved with his parents to Illinois and in October, 1869, he was married to Mariah Benner, to which union were born five sons and four daughters. One son and two daughters preceded him in death. In the spring of 1870 he, with his companion and a number of relatives, located near Cherry Box, Mo., in the vicinity of which he resided to the time of his death. At about the age of 40 he united with the Mennonite Church, of which he was a faithful member until death. He leaves his faithful companion, 4 sons, 2 daughters, 17 grandchildren, 2 brothers, 2 sisters and many other relatives and friends. Funeral services were conducted May 20, 1920, by Bro. Staffen of the Brethren Church at the home and by Bro. Ira Buckwalter at the Mennonite Church. Text, John 14:1-4. Burial in the Mennonite and Brethren cemetery.

Items and Comments

The Canadian Parliament at Ottowa adjourned July 1 after an eventful session during which a number of important laws were passed.

Japanese influence in Australia is indicated in the fact that the Japanese language is taught in the high schools of that country.

Fifty thousand farm laborers will be needed to harvest the wheat crop in the prairie provinces of Canada this year, it is estimated by A. J. Bowman, provincial commissioner of colonization. Excellent prospects for large crops are reported.

According to a report by George M. Fowles, treasurer of the Interchurch World Movement, that organization has already spent $9,000,000 while the total contributions to date for the upkeep of the organization have been only $3,000,000. Somebody stands a chance to lose a little money—but finances are a minor matter compared with the idea of church federation. One strikes the pocket book, the other affects the Christian faith.

According to statistics from the department of justice at Washington, D. C., the people of the United States spend nearly $9,000,000,000 a year for luxuries. At the head of the list stands tobacco, credited with $2,110,000,000. Among the smaller items listed are the following:

Chewing gum	$50,000,000
Soft drinks	350,000,000
Perfumes and cosmetics	300,000,000
Furs	300,000,000
Toilet soaps	400,000,000
Musical instruments	250,000,000

Now that a fierce conflict in Londonderry, Ireland, which for a time threatened to plunge the whole island in bitter war, has finally been quelled, an interesting story as to how it originated is being told. A little Protestant boy was throwing a ball which accidentally rolled into Catholic quarters. A Catholic boy picked it up and the two had a fight over it. Their fathers took it up, then their friends, and soon it resolved itself into a pitched battle between the entire Catholic and Protestant population. A little more spreading of the fire might have started the whole Irish conflagration and might have involved other nations besides Great Britain. Whether this story is correct or not, it is an illustration of what a slender thread the peace of the world hangs upon.

SUNDAY SCHOOL

(Continued from page 295)

not trusting Saul is evident from Saul's broken promises both before and after this event. Confession of sin and profession of penitence is genuine only when it springs from the heart and is followed by works "meet for repentance."

6. God's providential care is beautifully manifest in David. He did not so much as lift a finger in his own defence. All he did was to keep out of Saul's way. Yet when the proper time came God removed Saul and David came to his own. "I will never leave thee nor forsake thee," is God's promise to his own.—K.

A MOTHER'S GETHSEMANE

(Continued from page 294)

her proper attitude toward her children and toward sin. If more parents would feel their real burden of responsibility like this we would have less wayward children. Outside the experience of Christ upon the Cross itself, there has perhaps never been an event which so gripped the hearts of sympathetic people as the drops of blood which our Savior sweated on that memorable night of His betrayal. There is nothing that grips the hearts of sympathetic youth like the knowledge of a parent's agonizing prayers because of youthful waywardness. Thank God for Christian parents whose burden for the salvation and eternal welfare of their children causes them to travail in pain when their children begin to drift into sin. Thank God for children whose record is such that their parents are spared such agonies.—Editor.

THE HAWAIIAN ISLANDS TODAY

The Hawaiian Islands now contain a population of about 250,000 people. This is an increase of 70,000 or 40% over ten years ago. The situation has changed considerably since the American Board withdrew its missionaries fifty years ago. The incoming of Asiatics has introduced a large heathen element into the population and has made it once more a mission field. The present population includes 107,000 Japanese; 5,000 Koreans; 22,000 Chinese; 25,000 Filipinos; 35,000 Hawaiians and mixed; 35,000 Europeans and North Americans and 20,000 Latin-Americans and Portuguese. It is a Pacific melting pot, but the non-Christians have brought their own religions and have erected their own heathen temples. The Japanese immigration is now restricted but the natural increase by birth is about 5,000 a year. Buddhism is aggressive and there are 78 Buddhist and Shinto temples in the islands.

The Hawaiian Evangelical Association was formed in Honolulu in 1863 and since 1904 has been aided by the American Missionary Association (Congregational). Aggressive and successful Christian work is being carried on but it needs to be greatly strengthened and extended.—Missionary Review of the World.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will be held (D. V.) with the Martin's Creek congregation, Holmes county, near Millersburg, Ohio, Aug. 10-12, 1920.

I. W. Royer, Sec.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 15, 1920 (Gospel Witness Established 1905) No.16

EDITORIAL

"If God be for us, who can be against us."

"If so be that the Spirit of God dwell in you," is the condition that determines our attitude toward God and His work among men.

If Christian people would work half as hard to win the lost to God as political parties work to elect their candidates we would witness a revival the like of which the world has not witnessed for centuries.

It takes the vision of faith to penetrate the clouds of earth. There are no clouds so dark that this vision does not penetrate, no obstacles so great that it can not surmount. It is this that we want to keep in mind as we read the testimony of inspiration: "And this is the victory that overcometh the world, even our faith."

If all the money spent for luxuries were spent for the furtherance of the Gospel, it would be sufficient to support a missionary for every five square miles of territory on the globe. God has made abundant provisions, material and spiritual, to evangelize the world, but man has sought out "many inventions."

The Catholic priest who is reported to have refused to marry a couple until the bride should put on decent clothes took a noble stand, so far as this question is concerned. But he should have gone a little farther. He should have refused recognition until she was willing to forsake her immodest apparel for all occasions. And while we are meditating upon what this Catholic priest ought to have done, we are expressing our conviction as to the standard for all churches.

One of the best illustrations of love in action is that furnished by David when he had the life of Saul in his hands but refused to allow any one to harm him. While Saul was desperately trying to take the life of David, it would have been in order for David, according to present-day logic, to have finished Saul, now that he had the chance, in self-defence. Not so David. He recognized in Saul a miserable murderer, but he also recognized him as the Lord's anointed and refused to touch him. It is a case of practical nonresistance. His actions here were in harmony with the teaching of our Savior on how to deal with our enemies.

Another lesson which we learn from the relations between David and Saul is that God cares for His own. Saul was king, had the whole army at his command, and finally threw off all pretences and went out in earnest to run David down and take his life. David left it all to the Lord. He kept out of Saul's way, spared Saul's life when it was delivered into his hands, made no effort whatever to protect himself save the protection of flight. In the end Saul died a miserable death while David was placed upon the throne. The Lord took care of it all. And so will the Lord take care of us, if we put our trust in Him. "If God be for us, who can be against us."

"Love thinketh no evil." Love is the drawing cord which binds us to God and to one another. It is "the bond of perfectness." The court dockets telling of hundreds of divorce cases show that the bond of law is often broken—even treaties among nations have become "scraps of paper" —but the bond of love abides till death. The millions of saved souls in eternity will be an everlasting monument to the love of God. Let us respond to this love and see that we "love one another with a pure heart fervently."

Bro. J. W. Hess of Manson, Iowa, closed a ten-day series of meetings at the Scottdale Mennonite Church on Friday evening, July 9. In visible results we have an awakened membership, seven public confessions, added responsibility, a clearer vision of life's duties and opportunities. Some of the results not yet realized but for which we should strive perseveringly are the following: the awakening of still dormant members, the winning of non-members who are halting between two opinions, the quickening of consciences that are more or less seared, the awakening of the masses to the awfulness and results of sin. Bro. Hess labored faithfully, being "instant in season, out of season." From this place he went to Springs, Pa., leaving many friends in this community who wish him the choicest of God's blessings wherever he goes.

Holding Members.— It is one thing to win members, another thing to hold them. What we mean by holding members is not merely to retain them on the church records but to keep them warm, active, alive, and earnest in the faith and service. The greatest hindrance to the progress of the cause of Christ is dead or half-dead members in the Church. To awaken them, and to keep them awake, is the problem. Following are a few things that will help to solve it:

1. Preach the full Gospel, and preach it in an evangelical way.

2. Make sure that the converts are "born again" before they are received into the Church.

3. Let every minister, deacon, superintendent, teacher, parent, or other leader in the Church be able to say, "Be ye followers of me, even as I also am of Christ."

4. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."

5. Teach reverence for God's Word —this to include a prayerful study of it and perfect obedience to it.

6. Keep the entire membership awake to our Savior's warning concerning blighting influences of the "cares, and riches, and pleasures of this world."

7. Insist not only upon the Bible position of complete separation from the world, but encourage every member to maintain the forward and upward look

8. Have a family altar in every home.

9. Aim to keep every member at work, diligent about the Father's business.

Millennialism.— There is possibly no religious question that has stirred the hearts of more people within the past few decades than the matter of Christ's personal return to earth and the events to follow. Concerning Christ's personal return there is no question in the minds of true believers. It is a matter that is clearly taught in Scripture, and to doubt that Christ will come again is to doubt God's Word.

But there are a number of questions of detail that are not quite so clear. Will the resurrection of the righteous and of the unrighteous be at the same time, or will there be a thousand years between? Will there be a literal, corporeal reign of Christ upon the earth for a thousand years, or is He coming to bring the world to judgment immediately after His return? These are a very few among many questions that arise in the minds of the people as they meditate upon matters of detail.

In response to a general demand that we admit more teaching in these columns on these matters, we are publishing the two following articles which we hope may be read with prayerful hearts and open Bibles. It is quite probable that there will be dissenting opinions among the readers, with reference to both articles, but we ask your forbearance. These articles are not submitted for controversy, but there is such a thing as deriving benefit from an article, even if we do not agree with everything the writer has to say about the subject discussed. Such you will likely find in these articles. In case any of you are moved to investigate further, we suggest that you write to the writers of the articles.

On the question of the millennium Christian people may be divided into three classes: (1) Pre-millennialists, or those who believe that there will be a literal, corporeal reign of Christ upon the earth for a thousand years following His return; (2) Post-millennialists, or those who hold to the theory of the world getting better until it ripens into a golden age, after which Christ will come to judge the world; (3) Non-millennialists, or those who differ from both the classes named in that they apply to Christian experience in this present age, or to the time of the eternal glory of the righteous in the world to come, many of the things which the millennialists (pre and post) insist upon ascribing to the millennial or golden age.

Whatever may be your attitude toward any of these views, we are sure that we voice the convictions of all men of faith on the following:

(1) Christ is coming again—literally, personally— according to promise.

(2) This fact, coupled with His oft-repeated warnings that we be ready for His coming, has a wholesome influence over the lives of all believers.

(3) We should not allow details as to the order of God's blessings or judgments to obscure our vision of the clearly taught great coming events of Christ's second coming, the resurrection, the judgment, and the eternal rewards or punishments.

(4) The great, overshadowing duty to be impressed upon all people is the duty and importance of being ready. "PREPARE TO MEET THY GOD;" and when our Lord will come, we will be in line for whatever blessings He may have for His own.

THE FIRST RESURRECTION

By David Burkholder

For the Gospel Herald

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.— Rev. 20:6.

Resurrection means a rising from the dead. As God's Word teaches us —and we ourselves are eye-witnesses to the fact—that there are two kinds of dead people on this earth; namely, the dead bodies in their graves, and those who are spiritually dead, so likewise we find the two kinds of resurrections spoken of in the Scriptures. Whether the first resurrection mentioned in the text has reference to the literal or to the spiritual is not so clear; but let this be as it may, we will undertake to prove by the Bible that whatsoever is said in the text can be safely applied to the spiritual resurrection as the first. Since it precedes the literal in the order of time, this seems as clear to me as do Christ's first and second coming into the world.

Now then we would call the prayerful attention of the reader to some passages of God's Word with reference to man's depraved and sinful condition while unsaved and out of Christ:

"Shapen in iniquity and conceived in sin" (Psa. 51:5).

"The heart of man is deceitful above all things, and desperately wicked" (Jer. 17:9).

"Every imagination of the thoughts of his heart is only evil continually" Gen. 6:5).

"From within out of his heart proceed evil thoughts" (Mark 7:21-29).

He is "in the gall of bitterness and in the bond of iniquity" (Acts 8:28).

His righteousness "as filthy rags" (Isa. 64:6).

He is "abominable, filthy, drinketh iniquity like water" (Job 15:16).

"There is none righteous, no, not one" (Rom. 3:10-20).

"He is filled with all unrighteousness" (Rom. 1:29-34). Read this whole chapter. He is "sold under sin" (Rom. 7:14).

He is "carnally minded, which is death" (Rom. 8:6)—spiritual death.

"Dead in trespasses and sin" (Eph. 2:1). He is "not subject to the law of God, neither indeed can be" (Rom. 8:7).

He is "without Christ, having no hope and without God in the world" (ph. 2:12). He is "a lover of pleasure more than a lover of God" (II Tim. 3:4).

There are only a few of the passages of Scripture that could be noted, but this suffices to show the "exceeding sinfulness of sin" that reigns in the world—spiritual death.

"She that liveth in pleasure is dead while she liveth" (I Tim. 3:4). Even some churches have a name that they live and are dead (Rev. 3:1). In such a condition a man may or may not have his name on some church record, but he is not in the kingdom of God, is neither "blessed nor holy," and the only way to enter in is to be born again, "not of corruptible seed" (I Pet. 1:23), "not by works of righteousness which we have done" (Tit. 3:5), "not by the will of man but of God" (Jno. 1:13).

Christ speaking of the spiritual life says (Jno. 5:24) "He that heareth my word and believeth in him that sent me, hath everlasting life, and.....is passed from death unto life." V. 25 says, "The hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live"—a resurrection that is taking place now. Then in v. 28, speaking of the literal rising, He says, "The hour is coming" when they shall hear the voice, etc. This then shows plainly that the spiritual must take place first, and why not call it the first? When Jesus told the people that unless they would eat His flesh and drink His blood they would have no life, it was foolishness unto them because they were too carnal to understand it. They looked at it in a literal sense, and Jesus thought it spiritual. Even many of His own disciples left Him and said, "This is a hard saying; who can bear it?" And this class of men are not all dead yet.

There are some that will deny a spiritual resurrection and say the literal is the only one there is. Then on the other hand they will spiritualize some of the divine Church ordinances which Christ instituted—for instance, feet washing. They say this means only to show kindness to the needy. "We know that we have passed from death unto life" (I Jno. 3:14). We believe a person knows it when he is born of God and is translated from darkness into the kingdom of God's dear Son. He knows when he lives the spiritual life, just as surely as the natural man knows when he has physical life. Perhaps not every one who has passed from death to the new life in Christ can tell just exactly when, where, and how it happened. The man that was born blind and had received sight could not tell eactly how it was done, but he was sure of one thing: "that whereas I was blind, now I see."

We know that a man can not arise from this spiritual death and take life by his own powers. Christ, who is our life, must do that for us. "You hath he (Christ) quickened, who were dead in trespasses and sin" (Eph. 2:1). The Colossians were "risen with Christ through the faith of the operation of God" (Col. 2:12). An operation for the benefit and welfare of the natural body is a very common thing now in this 20th century, and it often proves to be the means of saving a person's life. In such a case the patient must yield to the dictates of the surgeon and his instruments. And in like manner must the sinner comply with God's conditions as laid down in His Word. God breathed into the nostrils of Adam's lifeless form of clay in order that he might have life, and Christ breathed on His disciples and said, "Receive the Holy Ghost," which was done in order to impart life. "If any man have not the Spirit of Christ, he is none of his." When Paul said to the Ephesians, "Awake thou that sleepest, arise from the dead" (Eph. 5:14) he did not address a corpse in the grave, because they do not know anything (Eccl. 9:5). He was speaking to those who were spiritually dead.

In conclusion I would say, the man who makes sure of this first resurrection need not worry about the literal. Christ Himself will care for that. Jno. 6:40.

Nappanee, Ind.

PRE-MILLENNIALISM AND POST-MILLENNIALISM COMPARED

(Address given by J. D. Charles, Hesston College at the First Bible Conference at Pretty Prairie, Kans., May 17-19, 1920.)

The life of Christ has been of late studied with an eagerness, a keenness, and a wealth of illustration that argue well for the future. The question, "What think ye of Christ?" is asked today with peculiar emphasis. This new-born interest, even if only in the earthly life of the Founder of Christianity, will bear fruit in the increased reverence of believers, and in the increased respect of Christianity's foes.

Possibly the best service of this interest, which new knowledge and the search for facts and the truth has stimulated, is to help men to take a position with reference to the millennium.

Ever since the days of the apostles the Church has looked forward to a better day, when the reigning powers of idolatry, superstition, graft, selfishness, and all forms of false religion, shall give place to the Kingdom of God and when the Lord Jesus Christ will be confessed as Lord among all the nations and people of the earth. It is not possible to interpret the Scriptures without looking forward to a universal diffusion of the knowledge of God and of His Son Jesus Christ to the full extent that the truth of the Bible shall become the religion of mankind throughout the earth. But when shall the glorious day dawn? By what means shall this better time be brought about?

The great division of the Church is into classes known as Pre-millennialists and Post-millennialists. It is a difference of belief as to whether Christ's Second Coming will take place at the beginning or the ending of the millennial period. This of course involves ideals of the character of the millennium. For a millennium with Christ present in person, is very far different from a millennium where Christ reigns spiritually in the hearts of His people, while Christ Himself remains in heaven. Right here is the most vital consideration turning upon the Second Coming of our Lord. Will He come in person and raise the righteous dead, and set up a literal kingdom in this world, continuing the throne of David, and reigning a thousand years, and thus subdue the world unto Himself? Or will He come after mankind has done all the good in the world it possibly can with the aid of science, scholarship, and civilization, and raise the dead and judge the world, and thus finish the history of earthly life? Pre-millennialists assert the former, and Post-millennialists the latter.

This is a brief statement of the two views. Possibly before I go on with the vital issues at stake, a more detailed account of each view, for purposes of comparison, is in order.

The Pre-millennial view holds that the most salient feature in unfulfilled prophecy is the prospect of an entirely new order of things described as the Palingenesia, or "restitution of all things." Of its times of "refreshing" and "restitution," "God has spoken by the mouth of all His holy prophets since the world began." As the antedeluvian world perished by the flood, and was followed by the world which now is, so, according to prophecy, "the heavens and the earth which are now" are destined to be consumed by fire, and to be replaced by a "new heavens and new earth" wherein shall dwell "righteousness" (II Pet. 3:5-13).

According to the testimony of prophecy this state will be preceded by the millennial reign of Christ and His saints. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6). As the Son of God, Christ will share forever dominion with the Father, for of the Son it is written, "Thy throne, O God, is forever and ever." As man, also, He will possess

an everlasting dominion to be shared with His people, for it is of the Son of Man that it is written, "His kingdom shall have no end" (Luke 1:33). Christ's dominion as mediator will cease with His mediatorial work at the close of the millennial age, for then shall have come "the end when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and all power. For He must reign until He hath put all enemies under His feet" (I Cor. 15:24, 25). The millennial reign of Christ is an introductory time of putting down all rule and all authority and all power, of bringing everything into subjection to divine authority, of giving men one last supreme season of probation under the righteous government of Christ Himself. It is the final stage in the work of redemption prior to the introduction of its eternal results. It closes by the destruction of the last enemy, death, together with the final expulsion and punishment of its author; and the eternal kingdom dates from this close and completion of the redeeming work of Christ." (Light for the Last Days, page 490)

The manifestation of the Kingdom of God is to be introduced by the visible, personal, and corporeal coming of Christ, the "Lord from heaven." The Second Coming of Christ in His glory is the "blessed hope" set before the Church on almost every page of the New Testament. It is the keynote of the closing prophecy of Scripture. "Behold He cometh with the clouds and every eye shall see Him." His Second Coming will be as literal as His first. As our Lord came of old in visible humiliation, so He will come again in visible glory; as He came to suffer, so will He come to reign.

Post-millennialism has grown out of Gentile idealism, and belongs to the gnostic tendencies of Christological speculation. According to this theory, the millenium consists in the diffusion among all nations of the truth as it is in Jesus Christ, in the prevalence of faith and love, of holiness and righteousness, among all classes of men. Idolatry and superstition will perish from the earth; errors will be gradually supplanted by truth, vice by virtue; Christ will reign supreme in every land and in all hearts.

This theory rests on a defective interpretation of prophecy. Considered logically in the light of New Testament teaching, Post-millennialism is a misnomer, for it makes no room for the Second Coming viewed as the concluding epoch of history, the epoch

(Continued on page 315)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

ORPHANS' HOME LETTER

For the Gospel Herald

Dear Herald Readers:—Sometime has passed since any news from the Home appeared in print.

However, much the same routine of life prevailed. We have been busy with work such as the change of seasons brings.

We are glad for the added help to our working force within the last few months. We wish to say since canning season is on again, we have a lot of empty jars which we will gladly send into any locality where fruit is plentiful. If you care to help us out in this way let us know.

Generally speaking, our children have exceptionally good health the past year. We believe that much of this is due to the fact that we had so much good fruit to give them.

Within the last month we had a number of visitors from different parts of Pennsylvania, Indiana, and our home state, among them the following ministers: J. H. McGowen and wife, Ernest Miller and wife, John Blosser and wife, also J. W. Hess who conducted a two-week series of meetings at the Bethel and South Union churches.

Asking a renewed interest in your prayers for the good of the cause at this place, we remain,

Yours in His name,

West Liberty, O. Kate Hilty.

THE GIRL AT THE CORNER

By Mae Hershey

For the Gospel Herald

We had often seen her pass our door, but as every one was a stranger, we did not give it much thought with the exception that she was a blonde, while the majority of "folks" in this country are brunettes. Not knowing her name, we called her, "The Girl at the Corner," hardly knowing why we should make special mention of her, but she always had a smile and a quiet congenial appearance, and we had learned that she lived at the corner of the same block that we did.

One day she stopped at the door to inquire whether we wanted to buy eggs, as they had nice fresh eggs to sell. We had bought a dozen that day and a number of times afterwards; so her name was changed to "The Egg Girl." It is rather singular in this country in regard to names, as it often takes one quite a while before the name of a person is learned. They are usually referred to as "Senor" (Mister), "Senora" (Mistress), "Senorita" (Miss). After sending Beatrice a bouquet of roses and a birthday card for a birthday remembrance, we learned her name. She also offered to help Beatrice with her school work. The work in the Spanish school was not as difficult for Beatrice as expressing herself in the Spanish language. So we became better acquainted with the "Girl at the Corner," but it was not until after we opened the Hall for services (in Pehaujo) that we learned more about her.

She and her mother live together in one part of their house, and rent the other part as store and living rooms. The father died three years ago from the effects of excessive drink. There is a sister, but for some reason since her marriage she has become estranged from the family and does not visit her mother and sister. The parents came to this country from Spain, and by their frugality had acquired property. This daughter had ambitions to become a school teacher, and was pursuing her course, when misfortune came to their home. Sometime after the father's death—just why I do not know—the largest and most valuable property was seized and sold. For a lack of funds, she was compelled to quit school, and apparently her desire to become a teacher was crushed.

She attended our first meeting in the little Hall at the other corner of the block. Each night she seemed to become more interested. At the end of the first week we decided to have public meetings only twice a week. When this announcement was made, how intense and anxious her words: "What a pity there are not meetings every night." Later we had another week's meetings; she was a regular attendant and was converted.

After organizing the Sunday school and seeing our lack of teachers, also our being handicapped in the use of the language, she offered to teach a class. She has read most of the books of a religious type that we have in Spanish, and is studying the Bible earnestly. Once a week she meets with us for the study of the Sunday school lesson.

Since we opened a kindergarten, we naturally asked her to help, because she is able to talk to the children in terms easily understood, and

has the qualities of a teacher. The former ambitions of preparing for teaching has revived, and she expects to do this by taking private lessons, the expense of which is not as great as attending the Normal.

We are impressed that she is an answer to prayer, for the native worker is of much value in the foreign field. The missionary has the vision and can do more by directing than doing the actual work himself; because the language and customs are new to him, and he will always more or less appear as a foreigner, although his work and interest among the people will be greatly appreciated.

May we ask your sincere prayers in her behalf that she may prove faithful to her calling in Christ Jesus.

Pehuajo, F. C. O., Argentina.

WHO IS RESPONSIBLE FOR THE MISSIONARY SPIRIT IN THE SUNDAY SCHOOL

By Sylvia Steiner

For the Gospel Herald

The Master's command to go into every nation and preach the Gospel to every creature still keeps ringing clearly after nearly 2000 years and is as binding as ever.

This command is not only cradled but brought to maturity in the Sunday school. The responsibility of the task rests with those to whom it is given. Not only are the teachers responsible, but pastor and parents as well.

The missionary spirit is fostered in the Christian home. If the missionary spirit pervades the Christian home it will be brought into the Sunday school. It means much when the aim and desire of parents is that their children are consecrated to the Lord and used in His service.

When our country was in its infancy a mother rode 450 miles on horseback to speak to her children concerning their spiritual welfare. She saw them all saved.

A sister felt the call for service in the foreign field. She fearfully asked her mother's consent. Her mother said, "That is just what I have been praying for." We need more Hannah's who are willing to give their children to the Lord's work.

When Mr. Duff came back to Scotland from his missionary work in India, he made an appeal for sons and daughters but none volunteered. He fainted and they carried him out. As soon as he had recovered he told them to carry him back and said if they had not sons and daughters to send he himself would go, though old and worn out.

The influence of a Spirit-filled pastor and superintendent is worthy of our attention. The messages they bring from time to time eventually spring up and bring forth fruit unto life eternal. As leaders they either encourage or discourage missionary work.

The teacher too holds a large place in promoting missionary activity. Impressions made in youth are lasting. Just as the twig is bent so will the tree incline. She not only is responsible in leading them to Christ but in inspiring them to lead others to Him. If she herself is interested in this work her pupils will become interested. "Like teacher, like pupils." She can encourage them through her teaching by bringing the need before them. Her teaching will not be so much on the historical setting of the lessons or the order of incidents but on the Master's concern for the lost. She can do much through prayer. The Master's command to go was not sufficient to move the Church to carry out His will, so He said, "Pray ye the Lord of the harvest that He send forth laborers into his harvest." It takes a divine thrust. We find this in the case of Elisha as he followed his aged master. At each stage in the long journey he turned to Elisha and said, "Tarry here, I pray thee, for the Lord hath called me to Bethel, Jericho," etc. Then there appeared at each place a band of the sons of the prophets who tried to discourage him but the inward thrust of God moved him to follow on. We need to hold them up individually to the throne of grace that the Lord may give them a burden for the lost and that the striving of the Spirit may impel them to go.

D. L. Moody's Sunday school teacher was instrumental in leading him to work for Christ. During a series of revival meetings a mere lad was the only convert. It must have seemed that their efforts were not fruitful but this lad was Robert Moffat who was instrumental in leading thousands to Christ.

A life consecrated to the Master is not only a life of sacrifice but also a life of joy. There is no joy comparable to that of leading a soul to Christ —not only joy in the presence of the angels but also joy in the heart of the human instrument.

A young man during a fire was instrumental in saving 17 lives but lost his own. A woman rescued from this same fire with hands burned, and clothes torn was crying and wringing her hands. "Sit down, woman," the people said, "You are in safety now." "Ah," she said, "I know, but I did not save any one." Is this not true in our spiritual life? We may be saved ourselves but how about others? What a sad home-coming with no sheaves! Are we on the watch for souls, snatching them as brands from the burning, or are we content to escape alone saved, as by fire, having no trophies of sacrificial service?

"He that delivereth souls is wise." May we learn this thought expressed by the Master Himself: "To this end was I born, and for this cause came I into the world." May we make it the chief business of our lives, as it was of our Lord.

Marshallville, Ohio.

KINDERGARTEN

By Mae Hershey

For the Gospel Herald

Just a word of explanation in regard to the kindergarten at Pehuajo. It is not in reality a kindergarten in the terms as we know it in the homeland. We do not have the materials and equipment of one, and the teachers have not had special training along that line.

Seeing an open door before us, we could not do otherwise than take advantage of it. The open door was in the form of little children under 7 years of age, who are not admitted as yet in the public schools. We felt that the Lord wanted us to do something for these children. So there was planned a session of two hours daily, five days in the week, for children 4 to 7 years of age. It is conducted on the order of a Sunday school class—Bible stories and verses, Sunday school songs, with sewing and drawing cards and other manual work. We have been having an interesting time with 55 to 65 children in the little Hall which would more comfortably accommodate 25 to 30, and without much soliciting the number could be easily increased. The children are here and the parents are interested.

More may be written later about this work. The opportunity is before us. Who will come to help win the children for Jesus?

Pehuajo, F. C. O., Argentina.

No member of my body can be hurt without my feeling it and seeking to guard it. No temptation can touch me without Jesus feeling it at once, and giving succor. Is not the one thing we need to know Him better, in faith to realize His ever-present nearness, and to count on His help?—A. Murray.

"You must live up to all the light you have and all the light you can get."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE LONELY CHILD

Sel. by Rosa V. Weber

She wavered down the winding stair,
A tiny form in white;
She was so frightened at the storm
That struck the house that night.

The wind had shook her window-blind,
The rain had beat the pane,
And lightning flashed across her eyes
Again and yet again.

Below, the house was gay with lights,
And people crowded there,
And notes of flute and violin
Vibrated on the air.

She wavered up the winding stair,
Back to her little bed,
And trembling and uncomforted
She covered close her head.

The mother smiled upon her guests,
Serene and free from care,
Nor thought about the troubled child
So lonely up the stair.

The heedless nurse was gossiping
Long in the basement hall,
And none to hear and answer kind
The piteous little call.

Oh, if the mother would but come
And clasp her in warm arms,
And hold her close against her breast
And still the sad alarms!

Thus many an hour is filled with mirth,
But not the joy divine;
It ruins souls, it blights their lives,—
O, Master, save what's thine.

Oh, could mothers see the duty
They owe their children sweet;
Instead of having their hearts set
On gaiety—not meet.

Father, give us real mother hearts,
To love our children more
Than vain and silly things of life:
That all may Him adore.

THE HUSBAND'S OPPORTUNITIES

Selected by a Sister

There are Others

I want advice. I want to know whether or not I really am of a "discontented mind" as my husband says. I want some one who understands to tell me.

I am a farmer's wife with six little children. I have the best husband in the world in a great many respects—a good, Christian man, thoughtful in so many ways, devoted to his family of little ones, and with the brightest and most cheerful disposition that I have ever seen, I think. Yet, with all these good qualities he doesn't think I should ever long to get outside of my four walls. My kitchen is back, consequently I cannot see the few passersby on the road and I rarely get away from home. I can count on my two hands all the times in our whole married life that he has asked me to go anywhere with him (and then I'd have some fingers left over). I have asked him to take me, but there has always been some excuse. I have no horse that I can drive, so I stay right here. I was a city girl, so it goes doubly hard with me. My family is now living in the country, but not right near me. However, I could talk to them once in a while if I had a telephone which would break the monotony a little, but he says a telephone is an expensive luxury

Eleven days in the last two weeks he has hooked up his team and driven away somewhere, usually on business, but it was a change—seeing other people and things. He doesn't realize how I crave such little pleasures. It has gotten on my nerves so that I am irritable and am frequently impatient with my little ones when I should not be. I realize it afterward.

This beautiful Sunday afternoon he has taken a long drive to see a friend, while I am at home with the little ones. I might add that the reason we have no conveyance is not because we could not have it, for we are in comfortable circumstances. It might be well for the young farmer who contemplates marrying the city girl and asked for advice to read this.

A Farmer's Wife.

Some Sound Advice

Husbands, do not be ashamed to play the lover, and do not let the strenous work of the farm or whatever it may be rob you of the inclination and opportunity. You know it used to take up all your spare time. How you would hustle to get the chores finished, how you made your shoes shrine: and your collar had to look just so when you intended to spend a few hours—my how fast the clock hand did travel—with the girl of your choice. Now is the time to renew it all, and nothing will give you greater pleasure. After your wife has spent a day in the hot kitchen, or long hours at the back-breaking washtub, ask her to go for a drive with you in the evening. She may have some excuse to offer—mending or something like that— but insist on her going. Drive home slowly and enjoy the moon-light. Don't let the horse take up all your attention—he will keep the road all right when he learns what is going on.

Thus will the spirit of youth be kept burning, and the sting of labor be eradicated. Sweet-heart days should never end but should grow more real and enjoyable when the work is hard, when obligations crowd upon one another and when the hand of time leaves its traces upon life.

The above letters speak for themselves. A mere hint will remind every husband and father of his duties and opportunities. In addition to the thoughts brought out we might add that if the father does his duty in leading the family devotions each morning or evening, or both, sees to it that the family has an opportunity to attend church services regularly, both Sundays and mid-week, and in other ways recognizes the fact that every member of the family should be recognized as a full partner in all that makes the home a real place to live, most of the things complained of would disappear. When the home life keeps in full view the duties and opportunities pertaining to every Christian home, the question of pleasure is settled in the most satisfactory way.

THE IMPORTANCE OF DAILY DEVOTION

Emma Beller

For the Gospel Herald

"And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed."

Christ felt the need of daily devotion and the Christian finds that it becomes one of the essential elements of his Christian life. Daily devotion becomes to the spiritual life what food is to the physical. We cannot at one meal supply ourselves with enough food for one week, anymore than we can grow and become strong or spiritual with spiritual food only once a week.

Man is very helpless, and without the help and grace of God he is very unworthy. The duties and responsibilities of life bring many dangers and cares, and the Christian needs a strong sustaining arm on which to lean. Knowing that God is the source of strength and power, is it not very important that we go to Him each day and ask Him for His grace and presence throughout the day?

Daily devotion is important. God commanded the children of Israel to come to the mercy seat each day and burn sweet incense in worship to God. When Christ was on earth He promised: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." We have the opportunity every day through our devotion to claim this promise and glorify God.

God showers so many blessings on us day after day that we should feel it not merely a duty but an opportunity to show our gratitude and worship Him.

How grateful we should be to God that we may commune with Him each day and ask Christ to intercede for us at the throne of God.

Graymont, Ill.

"Perhaps nothing proves so certainly how we are related to the unseen world as our prayers."

"Prayer is a preventative for backsliding."

Sunday School

For the Gospel Herald.

Lesson for July 25, 1920—II Sam. 2: 1-7; 5:1-5

DAVID SUCCEEDS SAUL AS KING

Golden Text.—Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Prov. 3:5.

Lesson Story.—After the death of Saul at Gilboa the way was open for David to come into his own. In inquiring of the Lord what he should do he went to the right source of information. But he had hard work before he was recognized as king over all Israel. Coming to Hebron, he was at once proclaimed king by the men of Judah. He pursued a conciliatory course and thus won his way into the hearts of the people. Learning that the men of Jabesh-gilead had befriended Saul by giving him an honorable burial, he commended them for their action, rewarded them for it, and asked their equal loyalty to himself. Abner and Ishbosheth tried desperately to save the kingdom for the family of Saul and succeeded in holding most of Israel for a period of seven and a half years. But finally the tide turned against them, both these leaders were slain through treachery, and the men of Israel, having been impressed with the efficiency of David's reign over Judah, came and offered him the crown of all Israel. He was thirty years old when his reign began and he reigned forty years—seven years as king of Judah with his capital at Hebron, and thirty-three years as king of Israel with his capital at Jerusalem.

Lessons for Us.—1. It is vain to fight against the Lord. What the Lord might have done had Saul fully repented of his sin against God and served Him with an obedient heart we may never be able to know. But we do know that he never did repent; that he continued disobedient to God, setting himself against the will and word of the Lord, and that he finally went down to an ignoble and humiliating death. Woe to the man who sets himself against the Lord.

2. In his dealings with men while among the Philistines proved himself human. As we read the history of this part of his life we are conscious of two impressions: (1) a feeling of regret that the same noble attitude which he maintained while Saul was hunting him for his life was not also the rule of his life while among the Philistines; (2) a feeling of relief as we consider that it is possible for imperfect men to be recognized as the children of God. If imperfect men like David could be subjects of God's grace to the extent that he is recognized as "a man after God's own heart," it gives us courage to press on even though our imperfections are at times painfully manifest. Only let us remember that David's touch with God's grace was possible only through sincere repentance for sins committed.

3. "Let patience have her perfect work." We find no evidence of impatience on David's part because the men of Israel did not at once acknowledge his sovereignty. He was satisfied to let the Lord lead in this matter. By and by the reward came. Many people lose their rewards because their impatience leads them to rash and unjustifiable deeds. Patience is a crowning virtue in Christian character.

4. It pays to be kind. David's enemies were very unkind to him, but he was uniformly kind to them. Violence was met with love. The end of it all was that his enemies met their death through violence or treachery and the people of Israel were glad that they could turn to one whom they could trust because of his kindness. Brother, when you are in the midst of stormy battles during which time many unkind words are said of you, remember two things: (1) "It is a long road that has no turns." (2) It will be a very handy thing, after the stormy times are over, to be able to reflect, and to have others feel, that during these troublous times your tongue caused no wounds in other people's feelings. Kindness pays.

5. Divine leadership is to be sought for three things: (1) It is right. (2) It is helpful. (3) It is safe. When the fight of Saul against David was at its height David refused to lift his finger against the Lord's anointed. When Saul's career was at an end David approached the Lord with the inquiry, "Shall I go up?" His cause was invincible because it was the cause of the Lord. It was the only right thing to do. It was also the only course that would win in the end. You are always safe when you follow the Lord. Rebellion against Him may win temporary victories, but the only victory in the end is that wrought through divine leadership. "If God be for us, who can be against us?"

6. It is always best to let the Lord fight our battles. David had many conflicts in life, but it was only in those cases where he departed from the way of the Lord that he had his bitter experiences. In his experiences with Saul, while they brought him many inconveniences, he was always comforted in the thought that the Lord was with him, and he was completely victorious in the end. The Lord fought his battles for him. So will He for us—if we are true to Him, willing to take what comes, suffer for His name's sake, and bide our time when the victorious hour shall come. David's winning of all Israel came at a time when both he and the kingdom were better prepared for it than if he had set out determinedly to win the kingdom by force of arms. In all our conflicts and trials of life, let us remember that "the battle is the Lord's."—K.

Our Young People

OUR MISSION IN SOUTH AMERICA.

Jno. 17

Topic for July 25

MOTTO

"In due season we shall reap, if we faint not."

THE STUDY HOUR

I. Pehuajo and Environs.—Our brethren in Argentina, South America, and surroundings are representing us and the message of life which we bear for our Master. From this angle we call it **Our Mission.** They have gone by the authority of the Church, sent through the Mission Board. They are there as servants of the Church laboring in behalf of souls for whom the Church has felt concerned by the constraining love of Jesus. In another sense, and perhaps the best sense, it is the Lord's mission in which He is using the Mennonite Church as represented by her mission workers in a little portion of Argentina.

Pehuajo and environs are representative of needs through much of the South American field. Our conceptions must necessarily be vague as to real conditions. But as our brethren are writing, and as Bro. Yoder and Bro. Musselman are among us since their visit, we can expect to get some points of information which will enable us to form an idea of conditions and what we may do to help the work of spreading the Gospel. We trust that you have been reading the reports, and articles in the Gospel Herald and the Christian Monitor giving glimpses of this field and the progress of the work. No doubt all are interested in the article by Bro. S. C. Yoder in the April Mission Supplement of the Gospel Herald concerning the purchase of Mission property. We are intensely interested in those who have already accepted the Gospel message of our brethren. We feel a deep interest in those who are attending the services where the Bible message is given, and those who come in touch with our missionaries. What about those who might receive similar blessings if we provided more workers and means?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Sow."
2. Sharing Our Joys With the Children of South America.

For Young People

1. Beginnings of the Mission in Argentina.
2. Reports About the Land and People
3. How Shall We Aid in the Work?

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 15, 1920

Field Notes

Bro. L. S. Glick of Minot, N. Dak., was expected to begin a series of meetings at Coal Ridge, Mont., some time during the week following Sunday, July 11.

Arrangements have been made for a series of meetings at Calkins, Mont., beginning the latter part of this month, with Bro. L. A. Kauffman of Coal Ridge, Mont., in charge.

Bro. S. C. Yoder of Kalona, Iowa, spent a few days in Central Illinois recently, filling appointments at Union and Harmony churches.

Steps have been taken to ordain another minister in the Weaverland Church, Lancaster Co., Pa., in the near future. May the Lord direct.

Bro. L. J. Miller of Garden City, Mo., has been rendering acceptable service among the Mennonite congregations in North Dakota. He was expected to begin a series of meetings at Minot on July 3.

Work on the new church building at Pondbank, Pa., has progressed to such an extent that the masons have finished the brickwork. The dimensions are 32½ by 42½. May the Lord prosper the work at that place.

A Correction.—The article, "God Accomplishing His End through Man by His Spirit," which appeared in these columns recently, should have been credited to Alma Lehman instead of O. N. Johns.

Bro. Joe C. Gingerich of Wolford, N. Dak., was expected to labor with the congregation at Ste. Elizabeth, Man., in Bible conference work, beginning soon after July 6. Also to begin similar work at Bloomfield, Mont., beginning about July 18.

Bro. Ray Hackman of Marshallville, Ohio, was a welcome attendant at the recent Sunday school conference at Kenmare, N. Dak., allowing himself to be used in both conference and in the Kenmare and Surrey congregations.

A Correction.—In the June 3 number of the Gospel Herald three congregations reported as having made contributions respectively of $50, $94, and $65.54 to the Knoxville Mission. The fact should have been reported that these contributions were made to the building fund at that place, rather than to support the running expenses of the Mission.

Bro. I. S. Mast spent Sunday, June 27, with the brotherhood at Calkins, Mont., holding communion services with the brotherhood at that place. Bro. Mast reports good interest, a growing membership, and a people having a mind to work. But they are handicapped in that they have no resident minister. If any one has a suggestion that might lead to the filling of this vacancy, you will please communicate with Bro. I. S. Mast, Minot, N. Dak.

It is announced that a Sunday School Meeting is to be held in the Risser Meeting House Lancaster Co., Pa., August 17, 1920. All are invited. May God bless the meeting.

Bro. J. D. Charles of Hesston, Kansas, is on an extended tour of the Pacific Coast in the interests of the Sunday school work of the Church. He is making this trip under the direction of the General Sunday School Committee.

Correspondence from the Pacific Coast tells us that the recent conference held in that district was noted for the spirit of unity that prevailed, and the amount of work done that will in all probability tell for the advancement of the Cause in that region. Bro. J. D. Mishler, now about 76 years old, was one of the prominent figures in the conference and his influence counted for much in the right direction.

Correspondence

Harper, Kans.
(Pleasant Valley Congregation)

Dear Herald Readers. Greeting in Jesus' Name:—On Sunday June 20, we reorganized our Sunday school with the following results: Supts., Oliver Hostetler, Dan Unruh; Primary Supts., Henry King, Ura Hostetler; Sec.-Treas., Joseph Weaver; Lib., Ida Hostetler; Chorister, Dess Balmer; Correspondent, Chancey Hostetler.

Our Quarterly Sunday School Conference was held at this place July 4. The following topics were discussed: "How to train more workers for the S. S." "Unconscious spiritual decline. How avoid it?" Dangers of an Aimless Life." "The Young People's Meeting as a Shield against Evil Influences."

May God's richest blessings be upon all His children. We ask an interest in your prayers. Yours for the Master, Cor.

Vestaburg, Mich.
(Zion Congregation)

Dear Herald Readers, Greeting:—On June 28, Bro. Lininger of Elkhart, Ind., came to us and gave us a good talk on Sunday school work which was very much appreciated by all present. We hope it will help us along in the work at this place. We are blessed with bountiful crops at this place again. We cannot thank the Giver of all good gifts enough for all the blessings we receive for our

bodily needs, and good health. May we use them only to His glory and praise. Yours in His name.

Susanna Switzer.

Landisville, Pa.

Program of the Landisville and Salunga Sunday school workers' meeting:

Lesson for Aug. 1, assigned to Bro. David High.

Lesson for Aug. 8, assigned to Bro. Frank Eshleman.

Lesson for Aug. 15, assigned to Bro. Harry Shreiner.

Lesson for Aug. 22, assigned to Bro. Jacob Brubaker.

Lesson for Aug. 29, assigned to Bro. Harvey Metzler.

Next meeting will be held at Landisville, July 31, at seven o'clock P. M. All are invited to attend.

J. W. Kreider, Secy.

Pigeon, Mich.

(Berne Congregation)

Dear Herald Readers, Greeting:—On June 26 Bro. Menno Esch of Mio, came to this place and on Sunday the 27th communion was held. On Monday eve Bro. Esch preached an interesting sermon. Two brothers were also added to church by letter. We are very glad to see anyone come so that we may grow in numbers and in spirituality.

On June 30 Bro. C. W. Leininger, Elkhart, Ind., brought us a very interesting sermon on Sunday school work. We are very glad when the visiting brethren stop and visit us.

Quite a number from here attended the Sunday school meeting at Imlay City. We must say that God was with us. May we ever trust him that we will not be led astray.

Health is good.

Yours in His name,

July 4, 1920. Alice Wideman.

Fisher, Ill.

Greetings:—"Rejoice in the Lord, O ye righteous: for praise is comely for the upright." We rejoice in having had the privilege of an all day meeting Sunday, July 4. Bro. C. A. Hartzler of Tiskilwa was with us. The theme of the morning sermon was "assurance" based on I Jno. 5:13. One sister was also received by baptism. May she ever be faithful.

The afternoon meeting was opened by Bro. James Bucher of Kouts, Ind., followed by a sermon by Bro. Hartzler from Acts 1:8.

Bro. Hartzler again preached to us in the evening. Text, Gen. 44:16. Saints were strengthened and sinners warned.

Many were out to hear the Word. May it have fallen on good ground.

Josephine Schrock.

July 5, 1920.

Mennonite Children's Home

(Kansas City, Kans.)

Dear Herald Readers; "There hath not failed one word of all His good promise." We indeed feel to praise Him for His many blessings to us.

We have a baby girl here for whom we should like to find a good home. She is for adoption; is just thre weeks old, and a winsome little child. We feel she will be a blessing to the home opened for her. Will be glad to give further information to any one desiring it.

Continue to remember us in your prayers. In His name,

The Workers,

July 9. 1920. per Mrs. V. S. S.

Chappell, Nebr.

Greeting to all Herald Readers. Bro. and Sister George J. Lapp came into our midst Tuesday evening, July 6, and had meeting that evening. They gave an interesting talk on mission work in India, which we all enjoyed very much, as they were the first missionaries that have ever been in our community. May the Lord bless them as they go from place to place.

Owing to the rain and wind-storm that came up that evening quite a few could not be present.

We hope and pray that more of the brethren will stop at this place when they travel thru the west.

We are having cool weather and enough rain to keep every thing growing nicely. For this we are thankful to the Giver of all good gifts.

Health is fairly good at this time. We hope it may continue.

Pray for the work at this place.

Yours in Jesus' name,

July 9, 1920. Anna Yoder.

Calkins, Mont.

Greetings to all Herald Readers: The little flock at this place has again many reasons to be thankful to Him who reigns on high.

On Sunday, June 27, we were permitted to have Bro. I. S. Mast and wife of Surrey, N. Dak., with us. We were again richly admonished and encouraged to press on in the great work.

Though we are only a small band of Christ's unworthy followers, we have the promises of many.

On Tuesday, June 29, communion services were held. Nearly all members partook of the sacred emblems.

Our Sunday school has recently been re-organized. The following officers were elected: Supts., Joe Mast, Silas Mast, and Ben Birky; Sec.-Treas., Elizabeth Birky.

We expect to have Bro. L. A. Kauffman of Coalridge, Mont., with us in the near future to hold a series of meetings.

Pray for the growth of the work, not only in numbers but also in the Spirit. Cor.

July 6, 1920.

Scottdale, Pa.

The meetings which began here June 29, closed July 9. Bro. Hess faithfully proclaimed the Word of Life, and left Saturday for Springs, Pa., where he is now engaged in similar work.

We had quite a number of visitors during the past week. Sister Martha Schload of Akron, Pa., spent a week with her daughter Mary, of the Publishing House force, returning to her home Saturday.

Sisters Mary and Martha Wenger, of Hesston,Kans.,spent a few days here last week.

Bros. Orrie Miller, Akron, Pa., Ernest Miller, Middlebury, Ind., and S. E. Yoder, Belleville, Pa., spent some time here last week in the interests of the Relief Commission.

Visitors over Sunday included Bro. C. C. Wiseman and family of Grantsville, Md., Misses Mary Eby and Anna Risser of Lititz, Pa., Bro. Harold Bender of Elkhart, Ind., and Misses Ruth Johnson and Mildred Hess of Masontown Pa.

Quite a number of our people were absent over the week end.

Bro. Levi Mumaw and wife and Charles Shoemaker were in Ohio, Bro. Kauffman and wife and daughter Fanny at Schellsburg, Pa., Bro. Ressler and daughters Ruth and Rhoda, at Masontown, Pa., and Bro. George Cutrell and family and Bro. B. N. Gamber, at Springs, Pa.

Bro. Allen Christophel has gone to his home near Wakarusa, Ind., for a month's visit.

Bro. and Sister C. F. Yake returned last week from Lancaster County, where they had been visiting for some weeks.

Bro. Frank Enck and wife of Lancaster, Pa., stopped here for a short visit, Monday, July 12. They visited the Altoona mission the day previous and are on their way to Iowa.

Bro. Vernon Smucker is in Ohio at this writing attending some important committee meetings.

Remember the work at this place.

July 12, 1920. Cor.

"The man whom God uses will always be known by the spirit of meekness."

"The thing for us to long for is the goodness, not the glory."

Miscellaneous

"MY BIBLE AND I"

We've traveled together, my Bible and I,
Through all kinds of weather, with smile, or with sigh!
In sorrow or sunshine, in tempest or calm,
Its friendship unchanging, my Lamp and my Song!

We've traveled together, my Bible and I,
When life had grown weary and death e'en was nigh;
But all through the darkness of mist or of wrong,
I found it a Solace, a Prayer and a Song!

So now who shall part us, my Bible and I?
Shall isms or schisms, or "new lights," who try?
Shall shadow for substance, or stone for good bread,
Supplant its sound wisdom, give folly instead?

Oh, no! my dear Bible, Exponent of light!
Thou Sword of the Spirit, put error to flight;
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I,.
—D. W. Whittle.

TRIP TO THE WEST

By Frank B. Showalter

For the Gospel Herald

We have been blessed with many of God's richest blessings, for which we give Him thanks and praise. Especially do we thank Him for permitting us to make the first lap of our trans-continental trip in safety.

We are now with our son, Earl, of La Junta, for a few months' rest. Then we expect to proceed on our way to the coast to spend the winter, the Lord willing. We met with many friends along the way, which covered a period of four weeks and a distance of 2950 miles. We worshiped with the brethren at Maugansville, Md., Scottdale, Pa., Orrville, Ohio, Sterling, Ill., and Peabody and Hesston, Kans. We found the ministers everywhere earnest in their labor of love, unfolding the precious truths of God's love in such a way that all could be strengthened.

We thank our friends for helping to make the trip such a pleasant one. It gives us joy to meet with those of like precious faith, and our sincere wish is that when we are done meeting and parting in this life we may all be so happy as to meet at God's throne and be forever with the Lord.

Frank Showalter and family.

La Junta, Colo.

"We think all history is on the Christian's side. But let us not forget that the finest argument in favor of Christianity is a Christian life."

KEYS OF THE SUCCESSFUL LIFE

By Martha Kreider

For the Gospel Herald

In speaking of success, we usually think along the temporal lines in life. Let a man make some great success in some way or other in his life, and people talk about it, newspapers print it, he is greatly honored by all men. But let anyone try and put forth every possible effort to live a successful Christian life, and we hear very little about it. Of course, this matters not. The Christian is not, or at least should not be, living for the honor of men, just so he has the approval of his heavenly Father.

It is the Christian life which we are thinking about and which is often so sadly neglected, and yet is so important to our welfare for time and eternity. Therefore we need every Scripture key which can give our hearts and minds access to the things God has in store for us. Keys usually are personal and unlock things and places, debarred from the public. But Scripture keys are free to all if we will only use them.

One is a surrendered life. "So likewise whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Another thing that is clearly taught is self-denial. Luke 9:23: "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Christ after all was the only One who made a perfect success in life. So I must look to Him and follow closely His teachings to live a successful life. I Pet. 2:21: "For even hereunto were ye called, because Christ also suffered for us leaving us an example that ye should follow his steps." "This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh; and walk in love, as Christ hath also loved us, and hath given himself an offering for us."

This seems to me as a key opening the most important door of life—"walking in love." We need a singleness of purpose. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" also a consecrated life.

What is consecration? It is separation, a dedication, an active life, and a willingness to bear the cross. I Cor. 15:58: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

To be successful we must give all our service to the Lord. "What so ever ye do, do it heartily as unto the Lord, and not unto men."

The Christian's joy should always be in serving.

Wadsworth, Ohio.

ORDAINING A MINISTER

By Isaac Burkhart

For the Gospel Herald

The Diller Church near Newville, Pa., contemplates ordaining a minister. Arrangements have been made to take votes for minister Aug. 1, instruct the candidates Aug. 2, and have the ordination Aug. 3. It reminds the writer of an ordination which occurred in Lancaster county about a century ago. The brethren in charge who were taking the votes went out into the council room. A sister entered the room. She was asked, "Sister, whom do you vote for?" She named a brother. They said, "There is nothing in him; he doesn't talk. Would you have another?" The sister replied, "That is the only man God gave me to vote for." As she reached the door she added, "If you think he will not do, don't take him." After she was out the brethren talked matters over. They decided that since he was the only man whom the Lord suggested to this sister they had better take him into the lot.

The day of the ordination came; when the lot was cast it fell on this man. It created quite a stir. People said, "What does the Church want with that man?" He was a man of few words. If a question was asked him he would answer it and that was the end of his conversation. But you could tell by the look in his eyes that he was a man that studied. My mother's uncle, in company with a number of others, went across Chestnut Mountain to hear him preach. Such a God-inspired, Holy Ghost filled, Gospel sermon they had never heard before.

Newville, Pa.

STANDARDS—TRUE AND FALSE

By J. W. Hess

For the Gospel Herald

The early Church presents some things worthy of our notice and worthy of comparison with some present day conditions. The waiting with one accord in prayer and supplication until they were endued with power from on high, the boldness they had in witnessing for Jesus and His Gospel (Acts 2:23, 36,; 4:18, 29, etc.), their sacrifices and self-denials that others may hear of Christ, their meekness and longsuffering, their loyalty to the whole Gospel of Jesus Christ—

all impress us with the fact that these were faithful followers of Jesus Christ, living for His glory and burdened that the souls of men may be saved.

In strange and striking contrast with this do we notice some present day conditions.

The movies—the great curse to our homes, churches and nations—have much to answer for. In their 15,000 houses with a seating capacity of 8,000,000, people are continually being taught how to make bold robberies; before their eyes are scenes of fatal love tragedies arousing the passions through the obscene pictures before them. The United Film Corporation announces that in 1919 its receipts at the ticket windows amounted to $670,000,000 and that the receipts this year are to triple that sum —a total of $2,100,000,000 for the year 1920.

The Y. M. C. A. supplied the following to soldiers: for cigarettes, $2,801,129.68; for cigars, $1,348,230.17; for matches, $10,152.00; for tobacco, $1,261,673.07; for playing cards, $6,-283.16; total, $5,427,474.08. This does not include the contributions of other professed Christian organizations that helped to make America a slave to these curses.

It is estimated that there are about 500,000 girls missing yearly whose only income are the wages of shame.

May the God of love and mercy move our hearts to rise and with one accord send our prayers and supplications to the Throne for boldness, zeal, power, and a real spirit of living sacrifice to carry the banner of the cross wherever we go, and work to bring the hearts and lives of people to the living God from whom all blessings flow.

Manson, Iowa.

PRE-MILLENNIALISM AND POST-MILLENNIALISM COMPARED

(Continued from page 308)

that will transform the earthly order of things into the heavenly order, the Church militant and expectant into the Church consummate and triumphant. It assumes only that the invisible, the moral and spiritual forces of Christianity will through the agency of the Holy Spirit increase and gradually extend over the whole face of the earth. Between the present condition of the Church and the millennial reign the difference will be only a difference of degree. The minds and hearts of believers will be more thoroughly controlled by the Gospel, and all, in place of some men only will become obedient subjects of the kingdom.

"A modified doctrine of the Post-millennial theory is the interpretation originally advanced by Augustine. In accordance with his view the millennium is none other than the beginning and progress of the kingdom in the form of the Christian Church, which amid constant conflicts with the powers of darkness has subdued and is subduing the nations of the earth to the obedience of Christ, transforming their life and character into His spotless image. If the Augustinian interpretation be accepted, the millennium does not mark a decisive epoch in the progress of revelation, in kind other than the conversion of Constantine or the Reformation of the sixteenth century. The millennial reign of Rev. 20:1-20, understood according to Augustine, is only the symbolical representative of the progressive history of the Church." (Gerhart, in Institutes of the Christian Religion).

The division of the Church into Pre and Post-millennialists is much to be regretted. The one is naturalistic and often runs too much into the sensuous; the other is spiritualistic and is naturally bound to run too far into the abstract.

It is of great importance for us to notice the history of the great doctrine of the Second Coming of Christ in more or less detail to come to correct conclusions in this matter. There is absolutely no question but that the apostolic Church was Pre-millennial, and for more than two hundred years no other view was held. It is certainly admitted by all that in order to get the Church in her greatest purity we must go back to the fountain head. That the closer we can get back to the apostles and Jesus Christ the purer and more free from error we find the Church. The writings of the Church fathers give every evidence of early pre-millennial belief. It is found in the epistle of Barnabas, in Corinthus, in the Testament of the Twelve Patriarchs, and amongst the Ebionites. The Shepherd of Hermas has echoes of it. Justin Martyr held it; so also Irenaeus and Papias, the latter basing their expectation of Christ's millennial reign on the assertion of those who had seen the apostles. Gieseler, the Church Historian, says: "In all the works of the first two centuries millenarianism is so prominent that we cannot hesitate to consider it universal." But about A. D. 250, some of the Church fathers, notably Origen, put forth the concept idea of Scripture interpretation. From that time on there has been much "allegorizing" and "spiritualizing" of the Scriptures. From this method the Church and proper interpretation have suffered much. One of the most disastrous results of this idea that the words of Scripture were but the "husk" in which was hid the "kernel" of Scripture truth, was that the Church largely ceased to look for the Lord's return.

Under the reign of Constantine in A. D. 323 church and state were united and such great gifts and blessings were bestowed upon the Church, that it claimed the millennial blessings. From the time of Augustine the millenarianism of the first centuries waned, and during the middle ages nearly disappeared.

At the Reformation the doctrine was proclaimed by the best class Anabaptists, and also by many of the great reformers.

About the middle of the eighteenth century millenarianism was revived under a modified form by the celebrated commentator, Bengel, who was followed by Oetinger, Stilling, Lavater and others. Since that time it has been prevalent, sometimes in large portions of different branches of the Protestant Church, more commonly in some particular communities or among individual theologians and laymen.

About the year 1700 this gnostic error which had crept into the Church, was first named Post-millennialism. The teaching was fully systematized by Daniel Whitby, an English divine, or proclaimed by him as a "new hypothesis," namely, that the Church would prosper and extend until the world would be converted, and this triumph of the Church would constitute the millennium; and that Jesus would not come until after the millennium.

The times were favorable for the "new hypothesis." A reaction had set in from the open infidelity of those days. All England was in a religious fervor. The great revival followed under Whitefield and Wesley, and it looked, as the author of the "new hypothesis" claimed, that the millennium was about to be ushered in. That he was mistaken the events of history have since shown.

However, the "new hypothesis" took well for a time everywhere, and spread rapidly and thus became an established doctrine of the Church, and is what is known today as the Post-millennial view of the Second Coming of Christ, and in many quarters supposed to be the orthodox faith of the Church. Thus we see that "Post-millennialism" as advocated now, is just about 200 years old, while "Pre-millennialism" dates back to the prophets of the Old Testament.

In view of these facts by way of comparison and in the light of the history of the two views, we can

logically come to but one conclusion. The case stands in favor of the Pre-millennial view. While the division into Pre-millennialists and Post-millennialists does not strictly follow denominational lines yet it implies serious differences upon evangelical doctrines, and upon the questions of vital piety and practical Godliness. And this cannot fail but enlist every earnest Christian's effort to have the truth and the whole truth in the matter. The pre-millennial program as such is a dead thing, but the issues involved are living. The fact that in the Pre-millennial court there cannot be found a single destructive higher critic, speaks very loudly. It is an indisputable fact that Pre-millennialism is the avowed enemy to the negative criticism of today. While in the strictest sense it cannot be said that **every** Post-millennialist is modern in his theology it must be granted that the modern system is its strongest support. No Pre-millennialist has been found to be liberal in his criticism of the Bible.

The first objection to the **Post-millennial** view I have to offer is that **history shows it to be out of harmony with the purity and spirit of the primitive Church as late as the Church fathers and back to the apostles, and still farther back to Jesus Christ the founder of the Church.**

To quote from Clarence Larkin, Philadelphia: "The sad thing is that this 'false doctrine,' of Post-millennialism' is taught in our Bibles by the headings of the chapters in the Old Testament. For illustration the headings of chapters forty-three and four of Isaiah read—'The Lord comforteth the Church with His promises,' whereas the chapters are not addressed to the Church at all, but to Jacob and Israel, as we see by reading them. The ordinary reader overlooks the fact that the chapter headings are put there by the publisher and should be omitted, as they are misleading, as for illustration the title of the Book of Revelation, which is called—'The Revelation of Saint John the Divine, whereas it should be called—'The Revelation of Jesus Christ' (Rev. 1:1). The fact is, the doctrine of the Pre-millennial Coming of the Lord is but the revival of the belief of the Apostolic Church that looked for the return of the Lord at any time."

In the second place we must object to the **Post-millennial** view because it **has proceeded from the purely spiritual to the misty abstract which has led to allegorical interpretation, which in turn has undermined the inspiration, authenticity, and authoritativeness of the Bible.** As Albert Henry Newman, Professor of Church History in Baylor University, has said, "The allegorical interpretation of Scripture was that method by virtue of which Scripture could be used in support of any doctrine or practice whatsoever. Nothing so completely destroys the authority of Scripture as a standard of faith and practice as this method of interpretation."

The vital issues at stake have been clearly set forth by a number of recent religious writers notably Philip Mauro and R. E. Neighbour. The last mentioned has a little pamphlet entitled "Pre and Post Millennialism" in which he establishes seven fundamental Bible truths by Pre-millennialism, which Post-millennialism would annihilate. He shows that the following fundamental things are at stake—

1. The hope of the Church.
2. The mission of the Church.
3. The hope of Israel.
4. The hope of the physical earth.
5. The hope of Christ Himself.
6. The inspiration of the Scripture.
7. The co-operation of the Holy Spirit.

All these fundamentals are established by Pre-millennialism and annihilated by Post-millennialism.

For a full development of these I refer you to this author's pamphlet itself. Suffice it to say that all these seven points and all objections or questions on these views can very nicely be brought under the two general statements I myself have just formulated:

I. History shows the Post-millennial view to be out of harmony with the spirit and purity of the primitive Church as late as the Church fathers, and back to the apostles, and still farther back to Jesus Christ the founder of the Church.

II. The Post-millennial view has proceeded from the purely idealistic to the misty abstract which in turn has led to allegorical interpretation, which in turn has undermined the inspiration, authenticity, and authorativeness of the Bible.

I wish to close with a thought on Neighbour's fifth point—that the hope of Christ Himself is at stake. Everything centers about one point, Jesus Christ's statement that He will come again and that this coming will be Pre-millennial. This is fundamental. We must take Him at His Word. Not to do so would be to make Him a liar and lead us and those whom we instruct to destruction. Not all things with reference to Christ's Pre-millennial Coming are clear. Neither was everything clear to the people then living as to His first advent. But it was made clear when He came. Let us not be discouraged if we cannot fully understand details. But the King is coming and then we shall know. It is every bit as consistent to hold that we shall receive an addition to the Word of God when He comes in the Second Advent, if such be necessary, as it was when He came in the First Advent. He will speak once more, who spake as never man spake, even the dead will hear His voice, and the gracious words which shall proceed out of His mouth will be a continual revelation.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—I John 3:1,2.

WHAT IS MAN?

By W. E. Spriggle

For the Gospel Herald

II

After God had created man in His own image, placed him into a garden where everything was comfortable, and beautiful, he did not remain pure very long. Satan in the form of a serpent entered also. Being very subtle and cunning, he misconstrues portion of God's Word, beguiles and misleads mother Eve. She in turn hands to her husband the forbidden fruit and both transgressed the command of God. We sometimes wonder why Adam and Eve disobeyed God's law, but here we plainly see they obeyed the voice of one who was a liar and a deceiver, rather than God. And here is where the entire human family fell from the former happiness. From here on, that earthly nature and that spiritual nature which man's form possesses are at variance.

We notice in John 3:16 the effect of the fall of man on the loving heart of God. Then that which was created for the glory of God turns away. No wonder God gave the best He had to redeem His people.

Knowing that man received that breath of life which came from God, (that spiritual part of man which came from God and which goes to God) it grieved the Lord to lose His own. Now we have man estranged from God, driven from Eden with the assurance that their sorrows and labors shall be multiplied—and yet from that day to the coming of Christ did God love and care for them.

Could we in our day realize what it means to have a personal talk with God? To hear His footsteps near us?

I believe some of us would hide like Adam. And yet we are the same makeup as Adam and Eve.

Is it any wonder that the psalmist inquires why God should take any account of man? Is it any wonder that God does not want any soul to be lost? Is it any wonder that Jesus was willing to die on the cross that man might live?

We would say, It pleased God to give Jesus, His best. And Jesus was willing to suffer so that the soul that man possesses might be redeemed. To the saved family of God there should be nothing that would hinder us from giving our highest praise to Him who created us and to Him who died to save the entire human family.

Richfield, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

According to newspaper reports the ban against American trade with Russia has been raised and all who care to trade are free to do so at their own risk. This removes one doubtful feature so far as our relief work in Southern Russia is concerned, for there is now no doubt that it will be possible to take supplies of various kinds to those who are in need, if it is possible to do so on account of conditions in the country itself. Mail service and diplomatic relations with Russia have not been restored.

* * *

It is likely that an effort will be made in the near future, if present plans for undertaking relief work carry out, to secure a considerable amount of old and new clothing throughout the church by the aid of the various sewing circles, to be shipped as soon as possible after the proposed unit sails, so that the goods may be received on the field before the coming winter, at which time they will be desperately needed. Complete arrangements will be made as soon as plans have been definitely formulated and approved by the Commission.

* * *

The Executive Committee is busily engaged in arranging details and formulating plans for the proposed work to be undertaken in Russia. The question of personnel is also receiving much attention just at present. It is necessary to do a large part of this through correspondence and considerable time is involved.

* * *

The Russian Mennonites who are now somewhere in the middle west have requested a meeting very soon with representatives of some of the different branches of the Mennonites, so that they may present their case and endeavor if possible to find out just about what can be done to meet the situation and to relieve their brethren. Much interest has been shown in their report wherever they have been, and no doubt there will be efforts made to bring aid in some way to the Mennonite communities of Southern Russia.

* * *

The policy of the Mennonite Relief Commission is to bring relief to the most needy regardless of who those people are. If investigation on the field reveals that others are more needy than the Mennonites of Southern Russia, then naturally a part of our efforts at least will be devoted to helping the most needy, even if they are not Mennonites.

* * *

A number of names have been suggested as being suitable for the work which is to be undertaken in Germany. Other suggestions are coming in, and still others will be welcomed. The general sentiment seems to be that two men should be sent; one a minister who has a good command of the German language and who is representative of the Church at large and another man who would look more particularly after the relief work, they to co-operate with the German Relief Commission already established there in giving various kinds of relief.

* * *

According to a letter recently received from the German brethren by Bro. John Horsch of Scottdale, they are at the present time giving aid to twelve thousand persons in the Erzebirge. Each of these is given food tickets worth two and a half marks each week. They are working partly through other existing organizations, but have representatives at the places where work is being carried on. They are at present looking for a man qualified to labor as a city missionary in Munich who will look out for the needy cases and give assistance wherever possible. Sister Lena Buehler, formerly of Lancaster Co., Pa., is at the present time doing similar work under this same commission. The German Relief Commission is expending about 35,000 marks weekly at the present time. The need is still very great. They feel that unless definite aid is promised from America the scope of the work will have to be considerably reduced by September 1.

* * *

Letters from the Near East indicate that Bro. Paul Snyder was at Aleppo on his way to Beirut and thence home, planning to reach here about August 1. Bro. Snyder, it will be remembered, was cut off from communication during the disturbances at Marash, and was prevented from coming home when his time expired. The Stoltzfus brothers are probably on their way home. Brethren Jesse Smucker and Silas Hertzler, after visiting the missionaries at Dhamtari and other points, had planned to sail from Calcutta for Hong Kong on May 28, but Bro. Hertzler suffered an attack of Malarial Fever and they were unable to sail. Latest reports indicated that they were at Darjeeling, the hill station where the missionaries go during the hot seasons, with Bro. Hertzler in the hospital but showing signs of improvement.

REPORT

Of Third Meeting of the Illinois Branch of the Women's Sewing Circles, Held near Tiskilwa, Ill., June 10, 1920

For the Gospel Herald

Meeting was presided over by Melinda Ebersole and Amanda Leaman.

Devotional conducted by Emma Oyer by the reading of Col. 3:1-3 and Gal. 6 followed by prayer.

Ruth Smucker read a paper prepared by Susie Koerner on **Co-operation in Christian Service.**

Benefits Derived from the Sewing Circles.

(a) **By the Home Field,** discussed by Lena Albrecht.

(b) **By City Missions,** spoken on by Anna Yordy.

(c) **By Foreign Field,** paper written by Mina Esch and read by Lydia Zook.

A few of the thoughts gleaned:

Bible Sewing Circles' works, for example Dorcas and her work.

When working co-operatively with others our work has more power than when we work singly.

Many families have been helped and are appreciative of the help.

Only God and women can solve the great needs of the Indian women.

Secretary's report was read.

Motion was made and carried to postpone re-organization until a better representation.

Meeting closed by singing a hymn and prayer.

Secretary.

REPORT

Of the six Sewing Circles of the Franklin Co., Pa., and Washington Co., Md. Conference District for the year ending Mar. 31, 1920.

For the Gospel Herald

Number of garments made	1880
Number of beddings made	21
Number of camforts made	58
Disbursements	
For Home Missions	$102.00
For Foreign Missions	57.25
Material for Home work	632.22
Material for foreignn nwork	418.16
For Missionary support	117.75
Receipts	
Total received	$1332.34

Yours for the needy
The Sisters.

"Nothing on earth gives such spiritual power to souls as suffering for Jesus and with Jesus."

"The only real salvation is to talk with God."

WAR SUFFERERS' RELIEF FUND

Received by the Mennonite Relief Commission for War Sufferers during the month of June, 1920.

GENERAL

Canada

A Bro and Sister Bean Cong	$70 00
Salem SS Alta	28 05
W S Stutzman	22 95
East Zora Bible Cong	79 05
Selkirk Cong	16 85

California

Eleanor Rudy	2 00

Illinois

Mary Edna McCulloh's SS Class, Cullom	8 75
Cullom Mennonite SS	9 00
Metamora Cong	233 50

Indiana

Yoder Corner Church, Amos Yoder Bishop, Topeka	141 00
Leo Cong	19 45
A R Miller	3 00

Iowa

Upper Deer Creek SS	28 00
J R Leichty	25 00
G G Marner	25 00
Liberty Cong	7 00

Maryland

Gortner SS	7 00
Eastern Union SS	7 00

Missouri

Sycamore Grove SS	76 83
Berea Cong	2 61
Palmyra Cong	25 65
Cherry Box Cong	2 47
Mt Zion Cong	14 15

Michigan

A Brother, Pigeon	50 00

North Dakota

Spring Valley Cong	50

Ohio

Dina Moser	4 00
West Grove & South Union Congs	241 70
Elmer B Troyer	35 00
Walnut Creek Cong	32 25

Oklahoma

Joseph Slagell	10 00
A M Cong near Pryor	6 00

Pennsylvania

A Sister Volant	2 00
Abraham Eby	60 00
Old Order Am Belleville	47 45
A Sister & little daughter	5 30

Virginia

Warwick River Cong	17 75
	$1,366 26

AUSTRIA

Illinois

Salem SS	$12 63
Metamora Cong	350 00
	$362.63

GERMANY

Canada

Pre Johann Zacharias Sommerfelder Church Sask	$10 00
Nafziger Cong Poole	173 00

Illinois

Roanoke Cong	608 50
John Schertz	200 00
Metamora Cong	350 00

Indiana

J H Yoder	10 00
Noah Wenger	25 00
Lizzie Nafziger	10 00
D J Hochstetler & J J Bontrager	10 00

Iowa

John Raber	20 00
Old Order Amish Congs near Wellman	300 00

Kansas

Catlin Cong (for France)	15 00

Ohio

Church of God in Christ Mennonite	40 00
E W Householder	2 00
J S Miller	25 00
Friends Dalton	20 00

Pennsylvania

O O Am Belleville	50 00

Virginia

Warwick River Cong	2 00
	$1,870 50

NEAR EAST

(May and June)

Canada

Mt View SS Aldersyde	$20 00
W S Stutzman Alberta	30 00
J C Stauffer Alberta	30 00
J B Stauffer Alberta	30 00
Sam Stauffer Alberta	30 00
J E Kaufman Alberta	30 00
N E Roth and SS Class	30 00
D E and Anna Mawrer	30 00
D L Yoder	30 00
Jos and Fannie Voegtlin	30 00
Jacob Brenneman	30 00
Five Brethren	30 00
Al Stutzman	30 00
Mose Gingrich z	30 00
Wm Stauffer	30 00
J K Lehman & SS Class	30 00
M D Stutzman & Class	30 00
Aaron King & Class	30 00
Mandy Roth & Class	30 00
Widerman SS	10 00
First Mennonite YPBM	60 00
Geiger Cong	40 00
Vineland YPBM	40 00
Wanner SS	5 00
Wideman SS	10 00
Waterloo YPBM	5 00
Waterloo YPBM	10 00
Moses Gingrich	10 00
Y P Bible Class Wideman SS	10 00
Herbert Groh	10 00
D E Maurer	5 00
B F Stauffer	5 00
M M Burkholder	5 00
J B Stauffer	5 00
Jos and Fannie Voegtlin	5 00
J E Kaufman and Family	5 00
Ben Lauber	5 00
Jacob Brenneman	5 00
Sa mStauffer	5 00
A Brother Alberta	5 00
A Brother Alberta	5 00
Teacher and Class Alta	5 00
N B Leinbach	5 00
J C Stauffer	5 00
St Jacob's SS	20 00

Idaho

D F Detweiler	30 00
C E Sieber	30 00

Illinois

Jos J Wagner	5 00
Bro and Sister D J Auguspurger	60 00
J W Ioder SS Class Tiskilwa	5 00
Christ Albrecht's SS Class Tiskilwa	5 00
H V Albrecht's SS Class Tiskilwa	5 00
Wm Ringberg's Junior Class Tiskilwa	10 00
Vernon Eigsti	5 00
Pri Dept Tiskilwa SS	5 00
H V Albrecht	10 00
Union SS Metamora	40 31
Salem SS Flanagan	12 63
Pleasant Grove SS	40 00
Ina, Glen & Nelson Springer	15 60

Indiana

Holdeman SS Ind	276 00
C A Shantz and wife	5 00
Helping Hand Class Elkhart SS	5 00
Good Samaritan Class Elkhart SS	5 00
Helping Others & Busy B's Elkhart SS	5 00
Six Classes Elkhart Ind	10 00
The Gideons Elkhart SS	5 00
Y M B C Elkhart SS	5 00
Elkhart Literary Society	10 00
Anna Christophel's Class Nappanee N SS	7 47
Primary Dept Nappanee N SS	25 00
Cora Shaum's Class Nappanee N SS	9 00
L V Mullet's Class Nappanee N SS	10 00
Jesse Bleile's Class Nappanee N SS	4 50
Aaron Smeltzer's Class Nappanee N SS	30 00
Yost Miller's Class Nappanee N SS	1 00
Mothers' Class Nappanee N SS	10 00
Goshen Academy Bible Study Class	30 00
Maple Grove SS	119 00
Shore SS	43 63
Clinton Frame SS	20 00
Intermediate Class Goshen College SS	5 00
Olive SS	64 97
Class No. 7 Emma SS	5 00
The Gladsome Girls Nappanee N SS	5 00
Clinton Brick Cong	15 25
Olive SS	47 21

Iowa

Upper Deer Creek SS	60 00
J G Wenger	60 00
N S Guengerich	10 00
Liberty Cong	80 00

Kansas

Hesston College SS	10 00
YPCA Hesston College	131 75
Church of God in Christ Mennonite	300 00
David Brecheisen	25 00
Protection Cong	18 15
Spring Valley Cong	104 40

Michigan

Thos Yoder	25 00
Bethany SS	5 00
Class No. 7 Midland SS	1 55
White Cloud Cong	2 36

Maryland

Brethren Reiff Cong	29 00

Minnesota

Alpha Cong	10 00

Missouri

Bethel Junior SS	10 00
Eight classes Sycamore Grove SS	40 00
Palmyra Cong	25
F P Kauffman and family	5 00
Cherry Box Cong	10 00
Mt Zion Cong	20 00
Berea Cong	2 20

Montana

Sewing Circle Creston	5 00

Nebraska

Plum Creek Cong	37 00

North Dakota

Surrey Cong	3 50

Ohio

Turkey Run SS	15 00
E W Householder	2 00
Salem SS Wooster	5 00
Adult Men's Class Martin's SS	5 00
Int & Sr Girls Class Martin's SS	5 00
Irvin & Lillie Good	5 00
Girls of Elsie Yoder's Class Plainview SS	7 45
Boys Int & Sr Dept Martin's SS	5 00
North Lima SS	36 00
A L Amstutz	5 00
Bethel SS Champaign Co	31 26
Plainview SS	30 00
Oak Grove SS Champaign Co	56 62
Canton Mission SS	10 00
Oak Grove SS Champaign Co	80 00

Oklahoma

Milan Valley SS	5 00
Pleasant View Cong	24 60

Oregon

C R Widmer and wife	60 00
M H Hostetler's Class Zion SS	5 00

Pennsylvania

Ira S Miller	50 00
A Brother Bird-in-Hand	50 00
Ed M Yoder	20 00
Effie Hoover	5 00
Weaver SS	18 58
Blough SS	25 00
Stahl SS	110 00
Scottdale SS Class No 5	5 00
Thomas SS	20 44
Brethren Strasburg Cong	6 00

Texas

Geo Gingerich	6 00

Virginia

Middle District	721 92
	$4,352 60
Total amt. rec'd during month of June	$7,951 99
Previously reported	411,032 99
Total	$418,984 98
Previously reported by E M B of M & C	$125,263 01
Grand total	$544,247 99

Gratefully acknowledged,
Mennonite Relief Commission for War Sufferers

G. L. Bender, Treas.
per V. E. Reiff,
Elkhart, Ind.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—I Cor. 16:2.

Obituary

Bare.—A little flower budded in the morning and folded its petals in the evening. Edith Rebecca, daughter of M. G. and Anna Bare and twin to Edwin Willard was born June 6, at Sedgwick, Kans., and then went to meet two little brothers and Jesus in Heaven.

Downs.—Amanda Downs (nee Williams) was born Oct. 18, 1849; died June 30, 1920; aged 72 y. 7 m. 12 d. She retired the evening before in apparently good health, but never arose to see another daylight. This again shows us the brevity of life. Bro. J. D. Mininger conducted the funeral services at the Argentine Mission, of which she was a member.

Miner.—Joseph Miner was born in Alsace, France April 5, 1840; died near Creston, Mont., April 22, 1920; aged 80 y. 17 d. He was united in marriage to Fannie Eimen March 6, 1866, who departed from this life Sept. 20, 1899. He leaves 6 children, 46 grandchildren, and 11 great-grandchildren. He was ready to go home. Funeral at the Mountain View Church conducted by D. D. Kauffman and Bro. Harp.

Shipe.—Lottie (Bassette) Shipe was born in La Grange Co., Ind., April 22, 1880, and died June 26, 1920. Dec. 4, 1898, she was married to Ellis Shipe. To this union were born 3 daughters (Verda, Nina, and Wilma) and one son (Dale) who preceded her in death. She leaves 3 daughters, 2 grandchildren, 3 brothers, 2 sisters, and many friends. Feb. 22, 1920, she confessed Christ as her Savior and wanted to unite with the Mennonite Church in Christ. In her life she exemplified the true mother heart in forgetting herself for the benefit of others. Funeral services were conducted at the Custer Church in De Kalb Co., Ind., by Silas Yoder and L. J. Lehman.

Musser.—Elizabeth Bell was born Jan. 1, 1846; died July 3, 1920; aged 74 y. 6 m. 2 d. She was married to James Musser March 31, 1870. They were childless, but took a number of children in their home and reared them to manhood and womanhood. In early life she united with the United Brethren Church but about eleven years ago both Bro. and Sister Musser united with the Mennonite Church at Scottdale, Pa. She had been in failing health for a number of years, having several paralytic strokes. Funeral services July 4 at the Scottdale Mennonite Church, conducted by Bro. J. A. Ressler, assisted by the other home ministers. Interment in Scottdale Cemetery.

Schrock.—David Schrock was born Nov. 13, 1851, in Elkhart Co., Ind.; died June 5, 1920; aged 67 y. 6 m. 23 d. Feb. 18, 1874, he was united in marriage with Mary Maurer, who with two sons (Ira and Clarence) and one daughter (Carrie) two grandsons, one granddaughter, two brothers, and two sisters survive. In 1875 he united with the Mennonite Church and lived a consistent life till death. The community and Church feel that they have lost the earthly presence of a brother and friend and that the number was enlarged in heaven. Funeral services at the Clinton Frame Mennonite Church conducted by Allen Yoder, Silas Yoder, and D. J. Johns. Burial at the Forest Grove Cemetery.

Chupp.—Sarah Ann, daughter of Bro. Eli D. and Katie Chupp, was born Dec. 13, 1899; died May 21, 1920; aged 20 y. 5 m. 8 d. She united with the Mennonite Church at Bloomfield, Mont., several years ago and for nearly two years was treasurer of our Sunday school. She is being greatly missed in the Church, Sunday school, home, and the community. She was suffering for some time of tuberculosis, but no one thought her condition very serious as she seemed to be improving slowly. So death came as a shock to all of us. It was caused by hemorrhage of the lungs. Services were conducted at the home and Adams' school house by the writer. A large concourse of relatives and friends had gathered at both places to pay their last tribute of respect, after which her body was laid to rest in the cemetery near the above named school house. Rhine W. Benner.

Schrock.—Jacob P. Schrock, was born in Wayne Co., Ohio, July 3, 1826; died June 21, 1920, at the home of his daughter, Mrs. S. D. Hershberger of near Middlebury, Ind.; aged 93 y. 11 m. 18 d. He was one of the pioneers of Elkhart Co., Ind., residing there since 1840. On Nov. 28, 1850, he was united in marriage to Lydia Miller, who died May 22, 1905. To this union were born four sons and two daughters. Two sons and one daughter preceded him. Surviving are two sons (Levi J. and Daniel) and one daughter (Mrs. S. D. Hershberger) 10 grandchildren and 5 great-grandchildren. He was the last of a family of 10 children. He united with the Amish Mennonite Church in his youth and remained faithful to that faith to the end. Funeral services at the Forks Church on June 23 conducted by D. J. Johns and D. D. Miller.

"Father thou art sweetly resting,
Here thy toils and cares are o'er
Pain and sickness, death and sorrow
Never can distress thee more."

Mylin.—Samuel M. Mylin, son of the late Abram and Elizabeth Myers Mylin, was born in Lancaster Co., Pa., Nov. 30, 1841. He had been in failing health for quite a while, but was able to do his work. He died very suddenly June 8, 1920, of heart failure; aged 78 y. 6 m. 8 d. He lived in the same neighborhood his entire life. He was a member of the Mennonite Church. In Nov., 1870, he was united in matrimony to Mary Ann Breneman. This union was blest with 5 sons and 5 daughters. Two sons and 2 daughters preceded him to the great beyond. He leaves his companion, 6 children, 12 grandchildren, and 1 brother. He will be missed in the community. Short services at his home, June 11. Further services at Byerland M. H. by Bro. John K. Charles and Aaron Harnish. Texts, Luke 43:23.

"All is over, hands are folded
Over a quiet, peaceful breast;
All is over, pain is ended,
Now dear father is at rest."

By a Daughter.

Shuh.—David Shuh was born near Kitchener, Ont., Mar. 11, 1851, where he lived and farmed the greater part of his life, but lived retired in Kitchener for a few years. His health had been failing for some time and he suffered a paralytic stroke several weeks ago so that his death was not unexpected and he passed peacefully away on Sunday night June 27, 1920; aged 69 y. 3 m. 16 d. Bro. Shuh was converted and joined the Mennonite Church nearly 50 years ago, since which time he lived an exemplary Christian life. The Church lost a strong pillar. He took an active interest in all church and Sunday schol work and his advice was often sought after. He was a Church trustee for many years, as well as Sec.-Treas. of the Mennonite Aid Union of Canada. He was married to Barbara Bowman who with 3 sons, 3 daughters, 12 grandchildren and 1 sister are left to mourn his departure. But they have the bright assurance that he has gone safely before. Funeral services were held June 30 at the First Mennonite Church in Kitchener, services being conducted by Bro. U. K. Weber.

REPORT
Of the Old People's Home, Lancaster, Pa., for May and June, 1920

For the Gospel Herald

Donations:—The following persons donated clothing, groceries, merchandise, etc., Christ Brenneman, Manuel Gogenauer, John Shreiner.

The following sisters helped to clean house one day: Mrs. John C. Hoffman, Martha B. Eschbach, Stella B. Stoner, Mrs. David W. Buckwalter, Lillie Kauffman, from the East Petersburg Church; Martha M. Stehman, Annie B. Stehman, Martha Strickler, from the Landisville-Salunga Church; Ruth T. Hostetler, Annie S. Kreider, Elsie D. Ranck, Ada B. Groff, Verna A. Lefever, from the Strasburg Church.

The following cash donations were received: Anna M. Grabill, $5.00; Christ Brenneman 1.00; Anna B. Witmer, 1.00; Lizzie Auker, .50; Fannie Zimmerman, .50; Adanm W. Rohrer, 2.00; Jacob B. Good, 1.00; Emanuel C. Hertzler, 3.00; Daniel Metzler, 1.00; Mrs. John Gibble, .50; Elizabeth Spindler, .50; Walter Oberholtzer, 2.00; Harry Eschbach, 1.00; Emma Eschbach, 1.00; Alma Weidman, 1.00; John Trego, 1.00; Joseph H. Martin, 1.00; Joshua Kaylor, 2.00; L. L. Ebersole, 1.00; Mrs. John G. Brandt, 2.00; Mrs. Samuel Will, 1.00; Emma Stauffer, 1.00; Aaron Coble, .75; Fanny Hess, 1.00; C. M. Garber, 5.00; Contribution box, 6.75.

Services:—May 9: Regular services were conducted by Bros. Joseph Boll, Sr., Aaron Wenger, Abraham Benner. Texts, Psa. 1, Acts 4:13. Bro. Boll in German, Bro. Wenger in English.

May 20: This evening we held funeral services over the remains of Sister Emma Herr who died May 18, aged 84 y. 7m. 21d. Services in charge of Bro. Christ Brubaker. Text. John 11:25, 26.

May 23:—Regular services and communion were conducted this afternoon by Bros. John Charles, and D. S. Metzler. Texts, Luke 22:1-23, I Cor. 10:1-24.

June 6: Regular services were conducted this afternoon by Bros. John S. Hess and Eph. Eby. Texts, Psa. 103; Psa. 39:7.

June 20: Regular services were conducted this afternoon by Bros. A. B. Stoltzfus, Henry Longenecker, Jacob Thomas, Frank Kreider, and Abraham Benner. Text, John 14:6.

June 26: Today we held funeral services over the remains of Bro. John Buckwalter who died June 24. Services were conducted by Bro. Benj. Weaver. Texts, Psa. 90; Phil. 4:11. Bro. Buckwalter was aged 95y. 5m. 26d. He spent a little over 14 years at the Home.

T. E. Moyer, Supt.

REPORT
Of Minister's Meeting Held at the Springdale Church near Waynesboro, Va., May 13-15, 1920

For the Gospel Herald

Moderator, Perry Shank

May 13

Sermon by S. H. Rhodes.

May 14

The Minister's Equipment, L. J. Heatwole; **The Fallacy of the New Theology,** J. B. Smith; **The Misister's Relation to the Congregation;** J. S. Martin. **The Effectiveness of Personal Work,** Lewis Shank; **Should the Interchurch World Movement be Supported?** David Garber; **Safe-guarding the Church,** George R. Brunk; **The Need of Power in the Life of the Believer,** A. P. Heatwole; **The Danger of Shifting Responsibility where two or more Ministers Labor in one Community,** J. W. Geil; **The Minister's Responsibilities and Privileges,** H. B. Keener; **Sermon by** J. F. Bressler.

May 15

Our Stewardship, J. L. Staffer; **The Place of Missions in the Church,** J. W. Coffman; **Sunday School Children as Mission Workers,** Melvin Heatwole; **Suuplying the Home Field with Workers,** J. F. Bressler;

Many practical thoughts were given.

J. E. Suter, Sec.

Items and Comments

The fire losses in the United States, due to careless smokers, amounted, in one year, to $80,000,000.

Latest statistics give vastly improved prospects for crops this year . Kansas alone estimates its wheat crop at 111,000,000 bushels.

The United States has followed the example of European nations in lifting the ban on trade relations with Soviet Russia. At the same time notice is given that there is no political recognition in this act.

In a government report there is an estimate of 3,3374 strikes and lockouts in the United States during the past year,, or an increase of 37 over the year before. This affected more than 4,000,000 workers,.

Because of increased railroad rates, increases in the price of wages, increases in the cost of living generally, it is estimated that there will be an added burden to the amount of about ten billion dollars on the people of the United States—an added tax of $96 on each citizen.

The International Zionist Conference, the first gathering of the kind to meet for seven years, met in London, England, July 7, and organized by electing Louis D,. Brandeis, assacate justice of the U., S. supreme court, president. One of the problems before this meeting is to formulate a political program for Palestine.

The Democratic national convention at San Francisco closed its labors July 13 with the nomination of Governor Cox of Ohio and Franklin D. Roosvelt of New York as its standard-bearers. The convention followed the example of the Republican national convention a few weeks previously in "straddling" the prohibition question and other issues upon which the members of the leading political parties are divided. The nearest point on which there is a direct issue betweetn the parties is that of the League of Nations. Other clearcut issues are liable to develop as the campaign progresses.

An interesting table of Church statistics is published by the Home Mission Council, an organization camprising representatives of practically all the larger Protestant denominations of America. During the past ten years thirty-one new denomnations have been organized, there being a total of 202 denominations in the United States,. There is a reported membership of 41,926,954 members of all churches in the United States, an increase of about 20 per cent during the past decade,. In the matter of salaries paid to minsters, the Unitarians lead with an average salary of $2,080.

Reverses to the Posish army fighting against Soviet Russia have brought about a condition in which terms of a settlement are being discussed. The Allies propose to give all possible help to Poland on condition that she withdraw her forces within the natural boundaries of Poland, should the Russians then attack her. The Poles claim that they still have an abundance of men, but are short of munitions of war. England has opened the way for trade with the Soviets and other European nations will probably soon follow suit. The United States has given permission to merchants to trade with Russia, but offers no guarantees and will issue no passports to that country for the present. The outlook for an immediate peace in eastern Europe is not so bright as it seemed a few days ago.

LOSING JESUS

By Sadie King

For the Gospel Herald

First, how may we lose Jesus?

By disobeying Him.

Jesus said, "If ye love me, keep my commandments" (John 14:15), "If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire. And they are burned" (John 15:6).

The sweetest thoughts, the kindest deeds, the sweetest prospects lose all their sweetness without Jesus.

All the wealth, the best education, the best intellect, is nothing without Jesus. "What doth it profit a man though he shall gain the whole world, and lose his own soul?"

I have a picture of life which came to my observation some time ago. A bright, intelligent woman, homeless, and without Christ, who said, "On my death-bed I'll confess Christ and make peace with God," for the satisfaction of an earthly home, rejected Christ. Alas, her time came to die—no Christ, no hope, no opportunity to accept Christ, miserable, no peace, her last words were, "O, why didn't you bring me comfort?" and she passed into the great beyond. "It is a fearful thing to fall into the hands of the living God."

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (Jas. 2:10, 11). Oh, the importance of daring to stand like Joshua, Joseph, Daniel, Shadrach, Meshach, and Abednego.

May the love of Christ constrain us to be "steadfast, unmovable, always abounding in the work of the Lord. For as much as we know our labour is not in vain in the Lord."

Hubbard, Oreg.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will be held (D. V.) with the Martin's Creek congregation, Holmes county, near Millersburg, Ohio, Aug. 10-12, 1920.

I. W. Royer, Sec.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
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E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt. Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth, Established 1864) SCOTTDALE, PA., THURSDAY, JULY 22, 1920 (Gospel Witness, Established 1905) No.17

EDITORIAL

"Righteousness exalteth a nation; but sin is a reproach unto any people."

I Cor. 10:31 is a rule that every one should commit to memory, study until it becomes part of the system, and put into practice in eating, drinking, and "whatsoever ye do." It is the embodiment of divine wisdom, and no one can ignore it except to his or her own hurt. It should be accepted, not as a restriction, but as a positive rule whereby we may accomplish great things for God.

Several helpful articles appear in this number of the Gospel Herald. We wish to call especial attention to that vivid word picture of present-day popular christianity under the title, "Drift of the Times." We have no apology to offer because this article has had extensive circulation, nor because the picture it draws seems rather dark to some people. Every one who knows present conditions and has had a taste of experimental religion knows these things to be facts. We trust that you may give the article a careful reading, see to it that you are entirely free from the kind of a spirit and life therein described, and **"sound the alarm."**

When it comes to arguments between the "wets" and the "dry's," the "dry's" have it every time. All the prophecies of evil on the part of the "wets" in case prohibition should carry have been proven false. Prohibition —even partial prohibition, as we have it now—has proven itself of immense benefit. Jails and lunatic asylums are less crowded, and many a family has been made happy because a drunken sot has been made sober. But there are three circumstances which reason and logic can not move: (1) Men who are desperately thirsty must have their drink as long as there is a possibility of getting it. (2) Covetous men are enriching themselves at the expense of the appetites of poor topers and men devoid of moral sense. (3) Politicians are ever ready to reap a harvest from both these classes.

Unity.—There is hardly a public gathering to be found anywhere but that the slogan of unity is sounded in emphatic form. And why should it not be? It was one of the key-notes in our Savior's preaching, and He prayed for His disciples "that they all may be one." The wish of the apostolic writers was that the whole membership might be "of one mind." May we also have the same mind, and wish and pray and work for unity.

More than this. May it not merely be the burden of our hearts that there be real unity among the followers of Christ, but a unity that embraces the "unity of the Spirit," the "unity of the faith," a common union in "one Lord, one faith, one baptism." Fellowship means something when this experience enables us to say with John, "Truly our fellowship is with the Father, and with his Son, Jesus Christ."

The essential element of Christian unity is a oneness in the faith and hope of the Gospel. This kind of unity will not admit of ignoring one jot or tittle of God's Word. It implies faith in our Lord Jesus Christ as the Son of God, faith in the entire Bible as the Word of God, a faith which inncludes full obedience to all the commandments of Christ. It means a coming together in oneness on the solid Gospel platform and a prayerful effort to "teach all nations . . . . to observe all things whatsoever" Christ commanded us.

Brethren, let us prize, cherish, pray for, and work for this unity of the faith and of the Spirit which brings us into common fellowship with the Father, Son, and Holy Ghost—and just as earnestly oppose, as soul-destroying, any coming together on any other platform.

Compulsory Military Training.—We frequently hear it stated that the idea of compulsory military training has been abandoned by the United States as well as by England. We would rejoice if that were the fact, but we have never been able to muster as much faith in that view as some people have. The following, taken from a leaflet published by the Peace Committee of the Religious Society of Friends, is worthy of our consideration.

The Situation

Compulsory Military Training has not yet been defeated in Congress. The House and Senate conferees did finally heed the flood of protest letters and eliminated Sections 69, 70, 71 (the draft measures) from the Army Reorganization Bill. They also eliminated Military Training—temporarily.

It is too near election time to play with such political dynamite, but way is left wide open to try it later. The Bill provides for a huge and expensive staff of 17,000 officers. It is significant that this number was not reduced when the Universal Military Training was dropped. These officers form the frame-work into which the measure can be reinserted later. **The fight is only delayed** until the short session of Congress begins. The elections will then be past and letters of protest will have much less influence with Congressmen.

Whatever the future may have in store for us, let us not forget that we are the children of peace, walking in the footsteps of the Prince of Peace. There are three ways in which we may work for a standard of peace which may secure for ourselves and our posterity the freedom and peace which God wishes to have His people enjoy: (1) Prayer; (2) a consistent life; (3) faithful testimony.

Doctrinal

... doctrine shewing uncorruptness, gravity, ... sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the th... become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HOW I KNOW I AM UNDER THE BLOOD

By J. M. Shenk

For the Gospel Herald

1. I am anxious to do all that the Lord has commanded me to do.

When Moses had spoken every precept to the people according to the law of the Lord, the people answered as with one voice: "All that the Lord hath said will we do and be obedient." Then Moses took the blood of calves and of goats, with scarlet wool and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the testament which God hath enjoined upon you."

Jesus says, "This is the new testament in my blood, which is shed for you."

2. I want to please God, because I love Him.

"Elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience and sprinkling of the blood of Christ."

3. I have no pleasure in unfruitful works of darkness.

"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

4. I am willing to suffer reproach, persecution, and affliction for Christ's sake.

"These are they which have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

5. I gladly accept, and am seeking to observe every commandment in the New Covenant.

"This cup is the new testament in my blood, which is shed for you."

6. I am earnestly endeavoring to live a holy life.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesusu . . . and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

7. I sincerely desire to live a noble, virtuous, clean, pure, holy, Christian life.

"If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Jesus Christ, as of a lamb without blemish and without spot."

8. I gladly follow Jesus all the way, that I may shine for Him.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

9. I am glad that God has graciously accepted me, and that I belong to Him.

"Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

10. I love Christ's Church; and want to be loyal to Him and the Church.

"Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church."

Elida, Ohio.

JONATHAN—A TYPE OF CHRIST

By John L. Horst

For the Gospel Herald

> And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.—I Sam. 18:14.
>
> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Phil. 2:7.

In the account of David and Jonathan we have one of the most beautiful stories of friendship in all literature. Their material interests were in direct opposition to each other. Jonathan was the heir-apparent to the throne of his father. David was his rival. Yet with a spirit of unselfishness which must have been God-given, he loved David as his own soul, and not only bestowed favors upon him and protected him, but willingly relinquished the throne in his favor.

Jonathan, then, is a parallel of Christ in his intense

Love.

When Christ wept in sympathy for Mary and Martha in the loss of their brother, the Jews said, "Behold, how he loved him!" Yet the same love and sympathy which he showed there was and still is flowing out to all mankind. "Jesus...having loved His own which were in the world, loved them to the uttermost"(Jno 13:1, R. V. Margin).

Jonathan's love is further typical of that of Christ in that David was a person of lower station. Jonathan was a prince; David, a shepherd. Christ, the Son of God, was of infinitely higher station than man, yet He loved us, notwithstanding our ruined condition—and to such an extent that He died for us. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). "As the Father loved me, so have I loved you" (Jno. 15:9). The good Shepherd "giveth his life for the sheep" (Jno. 10:11).

Another thing that we notice is that Jonathan stripped himself of his robe that was upon him and gave it to David—which is typical of Christ's

Glory and Righteousness

He disrobed Himself of His eternal glory and took upon Himself the "likeness of men." "He was made flesh and dwelt among us." We have a glimpse of the glory He laid aside in the transfiguration scene on Mt. Hermon. We believe He gave this up gladly for our sakes. That He bestowed upon us a robe of righteosness and glory is fully attested to in the Scriptures, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe" (Rom. 3:22). He will also "change our vile body, that it may be fashioned like unto His own glorious body" (Phil. 3:21). He freely bestows upon us who are sinful, fallen creatures, His robes of righteousness and glory. Otherwise we could never attain them, and He does it all through grace which has been defined as "Love flowing downward."

Jonathan also gave David his sword, his bow, and his girdle, which are typical of the

Christian's Armour.

Christ gave us a complete armour: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). We have the "shield of faith," "the helmet of salvation," "the sword of the Spirit," the "girdle of truth," and the "breastplate of righteousness."

Freely does He give us these, yet how reluctant we are to accept and use them. We have no need to fail. In fact, we cannot fail if we make

use of the full Gospel equipment. Our anchor will hold. "The gates of hell shall not prevail against it." "And it fell not, for it was founded upon a rock." In the lexicon of true faith there is no such word as **fail.**

Another thing that Jonathan gave up was his

Throne

He knew full well that David was ordained to be the next king. Yet he loved him as his own soul, notwithstanding. True friendship rejoices in the sucesses, the achievements and the good fortunes of friends even if derived at our own cost. Christ gave up His throne for our sakes. He left His place at the right hand of God that we might have a place there. This is illustrated in the parable of the good Samaritan who dismounted from his beast that he might put the wounded man upon it. By accepting Christ's work for us we may forever "abide at the Savior's right hand."

Another instance in which we find a type of Christ's life is that Jonathan made a

Covenant

with David I (Sam. 20:16). Even so Christ is "the mediator of a better covenant which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:6, 7). The New Testament as we have it is the covenant which Christ made with us. Jonathan kept his word and the Word of God is absolutely sure. We can rely upon every word of His covenant. With Him "there is no variableness, neither shadow of turning." If we accept the conditions every promise of His Word is ours.

However, Jonathan like all other types, falls short of the blessed reality. Yet we believe he was a shadow, as David also was, of the greater Prince who came in the fulness of time to accomplish His great work of redeeming mankind.

Lastly, we want to notice

David's Appreciation

of the favors which Jonathan conferred upon him. This is beautifully illustrated in the "song of the bow," David's eulogy composed upon the death of his friend part of which we quote as found in II Sam. 1:25, 26.

"How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee my brother Jonathan:
Very pleasant hast thou been to me:
Thy love to me was wonderful,
Passing the love of women."

This is a fitting tribute to the memory of his dearest friend. It seems almost typical of the great song of the redeemed in Rev. 5:9, 10: "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests." David's appreciation is further shown in his treatment of Jonathan's crippled son, whom he made to sit at the royal table.

David's gratitude for what Jonathan had done for him is a great lesson for us. Are we as fully appreciative of what Christ has done for us as we should be? Probably not. We know there are multitudes who are not only inappreciative but neglectful and scornful. They trample the blood of Christ under foot. May we strive to win them to Him. May we strive too, to show a higher appreciation of what He has done for us in our own lives. In proportion as we appreciate His work, will we work for Him. Let us present ourselves a living sacrifice....which is our reasonable service."

The life of Jonathan is full of rich lessons for us. He is among the most beautiful and exemplary characters in the Bible, and without a doubt a type of the "Friend that sticketh closer than a brother."

Scottdale, Pa.

CHRISTIAN RESISTANCE

By J. R. Shank

For the Gospel Herald

> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. —Eph. 6:12.

We are living in two realms. Our being is made up of two elements. The combination of the two causes people to become confused when they have lost their bearing toward God and life. The material realm and the spiritual realm are near together but far different in nature and power. We are flesh and blood when our bodies are examined. But we are something far different when we examine the soul. The world in which we live is a material world as our eyes behold it, but we know that the things which cause the most concern in and around our world is the element of spirits of which man is composed of with which he has to deal. We may bridle the horse or the mule and confine the animal by setting bounds which their material strength cannot combat. We may tame the animal spirit and use it to serve our needs by use of force or the persuasion of overpowering force. But when we work upon spiritual forces of which our soul life has to do we are getting into a realm which must be controlled by a different power. To outward appearance the body may be at liberty while the soul is in bondage. "He that committeth sin is the servant of sin," says our Master. He came to set the captive free, and we do well to take heed to His teaching.

Resistance is a law of all being. Every animal and every plant has been formed with a certain measure of power to combat the forces that stand in opposition to their being and progress. The tree has its bark. The body has its hair and skin. Every form of life has been designed by the Creator with the equipments to withstand the elements and forces that would hinder them from having an existence in the world. It is but natural that the spiritual should also need and have protection against the forces of evil that may assail it in its progress. Whatever life we would have to take the pre-eminence must be properly safeguarded from the other forms of life and being that might take advantage and usurp its place. We hoe the weeds out of the corn. We root out the trees and grubs that grow where we have our grain fields that me may give the best chance to the grain to make its highest yield. Superfluous growth is cut off and the better growth given full chance to yield fruit on vines and trees. All life is an example of resistance. We find it in the material world and we shall find it in the spiritual world. The words of our text then stand out with meaning and wisdom when they tell us about the nature of**what we fight** and suggest the kind of **armour and weapons** we need to combat them.

But at this point of logic man has failed to keep himself in right relations to God and life and hence has failed to understand the teaching of Jesus when He says, "But I say unto you that ye resist not eveil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if a man sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:38-42). Man has overemphasized the importance of the material and temporal and has underestimated the spiritual and eternal (II Cor. 4:17, 18). The Hebrew brethren had the right view in the beginning of their illumination when they "endured a great fight of afflictions." Their right vision enabled them to take "joyfully" the spoiling of their goods, knowing that they have "in heaven a better and an enduring substance" (Heb. 10:32-34). How foolish for a man to reason that he will overpower the forces of spir-

itual evil by resorting to weapons of a material nature! How foolish to try to save material things at the expense of that which is of eternal value! We don't refrain from cutting out the morning glories because we estimate that the corn which they hinder is worth more to us than their beauty for a season. **Neither should** we fight to save our material lives at the expense of our spiritual life.

But someone may think he is not fighting to save the natural life only, but the spiritual as well. We ought to root out the corrupt in society and destroy the institutions of wickedness. The saloon, the gambling den, and the brothel ought to be wiped out of existence. Truly. But how are you going to fight it? "We wrestle not against flesh and blood." We must resist the evils in the way God intended we should. But will we have it conquered when we have put it down by force and by violence? We shall indeed have its institutional form changed. But will we have met the spiritual form in which the evil is entrenched. The devil who has wrought these corruptions in human nature cannot be killed by legislation or by the power of the sword. "For this purpose was the Son of God manifested, that He might destroy the works of the devil" (I Jno. 3:8). But how? By the heavenly birth, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God" (I Jno. 3:9). The reforms of the world, fair as they may seem, are ineffectual as a cure for the corruptions of the human heart and life. There will surely be a reform wherever there is a regeneration, and it will clear the atmosphere of the blighting influences of outbroken sin; but without regeneration there is a very temporary clearing of one form of evil, only to break out in some other, just as malignant and possibly more subtle in deceiving. Satan gets the attention on one form of evil, only to rush in on another side from his ambush and capture the victim in some other form. Sinners are awakened to the bad effects of certain evils, and do reform, often times, but are not thereby brought nearer to God. Public sentiment is also brought to see the evil of certain things in society or nation and are aroused to destroy them, but the author of the evil is still abroad working havoc in some other way. "As if a man did flee from a lion and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him" (Amos 5:19).

In dealing with the servants of evil, we are to take the advice of our Saviour in the parable of the tares and the wheat. "Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them into bundles to burn them; but gather the wheat into my barn." While the tares were not of any value to the field it would have destroyed more good to have pulled them up in the middle of the growth than to wait till the harvest. As far as human subjects of the devil are concerned, there is hope that they might be delivered from him and become of the good seed. To take measures to destroy human lives for their evil works is to cut off the opportunity of saving **all** the wheat there is, through the effectual work of the Gospel; while to leave them to the great Judge in His own time, will save the good and destroy the evil.

Yet there is an effectual resistance against the spiritual forces that oppose us. The resistance is not accomplished by the carnal method. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5). The equipment is found in the verses following our text; namely, Eph. 6: 13-19. Here we have such spiritual protection as truth, righteousness, the the Gospel of peace, faith, salvation, the Word of God, prayer, the Holy Spirit, the preaching of the Gospel. These work to keep our lives form the assaults of the devil and enable us to stand; and it will enable us to bear effectually a message to lives about us who may be under the power of darkness and enable them to deliver themselves and become soldiers of the cross of Christ. Such a warfare will be good and effectual (Tim. 1:18; 6:10-16). It will be so illuminating to the souls who heed it that the strongholds of Satan will be overthrown and God's power will be enthroned in its stead (Col. 1:13). "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I Jno. 5:18).

And the spiritual forces where and what are they? They are at work in the children of disobedience (Eph. 2:2). They work "according to the course (age) of this world, according to the prince and power of the air." This tells us two things; namely, first, that those who walk according to this world age are opposed to Christ; second, that their prince is an invisible spirit who works evil. There are whole principalities of these wicked spirits in the invisible state of spirits (spiritual wickedness, or wicked spirits, in high places). They have large dominions in various parts of the world, and they occupy a realm above flesh and blood. The business of this force of evil is to run a course in opposition to God and His Christ, endeavoring to overthrow the souls whom Christ died to redeem and to bring them under his terrible power (Rev. 12). This prince of darkness has usurped the dominion of the nations of the earth (Matt. 4:8; Lk. 4: 5-7; Jno. 12: 31; 14:30) but his doom is already sealed (Eph, 4:8; Heb. 2: 14) and, although this is his hour and the power of darkness when the Christ and His followers are in reproach and contempt of the world (Lk. 22:53; Jno. 14:18-24; Heb. 13: 13, 14; II Pet. 2:9-12), in God's own time he shall be cast out of power while Christ shall have the dominion (I Cor. 15:24-26; Rev. 15:15).

In Christ Jesus and His weapons of defense there is no defeat (Rom. 8: 33-39). How can we then be unequally yoked together with unbelievers and form alliances with those who have no fellowship with Him and His kingdom (II Cor. 6:14-18; Eph. 5:11)? "It is a faithful saying: For if we be dead with him we shall also live with him: if we suffer we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself" II Tim. 2:11-13). Brethren, let us "Fight the good fight of faith."

Carver, Mo.

A TESTIMONY

By John F. Kolb

For the Gospel Herald

Editor and Herald Readers, Greeting:—I desire to give testimony to Bro. Bittinger's article, "The Age of His Rejection," in last week's Gospel Herald. May God bless him and all Herald readers. May it redound to God's glory and the confirmation of the Church in the one saving faith of our Lord Jesus Christ.

Spring City, Pa.

Some people are with their temper like I am with my pocket-knife. It is impossible for me to keep one, for I am always losing it. That is the way with some people's temper; they are always losing it.—J. W. H.

Our sins are sins, standing against us until we repent (I Jn. V. V

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARY'S PRAYER

But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest truth;
A manly faith that makes all darkness light;
Give me the power to labor for mankind;
Make me the mouth of such as can not speak;
Eyes let me be to groping men and blind,
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still further on such as Thy kingdom seek.

—Author Unknown.

SHALL WE MOVE FORWARD?

By J. W. Shank

For the Gospel Herald

For some time we have felt moved to open work in the most important town on our railway line to the southwest. The name of the town is Santa Rosa. It is a town of such importance that a delay on our part will cause other missionary societies to enter. Shall we claim this district for the Mennonite mission or shall we wait until some other society cuts off our approach to the Pampa? is the question that has been confronting us. It is always best for one missionary organization to have its work in a distinct district. If we leave this place until it is entered by some other organization, we will be hemmed in both on the east and on the west. We ought to have more forces already on the field, but since we have not, we will work with what forces we have. It will cost little more for one family to live and work in Santa Rosa than for that family to stay in Pehuajo. We will have to begin quietly and slowly in a new place like that as we did in Pehuajo.

Where is Santa Rosa? It is a town located on the same railway line but at a distance of six hours' run on the train from Pehuajo. It is the capital of the Pampa which is one of the territories of the Argentine. It has not yet become a province. There are about 8,500 inhabitants and the town is surrounded by the great pampa (prairie) where there are many thousands more people. The population of the entire territory is about 102,000. In this town there are good schools and better public institutions than one finds in the other towns of this size. There is a Catholic church in the town but we have been told that there is little interest in her work shown by the people. In general appearance Santa Rosa is one of the prettiest towns we have seen in the Argentine. They say that the greater per cent of the houses have been built by one man who is very rich.

Some people may wonder why it is necessary to begin work in the larger towns first. There are several reasons. First among them is the fact that it is generally much easier to get a start in a town that has from five to ten thousand people. Then it is easier to find other small towns lying near which can be reached from that as a center. Another reason is that people in the smaller towns look upon a work with more favor if it comes from a larger town as a center. In the mission field the rule is to go first where there are most people. Then after becoming established one can reach out to different points.

We are still in the stage of investigation in this matter. We are looking that way. It remains to be seen whether or not the Lord will open the way for a forward move. There seems to be an open door. If it does not shut we will try by God's grace to enter proclaiming the same message that has been carried by many other faithful toilers into new fields.

Pehuajo, F. C. O., Argentina.

MISSIONARY POSSIBILITIES

For less than the cost and equipment of a single battleship, the following work was conducted last year in foreign lands:

Thirteen hundred and sixty-six missionaries and 6,870 native workers were employed during the entire year in spreading the Gospel.

Four thousand four hundred sixty-seven congregations, with 172,325 communicants and 406,587 adherents, were kept at work.

Two thousand and sixty schools were conducted for twelve months, training 777,680 young people in Christian citizenship.

Eleven printing presses threw off 59,740,420 pages of Christian literature.

One hundred and seventy-five hospitals and dispensaries treated 704,714 cases. The missionaries ministered to lepers, sheltered insane, cared for orphans, taught the blind, the deaf, and the dumb, promoted moral reforms, and made the Gospel of Christ a living force among multitudes of people.—Arthur J. Brown.

THE URGENT NEED OF AN OLD PEOPLE'S HOME

For the Gospel Herald

The Old People's Home which had been established near Rittman, Ohio (as the readers of the Gospel Herald know) was destroyed by fire early in January 1919. Immediate steps were taken to provide for the homeless inmates. Upon request permission was granted by the Local Board of the Old People's Home at Souderton, Pa., to transfer eight of the aged ones to that Home, where they are being kindly cared for. The rest were received into private homes where they are fed and comfortably sheltered.

Some time later the Board began planning to rebuild the Home on the same site where the former Home stood. Specifications and plans were drawn up by an architect, and arrangements were under way to solicit the churches for the needed funds to rebuild, but upon further investigation it was found that existing conditions would not warrant going ahead with the proposed plans, at least not for the time being.

It was suggested to the Board that a Home for the aged should be erected somewhere in central Illinois. The suggestion received favorable consideration, and being surrounded by a number of churches which have manifested the spirit of helpfulness along mission and charitable lines of work.

The secretary was delegated to visit the congregations in central Illinois to ascertain whether they would favor a move of that kind. The response was very favorable, both in the way of funds pledged, and expressions of preference in having the proposed Home established in central Illinois. Accordingly a committee of five brethren was appointed to make investigations and decide upon a location. After meeting several times and looking over different sites, it was decided to purchase a small tract of land just outside the northern limits of Eureka, Ill. The tract consists of 18 acres, very favorably located. Eureka has good railway facilities, and is in close touch with a number of our congregations, which will mean much in the way of convenience in looking after the temporal and spiritual needs of the old people in the Home.

We feel that the Home should be built just as soon as it is possible to do so, and we expect to begin building as soon as sufficient funds are pledged to justify going ahead with the work. Those who in their private homes have been taking care of some of the homeless ones are very anxious to be relieved of their charge as soon

(Continued on last page)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ARE YOU?

Are you the kind of a father
To your boy you'd want him to be
To his when he grows to manhood
And strikes out for himself and is free?
Are you the kind they are glad for
When the whistles blow and they wait
To hear the sound of your footstep
And your hand on the latch of your gate?

Are you the kind of a father
They run to meet with a smile,
With arms in a tender loving
As they cling to you all the while?
Are you the kind of a father
They can go to in their care
And know you will comfort and tell them
The right and the why and where?

Are you the kind of a father
Whose absence is felt and known
Till the house seems hollow and empty
Like a place where the wind has blown?
Are you the kind they look up to
As a guide, a counselor, friend,
A comrade and boon companion
In whatever pathway they wend?

Are you the kind of a father
They can trust when others go wrong,
With delight in your stainless nature,
And cheer in your smile and song?
Are you the kind of a father
They can laugh with and can play
In spite of your age and wrinkles
And the locks that are turning gray?

If you are—then you will remember,
And you will be glad, so glad,
That you are to them like the father
That was yours when you were a lad;
And you'll know what it means to them, sir,
And you'll know what it means to you
To have gathered their love in your heart so,
As to help them to be true to you.

—The Bentztown Bard.

UNSCRIPTURAL MARRIAGE

The following account is taken from the life of Richard Weaver, and shows the danger of becoming unequally yoked with unbelievers in unscriptural marriage.

One young woman I went to see in Liverpool—and had you been with me you would have wept, as I did. There she lay on a bed (if I may call it a bed) a young woman only twenty-four years of age, with a little baby on her dying arm, and a little boy of three years crying in a desolate room.

"Oh, my poor babes," she exclaimed, "what will you do now I am dying? No mother to love you; no friend to help you." Then looking up to heaven, she cried, "Lord, take my children to heaven." I broke her prayer when I said, "Thy will be done;" and she said, 'Oh, sir, let me tell you my tale of sorrow." She told me she had been brought up in the fear of God, and when she was eighteen years old had given her heart to Christ. About this time a young man began to pay attention to her. Her father and mother many a time entreated her to give him up, being persuaded that he was not a saved man. But she thought she could influence him when she became his wife. Against her parents' wish she married him, and for a few months all went comfortably; but after a while he began to stop away from chapel, and then he would want something done for him, just to hinder her from going. To keep quietness, as she thought, she remained at home, till she had lost all inclination to go. After a while he began to spend his nights away from home, and returned drunk, and cursed and abused her, not giving her enough to buy bread. When her first child was born, she and the babe would have died for want if her father and mother had not cared for them.

'One night," she said, "I thought I would watch him. I followed him to a house, and what were my feelings, with the starving babe at my breast, to find him where I did. When I spoke to him he jumped up and struck me and ordered me off. I left with a sorrowful and wounded heart; he never came home for four days, and I had to beg of my neighbors a bit of bread for myself and my child. Then I had to go to the work-house till he was made to support me, and I came out again. Oh, sir, I cannot tell you all I have suffered through marrying an unconverted man. Two nights after this babe was born, in the depth of winter, he turned me out in my night-dress. Yes, my husband is my murderer. Look at me, sir, twenty-four years of age, and dying, but all thru being unequally yoked. And now I am dying he wants to call me his dear wife, and asks me to forgive him. But no; heaven must be blotted out before I will forgive the wretch. God forgive me, but wretch he is. Look at my two babes, and look at my dying mother, and shall I forgive him since he has been my murderer?"

"I asked her," says my friend, "how she could expect God to forgive her, if she would not forgive him. But while we were praying together in came the poor mother, and if an angel could weep he would have wept over that scene. I could not stand to see them crying, 'Oh, my daughter!' 'Oh, my mother!' As I went out the mother asked me to come again. I went, and her poor daughter lay dying. She said, 'This is through being unequally married. Oh, mother, that I had hearkened to you.'"—Gospel Banner.

CHRISTIAN MARRIAGE

The home is the fundamental institution of society. The interest which it represents is not only the highly desirable one of domestic peace and felicity, but also the absolutely prime and essential one of race propagation and nurture.

The life of a nation does not flow down from the halls where its laws are made, from the temples where its judgments are executed, nor from the desks from which its executive business is transacted. The life of a nation flows up from its firesides, many of which are humble ones. The power of a nation is not its wealth, its territorial boundaries, nor its international influence. The power of a nation is in its manhood, and for that it must wait upon its homes.

No stream can rise above its source. No nation can rise above the level of its home life. Early ideals will perpetuate themselves above all others. The one set of teachings which never loses its power is that given by the fireside. Proof of this is abundant in both the history of the past and the life of the present. The most amazingly tragic national downfalls of history have been the result of the honey-combing of the virtue of the people and the disintegration of domestic joy and family fidelity. The most amazingly strong peoples in the world now are those among whom virtue has been a religion.

The family is woven and interwoven through the tapestry of history. It has nurtured the national ideals. It has fanned the fires of patriotism. It has perpetuated the altars of faith. With its decay, with the ruthless sundering of its ties, and with the disintegration of reverence toward it, must inevitably come national and racial decay.

Only has one to see the effect wrought upon personal morality and family life wherever the cross has gone to see that the greatest fostering influence of the home and the family is the Christian faith. Nothing else, save its forerunner, Judaism, has approached its effort toward the freedom of woman, the uplift of the child, and the redemption of man. Wherever its standards are observed is to be found the highest type of family life. Wherever, in a Christian civilization, is not found such a type of family life, one is to infer that those standards have not been ob-

(Continued on page 334)

Sunday School

For the Gospel Herald.

Lesson for August 1, 1920—II Sam. 6:11-19; Psa. 24:7-10

DAVID BRINGS THE ARK TO JERUSALEM

Golden Text.—Enter into his gates with thanksgiving, and into his courts with praise.—Psa. 100:4.

Introductory.—In our last lesson we read about David becoming king over all Israel. It was seven years from the time he came to his own in Judah until his sovereignty was recognized in all Israel. After Jerusalem was captured David saw in the city so many advantages that he moved his capital from Hebron to that city. Having made it secure as the political capital, he proceeded to make it the religious center of his nation. He remembered that the ark was in the house of Abinadab in Kirjath-jearim, and he took steps immediately to have it brought to Jerusalem. But his zeal exceeded his knowledge, and the ark was moved in an unlawful manner. Instead of it being carried according to Num. 4:1-15 they loaded it on an ox-cart. Uzzah seeing the ark was about to topple off, put out his hand to stay it and was instantly smitten dead. Fear came upon all, and the ark was placed for the time being in the house of Obededom. It was a fearful warning to people of all ages that Christian work is acceptable to God only when it is done according to His will. The will of God was sought after more diligently, and David made another attempt. It is at this point that our lesson narrative begins.

The Ark in Obededom's House (11, 12).—For three months the ark remained in the house of Obededom. The Lord blessed his home greatly because of this, and the tidings of this were carried to David. It will be remembered that on several occasions the ark became a curse to those who had it in their possession. It depends upon the purposes for which a thing is kept or done as to whether it is a blessing or a curse. Great blessings rest upon every home in which God is recognized with reverence and godly fear.

The Ark Restored to the Tabernacle (12-19).—After proper arrangements had been made, David ordered the ark to be brought to Jerusalem and restored to its rightful place in the tabernacle. This time it was removed according to the word of the Lord and the blessings of God rested upon the effort. It was a time of great rejoicing. In the midst of shouts and sounding of trumpets the ark was brought to Jerusalem. But Michal, Saul's daughter and David's wife, having little sympathy for David's religion, was disgusted with his conduct on this occasion. David offered burnt offerings and peace offerings before the Lord, and blessed the people in the name of the Lord.

Exhortations to Praise and Thanksgiving (7-10).—The tributes of praise and thanksgiving as given in Psa. 24:7-10 are undoubtedly the expressions of David's heart on the occasion of the removal of the ark to Jerusalem. There is in this message an expression of the deepest gratitude and devotion. God is recognized as "the King of glory, the Lord strong and mighty." All people are commanded to praise and worship Him. The worship of Jehovah is not only a solemn duty but it is also a most joyful and soul-refreshing privilege. May we never cease to love Him, to praise Him, to worship Him, and to sing His everlasting praise. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."

Lessons for Us.—Let us go over the lesson again, this time for the purpose of getting lessons valuable to ourselves:

1. A man is not crowned "except he strive lawfully." David had excellent motives in the matter of having the ark removed to its rightful place; but he was negligent as to what directions the Lord gave for moving it. Result: disaster. Afterwards, when he wanted to accomplish the same thing, this time being careful to follow the directions of the Lord, he succeeded. Lesson: obey God.

2. Give God the praise for all things. It was but natural and right that David should praise the Lord for the success of the work. It is but right that we should give God glory for all things and praise His name because of the blessings He showers upon us. "Praise ye the Lord."

3. There is joy in consecrated service. There were two elements in the events of today's lessons that made the experience so satisfying to the soul: (1) Praise on the lips; (2) joy in the heart. A sense of duty well performed, a feeling of fellowship with and the approving smile of God means joy in the soul.

4. A carnally-minded person cannot enjoy the experiences of the Christian heart. The worship that brought such rapturous joy to the heart of David and his fellow worshipers was not at all enjoyed by the unsympathetic Michal. The carnal heart is looking for other things. Many people fail to enjoy their religious experiences because they never had the real experience of deliverance from sin in their souls.

5. Worship should be the dominant motive in the soul. It is our privilege to have the love of God shed abroad in the heart by the Holy Ghost, to be "always abounding in the work of the Lord." All who rise to this privilege are blessed with joy in the soul and praises of Almighty God on their lips. "Praise ye the Lord."—K.

Our Young People

CHOOSING A LIFE WORK.—Acts 13: 1-4; I Cor. 12.

Topic for August 1.

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

THE STUDY HOUR

I. The Topic.—We choose to let Him choose for us if we are in the place of consecration as we ought to be. How often have we found in our lives, especially when young in the service, that we needed such an One who could choose for us and choose safely and right. Paul had chosen for himself before his conversion and was making a success according to men's view but a great failure according to the Lord's view. But when the Lord visited him with His mercy and revealed to Him that he was in the wrong, Paul at once said, "Lord, what wilt thou have me to do?"

It was made clear to Paul what God wanted of Him. First, however, he was to go to a servant of the Lord to receive such instructions as God had through human instrumentality. He was baptized and made aware of the service of bearing a message to the Gentile world. How hardly would Paul have chosen such a task of himself at this period of his experience! It might be truly said of Paul that he chose the Lord when the Lord had chosen him. If such is our choice today it is easy to solve the problem of a life work. Day by day we do the task that lies before us and meet the calls that come from God with an obedient heart. The only problem for us is to be sure that the call is of God and not from the world or the flesh or the devil. This cannot be discerned without a surrender of self and a full obedience to the Word of God and the prompting of the Holy Spirit who is the author of the Word.

PERSONAL THOUGHT

"My meat is to do the will of him that sent me and to finish his work." Every life can be characterized by this motive and will surely have its calling.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Choose"**
2. Obedience Today Prepares for Better Service Tomorrow

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

TURDAY, JULY 22, 1920

Field Notes

Bro. Daniel Kauffman of this office spent last week-end with the Martin congregation near Orrville, Ohio, in a communion service.—R.

Permits to return to India have been received by Bro. and Sister Esch, missionaries to India, at the present time on furlough in America. Arrangements are being made looking to an early date for sailing.

A harvest home and Sunday school meeting is to be held at River Corner, Pa., Aug. 5. All are invited.—T.

Bro. Nevin Bender of Greenwood, Del., spent a few days recently in the vicinity of Belleville, Scottdale, and Springs, Pa.

The Executive Committee of the Mennonite Board of Missions and Charities is scheduled to meet at Elkhart, Ind., on Wednesday of this week.

Bro. John Grove of Greencastle, Pa., filled an appointment at the Chambersburg, Pa., church on Sunday, July 11. The message was highly appreciated.

Bro. David Garber of Waynesboro, Va. is expected to arrive at Job, Va., July 28, to begin evangelistic work in that field.

Baptismal services were held at Martins Church near Orrville, Ohio, last Saturday afternoon, at which time ten precious souls were received into church fellowship.

Several of the Publishing House workers went to Springs, Pa., on last Saturday and returned Monday. Bro. Henry Hernley and his family and Sister Mary Schload were in the party. Bro. Elam Hernley was also an important factor since he acted as chauffeur.

Bro. Jacob Good of Bremen, Ohio, spent last Sunday with the brotherhood in Wayne county, Ohio, filling an appointment at Crown Hill on Saturday evening and at Salem and Martins churches on Sunday morning and evening.

East Scottdale Sunday School, after being closed for some time, reopened on Sunday, July 18, with 48 pupils in attendance from the east side of the county line, besides about fifteen workers and others from the Scottdale congregation. Rather more than half of those in attendance on Sunday have no other Sunday-school home.

Sunday School Meeting.—We are in possession of a carefully arranged program of a Sunday school meeting to be held at the Indiantown Mennonite Church, Lancaster county, Pa., on Thursday, Aug. 12. The subjects listed are very practical and assigned to brethren who have the welfare of the cause of Christ and the Church at heart. Everybody invited.

Bro. H. Schmidt, formerly a missionary to Africa and at the present time the representative of the Mennonite Relief Commission of Germany in the Erzgebirge, writes an interesting report to the Rundschau. He shows why the Commission has chosen the Erzgebirge for their principal effort in relief work. In this very mountainous region agricultural conditions are very meagre. Most of the population are engaged in industrial work, but in consequence of the unheard-of dearness of all the necessaries of life find it impossible to procure the needed means for sustenance. Not a few of the factories are closed for lack of raw material and coal. Many are in great need and cannot buy the necessary food, much less the clothing that they need. Yet the people do not complain and are very thankful for the smallest gift. Bro. Schmidt says in conclusion: "One thing I would say to those who are helping to alleviate the very great need and suffering. The people of the Erzgebirge are easy to be contented and thankful for all the aid that is extended to them. I have been surprised that not one of the mothers of hungering children whom I have met, has complained or lamented about her condition. But how many expressions of thanks have I heard. These thanks are meant for you, dear friends, brethren and sisters in Christ, who have helped to make this work of love possible."

Correspondence

Hydro, Okla.

Greetings to all Herald Readers:—Our Sunday scholl was reorganized on Sunday, June 27, when the following officers were elected for the coming half year: Supt., John D. Miller; Ass't Supt., Ben Slagell; Sec., Clara Lantz; Ass't. Sec., Anna Schantz.

In the evening we also reorganized our Y. P. B. Meeting when Bro. Arthur Waters was elected Moderator and Bro. Fred Swartzendruber as Ass't Moderator.

On Wednesday June 30, our Bible Study was reorganized with Bro. William Schantz as Moderator and Bro. Elias Schlabach as Ass't. Moderator.

July 5, 1920. Cor.

Parnell, Iowa

Greeting in His name:—Thanks to our heavenly Father for His many blessings at this place. On Sunday, June 27, our Sunday school was reorganized as follows: Supts., Omer Yoder, Emerson Rogers; Sec.-Treas., Henry Birky; Chor., Carrie Swartzendruber; Supt. (Primary Dept.), W. S. Guengerich. Also G. G. Marner and D. B. King were appointed Supts. of S. S. at Daytonville.

We are glad to see the interest tak-

en by both old and young in the different activities of the church.

On Sunday eve, June 27, we were permitted to listen to a short talk by one of our young brethren that was home on a visit to parents and church, during vacation. May God bless him in his efforts for the Master.

Community has been blessed with several nice rains lately and we can see how nice all vegetation responds to the refreshing hand of a loving God. Cor.

July 6, 1920.

Wood River, Nebr.

Dear Herald Readers, Greeting:—Several weeks ago Bro. Milo Stutzman and family were with us. While here Bro. Milo preached four impressive sermons. Bro. Peter Kennel also visited us and held communion while with us. Sunday June 27, a number of brethren from Milford were with us. Among them was Bro. Jacob Stauffer who preached three interesting sermons while here. June 25 we elected an assistant superintendent in Sunday school, Bro. Dave Schweitzer being elected. Monday evening, July 5, Bro. George Lapp and wife and Bro. Dan Lapp and wife were with us. Bro. George and wife gave an interesting talk on India. But as the weather was stormy there were but a few people there. We are always glad to have the brethren stop with us.

July 8, 1920. A Sister.

Midland, Mich.

Dear Herald Readers, Greeting:—On June 27, Bro. C. W. Leininger of Elkhart, Ind., was with us and gave us some very helpful suggestions on Sunday school work.

We appreciated his help, both in Sunday school and in young people's meeting, and pray that every thought may have found lodging place in our hearts, be put into practice, and bring forth lasting good. May God bless and keep him.

We recently reorganized our Sunday school as follows: Supts., Bros. Ora Troyer and Levi Yoder; Sec-Treas., Bros. C. H. Bontrager and Edwin Wyse; Chors., Sisters Mabel Miller and Laura Emmert.

May God bless that we may all work together with a united effort, that our babes in Christ may become strong, that we may all come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

May we work and pray to this end. We crave an interest in the prayers of the Herald readers that we may remain faithful in every duty.

July 9, 1920. Katie Bontrager.

Ashley, Mich.

(Bethel congregation)

Greeting in the Name of our Lord and Master:—It may be of interest to some of the readers of the Gospel Herald to see a few notes from this place. On Tuesday, July 6, the brethren, J. K. Bixler and D. J. Johns, came to our congregation remaining with us till Thursday morning. On Tuesday evening Bro. Bixler preached an instructive sermon, basing his remarks on Gal. 5:1. On Wednesday morning we had our council meeting, at w ich time all the members were present and expressed peace with God and fellowman (except the writer's wife, who has been called to Allensville, Pa., by the illness of her mother, and Bro. Samuel Slagel and wife, who with their family are visiting relatives and friends in Illinois). In the evening of the same day we had a service in commemoration of the suffer ing and death of our Lord and Savior. This meeting was especially impressive, being our first communion service at this place.

We have our services in a school house, which answers the purpose quite well for the present, but we hope to have a more suitable place of worship some time in the future. We have Sunday school and preaching every Sunday morning and Y. P. B. M. and preaching in the evening, with Bro. George Sommer (formerly from Flanagan, Ill.) as our minister.

We have had a number of visitors from time to time and will be glad to have others stop with us. Remember us at the throne of grace.

July 9, 1920. D. S. Oyer.

North Lima, Ohio

Bro. D. Z. Yoder of Smithville, Ohio, preached at the North Lima Church today.

The evening of July 24 the young people (and the older ones are also invited) are to meet at the home of Bro. A. J. Steiner, at which time Bro. Ernest Miller will be there and give a talk on the Near East. On Sunday morning he will be at Leetonia Church and in the evening at Midway Y. P. M. Cor.

July 11, 1920.

Coote's Store, Va.

(Bethel congregation)

Dear Herald Readers, Greetings:—"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We are at the present enjoying many of God's richest blessings. He is sending us nice rains and sunshine, and may we always give thanks unto the Lord for the same.

We as the children of the Most High should never cease to give thanks for all things which He gives.

Owing to the rain we had no preaching today but I hope the Lord will continue with us and not depart from us, as we would be helpless without Him. Hoping that all the brethren will remember us in their prayers, I am your brother,

..July 11, 1920. Dewey Emswiler.

Strasburg, Pa.

On Tuesday, July 6, Bro. Abram D. Metzler, minister for the New Providence and Mechanic Grove churches, had a bad fall as he was coming down from the hay mow. The family physician was at once summoned, and he thought it best to take the brother to the hospital for a thorough examination. His right ankle was out of joint and a small bone broken at the right side of his right foot. Glad to say, there were no other injuries. And by Saturday, July 10, he could return to his home again, having his foot in a plaster of paris case.

He is able to get around some by the use of crutches. We trust he may have a complete recovery.

July 12, 1920. Cor.

Holsopple, Pa.

Dear Herald Readers, Greeting:—We have many reasons to thank God for the blessings He is bestowing upon us day by day.

On May 30, the Thomas Sunday school reorganized for the coming year with the following officers: Supts., Bros. Sem K. Eash, E. S. Thomas; Secys., Sisters Anna Croyle, Annie Thomas; Treas., Bro. Silas Thomas.

On June 10, Bro. J. N. Durr of Martinsburg came to this place and held a series of meetings. For 10 days he preached the Word with power. The Church was strengthened and sinners were warned to flee the wrath to come.

On July 4, we had an interesting all day mission meeting at the same place.

July 12, 1920. Joseph Saylor.

Palmyra, Mo.

Dear Herald Readers, Greeting:—The reorganization of our Sunday school took place on Sunday, July 4, when the following officers were elected: Supts., J. H. Hershey, H. R. Buckwalter; Sec-Treas., Phoebe A. Hershey; Chor., Anna M. Kreider.

(Continued on page 332)

Miscellaneous

WINNING OUR BROTHER

The Short Way vs. the Roundabout Way

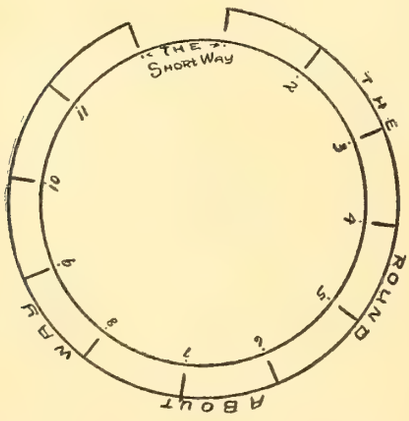
By D. D. Zehr

For the Gospel Herald

If he shall hear thee thou hast gained thy brother.—Matt. 18:15.

As we think of this subject we find it one of vital importance. If we realize the value of a soul we certainly try our very best to gain our brother. Oh, how it must grieve our dear Lord when so many in the Church turn down His advice given in Matt. 18:15, which is God's way (and the short way). They tell everybody else and it comes to the one concerned in a roundabout way, as shown in the diagram, which often brings much hard feeling in the Church.

Let us pray more earnestly for real obedient hearts to the blessed Gospel. It was disobedience among God's people Israel that caused them to fail to get into the promised land in forty days, according to God's way (the short way) but had to go around the long forty year journey. I believe that taking the roundabout way—telling about one another's faults to others instead of the one concerned—insert cut



is one of the iniquities that causes the love to wax cold, as foretold in Matt. 24:12 by our dear Lord. Let us as a Church stand together, and pray earnestly, for heart obedience to a whole Gospel. Let each one of us do our very best to keep the true love from waxing cold and avoid the cause (iniquity).

Manson, Iowa.

||Not only will Christ enter our roof, but He will make our heart His home forever."

"The end of life is to do the will of God."

DEATH

F. R. Shotzberger

For the Gospel Herald

(The following article first appeared in the Gospel Herald about ten years ago. Since then Bro. Shotzberger has tasted the realities of his theme and we have every reason to believe that he is among those of whom it is written, "Blessed are the dead that die in the Lord." The article is now republished by request.—Editor.)

Reader, have you ever stopped to think that there is a mighty monster in the land? It matters not where your home may be, whether in America, Europe, Asia, Africa, or the islands of the sea, this awful monster is in the midst of its inhabitants. His name is DEATH.

His mission is to remove you from time into eternity. If you are ready for the great change, it will mean glory for you; if not, it will be your eternal damnation. Will you sincerely consider this matter?

You are subject to two deaths—the natural and the spiritual. You can not escape the first, for all men must die; but the second it is possible to avoid. It is your privilege and your duty to do so.

Do you realize that sin dwelling in you is the cause of death? Man was not created mortal, but sin brought the death sentence upon the human race. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12). "Dust thou art and unto dust shalt thou return" was meant for us as well as for Adam and Eve. "For all have sinned," and so all must die.

If you have ever stood beside the dying bed of a loving mother, a kind father, an affectionate friend, or a prattling infant, you possibly were made to exclaim, "Oh, why is this? Why must I be separated from this loved one?" Because "death has passed upon all men." Some time, sooner or later; possibly tomorrow, possibly today, it will surely pass over you. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death" (Ecc. 8:8). Millions on their death-bed are pleading earnestly for a few more years, a few more days. The best skilled physicians are called. Fortunes are offered by the rich for just a little more time on the earth; for warding off this monster, Death, a little longer. But all in vain. Away the soul is hurled to meet the Great Judge to Whom a strict account must be given, and a reward according to our deserts. "All that a man hath will he give for his life." But, "all men must die." Let this sink deep into your heart.

At best, the time will not be long until you must pass out of the world. "When a few years are come, then I shall go whence I shall not return" (Job 16:22). No one has ever returned to tell us of the conditions yonder, but the Word of God tells us plainly what shall be the lot of the righteous, or the lot of the wicked. For the former it means gladness, deliverance, joy and a "crown that fadeth not away." To the latter it means untold, unimaginable agony in the region of the damned.

One man said, "Oh, if I have one minute before I die, that is all I want in which to repent." But thousands of wicked do not get that opportunity. God will not be mocked. Once passed over, there is no more opportunity for repentance. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Ecc. 9:10). It is not for you to know whether you will have time at death to repent. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

The spiritual death is the second death. It is not necessary that any person should die the second death. But unless sin is repented of, it will result in the spiritual death, which means eternal banishment from God and all that is good. "When lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death" (James 1:15). From this death there is no release.

Christ has come to bring the light of salvation to all who sit in the darkness of sin and the shadow of the second death. "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16). Have you accepted this light? Or are you interested more in the things of the world?—houses, lands, fine horses, gold, self-gratification. If so, you are surely dying that awful second death. "They that are in the flesh can not please God." "To be carnally minded is death."

Dear reader, are you still living the life of sinful pleasure, and possibly lightly saying, "Only one life to live. Have all the fun you can while you are living. The young must sow their wild oats." Remember, wild oats will bring a fearful harvest. "But she that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

My dear friend, will you consider the interest of your soul and turn to Christ? Step out of death into life this very hour. Ask yourself the question at the close of the day,

If I should die tonight, where would I spend eternity? "And these shall go away into everlasting punishment, but the righteous into life eternal."

Elizabethtown, Pa.

THE DRIFT OF THE TIMES

There are two fundamental and masterly causes for the present defection in the spiritual life of the Church, and the decrease of conversions.

1. The destructive criticism that imparts and undermines faith, the "Mother Grace."

This decline of faith is a fundamental prophetic sign of the "Last times," although a sign of guilt and sorrow.

Ordained men in pulpits, professors' chairs and press are now doing more to undermine faith in the Word of God than all outside infidels. Although generally reticent on the final doom of the wicked, they seem to love to expend the "Larger hope" of universal salvation.

Sinners do not fear hell, and saints show but little anxiety for them.

Strong delusions, like "Christian Science," are epidemic, especially among unconverted church members.

When the conscientious and strenuous faith of the Church is relaxed, God can do no mighty works through her, and she can have but little influence on the world.

2. Our splendid commercial, intellectual and materialistic civilization bewitches the people with a frenzy of money-making, pleasure-seeking and monumental egotism. The Church is apt to become spirit-wed to the State.

Christ is crucified between two thieves—business and pleasure. Our education is secularized, if not heretical, and our most popular literature is of the earth, earthy. Christianity never dominates the masses in such a civilization. We are passing through "The Times of the Gentiles."

When the Church reaches out for the wealth and scepter of the world her spiritual sovereignty and glory depart.

Christianity was more powerful and victorious on the altar of sacrifice than on the throne of the Caesars. The Church was greater in the Catacombs than in the Cathedrals. She was purer in humble houses of the Pilgrims than in the marble temples of the millionaires.

When the humble "Herb" of mustard in the parable grows to a great "Tree" of human glory, "Fowls" lodge in the branches.

One of the strongest points in the early Church was that it had so little money; one of the weakest points in the twentieth century Church is that it has so much.

From these two roots crop out some seven offshoots or manifestations.

(1) The neglect of home religion and a lax observance of the Lord's Day; neglect of Bible study and devotional church meetings to counteract the outside influence of worldliness and unbelief, and to invoke the power of the Holy Spirit.

In many places the midweek meeting for united prayer and the Sabbath night service of winning souls are almost abandoned.

(2) The frenzy of pleasure in worldly amusements, and the functions of hypocritical and hollow-hearted "Society," with its worldly fashions and entertainments, is doing more to injure the spiritual life of our churches than are the saloons.

The popular religiousness of the day would like to set Christianity to music and dancing.

This frivolity and pleasure-loving, developing a kind of picnic, kindergarten religion, is absolutely incompatible with the religion of the Bible. It is self-indulgence, and not self-denial.

All rules to keep church members from dancing, card-playing, theater-going and worldly amusements are called, even by popular preachers, "Futile interdictions."

Indeed, some preachers give no other reasons for not indulging in these things than professional policy. Of course they give no testimony against them.

(3) "The Amusement Heresy and Cooking Stove Apostacy" in the churches, opening the whole broadside of the Church for fellowship with the world in merchandising, feasting and fun.

The devil lodges in the church kitchen, and we can never dislodge him from the Church unless we put out his den. This culinary clatter and dramatic razzle-dazzle called "Church work" is worse than sounding brass or tinkling cymbal.

The less piety a church has, the more oysters, ice cream and fun it takes to run it, and the faster it runs from God.

What a spectacle to God and angels—the Church bought with Blood and sent on a rescue mission, sporting with the world!

(4) The general and unprecedented prevalence of novel reading among church members and Sunday school children, and even the rehashing of them in the pulpit. The press teems with them, and nearly all so-called religious papers print them under the deceptive name of "Serials." They compose the great bulk of general and Sunday school reading.

Religious novels mixing up divine truths with fiction, confuse and corrupt the minds, and those that "Love and make a lie" cannot be filled with divine truth and spiritual life.

(5) The multiplication of special days, less reverent and perhaps more objectionable than papal days, which create and nourish the love of display outside of the Gospel, and which promote a corrupted and chromo Christianity.

The more "Rally days" and "Red letter days" you have the more you will need to recover disorganized and retreating forces.

The Galatians "Fell from grace" in part through the observance of "Days." The Lord is thus robbed more and more of His days. We are scarcely through with one before programs are sent to put us, especially children, in training for another.

Christ and the Apostles never taught us, by word or example, "To play at religion," or to put the Gospel on stage exhibition. We should beware of cultivating pride, vanity and the love of the drama in amateur juvenile theatricals.

(6) The craze of organization, added to the outside lodges, splitting up, confusing and weakening the Church with many lettered and te-to-tum clubs. This unblest machinery fills the Church with the clatter of wheels and the clamor of methods.

These many superfluous wheels, unanointed by the Holy Spirit, are a dead weight, and they present little or no spiritual output.

God never organized His Church as the link for a confederacy of societies for miscellaneous purposes, but as a compact body for united effort, with the minimum of machinery and the maximum of power. When we seek to improve on this, we impugn the wisdom of God. We need to energize more and organize less.

The Church of God is incorporated by the Holy Spirit as a specialistic society for the propagation of the Gospel by direct and spiritual methods.

She can excel in no other purpose and by no other methods. She has no help from God and no apology for her existence in any other sphere.

When she adopts the "Institutional" idea, she moves over into the broad way.

We need more of the catholicity of Christianity and less of the clannishness of classes. These unspiritual societies and clubs are the crumbling debris of a disintegrating Church. We need one more society—S. S. S. S.—a Society for the Suppression of Superfluous Socities.

(7) Last, but not least, the multiplication of forms and amateur liturgies, to make up for departed power in worship, the prominence of artistic musical exercise, in which ungodly singers, inspired by filthy lucre, brandy and vanity, shout lies to heaven to entertain the world; the sensational, secular and worldly preaching, changing the emphasis from eternity to time, and booming each successive craze of worldliness.

This unfaithful leadership, masquerading in form, exploiting entertainment, turning to secular affairs for popularity, and trying to "Run the world," is a prime cause of the present defection. Defection begins at the head and usually in professional man-pleasing.

The preacher should be a specialist, he has one thing to do: He is to preach the Word.

And let me submit to my brethren in the ministry the strange and solemn testimony that scarcely any subject is made more of in the New Testament, and less in the popular preaching of the day, than the Second Coming of the Lord. The headlight of prophecy is greatly needed now to show us what we ought to do.

It is high treason against God Almighty for an ambassador to turn aside from the great themes of ruin, redemption, a coming Lord and a rapidly approaching judgment to discourse on the interests and glories of a splendid, materialistic and apostate civilization.

In short, the popular religion of today is not the Christianity of the New Testament, and we must therefore—

SOUND THE ALARM!

—E. P. Marvin.

VALUE OF CHRISTIAN EDUCATION

By Amon Birky

For the Gospel Herald

(Our brother, an invalid for a number of months but with a bright vision of better things to come, is to be commended for his desire to send a message of encouragement to those who would be of greatest service in the cause of the Master. The reader should not neglect to keep in mind the word "Christian" as this subject is discussed. There are many things recognized as "education" which produce results that are the very opposite of what our brother holds forth. Then let it be remembered that to the grace and Spirit of God we look to for power, and that it is through faith that the child of God lives the overcoming life. These things understood, the greater the development of our God-given powers the more efficient our service in His name.—Editor.)

The value of human souls is at stake when we consider the value of well-developed workers and Christian education for the reason that the destiny of many a soul is determined by the educational ability of some missionary or individual that is in the service of Christ. God tells us in Luke 9:25 that the worth of a soul is more than the whole world. "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

Considering the soul at this high value, we plainly see that the Christian education is one of the highest things obtainable on this earth. The value of a thing is generally based on the help it gives or the increase it brings.

How does a Christian education help us individually? and what increase does it bring? The importance of having a Gospel education as a help to ourselves is put before us very plainly in Hosea 4:6. It says the people were destroyed for the lack of knowledge; not because it wasn't there to be had, but because they rejected it just the same as the people are doing today. There is no reason why we won't share the same fate as those people did, if we do not accept the educational opportunities that God is offering us in the present age.

Peter tells us that grace and peace will be added unto us through the knowledge of God and Jesus Christ. The more knowledge we have the more peace we have and the more blessings we get.

In Prov. 24:5 we read where a wise man gets knowledge and increases strength—God gives us to understand the more educated we are the more strength we will have to combat the wiles of the devil, and to overcome the sins and temptations that are strewn along the pathway of every individual. Concerning the increase it brings we are told in Mark 16:15 to go into all the world and preach the Gospel. So the heathen people in other lands as well as our illiterates right at home will have the same opportunity to be saved as those that are educated. The number of saved souls will surely be increased if we follow God's direction and in order to follow His direction and put before the uneducated and unsaved people God's plan of salvation so it will be thoroughly understood we must be well developed servants of Christ and have a good Christian education.

While some people are easily taught others are just the opposite. This makes it very important that we have thorough Christian training that we may be able to meet the obstacles such as come in the pathway of Christian workers that are trying to bring people to Christ. In I Cor. 8:2 we find these words: "If any man think that he knoweth anything, he knoweth nothing yet, as he ought to know." This should bring us to the realization of the value of Christian education and our need of it.

La Junta, Colo.

CORRESPONDENCE

(Continued from page 329)

Bro. Clarence Shank and family of Elkhart, Ind., were with us over the last Sunday in June. The brother preached two sermons for us. Sunday morning he used as his text Matt. 17:5. In the evening he preached on the blessed conditions mentioned in the book of Revelation. Bro. Shank's were on their way to Colorada by auto.

Bro. L. F. Naffziger and wife of Goshen, Ind., accompanied by Bro. Henry Rychener and wife of Pettisville, O., spent the night of July 1 with us. They too, were on an auto tour thru Missouri and other states. In the forenoon of July 2, they made a few calls among the brotherhood here and then started on their way for Keokuk, Iowa.

Bro. J. R. Shank of Carver, Mo., was with us Sunday and Monday, July 11 and 12, and preached for us each evening. On Sunday he used as his text I Pet. 8:9. He emphasized the importance of watchfulness, of being on our guard that we be not devoured by the "roaring lion." Eph. 4:1-3 was his text on Monday evening.

We were very glad for the visits of all these brethren and sisters and wish them God's blessing in their service for Him. Pray for the work here,

In His name,

July 12, 1920. Anna M. Kreider.

Kenmare, N. D.

Dear Herald Readers, Greeting:—We again want to express our thanks to our God for being mindful of us at this place. On June 7, Bro. Daniel Kauffman of Scottdale, Pa., was here and conducted a council meeting. On Tuesday, June 8, a communion service was held. All partook of the sacred emblems. On June 21 and 22, a session of the Sunday School conference was held here. The meeting was very well attended and we believe that all present received some benefit from it. The visiting ministers that were with us were: Bro. Levi Miller, Garden City, Mo., Bro. R. W. Benner, Bloomfield, Mont., Bro. L. A. Kauffman, Coalridge, Mont, Bro. L. S. Glick and Bro. I. S. Mast, Minot, N. D. and Bro. J. C. Gingerich, Wolford, N D. Bro. Levi Miller remained with us and conducted a session of Bible conference on June 23, 24 and 25, which was very interesting. On Sunday, July 11, we again had the privilege of having

preaching services. Bro. L. A. Kauffman or Coalridge, Mont., was with us and preached for us. In the evening he gave instruction to two precious souls that confessed their Savious during the series of meetings held here. Pray for them that they may grow up to be strong Christian young men. Pray for the work at this place that it may prosper in the Lord. In His service,
July 12, 1920. Edna L. King.

Suver, Oreg.

(Firdale congregation)

Dear Herald Readers, Greeting.—July 3 our quarterly mission meeting was held at this place, with on attendance of about 300. Our school house being too small, the meeting was held in the woods nearby. A good spiritual service was enjoyed and we believe the time was very profitably spent.

Quite a number of the visitors from the Church Conference at Hubbard remained with us over the following Sunday, at which time a very impressive baptismal and communion service was held, Bro. J. P. Bontrager of Los Angeles, Calif., officiating. The following ministers and deacons were present also: Bro. S. G. Shetler, Roy Kniss, D. B. Kauffman, L. J. Yoder, G. D. Shenk, Four young souls were received into church fellowship.

Our little flock at this place is increasing, and we feel the need of a church building, as our school house is scarcely large enough for our regular services. Our attendance at Sunday school is from 50 to 65.

The bishops and ministers gave us much encouragement to build a church building in the near future, and we trust the Lord will supply the ways and means needed to extend the work open at this place.

Bro. and Sister Chris Snyder of Creston, Mont., were with us several days previous to and also during the mission meeting.

Remember the work at this place.
In His service, Effie Sharer.
July 12, 1920.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—We feel grateful to God for the many blessings and privileges that we are permitted to enjoy. Bro. George Lapp and wife were with us three Sundays, June 20, 27, and July 4.

On Sunday, June 27, Bro D. H. Bender and Bro. J. A. Heatwole were also with us when we had the blessed privilege as a number of God's people to partake of the sacred emblems of Christ's broken body and shed blood, washing. We hope and trust that all present have received a spiritual blessing.

Our aged Bro. Samuel Lapp of South English, Iowa, visited here the past few weeks.

Remember us at the throne of grace, that we may be faithful and true to the end.
July 12, 1920. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, July 11, baptismal services were held at this place when 14 young persons sealed their vows by the sacred rite and 2 others were reclaimed. Our prayer is that they may remain steadfast and become strong in the service of our Lord. Bishop Jonas Snider of Waterloo, and Bro. I. R. Detweiler of Goshen, Ind., were with us on this occasion. Bro. Detweiler preached a very appropriate sermon.

On the following Monday evening Bro. Detweiler held a meeting in the interests of Goshen College when a goodly sum was subscribed to help pay off the indebtedness.
July 13, 1920. Cor.

Schellburg, Pa.

Greeting to all Herald Readers:—We have many reasons to thank our heavenly Father for the many blessings received from time to time. We have preaching services every two weeks. On April 4 Bro. Clayton Graybill was with us. On April 18 Bro. E. J. Blough and wife and two children were with us. On May 2 Bro. Abram Metzler and wife and Bro. Albert Kauffman and wife were with us. May 16 Bro. William Lauver was with us. June 13 Bro. E. J. Blough and wife and two children and L. L. Yoder and wife were with us. June 27 Bro. Clayton Graybill and family were with us. July 10 Bro. Daniel Kauffman and wife and daugter Fannie came. Bro. Kauffman preached for us in the evening and on Sunday morning we had our communion services. Bro. Graybill and a few of the brethren and sisters from the Johnstown district were with us. On Sunday evening Bro. Kauffman preached for us. We surely appreciate the visits from our brethren and sisters very much, and their faithful help in S. S. and church work.

On June 21 Sister Mary Guden was received into the Church. She is afflicted and suffers very much at times. We ask all God's people to pray for her if it is God's will that she might be restored again. Pray for us and the work at this place. May we live meet in the glory world beyond. In His name, Effie Hoover.
July 14, 1920.

La Junta, Colo.

(East Holbrook congregation)

Greetings to all Herald Readers:—A class of eight took the examination in the book, "The Message and the Message Bearer," June 27. Thus both pupils and teacher were able to see wherein they benefited by their study as well as pointing out weaknesses.

Our Y. P. B. M. has been reorganized with Bro. Timothy Thut as general leader, who in turn appoints others to lead.

Last Sunday, after Sunday school, the church services were suspended on account of a dedication service at the Brethren church nearby. D. R. Kurtz preached the sermon.

On Monday evening Bro. Geo. J. Lapp and wife were with us and gave talks on the work in India. The talks were much appreciated. Pray for us.
July 15, 1920. W. N. Nunemaker.

Cherry Box, Mo.

Dear Brethren and Sisters, Greeting:—Since our last letter many things have taken place. One of these was the death of our dear brother, Michael Hershey, who passed away in May. We knew him for a long time as a good Christian man.

On July 4, we held our council meeting and elected the following officers: Supts., Bros. Uriah D. Johnston and Noah Detwiler; Secys., Sister Loma Johnston and Bro. Paul Detwiler; Chors., Sisters Orpha Johnston, Lyddie Littleton; Treas. Bro. L. J. Johnston; Libr., Bros. Jonas Detwiler, John Bissey. We reelected Sister Lydia Littleton as Sec. and Sister Ruth Detwiler as Treas. of the birthday offering. We thank the Lord for the many blessings we have been enjoying this spring. Crops look well. Several have had the small pox, causing a decrease in attendance. Part of the time we were unable to have services at all. The disease is gone and all are out again. Praise the Lord. Pray for us that we may be faithful. I ask every devoted Christian to pray for me and my household.
July 15, 1920. Cora L. Ritter.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—We were glad when on last Saturday Bro. E. J. Berkey was again permitted to be with us. He preached three times. We greatly appreciate all help and any that are passing through are warmly welcomed. We are on a branch line, but if persons who go

CHRISTIAN MARRIAGE

(Continued from page 326)

served. The fault was not with the faith, but with individuals unfaithful to its ideals.

The certain path to the Christian family is the Christian marriage. Just as the one demands a conscientious administration of home affairs, so the other demands a conscientious approach to the marriage altar. The Christian Church looks with the utmost degree of reverence and solicitude upon marriage. It sanctions the validity, administers the vows, and guards the sanctity of that by which a man leaves his father and his mother and cleaves unto his wife. It will be a sad day for the Church when she comes to look upon the marriage relation in any other light. God grant that such a day may never come.

That section of society which reveals the disposition to look lightly upon marriage deserves unfailing rebuke. Not only should we have in general, a high reverence for it, but the exceptional individuals who are shallow and reckless enough to turn it into a joke need positive restraint.

Those, however, who most greatly need to take a serious attitude toward marriage are they who themselves plight its vows. The path to the altar is holy ground, and ruthless feet should not tread it. This fact is sure to be realized sooner or later, and it is a great deal better to realize it at the right time than at the wrong time.

That ruthless feet do tread that path is evidenced by the number of divorce cases in our courts. America has nearly twice as many separations and divorces as has all the rest of the civilized world together.

Two things need to be taken into consideration in every marriage proposition. One is that a man is not a providing machine, and the other is that a woman is not a fancy toy. No marriage will ever be really successful which it not a complete union of lives, interests, and hopes.

Christian young people make a serious mistake if they fail to approach their marriage day with some mutual understanding regarding religious matters. If they belong to the same church, they should renew their fealty to it, for they never needed it so much as now. Young people must learn to approach marriage with the intention of having families of children. They must expect to become worthy fathers and mothers. They must plan for the physical, mental, and religious care of their offspring.

Those who approach marriage with any other intention than this are unfit and unworthy. The curse awaiting them is a darker one than that of Cain. The really Christian marriage shares the spirit of a pagan woman who, a long time ago, had enough of the Christian attitude toward life to call her two boys and say to those who were boasting of their possessions, "These are my jewels."—The Adult Student.

RELIEF NOTES

---- (Conducted by Vernon Smucker)

For the Gospel Herald

The American Friends Service Committee hopes to continue child-feeding in Germany throughout the coming winter on the same scale as in the past year. Over 600,000 children are now fed daily. The number to be fed this winter will depend on the amount of the contributions.

* * *

The German Chancellor recently sent a letter to the Berlin Offiffice of the Friends Service Committe in which he expressed the thanks of the German government to the people who were helping to feed the needy in that country. Among other things he said, "Hundreds of thousands of mothers are conscious of the blessing of having their children, who have been brought up under the worst possible conditions so far as their health was concerned, receive now strengthening food. The officers of the German charitable organizations are satisfied that their efforts to counteract the spread of destitution among other classes of the population have been made especially effective by this form of foreign relief.

"The German people must and will by their own strength and by hard, constructive labor overcome the cruel effects of the war and develop for themselves a new era of accomplishment. But the energy of the people will be revived at its roots by the work of relief which increases the chances of life of the German children. For the coming generations I express to all those connected with the work of relief my warmest thanks."

* * *

Here is a letter that was composed in English by a German boy and girl in behalf of their school which was being given food by a relief organization;

"By your kindness we have the best meal every day, and therefore we thank you in heart. You will strengthen our health, which has suffered from want of victuals, a consequence of the long war. A doctor has examined our body and fifty of the weakest children dine. When we hear the wagon bringing the meal we run with our bowls into the dining room. A teacher gives out the portions and the fine white bread. We eat with great appetite, it tastes too well. When we are eating, it is quite still in the room, everyone puts the spoon to his mouth, nobody is talking. We soon shall be weighed that it may be fixed how much stronger we have grown. Boys and girls eat together from the eighth to the first class. At school we are instructed in English and perhaps you are glad that we try to expres our thanks in English. We cannot repay our kindness but God bless you and yours and all those who do us so much good. Our teacher says: 'Charity is better than politics.'

With kind regards of all thankful children.

In the name of the boys: Otto Nickels
In the name of the girls: Elsa Plantener.

* * *

Brother Ernest H. Miller, writing from Beirut, Syria, says among other things, "The Near East Relief would be like a ship at sea without a rudder were it not for the aid and help given by the missionaries and the natives who have received training in the Christian schools of the land. Even then most of the people must be watched, but not all, and what can a person expect when Americans give them examples of dishonesty, as a number have.

"We have been kept quite busy during the past week on account of a lot of Armenian refugees coming down from Aintab. We now have about nine hundred in the camp with about eight hundred more coming this week. We worked all night on May 31 receiving them and getting them to the camp and giving them a cup of hot cocoa. They are mostly N. E. R. orphans and women from the rescue home and are quite well organized."

* * *

Iatest word from Bro. Chris Augsburger indicated that he, in company with Bro. Dan Stoltzfus and another worker were ready to start for Marash to which place they had been assigned for some time and have been awaiting a favorabel opportunity for getting there. A number of workers had come out of Marash, among them Bro. Paul Snyder, making the whole distance on horseback. They reported conditions some better and hopes were entertained that the political situation would clear up speedily, at least so far as that section of the country was concerned. The workers at Marash had been waiting to come out for months and this seemed to be their first opportunity.

SPECIAL MEETINGS

Tofield, Alta.

Report of the Fourteenth Quarterly Sunday School Meeting Held at the Mennonite Church near Tofield, Alta., July 4, 1920

Officers: Mod., Noah Linbach; Sec., V. L. Roth; Chor., Owen Hershberger.

Devotional, Roy Zook.

The Responsibilities and Blessings of Leaders. D. E. Maurer.

(a) Brief talk on Deborah by Warren Shaum. (b) Brief talk on Gideon by Aaron King. (c) Brief talk on the boy Samuel by Joe Voegtlin. (d) Brief talk on Eli and his sonsby Simon Staller.

Essay, Clara Hershberger.

Children's exercises conducted by Ezra Stauffer.

The Sin of Discontentment. Joe Huber. N. E. Roth, Nettie Stutzman.

Harmony in God's Dealing in the Past, Present, and Future. Joe Burkholder, A. Hartzler.

Closing remarks and prayer by moderator. Secretary.

Kenmare, N. Dak.

Report of the Bible Conference held at the Spring Valley Church near Baden, N. Dak., June 23-25, 1920

Organization:— Mod., Ray Hackman; Sec., Andrew Glick; Chor., Joe Lehman; Query manager, L. C. Kauffman.

Subjects considered: **The Law and the Gospel; Repentance; Obedience; The Unequal Yoke; The Home; Missions;** Instrucor, L. A. Kauffman. **Book study,** (James) each A. M. and sermon each P. M. by L. J. Miller. Because of the secretary leaving before the meetings were over Pearl Kauffman was appointed as substitute.

Pearl Kauffman.

Imlay City, Mich.

Report of the Sunday School and Mission Meeting held with the Bethany Mennonite Congregation, June 30, 1920

The following subjects were discussed by the persons indicated: **How to improve our Sunday School Lesson Plan.** A. B. Miller.

The Influence of a Sunday School Teacher's daily Life upon His or Her Class. Albert Wyse.

The Greatest Lack for Efficient Sunday School Work. Menno Steiner.

The Responsibilities of Parents and Children in Sunday School. Ben Hartzler.

Value of Initiative in Christian Work. Harvey Miller.

How to Derive the greatest Benefits from a Sunday School Meeting. Menno Esch.

How to Teach a Sunday School Lesson. C. W. Leininger.

How to Study the Bible for greatest Profits. Alfred Wideman.

How to Obtain Fulness of Power in Christian Life and Service. Peter Ropp.

How to Bring about a closer Co-operation between the Older and Younger Members of the Sunday School. John Yousey.

Essentials for a good Y. P. Meeting. Isaac Kennel.

The Value of Prayer Meeting and its Benefits. Joe Yoder.

Christian Characteristics. Menno Esch.

Spiritual Life in the Sunday School. C. W. Leininger.

Some of the Advantages of Systematic Giving to the Cause of Christ. Simon W. Sommer.

The Need of a Partial Faith in Carrying out the Missionary Program of the Church. David Ropp.

Mission Sermon. George Sommer.

Moderator, Aldus Brackbill; Assistant Moderator, Peter Ropp.

Officers elected for the next meeting: Moderators, Alfred Wideman, Geo. Sommer; Secretary, Aldus Brackbill; Treasurer, Harvey Miller; Program Committee, Peter Ropp, Simon Martin, Aldus Brackbill.

Simon W. Sommer, Secretary.

"When God tells us what we should do, we should do it."

"Your life is what God wants. It is of the highest price."

Married

Frederick—Weaver.—Bro. Isaac O. Frederick of Harleysville, Pa., and Sister Rebecca Weaver of Union Grove, Pa., were united in matrimony on June 10, 1920, by Bro. Benjamin Weaver. The Lord bless and prosper them.

Eash—Stutzman.—On Sunday, June 27, 1920, at their newly furnished home in Goshen, Ind., Bro. John M. Eash and Sister Carrie Edna Stutzman, both of the Clinton Frame congregation, were united in marriage by Bro. D. D. Troyer. May God's choicest blessings attend them through life.

Obituary

Schmucker.—Twila Mae, daughter of brother Noah and Sister Ella Schmucker, was born Feb. 15, 1919; died in the Cleveland Hospital, July 3, 1920; aged 1 y. 4 m. 18 d. She leaves father, mother, one brother (Myron), grandparents, and a host of relatives. Funeral services were conducted at the home by Alvin Hostetler and at the A. M. Church near Louisville, Ohio, by John D. Miller.

Good.—Sister Ida M. Good died at her home near Gordonville, Pa., July 1, 1920; aged 18 y. 6 m. 29 d. Sister Ida was a faithful loyal, and devoted member of the Mennonite Church at Weaverland, Pa., and a regular member at Lichty's Sunday school. She was sick for some time. Her kind parents did all they knew to have her health restored, but God's ways are not our ways. Funeral at Weaverland on July 4, when a large concourse of people was present. Services by Bros. Frank Hurst and Benj. Weaver. Text, II Cor. 5:1. Sister Ida was the ninth to pass away of the girls' Bible class in a very few years.

J. W. W.

Darkwood.—Martha (Symensma) Darkwood, was born in Friesland, Holland, Sept. 10, 1850; died June 26, 1920; aged 69 y. 9 m. 16 d. She came with her parents, John and Wiebrig Symensma, to America in 1853, and settled in the vicinity of New Paris, Ind. On Monday, June 12, 1871, she was united in marriage to Paul Darkwood at Goshen, Ind. To this union were born nine children (Anna, Nettie, James, Melvin, Irvin, Ella, Mary, William, and Albert). Her husband and daughter Mary, and four grandchildren preceded her in death. Surviving are eight children and eleven grandchildren. She united with the Salem Mennonite Church about fifteen years ago, in which faith she died, after a lingering illness. May the Lord bless and comfort the bereaved family. Services were conducted by R. F. Yoder and J. S. Hartzler. Burial at the Maple Grove Cemetery.

Mishler.—Effie Hygema Hostetler Mishler, wife of Bishop J. D. Mishler, was born Feb. 16, 1859, near New Paris, Ind.; died at Hubbard, Oreg., May 19, 1920; aged 61 y. 3 m. 3 d. She leaves an aged husband, 1 son, 1 daughter, 2 step-sons, 4 brothers, 2 sisters, and a host of friends. She was converted and received into the Mennonite Church by baptism when quite young. She has always been a faithful worker in the Lord's service since that time, and of late has been much burdened and concerned about the spiritual welfare of her children and others outside the Kingdom. She will be missed in the home, the Sunday school and the Church. Her life was much given to prayer and she was a great help to Bro. Mishler in his ministerial labors. Funeral services May 22, conducted by N. A. Lind and the home ministers at the Hopewell Church, at which cemetery her remains were peacefully laid to rest.

Swartz.—Leanna F. Swartz (Ritchie) was born Sept. 16, 1848; died near Dayton, Va., May 25, 1920; aged 71 y. 6 m. 9 d. On Jan. 5, 1886, she was united in marriage to Abram Swartz. She leaves her aged companion, 8 step-children, 35 grandchildren, 9 great-grandchildren, 3 brothers, and 4 half-brothers. The immediate cause of her death was heart dropsy, her sickness lasting only 5 weeks. She suffered much but bore it all with patience. She was a kind mother always ready to lend a helping hand to all in need. Thirty-two years ago, with 44 other converts she was received into the Weaver's Mennonite Church and remained faithful unto death. Funeral service May 27 was conducted by Bros. L. J. Heatwole and S. H. Rhodes. Texts, Num. 23:10 (last clause), Psa. 116:15, and I Sam. 20:18 (last clause).

"Oh, how can it be that she has left us,
She who always had a smile;
Yes, she has gone, but soon we'll meet her.
'Twill only be a little while."

Her granddaughter.

Miller.—Malinda, daughter of John Eash and wife (deceased), was born April 29, 1864; died July 3, 1920; aged 56 y. 2 m. 4 d. She was married to Moses A. Miller, Oct. 4, 1883. To this union were born 6 children—1 preceding her to the spirit world in its infancy. She leaves husband, 4 sons (Arthur, H. Seldon, Raymond, and Forest), 1 daughter (Mrs. George W. Gerber), 5 grandchildren and a host of relatives and friends. She united with the A. M. Church at Walnut Creek, Ohio, in her younger years, and was a consistent members since. She was a kind and loving wife and mother, and was loved by all who knew her. Funeral services were conducted on Tuesday forenoon at 10 o'clock at the Union Church, burial at Union Hill cemetery. S. H. Miller, Lester Hostetler, and Edward Shepfer officiating.

"Oh can it be that she has left us?
She who always had a smile,
Yes, she's gone, but soon we'll meet her,
'Twill only be a little while."

Shenk.—Fanny B., widow of Daniel L. Shenk, was born Jan. 11, 1842; died at her home in Millersville, Pa., June 26, 1920; aged 78 y. 5 m. 15 d. She was a kind and loving mother Her kind disposition won the hearts of all who knew her. She was a member of the Mennonite Church for many years. She is survived by 5 sons, 4 daughters, 28 grandchildren, 9 great-grandchildren, a brother and a sister. Her husband and a daughter preceded her in death. Funeral services at the house by Bro. D. Lehman and at the church by Bros. J. Charles and D. Gish. Her body was laid to rest in adjoining cemetery.

"Now your hands are folded, mother,
Of toil they did their share;
While our hearts were young and tender,
How you watched with loving care.
How we miss your gentle footsteps;
Oh, we miss your loving smile;
But we're glad 'tis not forever,
We are only parted for awhile."

By her children.

SPRINGTIME

Warm, reviving showers,
Genial sunbeams, too,
Nod the sweet May flowers
Bright with morning dew.

Robins "tweet" and twitter,
Skylarks mount and sing,
Cheer and promise bringing—
Joy in everything.

"When God gives a command, He is ready to make the way to obey it."

Items and Comments

Canada leads all the nations of the world in the extent of forest domain, having a total of 800,000,000. acres.

Los Angeles, Calif., had another visitation of earthquake shocks on Friday, July 16. The population was panic-stricken for the time being, but the damage done by the shocks was comparatively slight.

As the statistics of the United States census are being compiled a number of interesting things are brought to light. Approximately 2,000,000 children are born in the course of a year, of whom about 30,000 are twins. Nearly 4000 persons have been found who say they are a hundred years old or over. Americans are becoming the longest lived race on the globe.

"Closed by order of the Lord," is the way the proprietor of a garage near Elwood City, Pa., announced to the public that no work was to be done at that shop on Sunday. It is a very appropriate sign to hang out in front of every place of business each Lord's day. It is with Sunday business like it is with all things unlawful —all places of business are in reality ordered closed by order of the Lord, but there are so many people who neglect or refuse to obey orders.

In the year 1838, seeking a land of refuge where they might be free from the oppression of the state church in Germany, a band of 750 Germans landed at New Orleans, and made their way to St. Louis, where a small colony of Germans had already been established. A few months after their landing they founded a college, and in 1847 they organized a synod in Chicago. Out of this organization there has grown the present American Evangelical Lutheran Church, now numbering more than a million communicants. This is one among many groups of Europeans who sought in America an asylum where they might have the privilege of worshiping God according to the dictates of their own consciences. Many are praying that America may never depart from her long established policy of granting religious freedom to all whose desire is to worship God in spirit and in truth.

While substantial progress is being made toward a complete understanding between the allies and the Germanic powers, affairs in other parts of Europe and in the Near East are far from reassuring. On July 16 the treaty of peace between the allies and Austria was signed. On the same date Germany also signed, reluctantly, the protocol demanded by the allies providing for specified amounts of coal to be delivered to the allies and specifying the time when such coal it to be delivered. The German indemnity is to be divided as follows: Great Britain, 22 per cent; France, 52; Italy, 10; Belgium, 8; Japan and Portugal, each 3; the remaining 6½ per cent to go to Serbia, Roumania, and Poland. The war between Poland and the bolshiviki of Russia goes on with increasing fury, while Turkey is becoming more and more a seething pot of violence. Evidently the day of universal peace is some distance away. There is need for fervent prayer on the part of all lovers of peace.

"We need hot hearts and cool

ANNOUNCEMENT

The Twenty-sixth Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martin's Creek church, near Millersburg, Ohio, August 10-12, 1920.

Those desiring to be met, or wishing information concerning trains and transportation should write to Edwin L. Miller, Millersburg, Ohio. Persons desiring to receive mail at the Conference can have it directed or forwarded in care of Mennonite S. S. Conference, Millersburg, Ohio. Any one wishing information concerning the program should write to the Secretry, I. W. Royer, Orrville, O.

THE URGENT NEED OF AN O. P. HOME

(Continued from page 323)

as possible. Others have made application to enter the Home as soon as the same is erected and ready to receive inmates.

At the present high price of material and labor, it will cost at least $75,000 or $80,000 to pay for the real estate and erect a building sufficiently large and equip it to accommodate the work.

We are planning to solicit the brotherhood in the central states, and are expecting liberal offerings and pledges both from the individual members and congregations solicited. Arrangements will be made for one of the Board members to visit each congregation, in the interests of the proposed institution, and arrange for the work of solicitation of funds.

The work is a worthy one, hence we hope for a liberal response from all who are solicited and others who may be prompted to give for such a worthy cause. May the Lord constrain each one to give as He hath blessed. The Master has said ,"Freely ye have received,freely give."

Mennonite Board of Missions and Charities,

J. S. Shoemaker, Secy.

CORRESPONDENCE

(Continued from page 333)

through Willow Springs will just run down to our little town, Birch Tree, we will gladly meet them and thus they may be used to encourage the little flock here. The Sunday school and Sunday evening Gospel singing are pretty well attended and interest is fair. Pray for us.

July 17,1920. Cor.

"How many weary, sin-sick souls would come to God if they could only believe that they could find mercy?"

"God's love, clothed with faith, is [illegible] powerful weapon on earth."

MENNONIAE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pchuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 29, 1920 (Gospel Witness Established 1905) No. 18

EDITORIAL

"The grace of our Lord Jesus Christ be with you all. Amen."

"If we confess our sins, he is faithful and just to forgive us our sins."

One thing that will help you to become rich in grace is to form the habit of daily Bible reading.

They who spend much time alone with the Lord are very sure to have the Lord with them when they are with other people in business, social or religious life.

Picture Cards for India.—Read what Bro. Ressler has to say on this subject. His article, which you will find on another page of this number, will answer many questions which often have been asked concerning this matter and we believe it will have the effect of keeping the need supplied in India.

Expediency.—Paul gave expression to a very important truth when he wrote, "All things are lawful for me, but all things are not expedient." There are some things which we consider right in themselves; but because the doing of them is a means of offence and thereby a hindrance to the cause of Christ our attitude toward them should be the same as was that of Paul when he said, "If meat maketh my brother to offend, I will eat no more meat while the world standeth." Our business is to build for the Master, and our whole life should be subordinated to that end. This does not mean that we should ignore or disobey any Gospel teaching for the sake of winning souls, for the disobedience to Christ's Gospel stands in the way of winning souls for Him. But it does mean that anything that is merely liberty—that is, may rightfully be done or left alone, just as we feel about it—should gladly be sacrificed when it becomes apparent that the exercise of our liberty means a cause of stumbling or offence to others. "It is good neither to eat meat, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

OUR MINISTERIAL LIST

We are collecting material for the Family Almanac for 1921, and wish to have the ministerial list appearing therein as nearly correct as it is possible to have it. In this work we ask your co-operation. The list as it appears in the Mennonite Year Book and Directory will be taken as the basis. Will you please send us the following:

1. Names of bishops, ministers, or deacons appearing on that list but who have since died.

2. Names of brethren who have been ordained during the past year, stating whether they were ordained bishops, ministers, or deacons.

3. Names of those who have changed locations, giving both the old and the new addresses.

4. Any other information that we should have to make this list correct.

We will consider it a great favor if this information is sent us by August 5, and we thank you in advance for your kindness.

Mennonite Publishing House,
Scottdale, Pa.

THE BIBLE A POSITIVE MESSAGE

When Christ had ended His Sermon on the Mount "the people were astonished at his doctrine: for he taught them as one having authority." The whole Bible being given by inspiration of God, the whole message is of that same positive, authoritative, clear, convincing style. Being impressed with this characteristic of the holy message from God, we are constrained to pass this impression on to others.

Though the message is so very deep and comprehensive that no human being has ever been able to fathom it, it is after all a simple message, so plain that none need be without sufficient knowledge to accept its terms of salvation, so clear that none need be in doubt as to where the Bible stands on any of the great truths set forth in its teaching. While some have called it a book of negations, this view is shared by no one who has an open mind and a will to know and to do God's will. The fourfold character of this positive message is set forth in II Tim. 3:16, where it is declared to be "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." We shall notice briefly each of these four points.

1. In the first place the Bible is held forth as an exposition of Christian doctrine. Whether it is of the creation, the fall and consequent depravity of man, the plan of salvation, the Christian ordinances and restrictions, Christian duties, the future destiny of man, or some other theme that it speaks of, the Bible is clear and specific, positive and enlightening, on all these points. As a book of doctrine it has no equal. It presents the great truths in which man is vitally concerned, unqualified by any ifs, buts, or maybes.

2. The Bible is positive in its exposition of sin and its reproofs for sinners. Coming as it does as a message to a world of sinners, we need expect nothing else than that it should clearly define sin and expose it, as well as "reprove the world of sin." It is clear in its exposition of sin, and in its reproofs for those who are guilty of it. The sinner is warned to flee from the wrath to come, and the Christian is

warned through the instruction of scores of "thou-shalt-not's." The disobedient cry out against this kind of instruction, saying, "Tell us some things that we ought to do; don't be harping continually upon what we ought not to do." But they who would know and do the will of God are thankful that He has thus turned the light clearly upon sin and its allurements, and that He sends the arrows of rebuke into the hearts of sinners that they may recognize themselves as sinners and turn from their evil ways. Though this form of teaching is sometimes called "negative teaching," it comes from the finger of God with all the positiveness found in any other scriptures.

3. The Bible is positive in its instructions on reformation. It is "profitable . . . for correction." It shows to the sinner the error of his way and points the way out. In the power of the Spirit it convicts the sinner and leads him to feel and know that he is estranged from God. It holds before the erring the way of righteousness, and moves him to embrace his opportunity for "correction." "Repent ye, therefore;" "Except ye repent, ye shall all likewise perish;" "Except ye be converted," etc., and many like messages of warning are sent into the world to reach first the mind and then the heart of the erring, that they may take the way of the Lord for salvation and subsequent walking "in newness of life." One reason why there is so little of positive "correction" in the lives of professing Christians is that there is so little in the way of positive "reproof" brought to the ears of those who are wandering in the forbidden paths of sin.

4. The Bible is very positive in its "instruction in righteousness." As a business guide it has no equal. As an authority on the Christian home it is perfect. There is no impurity in any social company that allows the light of the Gospel full access to its fellowship. It is positive in its testimony against all unrighteousness, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly." The Bible is incomparably the best book ever printed giving instructions as to how we should conduct ourselves in the home, in business life, in the social circle, in religious work, wherever we go. It is the light of truth, shining in heavenly splendor upon every condition in life, applicable under all circumstances. Praise God for the Bible. Let us accept it as the BOOK OF GOD, regard it with holy reverence, obey it fully, and rejoice in the liberty which it brings to all who allow the "correction" for which the message provides.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HEARD AT A BIBLE CONFERENCE

(Following are a few extracts from a report of a Bible conference held at Kitchener, Ont., June 8-10, 1920, S. F. Coffman and C. F. Derstine instructors, reported by J. B. Cressman.)

Characteristics of the Early Church

1. Faith in the personality of Jesus—resurrected, redeeming, living Savior.

2. Personality and presence of the Holy Ghost, as shown at Pentecost.

3. Belief in absolute authority of the Word.—Acts 2:41-47.

4. Respect for ordinances as being divinely given. I Cor. 11:2. (If some should contend that these are no longer necessary, the question arises as to when they ceased to be in force.)

5. An acceptance of God as believers in Christ. Acts 10:47.

6. Unity and fellowship. (All races one in Christ.)

7. Helpfulness toward each other. II Cor. 8:1-7; Gal. 6:2.

8. Deep interest in evangelism.

9. Supporters of the ministry.

The above are the favorable characteristics. Among individuals there were a few unfavorable ones, as the following: (1) intolerance of each other: (2) lack of appreciation of God's grace to all; (3) personal prejudices; (4) abandonment to natural passions.

Conclusion: Weaknesses were present, but the final source of strength lay in a sincere belief in victory through a personal Savior.

The Assurance of Hope

Hope is essential to belief. It is both earthly and spiritual. Rom. 8:24. It is not vain imagination, for it rests upon the faithfulness of God (Heb. 11:6) and His power to conquer over spiritual and material things. Heb. 11:3. Dissatisfaction with earthly things adds to the certainty that Christ is the assurance of the believer's hope and that His Spirit must work in us. That Spirit also intercedes for the believer and leads him on to the solid ground of conviction that God never disappoints those who put their trust in Him.

Age-ending Antichristal Deceptions

1. Denial of faith in the Bible.
2. Denial of solid doctrine.
3. Deception of the term, "brotherhood of man and fatherhood of God."
4. Lodges, socialism, etc. (The spirit pervading all is a denial of Christ as the Son of God.)

Evidences of the Christian Life

1. The Christian's walk. I Jno. 1:4-7.
2. Keeping God's Word. I Jno. 3:6. (We come back to Christ because God revealed Himself to none other,)
3. Love of the brethren. I Jno. 3:14.
4. Steadfastness. I Jno. 2:18, 19. (Ground your reasons on the Word.)
5. Love toward God.
6. Acknowledging Jesus Christ as the Son of God. (To deny this is to deny salvation.)

The Thing that Lasts when the World is Buried

Faith anchors us in God, hope cheers, and love is the operating principle. Love is patient and generous in competition. It does not seek its own comfort and convenience in a conceited way, but has the true courtesy that springs from the heart. Ill temper, suspicion, and slander have no part in its program. Love never fails but leads to devout and calm assurance. Love is the universal language which is understood by all, hence is the surest promotor of mutual understanding and trust.

Doctrine—Its Influence and Power

Doctrine (that is, Christian doctrine) is the teaching of God's Word. The purpose of Christian doctrine, or Church doctrine is—

1. To establish in the faith. I Tim. 1:3, 4.
2. To lay down the foundation principles of faith. I Tim. 1:5.
3. To keep us abiding in faithfulness.
4. To instruct men in righteous living.
5. To control the order of church work.
6. To point out false teachers and prophets.
7. To establish and direct the charity and ministry of the Church.
8. To establish the relation of man to man.

I Timothy essentially shows the place and importance of doctrine.

What Lies Beyond the Grave

This world is a great cemetery. The future state holds before us the possibilities of heaven and hell. The body and soul of man are avenues leading to the Spirit. Our future state, and the relation of our present condition to it, are of vital importance.

Ministering to the World's Needs

We have a mission in this world; for we are in it but not of it. In this age God expects us to walk by faith in righteousness. The less man sins the greater the blessing he is to others, through the grace and power of God. Jesus told us to feed our enemies, thus setting aside all limitations. He gave blessings to all who asked. Spiritual and temporal help are needed today, just as in the days of the apostles. To work in the name of Christ through love is the Christian's way of doing good to all men as we have opportunity.

Bible Leadership and Trained Workers

I. Bible Leadership.
1. Complete surrender to the Holy Ghost.
2. Loyalty to God.
3. Simplicity, originality, modesty.
4. Courage and boldness, but not self-will.
5. Faith in God.
6. Consecration.

II. Trained Workers.
1. The Bible the best tool; it must be studied devotionally, practically, systematically.
2. Knowledge of Bible essential.
3. Spiritual apprehension of the Truth.
4. The prayer life.
5. An example to those we teach.
6. A student of life.
7. Practical teaching methods.
8. Learn how to work with people.
9. Special preparation for each work.

Testimony of the Faith of the Church

A church must determine for what it stands, since a church that has no distinctive message has no right to exist. To be a witness for Christ and preach repentance is evidence of faith in a church. Separation from the world and fleshly lusts is essential for a real experience, inasmuch as the material affects the spiritual. Separation involves the essence of the Gospel.

Kitchener, Ont.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

This is to be the first among a series of articles setting forth scriptural teachings on some things concerning which people differ. We shall endeavor, as far as possible, to stay away from the controversial line, giving ourselves over to a recital of the plain "thus saith the Lord" recitals of Scripture. The kind reader is invited to study these subjects with us, and whenever doubts arise, to examine the Word for further light. First among the subjects to be considered is that of Baptism. In other words, "What saith the Scripture"

I. About Baptism

1. The Bible teaches us about four kinds of baptism: spirit, water, fire, suffering.

Spirit baptism is first referred to as such in the teaching of John the Baptist when he says, "I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost" (Matt. 3:11). Christ also refers to this when He says, "John truly baptized with water, but ye shall be baptized with the Holy Ghost" (Acts 1:5).

Water baptism is first mentioned, as such, in connection with the work of John the Baptist. About ten or more instances where it was literally administered to believers are enumerated in the work of the apostles.

The baptism of fire is twice mentioned—in Matt. 3:11 and Acts 1:5. In both these cases it is mentioned in connection with the baptism of the Holy Ghost.

Baptism of suffering is not mentioned in Scripture as such, but it is referred to on a number of occasions—as in Luke 12:50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished?"

2. It is by the Spirit that we are baptized into the body of Christ.

The most direct reference we have on this subject is that found in I Cor. 12:13 where we are taught that "by one Spirit are we all baptized into one body." Other references, such as "born of the Spirit," "born not of corruptible seed, but of incorruptible," etc., refer to the same experience.

3. Man baptizes with water; God baptizes with the Holy Ghost.

In teaching we have it in Matt. 3:11 and Acts 1:5, where both John the Baptist and Christ speak of the two kinds of baptism. John says, "I baptize with water....He shall baptize you with the Holy Ghost." Christ says, "John baptized with water. . . . Ye shall be baptized with the Holy Ghost." In practice we have the teaching exemplified in the fact that man invariably baptized with the literal element, water, while the baptism of the Holy Ghost, whenever referred to, was by the Lord.

4. Water baptism is distinctly and positively commanded.

When Christ commanded His disciples to go into all the world, preach the Gospel, and baptize converts in the name of the Trinity, He could not have had any other kind of baptism in mind save water baptism, for that is the only kind that man baptizes with. When Peter declared, "Repent, and be baptized every one of you," he could not have had any other form of baptism in mind. The fact that three thousand converts were baptized soon after this is proof that they so understood it. The fact that in the work of the apostles conversions were invariably followed by baptisms proves that the disciples understood that water baptism was a command to be literally observed.

5. Baptism is to be administered upon confession of faith and evidences of repentance.

When the eunuch wanted to know "What doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest" (Acts 8:38). When the men at Pentecost inquired, "What shall we do?" Peter answered, "Repent, and be baptized every one of you" (Acts 2:38). When the jailor wanted to know, "What must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ" (Acts 16:31). This was followed by baptism. Of the converts on the day of Pentecost it was said, "Then they that gladly received the word were baptized" (Acts 2:41). These are a few instances showing that in the apostolic Church it was expected that people believe, repent of their sins, obey God, and give evidences of genuine evangelical conversion before they were baptized. To this agrees the condition laid down by John the Baptist who demanded of his applicants that they "bring forth fruits meet for repentance." The practice of receiving unconverted members into the Church finds no scriptural or apostolic support. It should find no support among the churches today.

6. The Scripture is silent on infant baptism.

In fact, infant baptism can not be defended from a scriptural standpoint so long as we are faced by the teaching and practices enumerated in the preceding paragraph. In all the Gospel there is not a single instance recorded where there was a single Christian ordinance administered to any one except believers.

7. Water baptism is "the answer of a good conscience toward God" (I Pet. 3:2).

As Peter points out, it is "not the putting away of the filth of the flesh." It is not for salvation, as the Scripture provides other means for salvation. It is not a sure thing that when a man is baptized he is also saved, for many ancient and modern Simons are standing proof that such is not the case. But when a man is really and truly converted, when he is "born again," when he has renounced the world with its sinful lusts and follies and taken

on "the new man which after God is created in righteousness and true holiness," he is ready for baptism, which is the appropriate thing for him to do, baptism being "the answer of a good conscience." An illustration is furnished in the house of Cornelius. When Peter saw what had been done he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost?"

8. **The Bible nowhere specifies the mode and commands that it be used in baptism.**

As for immersion, the Bible nowhere mentions it. Neither is there a single instance recorded in either Old or New Testaments where one man put any other person under the water as a religious ceremony. The words pour or sprinkle are used frequently in connection with religious ceremonies, but the point we wish to make here is that at no time, in no manner, in no place, does the Bible prescribe any specific form in which the water is to be administered in baptism. We must look elsewhere in our search for Scripture light as to the mode.

9. **The words "pour" and "bapize" are used interchangeably in Scripture.**

We will submit two illustrations: tions.

The first is indicated in the following scriptures: Joel 2:28, 29; Matt. 3:11; Acts 1:5; 2:16, 17; 10:44-48; 11:15, 16. A careful reading of these scriptures leaves no doubt that all the witnesses referred to the day of Pentecost, Joel referring to what would happen in the Christian Church, not specifying any particular event. It is also clear that what some of the witnesses referred to as an outpouring others referred to as baptism. We are not discussing whether this is water baptism or Spirit baptism, not discussing the design of baptism or the fitness of applicants—the one thing under consideration being that the words "baptize" and "pour" are used interchangeably, meaning the same thing.

Another illustration is furnished in a comparison of Psa. 77:17-21 and I Cor. 10:1, 2. Both these references tell of the experiences of the children of Israel crossing the Red Sea. The psalmist says, "The clouds poured out water;" the apostle says of the children of Israel that they "were all baptized." Again we raise the point that the only object we had in recalling these two scriptures is to call attention to the fact that the words "pour" and "baptize" are used interchangeably, meaning the same thing.

Recognizing this fact, we can see a reason why the Bible has no positive instructions telling us by what form we should proceed in baptizing converts. None are needed. Accepting the Bible definition for baptism, we have instruction enough.

10. **Baptized people should walk in "newness of life."**

The most emphatic and convincing scripture on this point is Rom. 6:1-7. We say this knowing that both this text and its context are without water. Go to I Cor. 12:13 for light as to how we are baptized into Christ. Go to numerous references about this baptism for light about the mode. But since water baptism is "the answer of a good conscience toward God," and since no one should "forbid water", when people give evidence of having received the Holy Ghost, we take it for granted that all people who have been baptized with water ought to have been baptized by the Holy Ghost. With this thought in view, read Romans 6 again. Then remember the emphatic conclusion that "he that is dead is freed from sin." A "newness of life" should mark the course of all baptized people.

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Philadelphia, Pa.

(2151 N. Howard St.)

"O magnify the Lord with me and let us exalt his name together." With God's help, we will again let you hear from this corner of the great harvest field.

June 2, Bro. J. D. Mininger of Kansas City, Kans., gave us a pleasant and helpful visit, and preached from I Pet. Subject, "Things Precious." Other appointments were filled as follows: June 6, Bro. J. C. Clemens; June 13, Bro. Amos Kolb; June 19, preparatory service, and June 20 communion (These were conducted by Bishop C. M. Brackbill); June 27, Bro. Aaron Freed; June 29, Bro. Clayton Derstine of Eureka, Ill. (Subject, I Cor. 13); July 4, Brethren Jacob Brubaker and Seth Ebersole; July 11, Bro. Frank Swartz; July 18, Bros. Amos Stolsfus and Aaron Mast. All these brethren preached the Word faithfully, and we are reminded of what Jas. 1:22 says, "Be ye doers of the word, and not hearers only."

We appreciated a visit by Sisters Mary and Martha Wenger, of Hesston, Kans.

These warm days, it is a temptation for some to seek cooler quarters than in a service, therefore they miss the blessing.

Bro. McIntyre's have moved to Spring City. Our prayers go with them.

Some shops are closing, and already some families are in need. Would that they would obey Jesus' message, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Yours for the needy,

July 23, 1920. The Sisters.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—"The Lord hath done great things for us, whereof we are glad."

Bro. and Sister Nissley have returned from their vacation visiting home friends in Lancaster County. They are strengthened physically and are again in the work with renewed energy, both physically and spiritually. May the Lord bless their labors for Him.

We appreciate very much the inspiration received by visits and help rendered of those from other places recently.

Bro. Sheets of Florin, Pa., preached Sunday evening, June 27. The message was given with love and great power, one result being two confessions of Christ as Savior and Lord. They are now happy in His service. May the prayers of God's people sustain them.

July 4 and 11 the appointments were filled by Brothers J. N. Durr and W. G. Lauver. The following persons were July visitors: Orrie Yoder, Bro. and Sister Frank Enck of Lancaster City, Sisters Mary and Esther Lauver, Bro. Nevin Bender of Greenwood, Del., Christian Brunk, Martin Baer, Abram Metzler, Jr., Elton Boyer, Edith Metzler, Sisters Nancy and Retta Boyer, Gladys Hunsaker, and Fleeta Taylor.

Sister Lura Lauver took a ten-day vacation among home folks at Cocolamus, Pa.

July 24 we were made glad to have with us Bro. D. B. Raber and daughter Elizabeth of Aurora, Ohio. Sister Raber is staying a few days. On Sunday morning Bro. Raber gave a very inspiring message. On Saturday and Sunday evenings Bro. J. A. Ressler gave the regular monthly study on prophecy, followed by a sermon on Sunday evening.

Four souls recently confessed Christ in the hospitals. May they, when they have recovered from their afflictions, remember their vow and serve Him in

spirit and in truth; and not do as many have, after they have regained their health turn to the pleasure of world and Satan.

We are reminded of the uncertainty of life when we visit the many sick ones in the hospitals—some dangerously wounded from auto accidents and also many other ailments.

One man who has been sick a long while and knows he can not recover said he believes in God but not in Jesus. He says there is no power in the Blood. How sad to hear him speak thus of our blessed Savior who is so precious to us. May we unitedly pray that he may change before 'tis too late. And may the Lord use us His people in His service to give the **Word** to others as He directs, so as to bring conviction even to the most obstinate unbeliever. For we know all things are possible with God, who in His great love gave to us the most unworthy ones this wonderful joy and peace.

Yours in His service,
July 26, 1920. Florence Byler.

Millersville, Pa.

(Mennonite Children's Home)

Our silence in the Herald for quite a while has not found us inactive in the work. We praise the Lord for the joy and peace He gives our hearts in His service. We took five of our children to the hospital to have their tonsils removed and four will be taken in next week. Thru the kindness of our doctor and the hospital this work is done free of charge.

One boy has been in the hospital for four weeks. Having had tonsilitis and rheumatism; was very sick in the Home for two weeks, so the doctor decided to remove him to the hospital. While playing with some corn little John Dugen got part of a grain of corn in his wind-pipe and was also taken to the hospital; we surely appreciate what they are doing for us. The truck patches keep the boys and us quite busy keeping the weeds down and gathering the vegetables for Sister Musser, our cook, to prepare for the table, which we all enjoy very much. We feel to say with the Psalmist, "Bless the Lord O my soul; and forget not all his benefits."

Through the kindness of Brethren Stauffer and Kendig our hay-mow was filled with hay. We appreciate this from the brethren.

We still have the two little brothers two and four years old, that are waiting for a home. The older one said, "I want to grow up to be a man if I have a chance." Who will give these boys a chance? Then we have Richard, Charles, John, Earl, and Jesse of about the same age, which would be a blessing to any home; also some older boys up to ten years of age. We have only two dear little girls—age, four and five years—Arline with her smiling face and Ruth with her black eyes. If the Lord speaks to you concerning any of these children, don't let it pass by, you may miss a blessing you cannot get in any other way.

The visiting committee is out visiting the children. They come back with very favorable reports, which always makes us glad. Bro. Sauder said of one home, that the child had so many faults, the sister loves her with her faults and she said she thinks the girl will overcome them by and by. If there were more homes of this kind there would be fewer children returned.

We had a pleasant visit from Sister Hannah Burkhard of Roseland, Neb., and the Wenger sisters of Hesston, Kans. Sister Annie Hostetter of Petersburg is here helping us with the sewing. May you continue to pray for the work and workers at this place. Lydia Sauder.

June 22, 1920.

PICTURES FOR INDIA

By J. A. Ressler

For the Gospel Herald

The picture cards that are used by the small children in many of our Sunday schools are a great help to the work of the village Sunday schools in India and our missionaries are very glad to get them. They have even bought some from another missionary in India.

Our children who have saved these cards and want to do something easy and yet useful for the children in India can send their cards to India—but how can they do this? I'd like to make a few suggestions.

Not all of the cards that are used in America would be useful in India. In connection with the text that is printed on them in English, and with a teacher that knows the lesson to explain the picture, they do well enough for here, but where the English text is not understood, and where there is no teacher that can read the text, pictures are often not only useless but really harmful. For instance, without any explanation, what would a Hindu understand by the picture of the golden calf in the wilderness with a lot of Israelites dancing around it? He'd certainly think that this was a picture of the worship of Christians in their own country. The picture in this quarter for September 12, the meeting of Solomon and the Queen of Sheba, would be almost as misleading.

So, in the first place, cards for India should be carefully sorted by some one who can judge between a picture suitable for India and one not. To send all indiscriminately is to spend money uselessly, to say the least. The missionary must sort them if you do not, and they'll burn the useless ones.

After the cards are sorted and the objectionable ones culled out, they can be sent to India from any post office in the United States or Canada as cheaply as they can be sent from one post office to another in this country. They should be sent as "Printed Matter," and not by parcel post. The rate to India is I cent for each 2 ounces or fraction thereof. The packages must not weigh over 1 pound and 6 ounces with all wrappings. A package of cards weighing 22 ounces will cost 11 cents postage. It is well to sew the cards in a cloth sack and then put a strong paper wrapper over it and tie it with stout cord—not thread or even "wrapping yarn." Be careful not to seal or paste the package, nor to paste a stamp over the cord. This would be considered sealing the package and would subject it to letter postage, or about 66 cents for a package of 22 ounces. And the missionaries would have to pay double this if you did not pay it here.

Address the package to "The Secretary American Mennonite Mission, Dhamtari, C. P., India." Put no writing inside the package.

If you are still in doubt, send your cards to the writer and we will sort and send them from here. This will cost twice as much postage as sending from your post office direct to India, but it may be cheaper in the end. This article was suggested by the sight of a box of cards which the postman brought a few minutes ago. The cards had been wrapped in a card-board box without any paper on the outside and a very insufficient quantity of string. The box was all broken up and how the cards ever got thru I can not tell. Such a box would never have reached India.

Scottdale, Pa.

Cigarettes from "Honorable America"

It is sometimes hard for the missionary to explain the various kinds of people from her native country who come to China. One day a Chinese woman appeared at a meeting in one of the outstations, puffing a cigarette. Both face and hands were yellow beyond native coloring from excessive cigarette smoking. Politely the missionary asked her not to smoke in meeting. "But," exclaimed the woman in amazement, holding out her cigarette, "these come from your honorable country." It took some time for the missionary to explain that people from her "debased" country were of varied types and different purposes.—The Continent.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

EVENING HYMN

By Phoebe Shenk

For the Gospel Herald

Another day of toil is past,
The sun's last rays are dying;
And 'round us gently, as we rest,
Soft twilight wind are sighing,
Sighing as day is dying.

With thankful hearts we look to Thee,
Lord, grant to us Thy blessing,
Help us each day, as on we toil,
To learn from Thee life's lesson,
Teach us, give us Thy blessing.

The night is dark'ning; keep us safe
Until the morning dawning
Shall call us forth to duties new,
Prepare us for that morning—
Morning, eternal dawning.

Denbigh, Va.

"I THANK GOD FOR SUCH A SISTER"

A young man of about twenty, in a letter to his sister a few years his senior, wrote among other things the following words: "I thank God for such a sister." This sister had from the time her brothers were small tried to take a keen interest in everything that interested or concerned them. If they planned a garden, she was ready to help with advice and encouragement. After they grew older and were allowed to handle a gun, she was as pleased as they when they had been successful in capturing some game. She was interested enough in their sports to let her brothers teach her the art of marksmanship, and great was their joy when their sister proved to be an apt pupil. If their clothes needed pressing, she did not wait to be asked to do it for them, but when she thought they needed such attention, she would press them carefully, for she took real pleasure in keeping her brothers' clothes in repair. She was also interested in their social activities and when they planned on going to some place where she thought it not best for them to go, she would give reasons why she thought they ought not to go and in this way she seldom found it very difficult to persuade them to remain at home. When their friends came to their house she tried to make it pleasant and agreeable for them.

Nor was this all. She lived a devoted Christian life and her great burden was that the younger members of the family also would learn to love the Lord above all else in this world. She often prayed for them and by word and deed she tried to influence them to a higher and nobler life. She was a lover of good moral and religious literature and often when she came across something that she thought would help her brothers, she would ask them to read it, or try to make the matter so interesting to them that they would get such a desire that they would look it up of their own accord. Occasionally she would have personal talks with them concerning their relationship to God, but before she would speak to them on this subject, she would ask God to give her wisdom and to help her.

Her efforts and prayers were not unrewarded; for before two of her brothers had reached their majority they were soundly converted, and sometime afterward she received the letter which contained the words: "I thank God for such a sister." It was then that she wept tears of gratitude to God for having helped her to live a victorious Christian life before her brothers and to show them that she was interested in them.

It pays to live for God and for "others."—Selected.

THE TREASURE FOUND

A story is told of how one day a traveler called at a cottage to ask for a drink of water. As he entered he heard loud voices, and as he looked upon the occupants of the room he found the parents engaged in angry altercations while the children were crouching tremblingly in the corner.

On every hand were signs of poverty and degradation. Greeting the man and woman pleasantly, he asked in a kind voice why they introduced such a scene into what might be a happy home.

"Ah, sir," said the man, "you don't know the life and trials of a poor man; when you do what you can, everything goes wrong."

The stranger drank the water, and then said softly, as he noticed in a dark and dusty corner a Bible: "I know what would help you, if you could find it. There is a treasure in your house. Search for it."

And so he left them.

At first the cottagers thought it a jest, but after a while they began to reflect. When the woman went out, therefore, to gather sticks, the man began to search, and even to dig, that he might find the treasure. When the man was away, the woman did the same. Still they found nothing; increasing poverty brought more quarrels, discontent and strife.

One day as the woman was left alone, she was thinking upon the stranger's word, when her eye fell upon the Bible. It was a gift from her mother, but since her death had been long unheeded and unused.

A strange foreboding seized her mind. Could it be this that the stranger meant? She took it from the shelf, and found the verse inscribed on the title page, in her mother's handwriting: "The law of thy mouth is better unto Me than thousands of gold and silver." It cut her to the heart. "Ah!" thought she, "this is the treasure, then, that we have been seeking." How her tears fell fast upon the leaves!

From that time she read the Bible every day, and prayed, and taught the children to pray, but without her husband's knwoledge. One day he came home in a particularly quarrelsome mood. Instead of meeting his angry words with angry replies, his wife spoke to him kindly and with gentleness.

"Husband," she said, "we have sinned grievously. We have ourselves to blame for all our misery, and we must now lead a different life." He looked amazed.

"What dost thou say?" was his exclamation.

For answer the wife brought the old Bible, and sobbing, cried, "There is the Treasure. See, I have found it!"

The husband's heart was moved. Gently the wife opened the Book and read of the Lord Jesus and His love. The next day she read again and again, while her husband sat with the children round him, thoughtful and attentive.

Time passed on. After a year the stranger returned that way. Seeing the cottage he remembered the circumstances of the visit, and thought he would call and see his old friends again. He did so, but he scarcely recognized the place, it was so clean, so neat, so well-ordered. He opened the door and at first thought he was mistaken, for the inmates came to meet him so kindly with the peace of God beaming upon their faces.

"How are you, my good people?" said he. Then they knew him, and for some time they could not speak.

"Thanks, thanks, dear sir; we have found your treasure. Now dwells the blessing of God in our house—His peace in our hearts!"

Their happy faces showed their changed condition, and great was the rejoicing by the visitor when they recounted to him how the change had come about.—Selected.

Sunday School

For the Gospel Herald.

Lesson for Aug, 8, 1920—II Sam. 8:15; 9:1-13

THE KINGLY KINDNESS OF DAVID

Golden Text.— David executed justice and judgment unto all his people. —II Sam. 8:15.

Introductory.— David having fully established his kingdom, he makes special efforts to promote the welfare of his people. Jerusalem is made headquarters for both government and religion. Nothing is spared to make the people happy and prosperous, and especial efforts are made to conciliate all classes of people. A very beautiful and touching trait of his character is brought out in the lesson before us. It is in line with his treatment of Saul, even when that unworthy monarch was doing his best to have him murdered. In him we see an admirable combination of justice and and mercy.

David's Rule (15).—David's reign was recognized as one of "justice and judgment." This extended unto "all his people." In this he typified Christ. His enemies were subdued, his kingdom established, and now the work before him was to prove the worthiness of his cause. In the matter of looking after the welfare of his people, David stood out among the greatest of Israel's kings. Had he been as strong in personal character as he was in his devotion to the cause of right and justice, his reign might have been unmixed with the sorrows and afflictions of later years.

"For Jonathan's Sake" (1-6).—David had not forgotten Jonathan's unselfish friendship for him. Now that he was settled upon his throne, his enemies were subdued, order had been established, and all Israel had acknowledged his sovereignity, he was not content to simply enjoy the fruits of his conquests. He was very anxious that everybody should have his just dues. One of the things that he was especially anxious about was that he may have some way of demonstrating his friendship for the house of Saul because of Jonathan's kindness. So he inquired; "Is there yet any left of the house of Saul, that I may shew him kindness for Jonathan's sake?" Ziba, one of Saul's servants, told him about Mephibosheth, son of Jonathan, who because of an accident at the time of the death of Jonathan was a cripple. He had been cared for in the house of Machir. David sent for him immediately. When Mephibosheth came into David's presence, he fell on his face and did reverence before the king. But David quickly assured him that he had only kindness in view. He assured him that all the land of Saul should be restored to him, and that he should eat at the king's table.

Mephibosheth at David's Table (8-13).—Mephibosheth was overwhelmed at the news. "What is thy servant," said he, "that thou shouldst look upon such a dead dog as I am?" But David called Ziba, told him of his decision to bestow Saul's wealth upon Mephibosheth, and of feeding him and his own at the king's table. Ziba himself had fifteen sons and twenty servants, and all these became the servants of Mephibosheth. What must have been the feelings of this unfortunate son of Jonathan when he found himself so suddenly raised from an obect of charity to an independent landlord having servants under him.

Lessons for Us.—Having studied the story of David's efforts to befriend Mephibosheth for his father Jonathan's sake, let us apply a few of the lessons learned to present day conditions.

1. "A friend loveth at all times." Jonathan was gone, but David's memory of his friendship was still bright. There was no necessity in David recalling past friendships. Saul and Jonthan were both gone, and David came into his own only after the house of Saul could no longer withstand him. Ordinarily past friendships would have been forgotten and David claimed what rightly belonged to him. But David was a true friend to Jonathan, as Jonathan had been to David. Real friendship asserts itself "in season, out of season."

2. A test of character is the capacity for real gratitude. Jonathan had befriended David on more than one occasion. Now after years David demonstrated by actual deeds that he had not forgotten the friendship. Are we as mindful concerning our blessings? If David should thus remember the kindnesses of a friend, how much more should we remember the loving kindness of Him who gave His life for us. "We love him, because he first loved us."

3. David owed Mephibosheth nothing; but because of Jonathan's past friendship for David, this gracious act was bestowed upon the son. God does not owe us salvation; we do not in the least merit it. But because of Jesus Christ our Jonathan, our elder brother, the grace of God is extended to us —"By grace ye are saved." Blessed be God for His matchless, boundless grace.

4. Mephibosheth showed true humility. He was astonished that David uld **bestow such unmerited** favor "upon such a dead dog." There was no evidence of a puffed up feeling because he suddenly found himself in posession of a new found wealth. The greater God's blessings toward us the more contrite and humble we should feel. The grace of God bestowed upon us should call forth from our lips unstinted praise and from our hearts unceasing thanksgiving.

5. We are never so unfortunate that we may not inherit the richest of God's grace. Neither poverty, nor infirmities of the body, nor opposition, nor persecutions, nor anything which the combined forces of earth and hell may bring against us, can keep us out of the riches in glory achieved through Jesus Christ our Lord. We should never fail to hold up before a lost and unfortunate world the opportunity of inheriting the richest treasures to be found in the kingdom of God.—K.

Our Young People

LESSONS FROM FORESTS AND FIELDS. (Jr.)—Ps. 104:1-35.

Topic for August 8

MOTTO

"Praise ye the Lord."

THE STUDY HOUR

I. Forest and Field.—These places in the earth give expression to the work of God in behalf of humanity. The field produces food for man and beast. The forest contains trees and shrubs suited to the needs of man for shelter and building material and fuel and for various kinds of fruit. As we go into the forests and fields we find many object lessons for our lives and we are inspired with the greatness of the Lord whose handiwork we behold.

In looking through the Bible we find that the Holy Ghost has directed holy men of God in writing, and has used the lessons from the forest and field to impress the great truths which He would teach us. We are selecting a few of these in our Outline Study and will leave room for the young people to gather many more. In the study of natural objects we need the guidance of the Bible to rightly interpret what God would teach through them. It is easy for men to admire all the great things of God's creation as beautiful and wonderful without getting hold of the truth which will make them wise unto salvation through faith which is in Christ Jesus.

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
And every prospect pleases
And only man is vile;
In vain, with lavish kindness,
The gifts of God are strewn,
The heathen, in his blindness,
Bows down to wood and stone."

May we study and enjoy the forest and field in the light of inspiration which comes from the revealed Word as found in the Holy Scriptures.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY JULY 29, 1920

Field Notes

A Bible meeting has been announced for Weaverland Church, Lancaster Co., Pa., to be held Aug. 13 and 14, 1920.

Missionary Meeting. — We are in possession of an all day missionary meeting which has been announced to meet at the Clinton Frame Church near Goshen, Ind., Aug. 15, 1920. Everybody invited.

Bro. J. C. Gingerich of Wolford, N. Dak., recently spent some time at Ulen, Minn., and Westport, N. Dak. Bro. G. writes encouragingly concerning the work at both places.

Bishops Peter Kennel of Strang, Neb., and I. G. Hartzler of East Lynne, Mo., conducted services at Crystal Springs, Pa., on Sunday, June 18.—M.

Steps are being taken looking to the ordination of a minister to serve in Metzler's and Groffdale congregations, Lancaster Co., Pa. Ordination services are appointed for Aug. 11.

Bro. J. W. Hess of Manson, Iowa, filled a number of appointments in Lancaster county congregations last week, expecting to preach his last sermon in Paradise Mennonite Church the fore part of this week before returning to his home.

Bro. O. O. Miller of Akron, Pa., spent a few hours at Scottdale, Pa., on Monday morning of this week. He was enroute to Elkhart, Ind., where a joint meeting of Relief Commission members and others was called for Tuesday.

Five young people were received into church fellowship by water baptism at the Scottdale Mennonite Church last Sunday. Another one who could not be present at this service will be received later, the Lord willing.

Sunday School Meeting.—The annual local Sunday school meeting of the Morrison's Cove District is to be held at Pleasant Grove Church near Martinsburg, Pa., Aug. 15. A morning, afternoon, and evening session is provided for. All are invited.
—L. C. H.

A well arranged program of a proposed mission and Sunday school meeting to be held at Rockton, Pa., Aug. 7 and 8 is before us. Workers from Belleville, Pa., Martinsburg, Pa., and Davidsville, Pa., as well as some from the home congregation, are on the program. A general invitation is extended to all.

The Relief Notes which appear elsewhere in this issue will be of especial interest to those who are interested in the work of starting relief work in Russia. The attention of sewing circles is directed to that part of the report which advises that consignments of clothing be held until plans have been completed by the Executive Committee of the Relief Commission and further directions given.

Good interest is reported from Coal Ridge, Mont., where Bro. L. S. Glick of Minot, N. Dak., labored in a series of meetings recently. He was there July 15-22, a communion service having been appointed for July 18.

Bro. J. W. Hess of Manson, Iowa, closed a series of meetings at Springs, Pa., on Sunday evening, July 18. Twenty-five young people confessed the Lord Jesus Christ. From this place Bro. Hess went to his former home at Akron, Pa., for a short visit before returning to his home.

Bro. J. A. Ressler, accompanied by Bro. Benjamin Gamber, left last Saturday to fill the regular Sunday appointments at the Altoona Mission. They returned Monday morning, accompanied by Bro. D. B. Raber of Aurora, Ohio, and Sisters Lura Lauver and Florlence Byler of the Altoona Mission. They report interesting meetings at the Mission. Bro. Raber preached on Sunday morning and Bro. Ressler in the evening.

Correspondence

Minot, N. Dak.

Dear Herald Readers, Greeting:—The Lord has again especially blessed us in spiritual feasting at this place. On July 3 Bro. L. J. Miller of Garden City, Mo., arrived, taking charge of the services on Sunday morning and continuing each evening until July 11, also on Sunday morning of the 11, giving some special Bible lessons each evening before the sermon from the book of James. On Thursday and Friday forenoon lessons on "The Relation of Congregation and Pastor," and "Social Purity" were given respectively. Surely it was good to be present. While no direct visible results were manifest from these meetings, yet we as members and listeners do feel that we have been richly admonished and want to press on "towards the mark for the prize of the high calling of God in Christ Jesus." On the morning of July 12 at an early hour brother Miller took the train at Minot for his home after spending about one month in the great harvest field of God. May God's choice blessings attend him.

The weather around in our community has been very favorable for a crop this Spring. Farmers in general are looking pleasant. And while men are now looking forward to a harvest, it is not yet gleaned. Neither is the spiritual harvest over, but continually "open doors" of a lesser or greater degree are presenting themselves, so that we are made to think of the Master's own words when he

said, "The harvest truly is plentious, but the labourers are few, pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Health is good with a few exceptions. In His name,

L. S. Glick.

Alsask, Sask.

Dear Herald Readers, Greetings:—The Lord has blessed us greatly this spring with showers and sunshine. Every one is looking forward to a bountiful harvest. May we also look forward to a good harvest spiritually. We ask the brethren to pray for us in this part of the west, as we have no resident minister here and a membership of only nine.

The United Brethren in Christ are here sowing the seed, holding their services in a tent and going about from place to place, thus bringing the Gospel to those who would otherwise be deprived of the privilege of hearing it. Bro. Rich is here from the states, preaching at Alsask, being at Didsbury at this time. They have services each evening and hold three services each Sunday.

May God be with us in this evil time. E. W. Bricker.

July 10, 1920.

Fairview, Mich.

Dear Herald Readers, Greeting:—On Sunday, July 4, Bro. C. W. Leininger of Elkhart, Ind., was with us in the interests of the Sunday school cause. On the 8th Brethren D. J. Johns and J. K. Bixler were with us and conducted an ordination service. The lot was cast, and it fell on Bro. Moses Steiner for the ministry. May God richly bless him and endue him with power and boldness that he may fail to declare all the counsel of God. May God richly bless the brethren who so faithfully proclaimed the Word. Mary M. Zook.

July 14, 1920.

Filer, Idaho

Dear Herald Readers, Greeting:—On July 11 Bro. J. D. Charles of Hesston, Kans., was with us, staying until the 13th. He left on the morning train for Creston, Mont. On Saturday evening he talked on the interest of the Sunday school, also gave us an interesting talk on the work of the school at Hesston. On Sunday morning he conducted our communion service. It was indeed a blessed privilege to again partake of the sacred emblems of the broken body and shed blood of our Lord and Master. Pray for the work at Filer.

In His name,

July 16, 1920. Katie Schiffler.

Windom, Kans.

(West Liberty congregation)

Today we were favored with a sermon by Bro. D. H. Bender. Text, Psa. 103:1: "Bless the Lord." We were pleased to have his children present with us; also Bro. Eli Kauffman and family of Hesston.

July 18, 1920. Cor.

Orrville, Ohio

(Orrville Mennonite Mission Church)

Greetings to all who love the Lord:—We have been richly blessed in many ways. We can truthfully say, "Thus far hath the Lord helped us," both spiritually and temporally. On July 4 Bro. E. Miller was with us and preached an interesting sermon. Today we had a very inspiring sermon by our home pastor on "the unpardonable sin."

Bro. Royer and family were the recipients of a useful present from the home congregation in the form of a Ford touring care. Many good wishes go with the brother as he goes from place to place handing out the bread of life, and truly this is one way in which the "tent may be enlarged and the stakes strengthened."

The condition of Sister J. D. Hostetler is somewhat improved.

Pray for the cause at this place.

July 18, 1920. Cor.

Imlay City, Mich.

Greetings to all Herald Readers:—On June 30 we held our first Sunday school conference at this place. It was well attended. Quite a few were present from other places. A ministers' meeting was also held.

On July 1 Bro. C. W. Leininger of Elkhart, Ind., gave us a talk on Sunday school work, which was well received. We are always glad when brethren stop at this place and give us words of encouragement. Pray for us, that we may grow in grace and be shining lights wherever we go.

July 18, 1920. Cor.

Ste. Elizabeth, Man.

Dear Herald Readers, Greeting:—May we again thank God for his great love and mercy, in permitting us to enjoy such spiritual blessings, as we have been doing the last few weeks. On June 16 Bro. L. J. Miller of Garden City, Mo., came to be with us for a few days. How we all enjoyed his visit, and the good news he brought to us from God's Word. Through his meetings two young souls confessed Christ. May we not neglect to pray for them that they may be strong in faith. Bro. Miller left here in the afternoon of June 20, in company with Bro. and Sister Byler—also the writer, husband, and son—going across country by auto to Kenmare, N. Dak., to be present at our Sunday school conference, which was held on June 22. Rainy weather overtook us before getting very far on our trip; so muddy roads were some of our experiences on our way. But we enjoyed many riches of God's Word after getting to our destination.

Our little flock here at Ste. Elizabeth was also permitted to enjoy a **few days of Bible** Conference, beginning July 13 and ending July 18. The instructors were Bro. J. C. Gingerich of Wolford, N. Dak., and Bro. Allen Good of Carstairs, Alta. Bro. Andrew Good of Roseland, Nebr., was also with us at the time.

May we be remembered in your prayer. Mary L. Miller.

July 19, 1920.

Elizabethtown, Pa.

Program for the Workers' Meeting for Wednesday, July 28, 1920, at Elizabethtown, Pa.

Lesson for August 1—David Brings the Ark to Jerusalem—Bro. Ephraim Shearer.

Lesson for August 8—The Kingly Kindness of David—Bro. Noah Risser.

Lesson for August 15—The Sins and Sorrows of David—Bro. Wesley Lauver.

Lesson for August 22—A Prayer for Pardon—Bro. Simon Garber.

Secretary.

July 19, 1920.

South English, Iowa

Dear Readers of the Gospel Herald:—Our series of meetings closed on the evening of the fourth of July, having an all day meeting on the fourth. Bro. Weaver preached some inspiring sermons, which has given us much encouragement on the way. No confessions were made manifest at the time, but on the 13th and 14th Bro. J. R. Shank was here and preached each evening and the last evening gave an invitation, when two young souls came out and confessed Christ. Undoubtedly some of the good seed that was sown during the series of meeting had fell upon "good ground." Bro. Shank's sermon the second evening was especially touching, as he brought to us the need of a Savior and what it would mean in the judgment day to have or to not have some one to plead our case. We are glad for all of these sermons and wish the brethren God's blessing wherever they go.

We reorganized Sunday school on the 11th as follows: Supts., Bro. A. H. Weaver, Bro. H. D. Wenger; Chor., Sister Myrtle Erb.

Yours in His name,

July 19, 1920. Lizzie Erb.

(Continued on page 348)

Miscellaneous

OUR FATHER'S HOUSE

Life has so many pathways,
So many roads to tread;
And some we choose not wisely,
But by our passions led.
Then when we're faint and weary,
With hearts sad and depressed,
We turn unto our Father's House
For comfort and for rest.

Our Father's House is founded
Not on the shifting sand,
But on the Rock Eternal;
Forever it shall stand.
Filled with Christ's gracious presence,
Its doors are opened wide
To all who seek the Father,
And who in Him abide.

What tender words of promise,
What heavenly truths we hear!
In God's own House of worship
The Father is so near.
'Tis there we bring our burdens
And lay them at His feet,
And come away rejoicing
From this blest mercy-seat.

Then let us hold in reverence
Our Father's House alway,
Lest from its sacred portals
Our feet might learn to stray;
We need its precious teachings,
We need its blessings all;
Dear Lord, make us more willing
To answer to Thy call!

—Emma Varwig.

FAIRY TALES AND SCHOOL BOOKS

By L. J. Heatwole

For the Gospel Herald

The strong statement made by a certain magazine writer that "The realists who would take away from the children the glorious heritage of the fairy tale are enemies of the best interests of humanity, and are robbing childhood of a natural and healthy tendency toward hero worship," gives ample evidence of the trend of mind with modern educators as to the kind of literature that should be placed in the hands of our boys and girls.

By holding at a high premium the literature that is based on the imaginary and the unreal, the author overlooks the fact that the native element into which the child-mind is born, is developed only in the natural and material world. Like the fish in the sea, it lives and thrives best in the element to which its life has been adapted.

An admiration for animals and all other objects in nature is an inborn quality that develops early in the minds of our boys and girls, and becomes more intensified with the ability to read and talk about them. And so long as our children are permitted to have free range in the realm of the natural world, they will look upon everything about them with wide-open eyes till they reach the more expanded sphere that enables them to catch the sentiment of a song or story which they invariably accept as being founded on real life and based on the solid ground of truth and fact.

The first and highest instincts of children of the primary grades inclines them to a love for the good, the true, and the beautiful; and their finest conceptions for the hero in any account of real life is developed solely from the implicit confidence that is held in parents, in teachers, in benefactors, and other natural protectors. Hence, all information that dawns upon their young minds in the form of a song or story is accepted as the very embodiment of truth and fact. They naturally recoil from the thought of anything fanciful or unreal emenating from such sources.

We are told of the unhappy experience felt by a little girl who shed bitter tears of disappointment when convinced that Santa Claus was but the product of the imagination. And such must be the experience of all little children who from first intuition accept the fairy tale and "Mother Goose story as something real, and afterward feel the keen sense of disappointment when awakened to the fact of their being made the victim of misplaced confidence.

The fairy tale is artificial and can in no way be substituted for the practical real that the child-mind craves for. It may serve to divert and amuse for the time being, but in the end is followed by a pang of disappointment that often follows the child to mature life and unfits it for confidence in the various phases of spiritual and supernatural forms of life.

Those of our people who attended the schools of sixty and seventy years ago readily recall the McGuffey's series of readers, which instead of their literary contents predominating in fairy tales, "Mother Goose" stories, and like forms of fiction, contained selections of pure, clean, moral tone only, and arranged after a system of grading that was in every sense helpful and inspiring to the mind of the pupil.

The compiler of these readers, Prof. Wm. H. McGuffey of the University of Virginia, procured his material in the form of beautiful and wholesome extracts from the juvenile literature of American, English, French, and German authors. It was while serving this institution of learning as professor of moral philosophy and political economy, and as minister of the Gospel, that he wrought the crowning and most far-reaching work of his life—the editing and compiling of the series of readers that bear his name.

He died in the year 1873, and his grave, which is in the University Cemetery, is pointed out to visitors as one that marks the resting place of the author of one of the best series of school books for reading found in the English language.

As a means for supplying the present public demand for school readers of the McGuffey type, with however a literary make-up of more modern selection, **"The Moral Standard Readers,"** are now being offered to supply a long felt want. The author has given five years of his best time to the preparation of the manuscript, and the fruition of his fondest hope will be attained when seeing these readers in the hands of the boys and girls of this critical period.

In the elimination of the fairy tale and all other objectionable forms of fiction, a field is occupied that has not been ventured on by any other author; and, again, the system of grading, instead of being covered by five or six books, is comprised in four books, each of which consists in six departments with a succession of sub-topics embracing the series of from three to five lessons each.

The aim and purpose of the first book is to maintain an unbroken connection in the course as the little readers pass from one subject to the next, while the style of expression is so clear and simple that the little ones may not only comprehend but enjoy what they read.

The arrangement of topics in the second book is to create and establish an unabating interest with the boys and girls who are ever possessed with an inward longing to get in touch with the real, rather than with the unreal things of life.

The third book is especially designed for illustrating and unfolding to the ever expanding mind of youth the golden opportunities of life and for developing the highest possible ideals and conceptions for meeting its duties and responsibilities.

The fourth book of this series as a whole, is intended as a greater stimulus to the student for absorbing and retaining with precision, and later to reproduce with clearness, all of the subject matter treated in the entire curriculum of school work.

Dale Enterprise, Va.

"The safest way to bring up children is to let them see nothing in their parents but an example of virtue."

"You might do a lot of things for Jesus if you would only try."

HAVE A PURPOSE IN READING

By Frank Monroe Beverly

For the Gospel Herald

Reading, from a literary point of view, should be voluntary, never forced Do not attempt to read simply because you feel that you should do so in order to keep your mental machinery from rusting. Have a purpose in reading, and the more purpose, the better. Things done without a definite aim lack the stimulus of motive power. If there are special topics upon which we wish to inform ourselves, reading for that purpose not only proves interesting, and pleasantly agreeable, but profitable as well. If we feel a thirst for reading, even promiscuously, with no definite purpose in view, we should first prepare the mind as a receptacle for the facts to be gathered from the written page. Some reading, it is feared, amounts to about as much as reading page after page of the dictionary. The dictionary is useful only when special reference is to be made.

Guide your reading through the field of purpose.

Freeling, Va.

OUR TRIP TO CANADA

By L. S. Glick

For the Gospel Herald

For some time we were looking across the border line on the North of the U. S. toward the time when we might spend a little time with some of the brethren in the northern clime. Our longings were granted us in part when on the morning of June 25 we found ourselves at the border line of the large Dominion of Canada. After a little difficulty, we were granted permission to pass on. We met with the brotherhood at Guernsey, Sask., in their annual conference sessions and enjoyed a rich spiritual feast with them, having first received a hearty welcome, and we trust it only stirred a feeling of fellowship in the Lord that may continue to grow as conference sessions come and go on both sides of the line. God's name be praised.

About the noon hour on July 3 found us at Herbert, Sask., where 10 of our Mennonite brethren and sisters are located without a minister. We preached two times while at this place and it seemingly was appreciated. May God bless and lead them on and may they yield to His leading. "All things work together for good to them that love God."

And this is not an exception in Canada either, for frequently we hear the expression, "We did not think it would go this way," or "We will make a change soon," and others. We arrived home safely on the morning of July 5, thanking God for His guidance and protection; also thanking the brotherhood for their warm receptions. May God bless you all.

As for earthly things, at Guernsey, it looked very prosperous, while southern and western Saskatchewan also look better than last few years.

OVERCOMING THE INTERFERENCE OF CARES TO DAILY DEVOTION

By Ada Orendorff

For the Gospel Herald

> He also that received seed among thorns, is he that heareth the Word, and the cares of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Matt. 13:22.

We need to be on our guard constantly that the cares of this world do not overcome us and choke the Word that our lives become unfruitful.

So many secular things have a tendency to draw our minds from the things that are divine. Since we come in daily contact with the affairs pertaining to this world, it becomes necessary to watch and pray that these things do not gain first place in our lives.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Quiet communion with God will help us to see more clearly what are first things and ought to be kept in first place. It will help us to feel that God will be with us in every temptation and conflict.

We should ever keep in mind that we can have fellowship with God in the midst of our heaviest days of thought and action.

In the busy life of Christ we have an example of the relationship that every Christian needs to have with God—that fellowship and communion in some quiet place shut away from the cares and turmoil of the world. How often Christ found a secret place of prayer on the lonely mountain or in some desert place. Matt. 6:6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee onenly."

How necessary that we spend some time in daily devotion to God, preferably in the early morning when the powers of mind and body are at their best. Many have found the morning watch a great help in their religious life. "The soul needs refreshment as well as the body does, and no one would think of going to a day of strenuous toil without taking time to eat breakfast.

The more numerous the engagements, the more strenuous the activities that await us, the heavier the burdens that must be borne, the greater will be the need of spending unusual time in communion with God."

"Why therefore should we do ourselves the wrong
Or others, that we are not always strong,
That we are overcome with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee."

Flanagan, Ill.

SUNDAY SCHOOL WORKERS' NEED OF CONSECRATION

By Rosa Stutzman

For the Gospel Herald

Consecration: A setting apart for sacred work of God.

The Sunday school worker must be consecrated to God, because the work is for the Lord. Of ourselves we can do nothing. We must be in close communion with God.

We should be as our Savior when He said, "I am not come to do mine own will, but his that sent me." When we give body, soul, and talent to His service it gives evidence that we are wholly consecrated to God.

There are many different kinds of work in the Sunday school. We need superintendents, choristers, teachers, secretaries, and scholars. What a great blessing the Sunday school receives when those places are filled with consecrated workers.

Taking Christ as our example, we never find that He ever commenced any work without first praying to the Father. How then could we attempt to do any work without daily praying for wisdom, knowledge, understanding, and guidance?

Christ never neglected any of His work. He could say, "I have finished my work." Let us not only work because we think we must, or for some vain show; but serve Him out of a pure heart.

Neither let us try to excuse ourselves and think someone else can do the work, for there is work for everybody. If we neglect to do our part, there is danger that that work will be left undone.

If we are always willing to do what God wants us to do, then we can sing the song,

"I'll live for him, who died for me,
How happy then my life shall be."

The man who is willing to work with the talent that the Lord has given him will receive a reward, while

the one who hides his talent loses the blessing.

Paul writes to the Romans that they should give their "bodies" to the service of God.

Since the Lord has blessed us with a talent, it is only "reasonable" that we give it to His service.

It is a fact that they whose hearts are so burdened for the welfare of Zion and salvation of the lost, are not only watchful in looking out for opportunities where they personally may be of some help to others, but they may also be depended upon for any part of work to which they may be called.

The church service, the Sunday school, the young people's meeting, the mission field, or whatever sphere of Christian activity may be open to us, should find in us ready, willing and loyal supporters, doing what we can do in any position to which we may by God and the Church be called. Our attitude should be of burning desire to live to the glory of God, and the good of fellowmen, coupled with loyal submission which makes us willing to consecrate our lives for God and men.

If we are consecrated to God we are separated from the world.

We "can not serve God and mammon."

The world is crucified and considered dead to the believer. The believer is dead to the world, and fellowship between them ceases. The affections and lusts of the world are crucified, and he abstains from the flesh and its fruits. The old man or flesh has been crucified that the body of sin might be destroyed, the mastery of the flesh be dead.

"Dare to do right, dare to be true;
You have a work no other can do;
Do it so kindly, so bravely, so well—
Angels will hasten the story to tell."

Wood River, Nebr.

THE VALUE OF WELL DEVELOPED WORKERS

By Barbara Glick

For the Gospel Herald

A well developed worker is one who has developed the powers of mind and body for the service of God. God has an individual plan for each life and has blessed each one with certain gifts to be used and developed to His honor.

The Lord needs workers who are especially qualified and developed and are filled with the Spirit of wisdom to fill responsible places in the Church, that the work of the Lord may be carried on in the right way. Especially at the present time, with the condition and needs of the world as they are, there is special opportunity for well developed workers both in spiritual and temporal lines. Workers like Bezaleel of whom it is said that he was filled with the Spirit of God, in wisdom and in understanding and in knowledge, and in all manner of workmanship (Ex. 31:2, 3). are very much needed. Others may be well developed needle workers, making garments for the needy. Men and women who are well developed and trained in different activities and vocations in life are more usually ready to take hold of any work that may come their way, thus giving God an opportunity to accomplish something through them; while those less developed often fail to give God a full chance.

Yet we should not place too much value on development or gifts. For Paul teaches in I Cor. 13 that all gifts however excellent, and all sacrifices even to the giving of life, are nothing without love. So I think all workers who are constrained by the love of Christ to faithfully fill their God appointed places according to their ability and opportunity, doing what they can for the extension of Christ's kingdom may be called well developed workers.

Middlebury, Ind.

CORRESPONDENCE

(Continued from page 345)

Horton, W. Va.

Sunday school was organized at the Italy Church near Horton, W. Va., last Sunday, July 18. Bro. Will Ege was chosen superintendent, Sister Dephia Judy, Sec.-Treas., and regular help will be given from the Bethel Sunday school near Job, W. Va. We had a fine day and the church was well filled with attentive parents and children. We could not organize sooner on account of smallpox. Pray for us at Italy. J. R. D.

July 20, 1920.

Johnstown, Pa.

(Stahl congregation)

Greetings in Jesus' Name: — On Sunday, June 20, we reorganized our Sunday school as follows: Supts., John A. Thomas, Lorenza Kauffman; Secys., John Kniss, Jr., Annie Hershberger; Treas., John A. Sala. May God bless them and grant that they may not become weary in well doing.

At our regular preaching service on June 27 Bro. L. A. Blough preached for us in the morning and Bro. W. C. Hershberger performed a similar service in the evening after young people's meeting. We ask all of God's people to pray for us. Cor.

July 20, 1920.

Sugar Creek, Ohio

(Union Hill congregation)

On June 27 Bro. I. J. Buchwalter and wife of Dalton, Ohio, came to this place. Bro. Buchwalter preached a powerful sermon, using I Cor. 15:1 as a text. His forceful arguments in favor of the Gospel will be long remembered by the large congregation present to hear him. May other visitors stop and visit us. Come again, Bro. Buchwalter. Cor.

July 20, 1920.

Eureka, Ill.

We rejoice in having had the privilege of another Sunday school quarterly meeting, at the Harmony Church, July 4.

Among the various interesting subjects discussed, Sanford C. Yoder of Kalona, Iowa, gave us a detailed account of missionary prospects in South America.

Bro. John Harnish of the Garden St. Mission at Peoria, Ill., also gave us an account of the Peoria Mission's progress, and also of some of their present needs—one of their needs being a permanent worker.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Secretary.

July 21, 1920.

Holsopple, Pa.

Dear Herald Readers, Greeting:— Kaufman Sunday school was reorganized May 30 with the following officers: Supts. E. J. Varns, Ammon Kaufman; Secys., R. A. Yoder, Dorsey Yoder; Treas., Joseph Custer, John J. Kaufman.

The united efforts of teachers and officers, through Him, have built up a live and well attended school. We trust the ensuing year may bring continued prosperity in the vineyard at this place.

Pray for the work and workers.

July 24, 1920. A subscriber.

Wolf Trap, Va.

Bro. David Garber favored us with another short but very much appreciated visit before taking up a several months' work in the West Virginia field. Bro. Garber came July 17 and preached three sermons. In the beginning he read to us Isa. 55 and from that chapter as grounds told us what kind of things we ought to eat (spiritual) and brought out such noble thoughts that we wished many more might have heard. Sunday morning his subject was, "Measuring the Immeasurable." Text, Eph. 3:16-19. Sunday night, John 10 (The Good Shep-

herd, being the subject) the latter part of the sermon bearing on His second coming and the apparent nearness of the event. If all the hearers would obey or yield to the earnest pleading which Bro. Garber did for our readiness for the great event there would be a bunch at Wolf Trap ready to meet Jesus any time. May his work be an honor to the Lord and a benefit to each of us, and find us ready.

The season has been fine. Health, generally good. Cor.

July 21, 1920.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

No preventing Providence the Russian Unit will soon be on its way. We are pleased to give this week a copy of the tentative plans of the Relief Commission with reference to this unit. Passage has been engaged and the Unit is expected to sail from New York harbor on August 17. The third member of the party has not yet been finally chosen, and it is possible that only two will go on the above date, with the possibility of one or two others following shortly after. The meeting with the Russian Brethren at Elkhart on Wednesday of this week may lead to a few minor changes in plans but is not likely to materially alter them. Much time and effort has been spent on the proposed work thus far by those directly responsible for it, and much more must be expended in making final arrangements and plans before the date of sailing. The prayers and cooperation of the Church are earnestly desired.

* * *

Bro. Ernest Miller expects to come to Scottdale on Thursday, July 29, to begin the work of collecting the clothing mentioned in the plans given below. He will work from this office until the clothing has been collected and shipped and will assist the secretary of the Commission in the correspondence relative thereto. No doubt the various sewing circles and congregations will soon hear from him. An opportunity will be given for practical and helpful cooperation.

* * *

Sewing Circles having clothing for relief purposes ready for shipment should hold same until word is received from the Commission indicating just how it is to be disposed of. Instructions for packing and shipping will be sent out to each circle as soon as definite plans are worked out.

* * *

Following is a copy of the plans for the new unit as passed and approved by the Executive Committee:

Pertaining to Personnel.

1. That Orrie O. Miller, ———and Arthur Slagel be appointed to constitute the first unit to proceed to Constantinople, and from there make arrangements to open work in South Russia along lines as indicated in later recommendations.
2. That Orie Miller be appointed for a period of from four to six months, to direct the work of the unit as long as he is on the field, to get into personal touch if possible with the work and workers now representing us in connection with the Near East Relief work, to help arrange for the further direction and conduct of the work in the South Russia field, and to bring back to the Commission a full report of work done in that field with recommendations as to further policies to be pursued there, with any recommendations suggested by his findings in the Near East field.
3. That ——— and Bro. Slagel each be appointed for one year's service on the field, this rule of one year to apply to further workers which may be called for later and appointed.
4. That the Commission furnish each worker appointed and sent with suitable clothing and other equipment for his term of service on the field, that he be given travel allowance covering all expenses from his home in America to the field and return, that he be maintained while in the service of the Commission, such maintenance to include board, housing, laundry and medical services, that a further allowance of twenty-five dollars for each month in which the worker is engaged in the service of the Commission be given.
5. That in cases where appointed workers have others depending on them for financial support, or in any other special case the executive Committee of the Commission be authorized to grant special allowances for such purpose.

Pertaining to Supplies.

1. That immediate steps be taken to assemble and ship to Constantinople to the order of this unit, approximately a twenty ton shipment consisting of old and new clothing, shoes and some medical supplies.
2. That an organized appeal be made thru the sewing circles or other channels of our churches for contributions of both old and new clothing for this purpose.
3. That this clothing be assembled, sorted and prepared for shipment at Scottdale and Lancaster as may be later directed.
4. That the full services of some suitable worker be secured to cooperate with the Publicity Committee in making this appeal to the churches, to assist the Secretary of the Commission in handling correspondence and office details resulting from this, and later to diretc the sorting, assembling and shipping of the clothing and other supplies. The work of this assistant would probably not be required after the sending of this initial shipment.
5. That all correspondence covering this campaign proceed thru the office at Scottdale.
6. That later shipment of supplies be made as called for by those on the field.

Pertaining to Finances.

1. That the unit on the field be allowed a definite monthly budget for relief expenditure, and that the Director be notified of the amount authorized at least two months in advance.
2. That the Director of the Unit issue receipt for all amounts forwarded to him on the field, that he be held responsible for a careful accounting of these funds to the Treasurer of the Commission, that in as far as possible such accounts be covered by signed vouchers indicating the final disposition of these funds.
3. That all personnel, travel and maintenance expense accounts on the field be O K'd by the Director before being paid by the Treasurer of the unit.
4. That a monthly report of all field expenditures be made to the Treasurer of the Commission.
5. That the Publicity Committee, subject to approval of the Chairman of the Executive Committee, be authorized to actively carry on publicity work in connection with the Russian proposition for purpose of raising funds to carry on the work, but that all expenditures for purpose of publishing literature, pamphlets or in travel be approved by Executive Committee.

Pertaining to Work on the Field.

1. That all work on the field be under the charge of one Director who shall be appointed or his appointment approved by the Relief Commission. He is to be the medium of all official relations between the unit and the Commission, and be empowered to act for the Commission in any official capacity on the field. He assigns personnel, is finally responsible for the adoption of any field policies of work, selects and recommends to the Commission for appointment any new personnel who may be procured on the field.
2. That the unit be empowered to purchase any necessary equipment for the conduct of the work, but that any purchases of this nature be fully reported to the Commission at the end of each month, and that full inventory of equipment on hand be taken and reported at the end of each six month period.
3. That the Unit use their best judgment in making grants of money or supplies to any other relief organization in a cooperative way.
4. That orphanage work may be opened on the field if such seems needed and advisable, but if adopted definite plans as to the size of such work and its nature be submitted by the Unit to the Commission for approval as early as possible.
5. That monthly reports be made to the Commission of all the work done including statistics of needy helped, etc.

Further Explanations.

The Near East Relief has promised us their aid in obtaining passports to Constantinople, has advised the State department of our wish to go into South Russia and has received assurance that passports to Constantinople would be granted, and that consular authorities there would grant us permits to proceed further as soon as conditions in Russia were so that any one could proceed into that territory.

The Near East Relief will transmit funds to Constantinople for our Commission, and have promised us aid in arranging for shipment of supplies, and will send with the first unit a letter of recommendation of their Director at Constantinople, so that if Russia is not open for Relief work this winter our unit be used in connection with Russian Refugee work in the vicinity of Constantinoule.

A proposed conference representing all Mennonites in this country and Canada to consider the bringing of relief to the Mennonites of South Russia to be held within the next ten days may bring up matters making a special meeting of the Commission necessary, but will hardly affect any of the above recommendations.

REPORT
Of Woman's Home and Foreign Missionary Committee for April, May, and June, 1920

For the Gospel Herald

Foreign Missionary Support Fund
(new missionaries)

Md. Branch, per Susan Stauffer	$ 5.50
Sewing Circle, Mahoning and Columbiana Co., O.	50.00
Sewing Circle, Pleasant Grove, Ill.	9.34
Maple Grove Sewing Circle, Topeka, Ind.	5.00
Goshen, Ind., Sewing Circle	12.00
Sisters, Bethel Cong. West Liberty, Ohio	7.50
Sisters, Oak Grove Cong., West Liberty, O.	10.00
Sewing Circle, Wayland, Ia.	70.00
West Union Sewing Circle, Wellman, Ia.	25.00
Sewing Circle, Milford, Nebr.	23.00
Sycamore Grove Sewing Circle, Garden City, Mo.	24.00
Young Mother's S. S. Class, Kokomo, Ind.	5.00
	$246.34

Home Missionary Support Fund

Sewing Circle, Woodriver, Nebr.	$ 6.80
Sarah Weidman, Pigeon, Mich.	1.00
	$7.80

Sister Friesen Support Fund

Sewing Circle, Woodriver, Nebr.	$ 6.80

General Foreign Missionary Fund

Mennonite Ladies Aid, Sugar Creek, Ohio	$ 20.00

Dr, Cooprider's Medical Dispensary

Goshen Sewing Circle, Ind.	$ 4.00
Lower Deer Creek Sewing Circle, Wellman, Ia.	$ 96.00
Easter Offering Girls' S. S. Class, Walnut Grove	3.50
	$103.50

Gratefully acknowledged,
Ruth A. Yoder, Treas.,
Bellefontaine, O.

ANNUAL REPORT
Of Woman's Home and Foreign Missionary Committee for Year beginning Apr. 1, 1919, ending Mar. 31, 1920

For the Gospel Herald

Foreign Missionary Support Fund
(New Missionaries)

Balance on hand April 1, 1919	$2,390.30
Contributions received	1,083.16
Balance on hand April 1, 1920	3,473.46

Home and Foreign Missionary Support Fund

Balance on hand April 1, 1919	$ 59.50
Bisbursements	59.50

Home Missionary Support Fund

Contributions received	$ 22.60
Disbursements	4.85
Balance on hand April 1, 1920	17.75

Bible Woman Support Fund

Contributions received	$ 37.46
Disbursements	32.87
Balance on hand April 1, 192 0	4.59

Sister Friesen Support Fund

Balance on hand April 1, 1920	4.59
Contributions received	438.75
Disbursements,	415.50
Balance on hand April 1, 1920	100.65

General Foreign Missionary Fupnd

Contributions received	$ 144.50
Disbursements	5.06
Balance on hand April 1, 1920	139.44

General Fund

Balance on hand April 1, 1919	$ 80.90
Transferred to Expense Fund	80.90

Expense Fund

Contributions received	$ 272.26
Disbursements	47.61
Balance on hand April 1, 1920	224.65

Miscellaneous Fund

Missionary Children Education Fund

Balance on hand April 1, 1919	$ 1.00
Disbursements	1.00

Dr .Cooprider's Medical Dispensary

Contributions received	$ 24.00
Disbursements	24.00

South America
(for furnishings and clothing)

Contributions received	$ 22.43
Disbursements	22.43

Sanitarium Fund
(for matress pads)

Contributions received	$ 145.40
Disbursements	145.40

Relief for War Sufferers, Vienna

Contributions received	$ 4.00
Balance on hand April 1, 1920	4.00

Summary of Funds

Foreign missionary support fund	$3,473.46
Home and foreign missionary support Fund	59.50
Home Missionary Support Fund	22.60
Bible women Support Fund	37.46
Sister Friesen Support Fund	516.15
General foreign missionary fund	144.50
General Fund	80.90
Expense Fund	272.26
Miscellaneous fund	196.83
	$4,803.66
Missionary children education fund	$ 1.00
Dr. Cooprider's medical dispensary	24.00
South America	22.43
Sanitarium	145.40
Relief for war sufferers, Vienna	4.00

Paid

Home and foreign missionary support fund	$ 59.50
Home missionary support fund	4.85
Bible Woman support fund	32.87
Sisteh Friensen support fund	415.50
General foreign missionary funr	5.06
General fund (transferred to expense fund)	80.90
General fund	47.61
Miscellaneous fund	192.83
	$839.12
Missionary children Ed. fund	1.00
Dr. Cooprider's Medical dispensary	24.00
South America fund	22.43
Sanitarium fund	145.40

Balances on hand April 1, 1920

Foreign missionary Sup fund	$3,473.46
Home missionary support fund	17.75
Bible woman support fund	4.59
Sister Friesen support fund	100.65
General Foreign missionary fund	139.44
Expense fund	224.65
Miscellaneous fund	4.00
Relief	4.00
	$3,964.54

Gratefully acknowledged,
Ruth A. Yoder, Treas.,
Bellefontaine, Ohio.

REPORT
Of the First Annual Meeting of the Pacific Coast Mission Board

For the Gospel Herald

The Board felt that a public meeting held in connection with the annual conference would be very profitable and therefore arranged for said meeting.

Every member of the Board answered to the call of the roll either personally or by proxy, and the meeting was well attended by the brotherhood.

What are the advantages of a local Mission Board? was discussed by S. G. Shetler.

The present outlook and needs of the Los Angeles Mission was discussed by J. P. Bontrager.

A joint meeting was held by the mission Board and the ministerial body including the A. M. ministers and the following resolutions were unanimously passed:

1. That the Board recognize the committee appointed at Los Angeles, and that the committee be retained until the deed for the lot purchased be execution.

2. That the balance on the lot be paid by the mission Board, and that the deed be made to the Pacific Coast mission Board. If, however the General Board will accept the property then the deed is to be made to the General Board.

The Board decided to erect a temporary building 20 by 30 on the rear part of the lot so that the S. S. and preaching services may be carried on, because no other suitable place can be secured at present.

The Board appointed D. Parke Lantz superintendent of the mission.

Steps have also been taken by the Church conference at Los Angeles, with J. P. Bontrager, pastor, to have bishop oversight.

This proved to be a very instructive and spiritual meeting. The interest of God's people is solicited. We trust that some will be moved to help in this matter by sending donations to the Treasurer C. R. Widmer, Albany, Oreg.

After other matters of importance were acted upon and the Board was reorganized, the meeting adjourned.

July 12, 1920. J. B. Mishler, Sec.

FINANCIAL REPORT
Of the Welsh Mountain Industrial Mission for Second Quarter, Apr. 1, to June 30, 1920

For the Gospel Herald

Contributions

Bro. E. C. Hartzler	$1.00
Ascension Day	50.83
Cash	.50
A Sister, Lencaster	1.00
Bro. Amos Hershey	1.00
From a Sister	5.00
Bro. Steaman	1.00
Total Contributions	$60.33
Borrowed Money	643.02
Cash on hand Apr. 1,	42.64
Received for Mdse.	3615.18
Previous Receipts	3210.90
	$7572.07

Expenditures

Paid for Mdse.	$2754.92
Expense	306.14
Donations	28.88
Labor	502.97
Mach. and Fixtures	39.67
Borrowed Money Ret'd	643.02

Previous Expenditures	3168.26
Cash on hand June 30	128.21
	$7572.07

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Bowmansville Sewing Circle Clothing	$9.90
Rohrerstown " " "	10.32
Mellingers " " "	8.25
Goodville " " "	7.00
Paradise " " "	11.75
Stumptown " " "	8.90
Strasburg " " "	7.50
Willowstreet " " "	9.30
Telford " " "	14.00
Lancaster " " "	13.00
	$99.92

Gratefully acknowledged,
Arthur T. Moyer, Supt.

Married

Nihart—Miller.—On June 24, 1920, at the home of the bride's parents, Bro. Keith Nihart and Sister Ruth Miller were united in marriage by Bro. S. S. Yoder of Middlebury, Ind. May God richly bless them in their new home at 617 S. Second St., Elkhart, Ind.

Wenger—Heatwole.—On June 16, 1920, at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va., Bro. Henry Wenger and Sister Anna Heatwole, both of the Springdale congregation, Augusta Co., Va., were united in marriage. May they live in peace and prosperity.

Obituary

Miller.—William Leroy, son of John and Emma Jane Miller, died June 27, 1920, aged 2 m. 21 d. Funeral services were conducted by Bro. James Saylor at the Stahl Church near Johnstown, Pa. Buried in cemetery nearby.

Erb.—Velma, infant daughter of Bro. Jacob and Sister Christina Erb, was born and died July 11. in East Zorra, Ont. Burial in A. M. Cemetery.

"Death has robbed us of Dear Velma
Whom we loved and cherished dear
It was our daughter, yes dear Velma
Can we help but shed a tear?"

Father.

Jones.—Sister Alice M. Jones died at her home near Chambersburg, Pa., July 15, after a three months' illness, during which time she was a great sufferer from internal cancer. She was a faithful and consistent member of the Mennonite Church for a number of years and frequently during her illness expressed a desire to depart. She was aged 52 y. 5 m. 14 d. and is survived by her husband, 5 sons, and 4 daughters. She was buried at the Marion Mennonite Church on July 18, where by her request services were conducted by Geo. W. Ernst and W. W. Hege from the text, Mark 9:1.

W. W. Hege.

Ropp.—Joseph W. Ropp was born near Pekin, Ill., Jan. 30, 1840; died July 10, 1920, at the old home near Tremont, Ill.; aged 80 y. 5 m. 10 d. He united in marriage with Catharine (Ropp) Gerber March 11, 1866. This union was blessed with five sons, four of whom survive him. His beloved companion and the youngest son preceded him to eternity. He united with the Mennonite Church in his youth and remained a faithful member until death. Funeral at the Pleasant Grove Church July 12 conducted by A. A. Schrock and Simon Litwiller from Matt. 25:34 and II Cor. 5: 1-10. He leaves besides his children, 10 grandchildren, one brother, one sister, and many relatives and friends to mourn his departure.

Bare.—Edwin Willard and Edith Rebecca, twin children of Mahlon and Anna Bare, Moundridge, Kans., were born June 6, 1920. Anna died after a few hours and Edwin lived a month and a day. Our joy was of short duration. The Lord had need of them.

Larsen.—Hans Larsen was born in Kristiania, Norway, April 18, 1853; came to the United States of America in 1867, and lived at time of his death at Canby, Oreg. He was a devoted Christian man, a member in full fellowship with the Bethel Congregation near Aurora, Oreg. Although suffering severely at times from cancer he earnestly longed for his Lord to come and was granted his desire July 6, 1920; aged 53 years. He leaves his wife, daughter, two sons, five grandchildren, and friends that have learned to love him. Services at Zion Church conducted by A. P. Troyer and Fred Gingerich.

Kraybill.—Annie N., wife of Henry S. Kraybill, was born May 5, 1849; died at Florin, Pa., July 8, 1920; aged 71 y. 2 m. 3 d. She was a sister of Pre. Ephraim N. Nissley, who was buried some years ago. She leaves her husband, two daughters, and one granddaughter. She was a kind and devoted mother, always at her post of duty in the home. Funeral July 12 in Mt. Joy Mennonite Church. Services were conducted by Bro. Peter Nissley and Simon Garber. Text, I Pet. 1:24, 25.

"There's a shadow in our home now,
There's a voice that's hushed and still,
There's a mother's face that's missing,
And a place no one can fill.
How she longed to see her Jesus
And to clasp Him to her breast!
Farewell, mother, how we miss thee,
But we know God's ways are best."

A daughter.

Brubaker.—Menno S. Brubaker was born April 29, 1883; died near Litiz, Pa., June 12, 1920; aged 37 y. 1 m. 13 d. His death was caused by dropsy of the heart after having the influenza. All that earthly friends could do was done, but the spirit took its flight to the other shore. He was united in marriage to Anna Laura (Root) Brubaker in 1903. To this union were born four daughters and one son. He is also survived by his parents and one sister. He was a faithful member of the Mennonite Church at East Petersburg and is certainly missed in the home and community. Funeral was held at East Petersburg June 14 by Bros. Noah Landis, Frank Kreider, and John Lefever, where a large concourse of people attended to pay their last tribute of respect. Burial in the cemetery adjoining the church.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Weaver.—Emanuel Weaver was born in Holmes Co., Ohio, Dec. 9, 1849; died July 13,1920, at the home of his son, Samuel E., near Goshen, Ind.; aged 70 y. 7 m. 4 d. At the age of fourteen he moved with his parents to Elkhart Co., Ind., and in 1876 was married to Magdalena Yoder, to which union were born seven sons and four daughters. In the year 1878 he united with the Amish-Mennonite Church at Nappanee, Ind., transferring his membership to the Forks congregation in 1890 when moving to La Grange Co. Since 1914 he had lived with his son near Shipshewana, Ind., only recently moving with him to the place of his death. Surviving him are his wife, three sons (Samuel E., John E., and William B.), four daughters (Mrs. C. P. Shideler, Mrs. Albert Sauder, Mrs. Chester Dunithan, and Vinora), thirteen grandchildren and three sisters. Four sons died in infancy.

"Father thou hast left us lonely,
Here our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Funeral services at the house and at the Forks Church, July 15, by Amos Cripe and D. D. Miller.

Holsopple.—John Wilford Holsopple was born Feb. 22, 1893. He was the second of four children born to William and Priscilla Holsopple that grew to maturity. He united with the Church when still a youth, and was always faithful to the service of the Church. He spent several years in school at Heston, Kans., and when he was drafted to the service of his country in 1918, as a C. O., he served seven and one-half months on a farm in Iowa where the government placed him for farm service; the rest of his life was spent in the home of his parents. He was always quiet, honest and industrious, seeking the good of those with whom he was associated.

He met with a fatal accident while helping a neighbor thresh on Friday, July 16, and died Saturday a little after noon; aged 27 y. 4 m. 25 d. He was conscious to the last and was ready to meet the end with the same consideration for those around him as had characterized him all through life. He leaves father and mother, two brothers, a sister, and a host of relatives and friends. We feel sure that his departure from this world was to the home of eternal glory with the heavenly Father, and hope that all that knew him and were associated with him in this life will be prepared to meet him in that better home above.

On the following Monday funeral services were conducted at the home and at Mt. Zion Church by the brethren, C. B. Driver, H. J. Harder, and Dan Mohler, and interment made in the adjoining cemetery.

Kropf.—Jacob D., son of David Kropf, was born in Canada; moved with his parents to Hickory Co., Mo., while young, and there was married to Elizabeth, the only daughter of Christian J. Hostetler, and about 1876 moved to Cass Co., Mo., where he lived till 1911; died at his home, near Shelbyville, Ill., June 30, 1920; aged 68 y. 3 m. 8 d. On Saturday evening he said he had not been well the past few days. On Sunday he was at the meeting and gave testimony to the sermon, (as he often did). On Tuesday he was out at some work and towards noon came in saying he felt so bad he must lie down and soon became unconscious. The doctor pronounced it a heat stroke, or perhaps a clot of blood on the brain. Though dying so suddenly and without an expression of his feelings, his faith and works were such as to leave no room for doubt as to his readiness to depart and be with his Lord. He was a staunch defender of the faith of our forefathers and made some great sacrifices to live out that faith. He was the father of 4 sons and 7 daughters, all living except one daughter, and all were present at his funeral which was held July 4. Services by the home ministers. He possessed very little schooling, but much of that wisdom that the Bible says is worth more than rubies or fine gold. Besides farming he picked up the trade of doctoring horses and cattle and became widely known as "Dr. Kropf," and was almost universally liked. Besides his family he leaves 45 grandchildren, 3 brothers, 6 sisters, and many friends. Oh, think of the home and friends over there, and remember the words of Jesus where He says, "A little while, and ye shall see me." P. H.

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Western District Amish Mennonite Church and Sunday School conferences will be held (D. V.) on Sept. 8, 9, and 10, 1920, with the Pleasant Grove congregation near Tremont, Ill.

Ministers will meet on Wednesday ,the eighth, for preliminary and miscellaneous work and the conference sermon will be preached in the evening of the same day. On Thursday will be the regular conference session and on Friday the Sunday school conference.

Passengers will be met at Tremont and Morton. Those coming to Tremont will please notify D. W. Staker of the same place and those coming to Morton notify S. R. Roth of Morton.

C. A. Hartzler, Sec.

Items and Comments

According to official reports the United States income for the year ending June 30 exceeded the expenses by a billion dollars.

"The Chinese people are continuing their strenuous protests against the invasion of their land by the out-lawed liquor interests of America. The Chinese students in this country are the most active in such protests." These were the statements of Mr. Herran C. E. Lui made at the headquarters of the Intercollegiate Prohibition Association recently. Mr. Lui, a student of the University of Chicago, is the national treasurer of the Chinese Students Prohibition League in America.—American Friend.

Notwithstanding the rumblings heard which some interpret as a coming fall in prices, the past month has again reported a net increase in the prices of leading commodities. Both in the United States and in Canada has there been an upward tendency. The United States reports a net average increase of about two per cent during the month of June. Potatoes and sugar take the lead in the cost climb, the former having increased 171 per cent and the latter 152 per cent during the past year.

Attempts are being made, in some quarters, to bring about a reform in school curriculums so as to provide for an education that will teach our children to support themselves. The industrial feature has taken hold in some places, but in most schools where it has been introduced it has proven itself impractical—largely because it was assigned to impractical teachers. The aim of our schools should be four-fold: (1) development of talent; (2) acquisition of knowledge; (3) usefulness in the way of supporting self and others; (4) promoting the cause of true religion.

The past week has brought disquieting rumors from Europe. The war between Russia and Poland has come to the stage where the allies have seen fit to bring pressure upon Russia to agree to an armistice with Poland, threatening intervention in case Russia persists in its plans to invade Poland. Bolshevik Russia has again proven its powers by decisively defeating the Polish armies and overrunning portions of the Near East. England is having her trials at home. The Irish situation has been declared the "gravest in sixty years." Clashes in arms are becoming more frequent and no one can foretell what the end will be. There is friction between Italy and Zecho-Slovakia, and Bulgaria and Greece are at dagger's points. Altogether it is claimed that there are about 4,000,000 soldiers actively engaged in one or the other of Europe's present wars. But even with these threatening clouds hanging over the horizon in Europe, the Lord may overrule and change the situation. The nations have lost none of their qualities which make wars possible, but they have neither forgotten nor recovered from the lessons of the World War, and it is to be hoped that common sense may prevail. The way to the Throne is still open.

An Excellent Maxim.—Dr. Nettleton adopted the following as a rule of life: "Do all the good you can, and make as little noise about it as possible."—Sel.

REPORT OF BIBLE CONFERENCE
Held at the First Mennonite Church in Kitchener, Ont., June 8-10, 1920

Organization: Instructors, S. F. Coffman and C. F. Derstine; Mod., U. K. Weber.

Topics discussed by Bro. Derstine: **From the Pit to the Crown; Great World Events sion to Happen Casting Their Shadow before Them; Age-ending anti-Christal Deceptions; The Thing that Lasts when the World is Buried; What Lies beyond the Spirit World? Leadership and Trained Workers.**

Topics discussed by Bro. Coffman: **Characteristics of the Early Church; The Assurance of Hope; The Bible Standard of Christian Living; Evidences of the Christian Life; Doctrine—its Influence and Power; Why the Devotional Covering? Ministering to the World's Needs; Testimony of the Faith of the Church; Feeding the Lambs.**

J. B. Cressman, Secy.

ANNOUNCEMENT

The Twenty-sixth Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martin's Creek church, near Millersburg, Ohio, August 10-12, 1920.

Those desiring to be met, or wishing information concerning trains and transportation should write to Edwin L. Miller, Millersburg, Ohio. Persons desiring to receive mail at the Conference can have it directed or forwarded in care of Mennonite S. S. Conference, Millersburg, Ohio. Any one wishing information concerning the program should write to the Secretry, I. W. Royer, Orrville, O.

HESSTON COLLEGE AND BIBLE SCHOOL

Catalogues giving full information with regard to courses, expenses and other details covering the work of the institution are being sent out free to all interested. Drop a card to

T. M. Erb, Business Manager,
Hesston Kans.

NURSES WANTED

The Central Illinois Conference of Mennonites has lately taken charge of the Kelso Sanitarium of Bloomington, Ill., and reports gratifying results from the work there. It is a sixty-bed hospital, equipped for first-class work. The institution is in need of student nurses and invites correspondence. All letters on this subject should be addressed to Supt. Ben Rupp, 807 N. Main St., Bloomington, Ill.

A. S. Bechtel.

"TREE OF KNOWLEDGE" WRECKED BY SOLDIERS

New York, July 23.—The original "Tree of Knowledge" in the Garden of Eden, reputed by tradition to have been the one from which the serpent tempted Eve, has literally fallen a victim to the ambition of some British Tommies, on furlough, to have themselves photographed in its branches, a despatch to the Times says. Their weight proved too much for it, and the tree crashed to the ground. A British Court of Inquiry has decided that the Mosiems be awarded $1,750 to build a mosque on the spot.—Despatch to Toronto Globe.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 5, 1920 (Gospel Witness Established 1905) No.19

EDITORIAL

Bro. E. E. Miller of Middlebury, Ind., is spending some weeks at Scottdale assisting Bro. Levi Mumaw, secretary of the Mennonite Relief Commission for War Sufferers, in the work of preparing the raw material to be shipped to Constantinople for relief work in Russia. We believe that there will be a general response to the letters sent out to our sewing circles, and our prayers ascend in behalf of the work.

Those who are tempted to buy up "gold bricks" offered in mining, oil, rice, manufacturing, and other "wildcat" speculations should read Bro. Herr's article on this subject. There are a number of reasons why Christian people should leave such speculative ventures severely alone:

1. In the first place, the scriptural admonition to Christian people not to be unequally yoked with unbelievers should be strictly obeyed.

2. While some people make money by such ventures, the great majority of investors lose.

3. Any business that holds out hopes of fabulous profits on investments is not safe. If it is not a fraud, it is at least a profiteering scheme.

4. Such speculations cultivate the gambling spirit, which is tremendously hard on common honesty.

5. In investing in such speculations you set the example which may mean the financial, moral, and spiritual ruin of others.

6. If the money squandered by church members on such get-rich-quick schemes had been used in the work of the Lord it would have meant much for the spreading of the Gospel of Christ and the salvation of souls.

We know of a congregation (several of them, for that matter) where there are two ministers of different types. One of them takes an active interest in the affairs of the congregation. He spends much time in prayer, prepares his sermon, visits his members, encourages the strong, helps the weak, comforts the sorrowing, endeavors to win back the erring, and gives personal attention to all the activities of the church. The other minister, while not disloyal, devotes most of his time to making money and spends little time and energy on his congregation outside of his preaching and attending services. Yet he has fewer enemies, more friends, and a more potent influence in the congregation than his more active fellow minister. How do you account for the situation?

OUR MINISTERIAL LIST

We are collecting material for the Family Almanac for 1921, and wish to have the ministerial list appearing therein as nearly correct as it is possible to have it. In this work we ask your co-operation. The list as it appears in the Mennonite Year Book and Directory will be taken as the basis. Will you please send us the following:

1. Names of bishops, ministers, or deacons appearing on that list but who have since died.

2. Names of brethren who have been ordained during the past year, stating whether they were ordained bishops, ministers, or deacons.

3. Names of those who have changed locations, giving both the old and the new addresses.

4. Any other information that we should have to make this list correct.

We will consider it a great favor if this information is sent us by August 10, and we thank you in advance for your kindness.

Mennonite Publishing House,
Scottdale, Pa.

Divorce and Remarriage. — The newspapers are still talking about the great discredit to America because Douglas Fairbanks and Mary Pickford were divorced and remarried soon after. But why make so much noise over one case when there are hundreds of similar cases all over the country. The two people named are admittedly of great prominence, but we insist that the divorce evil will never become eradicated by advertizing noted violators of the divine law and thus enable them to cash their notoriety and make the divorce evil the more popular. Until churches and nations take up the Bible teaching on this subject and hold that divorced and remarried people having former companions living are living in adultery, the evil will keep on growing. In this, as in all other matters, the Gospel way is the only right way to take.

Our Contribution.—One has only to notice the scramble for wealth, the unrest in social, political, labor, and religious circles to be convinced that these are reconstruction times. The nations have just passed through a a very serious operation and the doctors are trying desperately to have their patients recover without a serious relapse. War is still going on among weaker nations, stronger nations are trembling, and rumblings are heard which make it uncertain whether it is a departing or a returning storm that is making the noise.

The practical question confronting us is, What may we do to help restore a permanent peace? So far as there is opportunity there is also responsibility. Following are a few opportunities to be improved which we urge in answer to the question:

1. We may offer up daily petitions in behalf of peace and its consequent blessings.

2. We may put into daily practice the peace principles as taught in the Gospel of Christ.

3. We may have a ready testimony for peace, purity, honesty, righteousness, evangelical conversion—backing up our testimony with consistent Christian living.

4. We may be diligent in promulgating the cause of Christ by the spreading of helpful literature, a vigorous support of missions, a loyal support of our own church, and being diligent in personal work among both saved and unsaved.

5. We may set examples of real patience and moderation and zeal in promoting a feeling of contentment and good will as far as our influence reaches; and encourage others to do the same.

6. We may urge upon others the folly of reform work which falls short of real salvation from sin and real peace with God and man within the soul.

HIS WORD

His Word is sure, it cannot fail.
His Word it shall o'er sin prevail.
His Word is sweet, His Word is pure;
His Word it shall for aye endure.

The hosts of sin were on my track:
I tried in vain to drive them back—
"'Tis written," from God's Word so sure,
Was more than Satan could endure.

My sin was more than I could bear,
I sought the Lord with tears and prayer;
Then with the Word I sin assailed,
And with the Word o'er sin prevailed.

My heart was wrung with words of strife,
With words impure they sought my life.
'Twas then I fled to Jesus' breast,
His pure, sweet words they gave me rest:

Though Satan's hordes the Word assail:
Though men and devils would prevail;
Yet in His Word there's rest for me,
Eternally, eternally.

—C. T. Moore in "Gospel Banner."

A BIBLE READING ON MARRIAGE

1. The original marriage law. Gen. 2:24.
2. This law is quoted by Christ. Matt. 19:5. By Peter in Mark 10:7, 8. By Paul, Eph. 5:31. Hence it becomes a New Testament law.
3. This law is emphasized by Christ. Matt. 19:6; Mark 10:8.
4. Man can not sever the marriage union. Matt. 19:6; Mark 10:9.
5. "God hateth putting away." Mal. 2:16
6. Christ allows putting away. Matt. 5:32; 19:9.
7. Paul joins the Lord in allowing a companion to depart. I Cor. 7:11.
8. Christ forbids marrying:
   (a) Those who are put away. Matt. 19:9; Luke 16:18.
   (b) Those who put away. Mark 10:11; Luke 16:18.
   (c) Those who are divorced. Matt. 5:32.
9. Paul joins the Lord in bidding those who depart to remain unmarried or be reconciled. I Cor. 7:11.
10. The marriage contract is annulled by death. Rom. 7:2; I Cor. 7:39.
11. Married persons are eligible to remarriage upon the death of their companions. Rom. 7:3; I Cor. 7:39.

Note.—**This Reading is designed to be clipped out and be placed on the flyleaf of your Bible, that it may be preserved and for reference.**—Tract by I. J. Rosenberger.

WAS HE ONLY A GOOD MAN?

The Bible Says:

He is the Son of God, and equal to the Father.

Read

"In the beginning was the Word (Jesus Christ) and the Word was with God, and the Word was God."—"All things were made by Him" (Jesus).
John 1:1-5; I John 5:7.

He says of Himself:

"I and My Father are one." John 10:30.
"I am Christ which was to come."
John 4:25, 26; 5:17.

Now if these statements of Christ are not true, then He was not even a good man, but a base deceiver, for no good man could make such a statement, if false.

Hundreds of years before Christ came on earth, the prophets foretold of Him, and He fulfilled all that was said of Him. Isa. 9:6, 7 cf. Luke 2:11, 12; Psa. 22:1, 8, 16 cf. Matt. 27:34-44; Isa. 53:3-7 cf. I Pet. 3:21-25; Psa. 22:18 cf. Jno. 19:23, 24.

Whoso denieth that Jesus is the Christ, has not the love of God in his heart.
I Jno. 2:22, 23.

Note the Following:

Your being Saved or Lost depends entirely upon one thing: Your Belief or Unbelief in Jesus Christ. Jno. 3:18.

Read this.

"He that believeth on the Son hath everlasting life."

Note also, just as true.

"He that believeth not the Son, shall not see life" Jno. 3:36; I Jno. 5.

Christ says:

"No man cometh unto the Father, but by Me." Jno. 14:6.
"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.
—Tract.

THE UNEQUAL YOKE IN INVESTMENTS

By Isaac R. Herr

For the Gospel Herald

People are a unit in the statement that there are diversified gifts with the human family, and that these become more apparent in proportion to their development. Our Creator in His allwise plan, conceived of a building wherein all these different temperaments and talents should play a harmonious whole—a church militant that functions well, that expresses itself in high efficiency. Turning to the capabilities of a few of the officers of the Church, we consider the preacher as a student of the Word with a good range of thought, a man qualified to attain to deep spiritual truth, exacting in his obedience to the Holy Spirit. It is a wrong and a selfish thought to say, "Can the bench control him?" and yet not a basic consideration that he has not an education. Some stress should be laid to the thought whether the one proposing his name for the ministry was actuated by the prompting of the Spirit. But aside from that has he scope of mind, depths of heart, and a soul that can be touched with the deep things of God? Not so much, What is his excellence of character now? but What are the possibilities of character that can be developed in the man by the grace of God and obedience to Him?

The deacon should have the ability to rule his own house with soberness of mind and the qualification to reconcile those at variance with each other; the trustee, with a good financial bump, who through his years demonstrated good housekeeping. A man grateful for the blessing of God and appreciative of his stewardship, is not a misfit in this office.

The Lord gives a man his gift; and when he gives his heart to the Lord, the gift becomes a spiritual asset. Accumulated wealth, if secured honestly, is the blessing of God upon the exercise of a man's industry and talent. Inherited or accumulated wealth should be considered as a sacred trust in our hands to be used with the utmost care for the betterment of men and of conditions. Money or an estate is good only for the good it can do. Helping the cause of Christ, helping worthy and honorable brethren of the Church to fill a useful and creditable place in life, teaching them how to handle money, to save, to invest that God may smile upon the investment, is commendable service in God's moral vineyard. Keeping before him the doctrine of not to be unequally yoked together will keep him out of many of these "wild-cat" schemes and getting rich quick and high-paying investments, which are resigned to deceive the aged brethren who are less strong in mind than formerly and others who are on the rogue's list as persons that always have been credulous and easily exploited. Have these brethren and others rights of protection by the Church? We too may become old and not capable of doing our own business as we were at one time. Have not the brethren of the Church the right to ask that they may be safeguarded (at least,

against those of the brethren who in some cases are themselves duped; in others, the stool-pigeons, part of the management of the crooked association to draw others into the financial whirlpool)? We may rest assured when men of the world have a project and solicit the membership and directorship of a few influential members of the Church, their object is to exploit the Church. There is one and a right way to do, if the greatest good to the greatest number is considered and above all, the protection of those that they need the safeguarding of the Church, and that is, to ask for a speedy resignation of such members at one place or the other.

Since so many of our members have lost their thousands through those bad investments from the start and others were mismanaged, it seems to me it would be a wise precaution to have a committee appointed to whom they could go for a report as to the soundness of the investment, the character of the personnel of the management, or at least in some way create a check or restraint upon the easy way in which so many members part with their money by giving it into the hands of sharks and dishonorable sinful men, thereby reproaching themselves and displeasing God.

I denounce the dishonest corporation only. If a company is launched with honesty of purpose, with fairness, and without dissimulation with evenhanded justice to the investor who places and subjects his money to the same risk as the management and shares equally with the management, if he knows of such sincerity and honesty, it might not be wrong to place his money for economic advancements and for the returns it will bring him.

Concluding with respect to being unequally yoked together in such corporations, we appeal to members who are tied up with those of the world that bear a very unsavory reputation for honest dealing and fair play. Let the pulpit, the pastor, and the pew, with one accord, raise their voice against such an incongruity, such an amalgamation.

Let every one feel that he is his brother's keeper and that his brother is his keeper in stamping out an association with the self-seeking and evil disposed.

These lines are written with charity for all and with a consideration for the writer himself when the time might come that he may need protection aginst such sordid and selfish men and particularly that he may not be embarrased on account of members in his own Church luring him on to such improper investments.

Lancaster, Pa.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

II. About the Communion

1. It was instituted by our Lord.

It was on the night of His betrayal, while Christ together with His disciples was eating the Passover, that Christ took the bread, followed by the cup, divided them among His disciples, reminding them that these were memorials of His broken body and of His shed blood. Paul sums up the testimony of the three evangelists who report this event in the Gospels, as follows: "I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26).

2. It was instituted at the time of the regular Jewish Passover.

For confirmation of this statement, read Matt. 26:17-29; Mark 14:12-25; Luke 22:7-20. No one can read these scriptures calmly and believingly, comparing them with Old Testament references telling of the Jewish Passover, without being convinced that this was the Jewish Passover that Christ and His disciples spoke of, prepared for, and ate together. Some have questioned this because of what is said in Jno. 18:28. But a comparison with the German version soon straightens out the seeker after truth, as it was the "Ostern" (Easter) not the "Osterlamm" (paschal lamb) that is there referred to. Six days of the feast of unleavened bread (Ostern) yet remained to be eaten, but the paschal lamb (Osterlamm) was eaten the evening before (See Luke 22:1-20, German version).

3. It is not to satisfy the hunger of the body.

Read I Cor. 11:17-34 for a discussion of this point. There is nothing more impressive than the few crumbs of bread and the drinking of the few drops of the fruit of the vine, as memorials of the great sacrifice and atonement made for our sakes.

4. The communicants present a solid body of believers in Christ Jesus.

Read I Cor. 10:15-20. This inspired presentation of the Word and will of God is rich in instruction. Notice—(1) "The **cup of blessing** . . . . the **communion** of the blood . . . . **the bread** . . . . the **communion** of the body . . . . we being many are one bread . . . . I would not that ye should have fellowship with devils." Couple this with Christ's instructions at the time He instituted the communion, and you get the idea that it is as a body, knit together in faith and love and life and fellowship, as one heart and soul in Christ Jesus, that we partake of the simple, solemn memorials of Christ's broken body and shed blood. A vision of this fact can not but impress us with the importance and beauty and solemnity of this Christian ordinance. It also impresses us with the necessity of keeping the table of the Lord in order, something which necessitates examination meetings or their equivalent, something which necessitates an attitude sometimes referred to as "close communion."

5. A self examination is called for on the part of every communicant.

Read Matt. 5:23, 24; I Cor. 11:27-30; II Cor. 13:5. Our answer as to peace with God and harmony in faith with our fellow communicants should be both to God and the Church—the first to give satisfaction to God with reference to scriptural requirementns for fellowship.

6. It is a witness before God and man.

"This do in remembrance of me." "Ye do shew the Lord's death till he come." And it is a fact that the more fervently we remember the great sacrifice and wonderful work of grace in our behalf wrought by the great Savior and Redeemer of our souls, the more consistently we **show** to others what it means to live a devoted Christian life. The communion is typical of both the sacrifice and glory side of the Christian life.

7. A proper observance of it is conducive to good spiritual health.

Paul, writing of some who go through the motion of communing without thought of their own spiritual condition, says, "For this cause many are weak and sickly among you, and many sleep." Some take this as an excuse for not communing. Thus, ostrich-like, they bury their heads in the sand, foolishly imagining that if they only stand back from the communion the sins which make them unworthy to commune will not work their own destruction! What they ought to do, and what all unthoughtful communicants ought to do, is to

(Continued on page 367)

Preacher's Page

DESTRUCTIVE SILENCES

By Geo. R. Brunk

For the Gospel Herald

A scarecrow stood in a field one day
Clothed in rags,
Stuffed with hay;
Blackbirds and crows from early morn,
Chattered and scolded and riddled the corn,
But never a word said he.

A preacher stood in the stand one day
Stuffed with Greek
And philosophy;
Around him thronged the proud and gay,
Drifting, drifting the downward way,
But never a warning gave he.

Little he studied, and little believed
Of eternity's night
Or the heavenly day,
Expecting no grace—had nothing received,
The people were pleased the Spirit was grieved,
Not a saving word said he.

Here were they who worshiped their gold,
Living in pleasure,
Oppressing the poor;
The rich and the great were here in the fold,
The poor and the humble out in the cold,
But never a word said he.

He preached a religion not found in the Word,
Flattered and praised,
Thinking of pay;
The message was pleasant, the people heard,
The collection was large they on him conferred,
But no saving word said he.

Denbigh, Va.

WHY YOU SHOULD ATTEND YOUR OWN CONFERENCE

For the Gospel Herald

It puts you in touch with your fellow overseers, and enables you to study the Church-wide problems together.

It makes you sit down to hear what other ministers have to say—an experience that every minister needs.

It gives you a wider vision of your duties and opportunities, and inspires you to do better work when you get back.

It enables you to be a help to others having similar duties and responsibilities to those of your own.

It impresses your members with the thought that you are loyal to your church and mean to be of service in advancing her interests.

It strengthens you in the position that you hold of making the cause of Christ and the Church your first business in life while things pertaining to this life only are held secondary in importance.

It helps strengthen the bond between you and your church, between your congregation and the rest of the brotherhood.

It puts you in position to answer with authority many questions that are asked frequently concerning the aims, plans, doctrines, and policies of your conference and your church.

It lends weight to your words when you advise others to do their full duty.

It shows that you are willing and ready to bear your full share of the burden that rests upon the ministry in the faithful ministration of the Word and care of the flock of God.

It is an example which every other minister should follow.—K.

GREATNESS AND GOODNESS

Would you be a useful minister? strive rather to be good, than great. Keep down great **I**, for he will be found a troublesome guest, and one that will throw an insurmountable barrier in the way of yourself, and your usefulness to the souls of your fellow men. The inquiry is often made, Why am I not more useful? May it not be that self has too much to do in all that is done for Christ? It he not often, first in thy study, in the choice of a text, in the structure of thy thoughts, in the pastorial visits, in the sacred desk, and in all thy communications with thy fellow men. There is an attempt to do and be something, which smells so rank of self, as to put thy Savior in the shade, and thereby to destroy thy usefulness. Self should be in the dust, and Christ should be "all in all."

Dr. Payson seems to have touched the string, when writing to a young minister. He says: "Some time since, I took up a little work purporting to be the lives of sundry characters, as related to themselves. Two of these characters agreed in saying that they were never happy until they had ceased striving to be great men." This remark struck me, as you know the most simple remarks will strike us when heaven pleases. It occurred to me at once that most of my sorrows and sufferings were occasioned by an unwillingness to be the nothing which I am, and by consequent struggles to be something. I saw if I would but cease struggling, and consent to be anything or nothing, just as God pleases, I might be happy. You will think it strange that I mention this as a new discovery In one sense it was not new—I had known it for years; but now saw it in a new light. My heart saw it and consented to it.

Ah! is there not experience touched here that will be profitable to thyself if heartily consented to, and practiced? It was a lovely trait in thy Savior that "he went about doing good." Let then our highest aim be to imitate him who lived thy example, as well as died thy sacrifice. **Be good rather than great.**—Sel .by B. B. King.

GOOD ADVICE TO A BAND OF YOUNG PREACHERS

Six of us were setting off on a day's preaching among the villages. It was a holiday, and we had arranged to spend it for the Lord in spreading His Gospel. We had to pass the humble home of an aged brother in Christ, a true father in Israel, a man fervent in prayer and wise in counsel. As we passed, he gave us a warm "God speed you," and while shaking hands, said, "Steep your souls in the love of God, and your Gospel seed in prayer. Speak about the Son of God, His glorious Person and His perfect work as you walk along; this will keep you fresh and full and fit for bearing testimony of Him to others. Think no evil, speak no word of bitterness of the absent, and seek grace all the day to keep the lowly place, each esteeming others better than himself."

It would be well with us, if the good man's advice were accepted and his wise counsel adopted by all who go forth in service for the Lord. A right condition of soul is the first necessity. All else will be vain and fruitless, if the heart is not right with God. If sin is on the conscience, and defilement in the life, service acceptable to God and for the blessing of man is impossible. God uses only clean vessels. The Holy Spirit fills and possesses those who are empty and yielded to His use. When Christ and things concerning Him, form the subjects of conversation among preachers, they seldom lack a good message, fresh and warm, to speak to others. But if the faults and failings of their brethren, the frivolous and paltry small talk of "religion" occupy preachers—as it frequently does, while on the way to speak God's Word—their souls are "run thin," and their message is generally as "dry" as themselves. To have a word from God, and be in a right condition to speak about it, the preacher has to walk uprightly all the time, and take care that his tongue is not defiled by unholy or unwholesome talk, when he uses it to speak for the holy God of heaven and to utter His precious Gospel in the hearing of men.—Sel. by John A. Kennel.

It does not become poor, guilty sinful worms, who receive whatsoever blessings they enjoy, of grace, of mere favor, and not of debt, to ask of God the reasons of His conduct.—Wesley.

PEN PORTRAIT OF CHRIST IS FOUND

Old letters of a Roman pro-consul in Palestine who knew the Savior writes of His raising the dead to life: Jesus "Handsome as a man may be" says Publius Lentulus. Almost two thousand years old.

(This hardly fits the description of inspiration: "Without beauty that we should desire him."—Ed.)

Rome.—From the dust of more than 1900 years a studious modern Roman has rescued a pen-portrait of Jesus Christ.

It was drawn in one of the letters that Publius Lentulius, who was a Roman pro-consul in Palestine and knew the Savior in Nazareth, wrote to a friend in Italy.

"There has appeared here a man of strange virtue," Publius Lentulus wrote. "His disciples call Him 'The Son of God.' He cures the sick and raises the dead to life. He is a very handsome man and worthy of all our attention. His hair is blonde, and covers His shoulders in separate curls, and is parted in the middle, and after the fashion of the people of Nazareth. His forehead is smooth and serene, without marks or wrinkles. His countenance is pink; His nose is well formed, His beard of the same color as His hair, is parted in the middle.

Terrible Reproof

"In His gaze is an expression of wisdom and openness. His eyes are blue, shine terribly when He reproves people; but in conversation they are amiable. His observations are expressed with liveliness, although He always remains calm.

"Nobody has ever seen Him to laugh; but He often weeps. Of a good height and straight figure, He has very beautiful hands and arms. His manner of speaking is serious. He speaks but little and is modest. In short, He is as handsome as a man may be. They call Him Jesus, the Son of Mary."

Expert antiquarians and students of history pronounce the letters of Publius Lentulus to be entirely genuine. For centuries they were forgotten, save by students of Latin and ancient Rome.

The advent of Christmas brought the letter quoted to the mind of an old professor here. He translated it into modern Italian and sent it to some of his learned friends as a historical curiosity.—Rural Weekly.

The above article we copy from the "Rural Weekly" and pass it on for what ever it might be worth. Whether authentic or not, it seems to closely agree with the Bible narrative of the life of Christ. If true, and such is the opinion of students of ancient history, it is of great value to students of the Bible today, when so many are trying to question the authority of the sacred Book.

A few things mentioned in this picture of Christ seem to impress us with force. First: "strange virtue." Our Christ was a stranger in a strange world. This world was not His home. "In my Father's house are many mansions...I go to prepare a place for you." No wonder He was looked upon as "strange." By this statement we would understand that this Roman pro-consul looked upon our blessed Master with more than ordinary goodness He evidently was in touch with the devotee of his day and knew their manner of living and character of their religious life, but this Man that "has appeared here" is so vastly different in His manner of living, character and appearance, that he is constrained to acknowledge Him as "strangely virtuous."

"His disciples call Him 'The Son of God.' He cures the sick, and raises the dead to life." These statements he gives as facts. He did not say that it was reported, or that he heard of it, but "He cures the sick, and raises the dead to life."

Next we have a description of Him as a physical man, and in addition to this he gives his own personal testimony as to what he thinks or Him. "Worthy of all our attention." The impression He made on the heart of this pro-consul was such that he considered Him worthy of attention. "In His gaze is an expression of wisdom and openness," etc. Oh, what a picture! How much like the life we read about in the inspired Word! "Nobody has ever seen Him to laugh; but He often weeps." The old prophet saw Him as a weeping Christ: "A man of sorrow and acquainted with grief." Nowhere in the Scriptures do we read of His laughing, but we do read of His weeping upon different occasions. By the grave of His sleeping friend, Lazarus, as He descended the Mount of Olives, He wept over the city, and again in the garden alone.

We do not understand that it is Christ's plan for us to be sad and melancholy, for His salvation brings joy, and peace to the sad and sorrowing soul, but if we have His Spirit which manifested its interest in a lost and dying world by weeping over them, surely there will be seasons in the lives of us, His followers, when they will weep over the erring and help lift up the fallen. Oh! Lord give us more of that spirit of weeping intercession!

Last, but not least, "He speaks but little and is modest." What a power in silence if we would only be silent at the right time! I fancy His words were words of instruction and edified His hearers. He was not a humorist. His words were weighty. A life of few words is always admirable, for the influence it yields. I am not meaning bashfulnss. I cannot see the Christ as this pictures Him as being such a man, but the powerful influence that accompanies a life of entire devotion to God, can only be felt as we allow Him to control our tongue. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. "His conduct was modest." A good example for the ministry of our day and gospel workers as well. We cannot believe He occupied Himself in useless gossip with the feminine part of His congregation. He kept His position as a man of virtue should. If the ministry of our day would hold themselves with proper reserve as they should, there would not be so many disgraceful things happen which reflect upon the cause of the Church of Jesus Christ. How many times do we hear the remark that a minister is a "women's man," meaning that he is paying special attention to women. If it behooved our Christ, who was God in Man, to conduct Himself with respect to modesty, surely it is needful for the ministry of these immoral times to guard carefully their actions, especially as they are compelled to constantly gaze upon the hellish fashions of these days.

Let us hang this picture of our Christ in the gallery of our souls, and by the grace of God, fashion our lives accordingly!—J. H. Hess in Zion's Call.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it necessary for a member to make a confession before the Church for a secret sin? A Sister.

According to the testimony of those who have given such questions most thought, that would depend upon the nature of the sin and who is involved. Here are a few rules that are safe to follow:

1. If it is a sin that concerns the transgressor and God alone, the confession and repentance before God alone will bring the desired "remission of sins."
2. If other people are involved, the restitution should extend as far as people are involved.
3. All open sins should be openly acknowledged and openly forsaken.
4. The first place to go to in case of any sin—secret or open—is to God. When once the sinner is reconciled to God, it is time to determine whether there is anything left to confess before people.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

BEAUTIFUL HANDS

By Ruth Yoder

For the Gospel Herald

I often think of those beautiful hands
Of One who came to the earth below,
Who loosened for us our iron bands—
'Twas hundreds and hundreds of years ago.
He lived for others, as we all know,
This One with the beautiful hands.

They healed the sick and the hearts of woe,
And opened the eyes of the blind, long ago;
They gently were laid on the little child's head,
And lovingly raised the widow's dead;
They were used in the lowly carpenter's trade,
These hands that for serving others were made;
They were used for driving out with the rod,
Those who defiled the house of God;
They freely gave to disciples the bread,
By which all hungry ones may be fed;
They lifted dead men from the rock to the sands,
These loving, saving, beautiful hands;
They were bleeding at last for you and me,
These hands which some day we all may see.

And now they's extended in prayer to God
For us who wearily onward plod;
They are clasping our own so gently too,
Leading us safely life's journey through;
Oh, Love! that to all the ages expands
And comes to us through these Beautiful Hands.

Goshen, Ind.

OPEN THE DOOR OF YOUR HEART

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul,
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room.
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of classes or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends.
You need no map or chart,
But only the love the Master gave.
Open the door of your heart.

—Sel. by Ruth H. Kreider.

CONSECRATING OUR CHILDREN

(An extract from a sermon delivered by George J. Lapp at the La Junta Mennonite Church, July 11, 1920, and reported by J. H. Shank.)

EveryChristian home and family should consider it as high an honor as God could place upon them to have some member of their family in active Christian service, in the ministry or in the mission field either at home or abroad. There is no question but every child born in a Christian home is born in answer prayer: no child born in a Christian home should ever be a child of chance. The child born in a Christian home should be consecrated to God from the very beginning of its earthly existence, with the hope and the prayer on the part of the parents that he might be in God's service anywhere that He might use him.

There was a heathen family in India whose children were consecrated to the gods. One child was consecrated to Brahma, another to another god, the third to another, and so on; but the youngest had not yet been consecrated. Certain missionaries chanced to pass that way and in conversation with the family asked to whom these children had been consecrated. They found that this child had not yet been consecrated. The missionary said, "I would like to give you some advice. I would like to have you consecrate that last one to Jesus, and let the youngest be a Jesus child." They acted on his advice. They knew very little about Jesus, but they heard enough about Him then to desire to consecrate their child to Him. He grew up as the Jesus child, and when the neighbors would ask him to whom he was consecrated, he would say, "Why, I am the Jesus child." And as he grew older he began to wonder why he was called a Jesus child, wonder about Him whom he had never known, until finally he became in spirit and truth, a Jesus child. Today he is in the northern part of India and is one of the most powerful evangelists that part of India has ever known—all because he was once a Jesus child in a heathen home.

If that boy could be a Jesus child in a heathen home and be conscious of it from his youngest days, what can be done in the Christian homes of America, if we will only do it? As God's children we must manifest a real spirit of friendship for God in the consecration of our own, in our own Christian homes for His service wherever He may use them according to His plans and purposes.

La Junta, Colo.

HOW TWO SISTERS DIFFERED

By A Sister

For the Gospel Herald

Two girls were reared motherless, under one influence. The older one was never ready to rise when called, always easy, never cared for being ready for anything; just simply moved along as life was given to her. The second one was willing to arise when called to duty, always industrious, ready to do her part.

And now may some reader profit by the story of these two girls after they grew to womanhood.

The older one married the first young man that gave her a chance not caring about the outcome; not caring about church, simply blundered along as entirely too many are doing at the present time. She brought thirteen children into this sinful world, and was left a widow to care for some of the most rebellious children I ever knew. She was put to some of the most severe trials, and at the age of forty-five she was called away by death. Now there are twelve orphans left in this sinful world to be cared for by others. This is the outcome of carelessness. Oh, may we learn to be on our guard, for the evil one cometh and snatcheth away that which is holy.

This is the record of the younger sister: She feared evil, and gave her heart to God while yet in her teens. She married a poor man. She stood for what the Word of God teaches—faith preferred before wealth. You will wonder what of her success. She stands nobly, faithfully in the Christian Church, has reared two children of her own, besides taking in two orphan children, and is one of the happiest people you can meet with. She will tell you that life is worth living.

Lancaster, Pa.

OUR SAVIOR JESUS AS A BOY

Christ is merciful and mild;
He was once a little child:
He whom heavenly hosts adore,
Lived on earth among the poor.

Then He laid His glory by
When He came for us to die;
How I wonder when I see
His unbounded love for me.

He the sick to health restored,
To the poor He preached the Word;
Even children had a share
Of His tender love and care.

Lord! whate'er my lot may be,
Let me do some work for Thee:
Occupy my little place
Till I see Thee face to face.

—Sel. by Ruth H. Kreider.

Sunday School

For the Gospel Herald.

Lesson for August 15, 1920—II Sam. 12:9, 10; 18:1-15

THE SINS AND SORROWS OF DAVID

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Introductory.—Unfortunately the career of David did not prove him to be a perfect man. He fell a victim to temptation, and his fair record was marred by dark periods in his life during which he sinned grievously. Chief among these was his relations with Bathsheba, wife of Uriah. For this he was severely reproved by the prophet Nathan. Because of these things his kingdom was beset with trials and difficulties, and David reaped in sorrow the results of his own shortcomings. Two sketches from the dark side of his career are given us in the lesson before us.

Nathan's Rebuke (9, 10).—After David had succeeded in getting rid of Uriah and taken to wife Bathsheba, the wife of Uriah, the Lord sent Nathan to David to remind him of his sin. The incident shows the attitude of the sinner who poses as a man of righteousness. Nathan relates the parable of a rich man who spared his large flock of sheep and killed the lone lamb of his poor neighbor and made a feast of it. The recital showed this rich man up in a most detestable manner, and David's anger against him waxed hot. He demanded the name of the offender and promised that the severest penalty should be meted out to him. Nathan boldly answered, "Thou art the man." He then recited David's sin against the faithful Uriah and showed the erring king the heinousness of his crime.

The heart of David was crushed. He humbled himself before God and expressed his willingness to suffer whatever the Lord saw fit to bring upon him. Therein lay the redeeming qualities of the man. If his sin was a black one, his humiliation was complete, and the grace of God was as marked and as perfect as the sin of David was abominable. Where there is true repentance, remission of sins is sure. God never overlooks sin; but upon sincere repentance, honest confession, proper humiliation, and pleading for pardon He blots out sin by the blood of His Son Jesus Christ. But though he had repented and his sin was forgiven, the results of his sin were still present. He had to face the awful fact that "the sword shall never depart" from his house. In the several rebellions which embittered the latter part of his reign he was mournfully reaping what he had sown.

Absalom's Rebellion (1-15).—The most notable insurrection against David was that led by his son Absalom. This ambitious young prince gave his father much trouble, and finally decided to make an open attempt to wrest the kingdom from him. He kept his design hid as long as he could, stole the hearts of the people, but finally decided to raise the standard of revolt. He well nigh succeeded. David was compelled to flee, the greater part of the people having gone over to Absalom. But David marshaled his forces, divided his armies into three divisions, and in the hotly contested battle his forces were victorious. But it was only by strategy that the victory was won. Absalom was caught by his head in the branches of a tree and Joab slew him. Absalom killed, there was no one to fight for and the battle ceased.

The killing of Absalom was contrary to David's orders. He had given special directions to his people that they deal gently with Absalom. He had, after all, a father's heart and would rather suffer death himself than to have his son slain. When he heard about Absalom's death his heart was broken. "Would to God I had died for thee," was his mournful wail. But the deed was done. The "proud boy Absalom" had met his reward, and the grief-stricken father could but bend under his load of grief. The battle was won, the crown was safe, but for David it was a dearly bought victory.

Lessons for Us.— 1. "Whatsoever a man soweth, that shall he also reap."

2. In pronouncing judgment upon others, we are apt to be hasty and severe. Thus David's "let him die the death" was turned into a plea for mercy when he found that he himself was the guilty sinner.

3. "A good name is rather to be chosen than great riches." If you are the happy possessor of such a name, be sure that your private life is as good and as pure as your reputation. "Be sure your sin will find you out."

4. Two of the hardest things to bear up under are power and popularity.

5. Absalom's folly is manifest when we reflect that had he been true to his father he would in all probability have come into rightful possession of the throne for which he sacrificed his life. Many, like Absalom, have lost the blessing by trying to run ahead of the Lord.

6. Selfish scheming may win for the time being, but it is bound to fail in the end. Absalom, like Saul, lost—not because he did not have natural advantages in his favor, but because he was fighting against the Lord. You serve self best when you serve others.—K.

Our Young People

GREAT HYMNS.—Ex. 15:1-19; Rev. 15: 2-4.

Topic for August 15

MOTTO

"Sing psalms unto Him."

THE STUDY HOUR

I. Hymns and Their History.—Every great hymn has a history. It was the product of some experience and expressed in words of song. A history of the experience will often add to the value of the song to those who afterward sing them. In the book "The Story of the Hymns" by Hezekiah Butterworth we have these words from the Preface: "The sacred writers were careful to preserve the history of nearly every psalm, from that of Miriam, when Pharoah and his host were destroyed, to those of Mary in the presence of Elizabeth, and Simeon in the temple. We better understand the awful and shadowy grandeur of the ninetieth psalm, when it is explained to us that it was "the prayer of Moses the man of God" after the people had sinned in the wilderness. We can enter into the spirit of the eighth psalm, which describes the sublimity of the celestial scenery at night, with a clearer insight when we are told that it was written by the shepherd of Bethlehem, after he had proved himself victorious over the melancholy of Saul at home, and over the champion of the Philistines in the field. It interests us to know that the first psalm was written for the jubliant assembly of king Asa, and that the forty-fifth connects itself with the splendors of the reign of Jehoshaphat, that the twenty-fourth and twenty-fifth celebrate the removal of the ark after the conquest of Jerusalem, and that the thirtieth was written for the dedication of the house of David. So also in regard to the psalms that belong to the reign of Hezekiah, and refer to the destruction of the Assyrians; and the great Hebrew choral, or one hundred and seventh psalm sung at the feast of tabernacles."

II. The Text.—Ex. 15:1-19.—This song was composed and sung at the wonderful experience of the children of Israel in crossing the Red Sea. It not only records the act of how the sea was crossed and the enemy overthrown but it brings in the eternal character of God in behalf of His people in all ages and sets forth prophetic utterances which have been fulfilled in the ages since the song was composed.

SUGGESTIVE ASSIGNMENTS

For the Children

1. Text word, **"Song"**
2. Explain the Meaning of a Song You Like.

For Young People

1. Give the History of a Bible Hymn.
2. Give the History and Circumstances Surrounding the Composition of a Church Hymn.
3. Give Some Experience Connected with the Singing of Hymns

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 5, 1920

Field Notes

Twety-five years ago today (July 28) Bro. J. A. Ressler was ordained to the ministry. Here's hoping that the Lord may spare him for another quarter of a century's service.

Suday School Meeting.—An all day Sunday school meeting will be held, the Lord willing, at the Millersville, Pa., Mennonite Church on August 10. All are invited to attend.

Change of address.—
Bro. J. H. Birky, from Bancroft, Neb., to Beemer, Neb.
Bro. Allan Good, from Carstairs, Alta., to Waterloo, Ont.

Sisters Florence Byler and Lura Lauver of Altoona, Pa., after spending nearly a week at Scottdale, returned to their work at the Altoona Mission last Saturday.

Bro. C. B. Wiens, former editor of the Mennonitische Rundschau, has recently purchased property in Reedley, Calif. May God bless them in their new home.

Those interested in Russian relief work will find information on that subject in the Relief Notes on another page of this issue, also in the article on "Russian Relief Work" by Bro. Loucks.

Bro. C. B. Byer, superintendent of our mission in Knoxville, Tenn., requests us to state that all goods sent by express to him should be addressed to 711 University Ave., Knoxville, Tenn., instead of 1308 4th Ave.

Mennonite General Conference.—Word reaches us, from an unofficial source, that the next meeting of the Mennonite General Conference is to be held in Cass Co., Mo. Fuller particulars later.

Bros. J. C. Paul, Geo. Cutrell, E. R. Hernley, C B. Shoemaker, and Wm. Winsinger of this place attended a Bible conference at Lakemont Park, near Altoona, Pa., over the week end. They report very interesting meetings.

Bro. S. G. Shetler and wife spent July 18-27 with the brotherhood at Cresston, Mont., holding meetings. Baptismal services were appointed for July 27. Bro. S. expresses himself quite favorably about the field. The Lord prosper the work.

Bible Meeting. —We are in possession of a program of the Bible meeting to be held in Mountville Mennonite Church, Lancaster Co., Pa., Aug. 17-19. Instructors, Bros. Abram Metzler and John W. Weaver. The Lord bless the work.

Southwestern Pennsylvania Conference.—The regular annual session of the Southwestern Pennsylvania Conference is to meet, the Lord willing, at the Kauffman Church near Johnstown, Pa., Thursday and Friday, Aug. 26 and 27. The Sunday school conference meets on Tuesday evening previous to Church conference. Full particulars later.

Sister Lydia Gross has resigned her position as nurse in the Eastern Mennonite Home, Doylestown, Pa., after rendering several years of faithful service in that institution. The condition of her health demands rest for a time. Her address is Doylestown, Pa., R. D. 1.

Sunday School Meeting.—The third annual Sunday school meeting to be held at Cedar Grove Church near Greencastle, Pa., is announced for Aug. 18 and 19. Among those from a distance whose names appear on the program are Bros. N. H. Mack and C. F. Derstine.

The peculiar numbering of the pages of the Mission Supplement this week is accounted for by the fact that the page numbers were not changed in the form from what they were a month ago. The mistake was not discovered until the papers were nearly all printed. You will find the correct number of the pages in the table of contents.

Bro. C. F. Derstine and family of Eureka, Ill., spent a few days with the brotherhood at Scottdale recently. The brother filled appointments here on Monday and Tuesday evenings, July 26 and 27, propounding many precious truths. They left Wednesday morning for West Liberty, Ohio. They spent a few weeks in eastern Pennsylvania, and are traveling homeward by auto, filling appointments as they go.

Word reaches us that Bro. Silas Hertzler of Denbigh, Va., who spent the last year and a half in relief work in Syria and was on his way home to America, and who had been down with typhoid fever at Darjeeling, India, has had a relapse and his return to America will be further delayed. Sister Elsie Kauffman of the Dhamtari, India, Mission, who had gone to Darjeeling because of the sickness of her two boys, was also stricken with the same disease. A letter from Bro. J. N. Kaufman reports both on the road to recovery. We trust that the recovery may be speedy. The letter reporting their condition was written June 24.

Correspondence

Protection, Kans.

Greeting to all Herald Readers:—On July 18 we were made to rejoice because Bro. J. D. Mininger and wife were in our midst. He preached very impressive sermons in the morn-

ing and evening. His subject in the morning was The New Birth, and in the evening he preached about the Twelve Streams of Joy which every true Christian enjoys.

We are always glad when ministers from other places stop with us, bring us the message of Jesus. Ministers going from one place to another generally don't stop with us, as we are in a kind of an out of the way place, on a branch road. Always remember us in your prayers.

Yours in Christ Jesus,
July 24, 1920. John Schrock.

Dutchess, Alta.

To the Herald Readers, Greetings:—The Lord is blessing us since coming to Dutchess, both spiritually and naturally. We arrived here April 28, and soon after, or on May 14, Bro. Allen Good of Carstairs, came and labored for the Lord and the upbuilding of His kingdom, at which time two precious souls became willing to accept salvation. The following Sunday, May 23, Bro. Norman Stauffer and wife of Aldersyde were with us, at which time we had communion and baptismal services—one reclaimed and one baptized, both being of our own family. We surely have reasons to rejoice, being again where we can enjoy the fellowship of the brotherhood after being away from church privileges for several months.

Bro. and Sister H. B. Ramer and little daughter Ruth, and Bro. and Sister John Brubaker attended the three-day conferennce at Guernsey, Sask., reporting a very profitable meeting. Crops are very good at this place at present, giving promise of a bountiful harvest of material blessings. May we also have an awakening and a bountiful spiritual harvest.

Bro. Gehman of Pennsylvanie has been visiting here a few days, anticipating moving here with three or four other families. We are glad to welcome all of like faith to come and labor with us for the Lord and we ask any passing this way to stop with us.

Bro. J. D. Charles of Hesston was also with us for two days of this week, speaking to us on the evening of the 22nd in behalf of the Sunday school work at Hesston. We enjoyed his visit very much and feel thankful that the Lord is blessing his labors and that he is willing to take the Bible way.

We have a very good Sunday school at this place, there being over fifty in attendance last Sunday. Remember us at the throne of grace.

Yours in the worthy name of Jesus,
July 24, 1920. Lottie Stanton.

McCauley, W. Va.

Dear Herald Readers, Greeting:—We have many reasons to thank our heavenly Father for the many blessings received from time to time. On June 12, Bro. Lewis Shank filled the regular appointments, Saturday evening and Sunday morning, then went to Kinsers Run to hold services in the afternoon and at night.

On July 10, Bros. J. L. Stauffer and A. G. Heishman of Harrisonburg, Va., went to Wardensville and had services at the Crest Hill church in the evening. Sunday morning they came here and Bro. Stauffer preached an interesting sermon. Text, "God careth for you." On account of the excessive rain, but few gathered. We hope those that came had well prepared hearts to receive the blessed Word. May God bless the work at this place.

In His name,
July 26, 1920. C. A. Barbe.

Lewistown, Mich.

Dear Herald Readers, Greetings:—On July 5, Bro. C. W. Leininger of Elkhart, Ind., came to Lewistown to give us some helpful suggestions on Sunday school work, and also the young people's meetings. All appreciated his help, but very sorry there was a misunderstanding about the time. Some expected to attend the 6th, and were disappointed to think it was over and that they did not understand the date.

On July 19, Bro. J. K. Bixler came to this place and gave us a few sermons.

On the 23rd Bro. Eli Bontrager filled his regular appointment here. When our brother steps his feet in our town the whole place seems full of sunshine. He met with some old acquaintances he had not seen for a few years.

We thank God for the many blessings He gives us at this place. Bro. Bontrager has made arrangements to come here to Lewistown the last Sunday of each month. Pray for him, that God may accomplish the things He wants to do at Lewistown through him.

July 27, 1920. C. E. Tracey.

Frazer, Pa.

Dear Herald Readers, Greetings:—Brethren J. F. Bressler, D. N. Gish, Joseph Gross, and Sanford Landis held services here during July, giving us much spiritual food from His blessed Word; also some choristers and Sunday school workers aided us in the Sunday school from other congregations. We were glad to see these and other visiting brethren and sisters worship with us.

Bro. Elmer B. Moyer of Souderton, Pa., will be with us on Suday Aug. 8, the Lord willing.

Sunday school every Sunday at 1.45 P. M., followed by preaching services every two weeks with extra services as the Lord provides. If your Sunday afternoons are open, take a run to Frazer. Your visits and prayers are desired.

July 28, 1920. Cor.

Waynesboro, Va.

(Springdale congregation)

Greetings in Jesus' name:—Sunday July 25, we had a very impressive service, when fourteen souls sealed their vows by water baptism. Thirteen were young and one middle aged, and one reclaimed. We trust they may all grow up strong in the Lord, and be a power for good in the Church.

Saturday, 2 P. M., July 31, is the appointed time to hold our "Harvest Home" or praise service, for the bountiful harvest we were permitted to gather. (Psa. 92:1.)

Bro. David Garber expected to leave yesterday (July 28) to assist in the work around Job, W. Va. May his work, with the help of the other brethren in the field, mean much for the cause of the Master and the upbuilding of the Church. "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

Yours Humbly,
July 29, 1920. Maggie M. Driver.

Springs, Pa.

Dear Herald Readers:— A series of meetings conducted by Bro. J. W. Hess, began here July 11, and closed July 18. During his stay here, Bro. Hess visited a large number of homes and preached to a crowded house every night. We feel that the brother's efforts among us have led to a spiritual awakening of the entire community. The meetings resulted in twenty-two confessions, and two reclaimed to church membership.

From here, Bro. Hess went on to Akron, Pa.

Among those from a distance who attended some of the recent meetings were Bro. Hiram Wingard and family and Sisters Nora Weaver, Myra Yoder, and Elizabeth Luther, from the Johnstown district; Bro. George Cutrell and family, Bro Henry Hernley and family, Bros. B. N. Gamber, and Elam Hernley, and Sister Mary Schload from Scottdale, Pa.

(Continued on page 364)

Miscellaneous

OUT-DOOR PEACE

Have fears and worries vexed you?
Go out among the trees.
Think: He who made all these
Will He not well protect you?

Do thronging doubts molest you?
Sit down there in the sun,
Where heaven's joys o'errun,
And think how God has blessed you.

Does some one scorn or slight you?
Stand forth among the hills.
Forget your petty ills.
Remember: God will right you.

Do long, long sorrows grieve you?
Look upward to the stars,
And think: no anguish mars
The home that will receive you.
—Selected.

YOUNG PEOPLE FOR CHRIST

By Dema G. Horst

For the Gospel Herald

Young people should be won for Christ in their youth, "while the evil days come not, nor the years draw nigh, when they shall say, I have no pleasure in them. nigh, when they shall say, I have no pleasure in them." The best time to become a Christian is in youth before Satan implants evil thoughts, habits, and a desire for the things of the world into our lives.

What is more promising for the future welfare of the Church than to see the young people living for Christ and busily engaged in some work for the Master. If there is any time in life that we need Jesus for our guide, it is when we are growing into manhood and womanhood. No one should attempt to decide the most important problems of life without the aid of Jesus. He should be our Guide while we prepare ourselves educationally, in forming our habits, choosing our companions, and choosing a vocation in life. David said, "Satisfy us early with thy mercy, that we may rejoice and be glad all our days."

Did you ever stop to think how many of the noble Bible characters began to serve God in their young years? Take for instance men as Joseph, David, Samuel, and Timothy. Many of the best all around Christians in our churches today have decided for Christ in their youth.

To impress the importance of choosing Christ early we should prove the fact that on them will fall the responsibilities of the work of the Church. The Church of the future will only be what the young people of today make it. Our forefathers have stood nobly for the right and have maintained the Gospel of Jesus Christ in the midst of hardship and persecution. Now it depends on this generation whether we want to maintain this high standard and keep the good work prospering.

Young people need the help of those who are older, because they lack in experience. The aged can look back over the years when they were young and know just where they could amend their ways had they a chance to retrace those years. Everyone has only one passage way from childhood to maturity therefore they should take advice from godly parents, teachers, and ministers and all who are interested in them. Young people should equip themselves for a successful career spiritually as well as in the natural things of life. Experiences of others teaches us many valuable lessons but are not always a safe counsellor.

The young man and woman is daily in contact with lives who have come to mature years but have arrived at wrong conclusions of what the real purpose of life is, but we may profit by their mistakes.

In II Tim. 2 we have the words of the aged Paul to Timothy a young convert. It is like the counsel of a father to a son and contains good advice for the young person in any sphere in life: "Thou therefore, my son, be strong in the grace that is in Christ Jesus...Thou therefore endure hardness as a good soldier in Christ Jesus...Shun profane and vain babblings, for they increase unto more ungodliness." The very fact that Paul advises us to be good soldiers suggests that we have battles to fight. The young Christian especially has many battles to fight, without and within, and we can only come out victorious if we have Christ enthroned in our hearts and depend on Him for victory. Satan has so many cunning devices to lure us away from the good and true but we are glad we can go to Jesus in prayer and find a safe retreat.

"When Satan my foe cometh in like a flood,
To drive my poor soul from the fountain of God;
I'll pray to the Savior who kindly did die,
Lead me to the Rock that is higher than I."

While the Christian life has many temptations, it is also a life of much joy and satisfaction. Jesus wants His children to be joyful. He said, "Be of good cheer, I have overcome the world." May we show by our expression, by our conduct, and by the way we serve Jesus that we really enjoy our Christian life.

Dalton, O.

DANGERS IN NOT WATCHING

By Lottie Stanton

For the Gospel Herald

There are so many dangers, if we neglect to watch, that we hardly know where to begin. Psa. 141:3, 4: "Set a watch, O Lord, before my mouth: keep the door of my lips. Incline not my heart to any wicked thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties." David realized the danger of temptation.

"Set a watch, O Lord, before my mouth." We all see the need of watching our mouth, for words once spoken can never be recalled; whether spoken in anger, or heedlessly, as in foolish jesting, taking the name of God in vain, or in many other ways so much practiced. Let us take warning while we read Eph. 5:4. The 3rd verse speaks of "fornication and all uncleanness, let it not be once named among you, as becometh saints." 4th verse: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." We hear much language used by Christian professors which are certainly not in accordance with this scripture. It seems to me it also implies to the tobacco habit in its various forms, for it must be classed with the filthy habits. If not, where can we class it? The Scripture plainly tells us that we are the temples of the living God and to keep the temple clean.

If we neglect to watch the tempter will surely overcome us in causing us to believe whatever w esee fit to do is all right. But the Bible is our guide. We should frequently pray, "Lord, Thy will, not mine, be done."

Here we wish also to notice the danger of following the world in the use of chewing gum, which is very much out of place for God's people.

If it was so needful that the early followers of Jesus felt the need of prayer, it is much more so for us poor mortals in this day, when we are tempted on every side.

In Heb. 13:17 we are told our duty in obedience to those who have the oversight of the Church: "Obey them that have the rule over you and submit yourselves, for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you." If we neglect to watch we may fall into the sin of thinking they should not say anything that interferes with what we are doing, even if it is contrary to the church discipline.

If we neglect to watch we may get to thinking and speaking too much abuot the natural things (and too little about the spiritual) on the Lord's day which the Bible teaches us to keep holy. Also, the way the afternoons are spent, many times just as the world would spend them, very often even singing worldly songs. May we spend them according to Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

If we neglect to watch we are in danger of drifting away from the plain apparel of the early Church (spoken of in I Pet. 3:3): "Not the outward adorning of plaiting the hair or the wearing of gold or putting on of apparel." I believe we all understand what that means—not following the fashions of the world in style or material. But instead of the sisters combing the hair as they once did—plain, parted in the middle, and a covering that will cover, and the brethren, if they wear a tie (?) let it be modest, not the loud flashy colors that only the one of the world who wishes to be called a sport would wear, the plainness of the clothing at least visible in the material and make.

If we neglect to watch, we are likely to be found in places of amusement which are neither upbuilding to the kingdom of God nor a safe place for those professing godliness.

We also have the temptation of trusting in the world for the safety of our crops or other possessions, or the money we expect to derive therefrom, forgetting all we have is the Lord's and that He has promised to never leave nor forsake us. Let us be like Job—if God should see fit to take all, we are ready to say, "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord." If we tamper with poison we are likely to be poisoned. "Touch not, taste, not, handle not;" for all are to perish with the using.

May God help us all that we may not neglect to watch.

Duchess, Alta.

An eagle carrying a serpent in its talons to its nest on the mountain was bitten to the heart, and fell to the ground. Have you ever seen a Christian man or woman fall in the same way? You do not know the secret of the fall, but the omniscient eye of God saw it. That neglect of prayer, that secret dishonesty in business, that stealthy indulgence in the intoxicating cup, that licentiousness and profligacy unseen of men, that secret tampering with unbelief and error, was the serpent at the heart that brought the eagle down. — Theodore L. Culyer.

RUSSIAN RELIEF WORK

By Aaron Loucks

For the Gospel Herald

For some months the Relief Commission has been planning to send a Unit into Russia. Arrangements are well in hand to get the Unit off by Aug. 17 or shortly thereafter.

The story of the four Russian brethren who came to America about a month ago describing the awful conditions that are prevailing in that section of the country is enlisting the sympathy of all classes of Mennonites and several meetings have been called to consider plans and create ways and means for their relief.

Upon the solicitation of these brethren an informal meeting of the various branches of Mennonites in the vicinity of Newton, Kans., was called July 13 to hear their report. After considerable discussion a Committee on Information was appointed whose business it was to secure data and facts that would be necessary in presenting some feasible plan for aiding the Russian Mennonites in emigrating from Russia to America if possible. This committee of five met on July 19 and 20, and after much deliberation on the scope of their work and questions relating thereto, they called a joint meeting of representatives of Mennonite relief organizations interested in the proposed Russian work, to be held at Elkhart, Ind., July 27, 1920.

The meeting was held according to announcement, in the Mennonite Church at Elkhart. The following were in attendance: Levi Mumaw, Scottdale, Pa.; D. D. Miller, Middlebury, Ind.; P. C. Hiebert, Hillsboro, Kans.; H. H. Regier, Mountain Lake, Minn.; Wm. J. Ewert, Hillsboro, Kans.; D. H. Bender, Hesston, Kans.; Eli G. Reist, Mt. Joy, Pa.; Orie O. Miller, Akron, Pa.; Arthur Slagel, Flanagan, Ill.; Vernon Smucker, Scottdale, Pa.; Ernest E. Miller, Rawson, O.; Sanford Yoder, Kalona, Ia.; Aaron Loucks, Scottdale, Pa., and A. A. Friesen from Russia.

A number of important questions were presented and considered at the meeting. It was very clear that all the relief organizations of the several branches of Mennonites are anxious to lend a helping hand in anything that can bring relief to the sufferers in Russia. In order to do the most effective wosk it was thought that a Central Committee representing all the organized relief bodies would be a great aid. Action was taken to carry out the plan. This "Central Committee" will not take the place of any other relief organization but will keep all the agencies co-operating informed of the work that is being done, and present the needs of the Russian sufferers to them from time to time. This Committee is to act with and for the various relief bodies at their request.

The question of the Russian Mennonites immigrating to this country, and how a representative meeting could be held to further consider the question, was considered at some length. It was suggested that the Committee on Information at the earliest date possible get in touch with officials at Washington to secure such information as will be necessary to have in the working out of plans for action at the representative meeting to be held later. Among the problems in connection with the Russian Migration are: How to free them from their country; Finding ways and means of disposing of the land they still hold; Locating them in America; Financial assistance, etc. All will need a solution, and will mean that much careful and painstaking work must be done. The meeting adjourned at noon, July 28. Any questions for further information desired, will be given.

The Mennonite Relief Commission held an executive committee meeting in the afternoon. At this meeting Brethren Orie Miller and Arthur Slagel were appointed to go to Russia at as early a date as possible. The general policy of the Unit in its work in Russia was presented and approved.

Arrangements were made for the purchasing of supplies to be shipped to Russia, and Bro. Ernest Miller will give his time to securing, from the sewing circles and other sources, about fifteen or twenty tons of new and used clothing to be shipped within the next two months.

We feel the responsibility very keenly of sending our brethren on this mission of good will and love, and we look to the Church in all sections to respond in sending in the things necessary for the carrying forward of the work begun.

Can we count on your prayers in behalf of those who go and to whom they are sent and for the material things that are needed to supply their barest necessities?

Scottdale, Pa.

"The safest way to bring up children is to let them see nothing in their parents but an example of virtue."

An Excellent Maxim.—Dr. Nettleton adopted the following as a rule of life: "Do all the good you can, and make as little noise about it as possible."—Sel.

NEED OF SKILLED SERVANTS IN THE LORD'S WORK

By Laura Dellenbach

For the Gospel Herald

Every true Christian is a servant of the Lord. To be an efficient worker he must necessarily be trained or skilled in his work.

The foundation which is the knowledge of God's work is attained by the help of the Spirit in earnest study, meditation, and prayer. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word truth."

It requires no special revelation to establish the fact that the active work of every skilled servant of the Lord is needed in the great conflict now going on between sin and righteousness. When we see the wickedness of the world, the works of sin stamped upon the countenance of thousands of millions in heathendom going down to their graves without even a knowledge of the Bible, we see the great necessity of skilled servants who will give their lives for the purpose of carrying the great message of salvation that many may be brought to the fold of Christ. Every Christian should be a worker for Jesus.

May we strive to become stronger in faith, broaden our minds by gaining a knowledge of God's Word, that we may be better fitted for the Master's service.

Flanagan, Ill.

MILES OF BIBLE

Little do we realize the vast amount of work that is being done every day to give the people the Word of God. Let us look at it in this way. The American Bible Society could make a pathway with the Scriptures published by it during the past year that would reach from New York to Boston, on to Lowell, and then run over into New Hampshire, a distance of 275 miles.

The annual report of the society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these, about 350,000 were Bibles 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140,000,000 Scriptures have been issued by the society during its history of 104 years.

During the World War, 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took twenty-five years work on the part of the translators. This version makes the Bible accessible to over 400,000,000 people, or one-fourth the population of the world —more people than were ever reached by any one translation in history.—The Boy's Friend.

GLORIFYING GOD

There is no doubt but that the more we have of the Spirit of God the more we glorify Him. The less we know of Him the less able are we to appreciate or praise Him. It was after Jesus had raised the man sick of the palsy from his couch that the one-time invalid glorified God. And we are told that his friends also "glorified God, saying, we have seen strange things today." This narrative typifies the spiritual position. When a man who was once hard-hearted has become sin-sick and touched by the Savior of men, and has been healed of his sin and forgiven, he indeed is an ingrate if he fails to adore the marvelous power that has transformed him. He praises God for his cleaner life, his new hope, his freshly-discovered joy. His face has been unveiled — he sees new beauties in heaven and on earth. He is not a victim of false elation. He soberly and really knows that he has been transformed by the power of his forgiving King.—The Friend.

ANNOUNCEMENT

A general Conference of Mennonite Young People will be held at South Union Church, West Liberty, Ohio, August 28-30, 1920. All Mennonites, old and young, are cordially invited to be present and participate in devotion, address and fellowship to the end that there may be a reconstruction of many lives to the Mennonite faith and ideals of service.

Come to Bellefontaine on the Big Four or to Urbana on the N. Y. C., Pennsylvania, or Big Four and take the interurban to West Liberty.

O. B. Gerig,
Sec. Ex. Com.

BOOK REVIEW

A Service of Love in War Time

By Rufus M. Jones

This is a new book, just published, containing 27 chapters and 280 pages, giving an interesting recital of the work of the Society of Friends and co-operating bodies during the late war, the principal part of it being a description of the relief work in France. The book sets forth not only the labors of love performed by non-resistant people but also the Bible principles which impelled them to assume an attitude of nonresistance. The work is published by the MacMillan Company of New York. Price, $2.50.

"You can never know the power and strength of Jesus, till you begin to trust Him."

CORRESPONDENCE

(Continued from page 361)

Sisters Mary and Martha Wenger of Hesston, Kans., spent several days in the community recently.

Bro. C. F. Derstine, who passed through here enroute to Scottdale, preached at the Casselman Church Saturday night, and held all day services at the same place on Sunday, July 25. Bro Derstine was traveling by automobile, and was accompanied by his family.

No church services were held here Sunday, so that our people could attend the services at Casselman.

July 29, 1920. Cor.

Kenmare, N. Dak.

Dear Herald Readers:—We had the privilege of having Bro. I. S. Mast of Minot, with us a few days On Friday evening, July 23, he preached for us. On Saturday, July 24, he gave instruction to two precious souls. On Sunday, July 25, they were received into church fellowship by water baptism. In the evening by his help we reorganized our Sunday school. The officers elected are as follows: Supts., L. C. Kauffman, Joe Lehman: Sec-Treas, Albert M. Hershberger; Chors. Joe Lehman, Edna L. King.

After the reorganization Bro. Mast preached another sermon which was very helpful. Pray for the work at this place.

Yours in His service,

July 29, 1920. Edna L. King.

East Earl, Pa.

(Bowmansville congregation)

Dear Herald Readers, Greetings:—We have many reasons for which to praise the Lord, I wish therefore that we might live lives for His praise.

On Saturday, July 24, Bro. John W. Hess of Manson, Iowa, came and preached the Word of the Lord thru the power of the Holy Spirit, using as his text Hebrews 10:25, latter clause. Many truths were presented unto us and we trust that what we have learned will now become a part of our lives so that God's cause may prosper and His holy name be glorified.

We have church and Teacher's Meeting every two weeks and Sunday with fairly good attendance. May we ever press forward in His work, rather suffer persecution in order to live righteously than to live as nature would suggest and the whole body suffer in hell as a consequence. Pray for us.

July 30, 1920. Cor.

How do you live at home? Are you living there as Jesus would live?—Sel.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Attention is called to the report of the recent meeting of representatives of the various Mennonite relief organizations held at Elkhart, Ind., July 27,28, 1920, given on another page of this issue of the Gospel Herald. Many serious problems were discussed and some important actions taken. The dominant note throughout the whole meeting was the desire to give aid to the stricken people of Southern Russia. A. A. Friesen, one of the four Russian Mennonites now in this country, was present and besides giving something of actual conditions there gave much valuable information as to the most effective ways and methods of doing relief work in that country.

* * *

Since all the different branches of Mennonites are desirous of helping to aid the Mennonites and others of Southern Russia it was considered desirable and necessary that the work be somewhat co-ordinated and unified, and that our resources be administered through one organization on the field. This of course necessitates a cooperation on the fiiled at home, and a Central Committee was accordingly appointed. This committee consists of one member from each of the relief organizations now existent and does not displace these organizations but aids them. All the funds will be raised as before, but the funds raised by each of the other organizations will be sent through the common channel provided by this Central Committee. A monthly budget is to be fixed for the use of the Unit on the field and each branch notified through the Central Committee of the part it is expected to furnish, as well as given information as to collection of clothes, needs on the fields, etc.

* * *

Arrangements were made to present the matter of the proposed Russian immigration before each Church conference of each branch of the Mennonites, and to ask each of these bodies to appoint one man to act on a general committee. This committe is then to meet and choose an Executive Committee which is to have the whole question of immigration in charge, with all the problems that go with it. There are about sisty thousand Mennonites in South Russia who would like to migrate to this country.

* * *

Letters are being sent out to the various sewing circles this week giving instructions for gathering and shipping old and new clothing for the first shipment to be made to South Russia via Constantinople. The Unit going on the field needs to have the materials in time to distribute before the severe winter weather begins, which is soon after October, hence the need for prompt work. As noted in the letters, the clothing should be shipped to Scottdale, except that in the east, between August 8 and 20,. Here it must be re-packed and shipped to New York, from which place it should be sent not later than the beginning of September. Approximately a month will be required for transportation from New York to Constantinople.

* * *

We are sure that the sewing circles throughout the Church in cooperation with the congregations, will be glad to do what they possibly can in sending both new and second-hand clothing in South Russia. Many have been doing noble work for the people of France and the Near East, and now here is an opportunity to send clothing which will be distributed by our own Unit, or at least under its careful direction, among those who are needy. The probabilities are that much of this work will be done among the persecuted Mennonites of that country. Their story as brought to us by their four representatives has made a touching appeal.

* * *

On account of freight charges and general shipping conditions it has been thought best not to have clothing sent from points west of Kansas and Nebraska. We appreciate the fact that there are perhaps many circles west of these states who would be glad to help, but their contributions can be made in another way. Such circles may be able to help financially some of the others who are making garments, and in this way share equally in the blessings of the work. Watch these columns for further announcements and suggestions.

* * *

Professor R. Wolkan, of Vienna, writes in a recent letter to Bro. John Horsch:

"Conditions continue to be very difficult. With great anxiety we look forward to the winter, for there will be no coal, or it will be obtainable in very small quantities only and the price will be such that it will not be within the reach of the poor. Conditions are quite uncertain. No one has a mind to work but everyone is looking for chances to make money easily. The farmers are very hard-hearted. They rather let the people of the cities hunger than to sell their things at a more reasonable price. They feed it to the pigs before they would sell it for a trifle less. The word of Scripture: "Thou shalt love thy neighbor as thyself" has become unknown here or is made to appear ridiculous. He who is not willing to make use of the poverty of his neighbor to enrich himself is considered stupid. Therefore there is here alongside of great riches the most bitter poverty. Professional people are suffering the most because they do not like to confess their need and they are powerless to increase their income."

* * *

The following is from a letter written by the assistant Secretary of the Near East Relief to the Mennonite Relief Commission:

"Your generous contribution to Near East Relief has been formally recorded in our office. Further than this I want to personally express to you the gratitude of the members of our Executive Committee for this evidence of good-will and helpfulness towards the children and the suffering peoples of the Near East.

Because of your continued support the Committee has been able to maintain 61 hospitals, 11 rescue homes, 229 orphanages caring for in part or in whole 102, 639 orphans, distributing 300,000 garments from America besides faterial made in our industrial plants in the Near East."

IF I HAD EATEN MY MORSEL ALONE

"If I had eaten my morsel alone!"
The partirarch spoke in scorn,
What would he think of the Church
Were he shown heathendom, huge, forlorn;
Godless and Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone.

I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents souls to seek,.
For the love of the Crucified.
Nineteen centuries since have sped;
Millions are perishing; we have bread,
And we eat our morsel alone.

And ever of them that have largest dower
Shall heaven require the more;
Ours is knowledge, affluence, power,
Ocean from shore to shore.
While East and West in our ears have said,
"Give us, oh, give us your Living Bread!"
And we eat our morsel alone!

"Freely as ye have received, so give,"
Bade He who hath given us all.
How can the soul in us longer live
Deaf to their starving call?
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone.

—Selected by C. E. S.

REPORT

Of Sunday School Meeting Held at Diller Mennonite Church, Newville, Pa., July 18, 1920

Mod., H. C. Hertzler.
Devotional, J. N. Burkhart (Rom. 12:9-21);
Levi Sauder (II Tim. 2);
J. E. Martin (Tit. 2).

S. S. Lesson (Reading—It's importance influence and propagation); **Problems confronting Young People; The greatest Need of the Church and Sunday School today** by C. F. Derstine.

The teacher a personal worker, by J. N. Burkhart.

The teacher outside the Class, by G. Z. Burkholder.

The substitute teacher problem. Open discussion.

The Occasional Pupil by Clyde Arbegast.

The Timid Scholar, by J. Paul Burkhart.

Use and abuse of Lesson Helps, by H. L. Burkholder.

Benedictory prayer by Reuben Cockley.

Secretary.

"You might do a lot of things for Jesus if you would only try."

REPORT

Of the Fourteenth Annual Pacific Coast Conference

The Pacific Coast Conference met in regular session at the Hopewell Mennonite Church, near Hubbard, Oregon, June 28, 29, 1920.

The following ordained members of conference and delegates were present:

Bishops: J. D. Mishler, J. P. Bontrager, S. G. Shetler.

Ministers: N. L. Hershberger, D. D. Kauffman, L. J. Yoder, G. D. Shenk, M. E. Brenneman, N. A. Lind, John Steckley, S. Honderich, Wm. Bond, J. Whitaker.

Deacons: Christ Snyder, D. F. Shenk.

Delegates: D. F. Detwiler, J. J. Kaufman, E. L. Kenagy, John Whitaker, G. R. Bebb, Walter Gingerich, Menno Weaver, A. D. Miller, Henry Wolfer, Edward Watkins, Lewis Hilty, F. H. Hostetler.

The following visiting brethren were accorded the privileges of the conference as honorary members: E. Z. Yoder, Joseph Schrock, J. D. Charles, C. C. Steckley, Dan Erb, Fred Gingerich, Frank Roth, D. B. Kauffman, Lloyd A. Kniss, Dan Roth, A. P. Troyer.

Minutes of the last conference were read and accepted.

The conference sermon, based on Acts 15 was preached by S. G. Shetler, after which all members of conference bore testimony and expressed a willingness to be loyal to God's Word and the principles of the Church as based on the Scriptures. The brotherhood expressed a similar desire by a rising vote.

A summary of membership reports shows that the number received by baptism and otherwise is 76 and the number lost by death, letter, and otherwise 37, thus making an increase in membership of 39, and a total membership of 451.

The treasurer's report and the reports of the various committees were read and accepted. Further action is given later in this report.

Fred Gingerich and S. G. Shetler presented the subject of Conference merging and action was taken as follows:

Resolved, that conference appoint a committee of three brethren to confer with the committees already appointed as a merger committee. J. P. Bontrager, J. D. Mishler, and S. G. Shetler were appointed by ballot.

The appeals for the ordinations of deacons in the Hopewell and Firdale congregations were unanimously granted.

The appeal for the ordination of a minister in the Antioch congregation of Nampa, Idaho, provided they fail to secure the service of a capable minister in the near future, was also granted.

The appeal for ministerial help in the Creston, Montana, congregation was granted.

The three bishops, ten ministers, and two deacons sent in the following for action of conference: "Believing it to be for the progress of the churches in this district to have an additional number of bishops, we, the members of Conference, request that steps be taken to ordain a sufficient number to supply the present need. The request was unanimously granted.

The ordination committee composed of J. D. Mishler, J. P. Bontrager, and S. G. Shetler was retained. Conference asked this committee to appoint two additional members of conference to assist in arranging the bishop oversight for the following year. The bishops were also asked to lay some plans of procedure for the ordinations during the coming conference year.

The committee of five decided that J. P. Bontrager have the oversight of Albany, Firdale, and California; That J. D. Mishler and S. G. Shetler have the oversight of Hopewell, Creston, Montana, Nampa and Filer, Idaho.

The ordination committee presented the following for consideration in the open conference, which was accepted:

1. That the ordinations of ministers or deacons granted by conference may be conducted by any two of the ordination committee.

2. That the ordination of a bishop shall be carried on only by the presence of the three members of the ordination committee.

3. That no bishop ordination shall take place without having counseled every congregation in the conference district.

4. That notice for counsel in any congregation shall be given at least two weeks before counsel shall be taken. Notice shall be in written form signed by the entire committee.

5. That we divide the conference district into three bishop districts:

(a) Albany and Firdale congregations.
(b) Hopewell congregation.
(c) Idaho and Montana congregations.

6. A bishop may be ordained in any bishop district when necessary for the good of the cause and when scripturally qualified brethren can be found.

7. That a qualified brother may be ordained in any bishop district and sent into another bishop district when necessary for the advancement of the cause.

Conference decided that all requests shall be good for one year.

About forty members in California signed a petition to have a congregation organized in Los Angeles.

Resolved, That this conference grant the request and authorize the Ordination Committee to effect the organization and to provide pastoral help.

N. A. Lind discussed **The Need of Church Schools and S. Honderich The Prospect for a School in this District.**

Resolved, That the School Committee composed of S. Honderich, Geo. Hilty, J. P. Bontrager, C. F. Widmer, and S. G. Shetler, be authorized to co-operate with the Mennonite Board of Education in deciding a location, soliciting funds, securing or erecting a suitable building, making a survey of prospective students, securing a faculty, in setablishing a church school subject to the conferences affected.

Albany and Hopewell congregations each asked for a six weeks' Bible Normal during the coming winter.

Resolved, That the school committee arrange a six weeks' Bible Normal and decide upon its location, and continue this until a church school be established.

What Should be the Attitude of the Church Toward the Interchurch World Movement? was discussed by M. E. Brenneman, after H. Ralph Geil had spoken on What It Is.

Resolved, That we believe that this movement is an attempt on the part of Satan to destroy Gospel unity; that many leaders of the various denominations are not loyal to the members under their charge; that the real aims and purposes are not clearly and definitely stated to the people; that it is an abomination to the Lord; that it brings many false doctrines into the Church—therefore we urge the entire brotherhood to keep aloof from this movement and that we urge our ministry to "cry aloud and spare not."

The appeal sent in by the local conference of Idaho was considered and a resolution was passed.

Resolved, that we realize the great need of more efficient laborers in the ministry and the general work of the Church, and we hereby appeal to our Mennonite Board of Missions and Charities for their assistance in securing permanent help outside of our district and report any available help to the Eecutive Committee of this conference.

Since Deacon Chris Snyder has been asked by the Bethel congregation to move into their community and labor in his official capacity in their congregation, does this conference grant him this privilege, wishing him God speed, provided he sees fit to change location?

Resolved, That with the proposed merging of conferences, this conference grants the appeal of the Bethel congregation, subject to the conference resolution of 1916 and the next year's conference.

The resolutions passed by the S. S. conference were presented and ratified.

The report of the Mission Board was read and the following rsolutions ratified:

Resolved,That the Board recognize the local committee—J. P. Bontrager, L. W. Gingerich, and J. W. Bledso—appointed at Los Angeles, and that said committee be retained until the deed for the lot be executed.

Resolved, That the balance on the lot be paid by the Mission Board, and that the deed be made to the Pacific Coast Mission Board. If, however, the General Board will accept the property, then the deed is to be made to the General Board.

Resolved, That we erect a temporary building, 22 by 30, at once, costing approximately $500.

D. Parke Lantz was appointed superintendent of the Los Angeles Mission.

The following subjects were ably discussed but no special resolutions passed, because former proceedings covered the thoughts given:

The Support of the Ministry, How? G. D. Shenk, Chris Snyder.

The Church in this Age. (a) **Her Place in the World, (b) The Missionary Part of the Church,** J. Whitaker.

The district evangelist gave an interesting report of the work done during the year, which was accepted.

Resolved, That we think it advisable to print a church history of the Pacific Coast Conference, and we authorize S. G. Shetler to gather the required data for the same.

Following are the results of elections and appointments:

District evangelist, S. G. Shetler; Music Committee, Geo. Hilty, Chris Snyder, J. P. Bontrager; Member of Publication Board, Harry West; School Committee, Geo. Hilty, S. Honderich, J. P. Bontrager, C. R. Widmer, S. G. Shetler; Children's Welfare Board, M. E. Brenneman, J. P. Bontrager, N. L. Hershberger, D. F. Shenk; Member of Board of Education, J. P. Bontrager; Member of committee of arrangements for General Conference, S. G. Shetler; Member of Board of Missions and Charities, M. E. Brenneman; Committee for revision of S. S. Conference constitution, S. G. Shetler, J. P. Bontraer, N. A. Lind: Ordination Committee, J. D. Mishler, J. P Bontrager, S G. Shetler.

Conference officers: Moderator, J. P. Bontrager; Asst. Moderator, N. A. Lind; Secretary, S. Honderich; Treasurer, Geo. Hilty.

The Conference was well attended. An excellent spirit prevailed, and there was a unanimous vote on every action taken.

Conference adjourned to meet at Filer, Idaho, June, 1920.

D. F. Shenk, Secretary.

REPORT

Of the Fourteenth Annual Sunday School Conferenct Held at Hopewell Church near Hubbard, Oreg., Jues 25 and 26 1920.

For the Gospel Herald

Conference opened by the Moderator, Bro. Fred Gingerich, with Bro. J. D. Mishler assistont.

Devotion, Bro. Kniss of Pa.

Address of welcome, Bro. Henry Wolfer, Hubbard, Oreg.

Response, Bro. L. F. Hilty, Nampa, Ido.

Roll Call. Response by reading Reports. Albany, Albany, Oreg., Present; Firdale, Suver, Oreg., Present; Nampa Home Mission, Nompa, Ida., Present; Filer, Filer, Ida., Present; Mt. View, Creston Mont., Present; Mennonite Mission S. S., Los Angeles, Cal., Present; Sancillito S. S., Terra Bella, Cal., Absent.

Report of S. S. Field Worker. Approved.

Minutes of last conference read and approved.

Song Managers appointed by Moderator were Brethren Chris Snyder, M. H. Hostettler, and Milton Martin.

Committee on Resolutions: Brethren S. G. Shetler, N. A. Lind, J. D. Charles.

The following officers were elected for the Conference of 1921, (to be held at Filer, Ida.): Mod.,N. A. Lind; Asst. Mod., Chris Snyder; Sec., F. H. Hostettler; Asst., Henry Wolfer; Tr., G. R. Bebb; Field Worker, N. A. Lind.

S. S. Constitution Revision Committe: S. G. Shetler, J. P. Bontrager, N. A. Lind.

The following Subjects were discussed:

What is the Object of the S. S? G. R. Bebb, Sam Hoylman. In Bro. Hoyleman's absence Bro. J. D. Charles further discussed the Subject. Object of S. S. is Christain character building, to indoctrinate into the rearts of pupils the principles laid down in the Word, to gather into the Church early in life those whom we teach.

Friday Afternoon

Devotional, Bro. J. P. Bontrager.

Children's Period, S. G. Shetler. Objects used: cups, padlock, magnet, bread, and pocketbook.

What are some of the Practical Ways of Extending the Borders of the Sunday School? O. S. Hilmer and F. H. Hostettler.

Colonizing plus evangelizing; visiting and inviting; more active interest on the part of Sunday school field worker.

Give some of the Best Methods in Teaching the Primary Department. J. B. Yoder,, Laura Evers.

Question method, sand table, scroll, picture cards, blackboard, with Christ the central theme.

Has our Method of Nominating Sunday School Officers by the Ministry Proven Satisfactory? S. B. Mishler, H. S. Burk.

Decided that until a better method is presented that we continue as before.

Evening Session

Song service. Praise service, D. P. Lantz. Sermon, J. D. Charles, Hesston, Kans.

Saturday Morning

Devotional, D. D. Kaufman, Hubbard, Ore.

The Advantages of a Teachers' Meeting. Brethren Raymond Mishler and Milton Martin.

Co-operation in preparation of lesson (a) By exchange of thoughts our knowledge is increased; (b) Unified teaching—inexperienced teachers are helped by experienced ones; acquaint teachers with each others' problems, and to promote the devotional part of our Sunday school.

Miscellaneous Business

Moved and seconded that new treasurer arrange report for 2 years in default of report this year. Carried.

Moved and seconded that we amend S. S. constitution so that members of church conference and program committee can deviate from order of business as given in our present constitution. Carried.

Moved and seconded that this conference appoint a Sunday School constitution revision committee. Carried. Brethren S. G. Shetler, J. P. Bontrager, and N. A. Lind were appointed.

The following resolutions were read and adopted:

Whereas, a number of questions were asked relatively to the order of business of the Sunday School Conference, upon which the Constitution is not definite and

Whereas, the development of the Sunday school work has brought about new problems, therefore be it

Resolved, that this conference favor a revision of this Constitution, and that a revision committee of three be appointed by this conference and this matter be presented to the Church conference for consideration. Passed by church conference committee: S. G. Shetler, J. P. Bontrager, N. A. Lind.

Recognizing the many advantages coming from teachers' meetings in the way of inspiration, instruction, unity of teaching, and best management of the Sunday school, we urge that each Sunday school prayerfully consider the organizing of a live teachers' meeting.

An offering was taken to help defray conference expenses, amounting to $62.12.

G. R. Bebb
F. H. Hostetler
Secretaries.

REPORT

Of Maple Grove, Pa., Sewing Circle, from June 1919, to June 1920

For the Gospel Herald

No. of meetings	12
Average attendance	24
No. of garments made	454
Quilts	1
Comforts	6
Comfort slips	6
Money rec'd during year	$134.97
Expenses during year	116.28
Collection for Relief	6.75

Fannie G. Stoltzfus,
Secretary.

REPORT

Of the Slate Hill and Churchtown Sewing Circle Held at Mechanicsburg, Pa., for the year ending June 24, 1920

For the Gospel Herald

No. of Meetings	25
No. of Members enrolled	42
Deaths	3
Average attendance	14
Visitors	10
No. of Garments made	94
No. of Quilts	2
No. of Cradle Quilts	1
No. of Comforts	9

24 Suits of children's underwear were sent to the Phila. Mission. $33.25 was collected for the War Sufferers Relief Fund. $6.75 was taken out of the treasury, making $40.00. Sent to the W. S. R. T.

Money on hand June, 1919	$ 70.94
Contributions for the year	184.39
Expenditures for the year	157.68
Balance on hand	97.65

Mrs. Martha H. Nissley,
Sec'y

Married

Smeltzer—Culp.—Bro. John Smeltzer of the Holdeman congregation and Sister Ida Culp of the Yellow Creek congregation were united in marriage at the home of the bride's parents on Thursday evening, July 22, 1920, Bro. D. A. Yoder officiating. May the richest of God's blessings accompany them through life.

WHAT SAITH THE SCRIPTURE?

(Continued from page 355)

keep measuring themselves constantly by the Gospel measure, and by the grace of God keep constantly in spiritual condition that they may at any time, with propriety, be able to commune to the glory of God. This would insure them a constant healthful condition which would mean a continual growth in grace and knowledge of our Lord.

Scottdale, Pa.

Obituary

Loehr.—Jeremiah Loehr was born in Northampton Co., Pa., Aug. 28, 1849; died at his home in Medina Co., Ohio, July 18, 1920; aged 70 y. 10 m. 20 d. He came with his parents to Ohio when 2½ years old, making the trip in wagons. He was united in marriage to Maria Rickert Nov. 14, 1874. To this union were born two children (Freddie and Nettie). Freddie preceded him in death at the age of 4 y. 5 m. His wife and daughter, three grandchildren, and three brothers survive him, also a host of friends. He confessed his Savior in early life and became a member of the Lutheran Church about fifteen years ago he cast his lot with the Mennonite Church and remained a faithful member to the time of his death. He bore his sufferings patiently but longed for his heavenly home. He was a kind and loving husband and father. His kind disposition won the hearts of all who knew him. Funeral services July 20 conducted by A. J. Steiner and S. E. Rohrer. Text, John 14:1-3. Burial at Wadsworth.

"There is a vacant place in our home
Which never can be filled,
A voice we loved so well,
Is forever stilled."

"What most preachers need is to trade off their wish-bone for a little more back-bone."

Items and Comments

A single tobacco company reports sales in 1919 of more than $146,000,000. That's a good deal of money to go up in smoke. —Pittsburgh Gazette Times.

With the prices of farm products coming down while prices on bread and other necessities are rising, the time is here for housewives to do some practical housekeeping, bake their own bread, and store up farm products that may be had now at a low cost, for use next winter.

By action of the Interstate Commerce Commission, the railroads operating in the United States are allowed an increase in rates which it is estimated will add $1,134,000,000 to the income of the roads. This will more than overbalance the increase awarded to the R. R. wage earners a few weeks ago. The whole will be added to the burden upon the public.

An event of doubtful expedience in Mexico is the agreement between the government and the bandit Villa whereby the latter surrenders and retires to private life. He and his band are to get land for farming purposes, besides paying about $40,000 of Villa's personal debts. Mexican officials estimate that all told more than $1,000,000 will be paid to Villa. The doubtful point about it is whether he surrenders permanently, or whether there will be another uprising at some opportune time.

Since sugar has come out of hiding, and as winter is seen coming this way, people are giving more and more attention to the shortage in coal. As in the case of sugar, the shortage consists in the shortcomings of the profiteer. It is estimated that there are at present 5000 cars of coal held off the market through the manipulations of the speculators. An incident showing what some people are thinking about and throwing some light on where the blame rests for the present high prices, is the recent ruling of the Lehigh Valley Coal Company denying coal to dealers who had raised the price of fuel to domestic consumers, as the company had not raised the price since April 1.

At this writing the affairs in Europe are giving concern to those entrusted with the welfare of nations. The Russians are still pushing forward in their movements against the Poles, being about seventy-five miles away from Warsaw. England and France are giving some assistance to the Poles, and it may be possible that the Russians will be checked and an armistice finally agreed upon and put into effect. Italy has thus far refused to sanction the proposed peace terms between the allies and Turkey, being dissatisfied with some of the awards to Greece. It is still to be hoped that the nations have not forgotten the lessons of the World War and that an understanding may be reached which will give the world a rest from carnal strife.

According to Pope Benedict of Rome, who has just sent out his annual letter to the Roman Catholic Church in many nations, the two greatest evils left us from the World War are increased hatred and communistic ideas. He urges his followers to work against both these evils .

"Take the world, but give me Jesus,
All its joys are but a name;
But His love abideth ever,
Thro' eternal years the same."

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The annual Church and Sunday School Conference in the Kansas-Nebraska District will be held, the Lord willing, at the Spring Valley Church near Canton, Kans., Sept. 2-5.

Thursday A. M., **Mission Board Meeting.**
Thursday P. M., **Ministerial Meeting** (for arranging conference work).
Thursday Eve., **Conference sermon.**
Friday and Saturday, **Church Conference.**
Saturday Evening and Sunday, **Sunday School Conference.**

Those coming by train, come to Canton, either on the Rock Island or the Santa Fe railroads.

Notify Bro. D. A. Diener of your coming.

C. D. Yoder, Secy.

Western A. M.

The Western District Amish Mennonite Church and Sunday School conferences will be held (D. V.) on Sept. 8, 9, and 10, 1920, with the Pleasant Grove congregation near Tremont, Ill.

Ministers will meet on Wednesday ,the eighth, for preliminary and miscellaneous work and the conference sermon will be preached in the evening of the same day. On Thursday will be the regular conference session and on Friday the Sunday school conference.

Passengers will be met at Tremont and Morton. Those coming to Tremont will please notify D. W. Staker of the same place and those coming to Morton notify S. R. Roth of Morton.

C. A. Hartzler, Sec.

SUNDAY SCHOOL CONFERENCES

Ohio

The Twenty-sixth Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martin's Creek church, near Millersburg, Ohio, August 10-12, 1920.

Those desiring to be met, or wishing information concerning trains and transportation should write to Edwin L. Miller, Millersburg, Ohio. Persons desiring to receive mail at the Conference can have it directed or forwarded in care of Mennonite S. S. Conference, Millersburg, Ohio. Any one wishing information concerning the program should write to the Secretry, I. W. Royer, Orrville, O.

Indiana-Michigan

The 26th annual S. S. Conference of the Indiana-Michigan district will be held at the Bowne Mennonite Church near Elmdale, Mich., Aug. 24-26, 1920.

Conference opens on Tuesday evening with a sermon by A. C. Good of Sterling, Ill.

A carefully arranged program has been made out on Sunday school, Y. P. Meeting, and mission work. We believe the parties to whom the subjects have been assigned have their hearts in the work. Therefore expect a very helpful meeting.

Anyone wishing a program may write C. W. Leninger, 1323 Kenzie St., Elkhart, Ind. As to information how to get to the Bowne Church from the station, we will suggest the following names: Elmer Q. Schaffer, R. R. No. 2, Alto, Mich., Aldus Brackbill, Clarksville, Mich.

Everybody invited.

C. W. Leininger.

HESSTON COLLEGE AND BIBLE SCHOOL

Catalogues giving full information with regard to courses, expenses and other details covering the work of the institution are being sent out free to all interested. Drop a card to

T. M. Erb, Business Manager,
Hesston Kans.

EASTERN MENNONITE SCHOOL

The Annual Cotalog of the Eastern Mennonite School, giving full informaiton to students, will be sent to any one making application to the undersigned.

H. N. Troyer, Business Mgr.
Harrisonburg, Va.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Missionary propaganda has many foes, but none other as formidable as ignorance.

The lack of man power in missions is often a far greater source of waste than lack of economy.

Taking the Gospel to the ends of the earth is the greatest task ever undertaken by any people.

A sound body, a changed heart, a trained mind, a consecrated life and a strong will, are a few of the requisites for a good missionary. What others would you add?

As stewards of God we are under obligation to make every dollar go one hundred per cent to His glory. Are you a careful steward, or are you an embezzler of His goods? As "ye are not your own," so the things which you have are not yours. They belong to Him.

Our mission boards, general and dis trict, give us some fine statistical reports of the work done, but it should be remembered that work of the true missionary cannot be accurately measured by receipts and disbursements nor even by the accessions to the Church. You must look deeper.

Why is it easier to get young men and women direct from college to "go anywhere to preach the Gospel" than to get those who have had more experience in some of the vocations of of life? Some one has said that the reason was because they had less to give up, but that is by no means the only reason.

To really know a missionary you must study him in his field. To form an opinion of him or his work by a single lecture, or even a series of lectures, is doing him an injustice. He has been thinking and speaking in a foreign language and is at a great disadvantage. Study him and his labors while he is at his life work. It is justice to him and a blessing to you.

The slogan of the tobacco trust for China is, "A cigarette in the mouth of every man, woman, and child." It is up to the Christian Church to see that this is not accimplished, Get the people converted to Jesus Christ and get them to "cleanse yourselves (themselves) from all filthiness of the flesh and of the spirit" and the problem is solved. The cigarette will drop off as naturally as the old leaves drop from the trees because they are pushed off by the new life from within.

In 1893, May Taggart, a school teacher in Lincoln, Nebr., became very much interested in mission work in China. Her age was considered a barrier, being already fifty years old; but she headed the list as a worker in that field, and soon sailed for the far East. Her friends tried to dissuade her, saying that she would never be able to learn the language; but by careful study she succeeded in mastering it quite well, and proved to be a very good missionary. After twenty-five years of service she has lately gone to her reward.

Without a mission board to back them, without an inter-church world movement to gather statistics for them, without much money of their own and even that imperiled, "They that were scattered abroad went everywhere preaching the word." Their success in gathering in the lost put to shame the most successful modern efforts. Why this difference? There may be several causes, but at least one cause may be deducted from the words of Charles G Finney. He said, "Until we can put away from the minds of men the common error that the current Christianity of the Church is true Christianity we can make but little progress.

A lady once said, "Do you know what made me a missionary? I was a fairly successful teacher. There was a vacancy in a certain school and I applied and got the appointment. Later I learned that there were two hundred applicants for that position. I made up my mind that I would never stay where two hundred other people wanted my job." In a number of mission fields there are from twenty to thirty thousand heathens to every missionary. In many places in the mission field there are two hundred places for every accepted applicant instead of two hundred applicants for one place. If you want an important job, one that pays a hundred fold in this life, and has persecutions and trials, consider whether the Lord might not want you in the mission field.

The progress of the evangelization of India is doubtless greatly hindered because the people resent being ruled over by a socalled Christian nation. At the same time we should remember that if missionary work is to be carried on at all in that country it may be necessary for England to maintain her supremacy there. Missionaries and mission boards should be careful that they do not increase the already very difficult problem of British rule in India. Again, every political uprising there brings with it the cry, "India's religions for India," and closes the more the ears of the people to the appeals of the Gospel. British rule may not always be the wisest—may not always be just—but it behooves those interested in the spread-

ing of the Gospel to avoid any open criticism. All in all, it is better to let words and deeds be a plea to the three hundred millions of India to peacefully submit to "the powers that be," (1) as a means of keeping the country open to the Gospel; and (2) peace and quiet are Gospel principles and should be urged everywhere.

Science and Christianity are often considered as opposed to each other, but it is only that science "falsely so called" that will not harmonize with the teachings of the lowly Nazarene. In some cases science is a factor in turning the heart to Him. Imagine a young Hindu who believes that the waters of the Ganges River are sacred and who believes that it is wrong to take life, putting a drop of that sacred water under a microscope and seeing it filled with living creatures. Its sacredness vanishes with the evidences of its unsanitary condition. He is also made to realize that he has been taking life daily since he was a child. He begins to weaken on the superstitions of his religion, and if some Christian is sufficiently near and interested, there is an excellent opportunity to build a Christian faith on the ruins of the collapsed heathen superstition. It took some science to show the weakness of a religion so that he might be better fitted to see the merits of the religion—Salvation through Christ. It is frequently said that Mormonism is so modified that one would hardly know it by what it was twenty-five years ago. Some think that polygamy is a thing of the past, and it may be in a few of the most prominent places; but the following statement made by a woman teacher from Utah and recorded in the "Woman's Home Missions" does not bear out that idea: "She told me of two teachers that she knew personally. One was not only a graduate of our university, but also a graduate of the University of Columbia. One is now the third living wife of a good Mormon in this city (Salt Lake City). The other married a prominent church leader as his fourth wife, and six weeks later rode in the funeral procession of her husband with three other wives. She received her share of the property divided among the wives." The religion of Jesus Christ will change all this, but it is a question whether laws will ever do it. Give them the Gospel.

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be and yet the state
In the eye of God be far from great,.

That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—Alexander Blackburn

RELIGIONS OF INDIA

By A. C. Brunk

For the Gospel Herald

IV. Some Other Religions of India

Besides Hinduism the national religion of India with its 217,500,000 adherents and Mohammedanism which claims the next largest following, we have several other great non-Christian religions represented. Buddhism started as a reform movement within Hinduism, but it has now come to be considered as one of the great religions of the world. The original home of this religion was India, but it has been driven from its home land by persecution. What remained was corrupted and then reabsorbed into Hinduism which has given Buddha a place among the other million of its gods. Buddhism still exists as a separate religion, having about 100,000,000 adherents mostly in Ceylon, Burmah, Napal, Tibet, China, and Japan. The founder of Buddhism was born in north India about 560 B. C. He belonged to a royal family. He was greatly impressed with the sorrows and suffering of life and thought that according to the law of transmigration which he believed, he would be born and reborn into this world thousands of times. The only escape Hinduism offered was by austerity and asceticism. He tried these without finding relief. Finally after meditation the way of escape was revealed to him which he begun to practice and later taught to others.

The Teachings of Buddha

He concluded that the reason that a person must be born and reborn into this world was because of a desire for life. And that the only escape from this desire was by following his eight rules of life.

1. Holding right views: free from superstition and delusion.
2. Right aspirations: high, worthy of intelligent, earnest man.
3. Right speech: kindly, open, truthful.
4. Right conduct: peaceful, honest, pure.
5. Right livelihood: causing pain to no living thing.
6. Right effort in self-training and self-control.
7. Right mindfulness: active and watchful mind.
8. Right contemplation: earnest, thoughtful on the deep mysteries of life. Buddhism is different from Hinduism in this that it places more emphasis on moral character. It is a missionary religion, and wandering ascetics in great numbers went about teaching the new doctrine. It teaches social equality and therefore has no room for caste and gives no special authority to Brahmans. It gives full freedom to women, and places greater emphasis on education

Points in which Buddhism fails:

1. It is atheistic—it has no place for God. It stopped with man in his endeavor to live a moral life. Because of the desire for an object to worship on the part of his followers they made images of Buddha and worship them even though Buddha himslf opposed idolatry in his time.
2. Lacks a true view of sin and need of salvation. The highest end it offers is the cessation of all conscious desire.

There have been a number of other reform movements in Hinduism, many of which today have the status of separate religions: such as Jainism, Kabir Pantas, and Sikhism. In most cases the founders were men of real ability: and were discontent with Hinduism. They no doubt were honest seekers after the truth. We can only wish there had been some one at that remote period who could have led them to Christ. If their efforts had been built on Him they would have been permanent. They acted on the vision they received which for them was a better way and in many cases led to a better life and a better conception of God even if it did not bring them to our knowledge of Him. Some of these movements grew to large proportions and have had a good effect on Hinduism. They are still forces in Indian life to be considered. But in most cases they are degenerating and are beginning to consider themselves simply as a separate caste of Hinduism.

Jewish Settlement

It may be a surprise to some to know that there are large and old Jewish settlements in India. The Jewish population of India is twenty-one thousand. Some of them have simply come there for commercial reasons, but beside these there are two large colonies. One settlement is in Bombay. It seems to have been there for five or six hundred years. The other is in Cochin; this is still older and is supposed to have been there for at least twelve hundred years. During all these years these communities have held strictly to the letter of the law.

Parsees

These are people that fled to India from Persia because of persecution for accepting Mohammedanism at the time when they invaded Persia. These people have been called the "Anglo-Saxons of the East." They are very enterprising. They live mostly in Bombay. The community in India numbers about one hundred thousand. They are not a missionary people and for this reason make no effort to spread their religion. They have always been interested in education. About four-fifths of their male and two-thirds of their female population are literate. Their sacred book is the Avesta. They worship one god. They do not have idols but they worship the four elements of fire, earth, air and water. They reverence fire in particular as a symbol of divinity, and a sacred fire is always kept burning in their temples. In order that the four sacred elements be not contaminated they place their dead in the tower of silence. They also believe in works of merit. Only a few of this community have ever accepted Christ. But they need Him.

Animism

This is the name given to the religion of the aboriginal tribes of India. It is older than any of the other religions we have considered in these papers. It is lower and cruder in its teachings. As a general rule they have no sacred books but hand their faith down by word of mouth. In the past, however, this crude Animism has had considerable influence on Hinduism. Much of the pantheism and also the doctrine of transmigration is thought by some to have been taken into Hinduism from Animism. Besides, many of these simple Animists have been taken into Hinduism with all their old beliefs. All that was required of them was that they observe caste and accept Brahman supremacy. These people believe generally in some kind of a supreme spirit. But beside this there are supposed to be many other spirits, ghosts, and powers, most of which are thought to be unfriendly to man and for this reason need to be worshiped with bloody sacrifices as these were supposed to be the most beneficial. In many places the Gospel of Jesus Christ has been accepted by large numbers from these tribes. One reason why they have been easier to reach is that they are outside of Hindu caste. Hindus are waking up to this fact and are hastening to bring them into Hinduism. For this reason these people are an urgent call to the Christian Church; that they may be won for Christ before they are brought under Brahman rule when it will be much more difficult to reach them.

We as a Mennonite Church should be especially interested in these people, for we have a large number of Gonds who belong to these people in our mission field in India. We should hasten to win them. But because our missionary forces have been so small we have been able to do very little systematic work among them. So we could not expect to have won large harvests as other missions have done who have put forth much more effort. When the work at Ghatula was opened we had hoped that work especially among the Gonds could soon be started. But before the work got fairly started there it had to be shut down. And for the last three years that station has been unoccupied by the missionaries and as a result little progress has been made in working among the Gonds who are indeed a needy people and an open door. Will you pray that there will be some one to take up this work.

Goshen, Ind.

ORPHANS' HOME
The Sick Room

By Kate Hilty

For the Gospel Herald

The sick room or isolation ward is one department which we have never said much about. However, it is a department which the state requires in every institution. We have one such room in the southeast corner on the second floor of the girl's dormitory which is kept in readiness for any kind of sickness or disease at any time.

Our experiences in it have been varied. In reviewing our sick-room memoranda, we recall tonsil and adenoid operations at various times; one case of appendicitis, which proved fatal; pneumonia at different times; membraneous croup, inflammatory rheumatism, etc. A number of minor accidents were cared for.

Contagious diseases — such as mumps, whooping cough, measles, scarlet fever, etc.—have prevailed at different times. The entire family was shut in for nearly three months at one time because one case after another of scarlet fever broke out. They were all mild forms, but we were in the same building; therefore must stay in also. At this time we keenly realized the value of a small hospital separate from the main building.

If this were made possible, any contagious diseases could at once be isolated, the danger of contaminating the entire family could be avoided, and the general routine of the Home could go on unhindered.

When some thirty cases of measles or influenza prevail in an institution at one time, which has been the fact here, a half dozen ordinary rooms are not too many to care for them properly. Since only one ward was provided, we must crowd together, put beds into private rooms, take out all extra furniture, carpets, clothing, etc., and do as best we can till all is over again.

We are hoping the time is not far distant when we may realize the value of a small hospital in connection with our institution and a competent nurse in charge.

West Liberty, Ohio.

WEST VIRGINIA MISSION

By Joseph R. Driver

For the Gospel Herald

The work of the West Virginia Mission is not unlike the activities of the Church generally. The majority of our people live in the country districts. So it is here. While some of our places of appointment are in small villages, the majority of our members here live on farms where the greater part of their living is made. Many find employment in the lumber camps. In the summer, where stock raising is not followed, time is always taken to care for the great variety of growing crops. In the winter all are busy again lumbering as soon as the crops are gathered in. This country is richly blessed in many ways. Vegetables of all kinds, adapted to this climate, do well; also wheat, rye, oats, pototoes, honey, buckwheat, hay and pasture grasses abound. Stockraising is a principal industry. With all these bounties the work of the Church of Jesus Christ has fallen far behind. There is no reason why the Church should not flourish here. Surely with faithful effort she will hold her rightful place.

Seven places of appointment are filled regularly and the eighth one will soon be taken in. Then there

are four that have services held occasionally, making twelve in all. Think of it! Twelve places of appointment and only two regular ministers. The third minister works when his health permits. These points are located in three counties of this state and cover an area approximately fifteen miles east and west and fifteen miles north and south. There are three church houses owned and part interest in another one. Three Sunday schools are conducted at present and opportunities on all sides for others if the workers were available. Much good could be done by consecrated workers who could find employment as teachers in the public schools or other employment in the small towns and live an exemplary life while he or she gives all the time possible to Sunday school and church work. This is a part of the Great Field (Matt. 13:38) and offers opportunities equal to any other part. "Help, Lord." Pray for the work here.

Job, W. Va.

THE WORK AT MANITOU, COLORADO

By Jacob A. Heatwole

For the Gospel Herald

To all Herald Readers (and especially those interested in the work at Manitou) Greeting; "Hitherto hath the Lord helped us" so that we have now planned to have the dedicatory services August 15 and follow up with a series of evangelistic meetings and especial efforts in reaching the unsaved who are either staying there or coming and going. Bro. J. D. Mininger of Kansas City has consented to be used of the Lord in conducting the meetings for a week. Help us pray that should the need and interest demand that the Lord may open the way for him to remain in the work longer, or lay upon some one else to continue the work. We hope that many of our folks who are planning to be in Colorado Springs and vicinity this summer will plan to be there at the above date and help in the work of extending the kingdom of God. And to those who cannot be there in person, will you kindly remember the work in prayer that the funds may be fully supplied to clear the property of debt and most important of all that souls may be saved.

Those desiring to contribute with their means can send their contributions to Bro. D. J. Fisher, 2829 W. Kiowa St., Colorado Springs, Colo. Those coming to Manitou will find the church one block east of the town library and a block south of the car line. Come over and help us, and take a rest in the mountains where the health-giving waters flow from mother earth and the hand of the Creator has in a most wonderful way placed so many beautiful and wonderful things for our eyes to behold.

La Junta, Colo.

AN ORPHANAGE FOR THE ARGENTINE MISSION

By J. W. Shank

For the Gospel Herald

Origin of the Idea.

We have long been aware of the fact that South America, like all mission lands, has her poor, enfeebled, diseased, widows and orphans. Occasionally there are found homes for these classes, but in these there is room for only a very small percent of those who are in dire need. Of all needs along this line, the orphanage is the most pressing. Thousands of motherless or fatherless little ones are forced to beg in the streets for crusts of bread. One feels that they have a right to something better.

In our minds there is no organization better fitted to take care of such helpless ones as a missionary society. Under the control of a mission the children will find the nearest approach to a good Christian home that is possible for them to find. Thus we may say that the idea of establishing an orphanage here originates from the fact that we see a need and the mission is the legitimate organization to found such institutions.

The Need Illustrated.

First let us refer to some homes we know of personally. Recently there were five children left with a drunken father who could under no circumstances take care of them. The neighbors made up a purse and sent them to Buenos Aires to their grandmother who planned to place all but two of them in some Catholic children's home. In such a home all the personality and hope will be crushed out of them. They will be almost like slaves under the hands of their masters.

On our street there lives a father who has four children, the oldest being eleven years of age. They dress in rags and live in filth. None of them go to school. Recently the father recovered from a spell of sickness which had lasted for about six weeks. Before he got well they were without money or food and the children had to beg. Now he is working again and perhaps will soon be able to buy some better clothes. But how about the training, care, and education of these children while the father is away in the country for a week at a time?

Several blocks from where we live there is an old man who claims he can not work. He has with him five orphan children. They live under some pieces of corrugated iron supported by a few poles and mud bricks. Their condition is simply horrifying to one who has never seen such things. They live by begging from door to door. We really believe the old man could work some and that he keeps the children in as wretched a state as possible for a bait in his begging. But it is an injustice to the children to let them stay with him in this way. There are no proper provisions made by the state for such unfortunate people.

Dozens of ragged, filthy children come to our door from time to time asking for bread. We know there is some cruel injustice somewhere that makes it necessary for them to beg in this way. We just long to do something to make possible a new life for these pitiful little ones. The cases we have mentioned are only a few that have come to our notice. If we would investigate we would doubtless find dozens of other cases right here in our town. And this is only one town among many in the district that surrounds us. There is no orphanage that we know of in any other town near.

Advantages of an Orphanage to a Mission.

We are convinced that the missionaries in India would agree with us that an orphanage is an actual advantage to a mission. **First,** it helps the people of the community to see that the mission is doing something practical for the betterment of the community. **Secondly,** the people will know by the results of the work that the motives of the mission are pure and that her methods are reasonable. **Thirdly,** the mission will be training future home makers who will later become members of the Church and thus help to build up a Christian community. **Fourthly,** the mission will be able to prepare her own future workers and native teachers and this is perhaps the greatest advantage of all. **Fifthly,** this type of work is always an inspiration to the people in the home churches. It is something tangible, it is noble, it is Christlike and those who give for its support can not help but feel that their money is well spent.

How Would an Orphanage fit into our Mission Scheme?

Since it has been the plan for the mission to own and manage a farm which is to help in the support of the work, there would be a fine opportunity to locate the orphanage there. It could be located at some distance from town without any inconvenience

and with considerable advantage for the control and care of the orphans. Being on a farm, there would be opportunity to teach the boys agriculture, dairying, trucking, carpentering and other types of work. The people of the poorer classes, from whom a large percentage of the orphans would come, would appreciate any kind of industrial training that could be given them. The orphanage school should be entirely separate from the public schools for several reasons. First, because there are hardly enough schools as it is for all who wish to attend and second, because they would need a strictly moral and religious influence such as they would not get in the public schools.

By teaching the children to work and by producing a large share of the food on the farm, the cost of the orphanage could be kept down to a reasonable figure. The greatest cost would be the first cost of buildings and equipment.

We feel that an orphanage would not only fit into our mission scheme but that it would be a very valuable part of the scheme.

What it would Take to Build an Orphanage

The matter of building an orphanage should be approached much as that of building such an institution at home. The cost of building material would not be any less and the cost of equipment would be more. The one possible difference would be that the winters are more mild and the buildings would not need to be equipped with heating systems. In this country there is more opportunity for outdoor life at all seasons of the year. Thus a little less housing room is necessary than in the United States.

We feel that the building of such an institution should be started gradually. Plans might be made for accommodating fifty orphans with the aim to increase the accommodations as opportunity and necessity indicated.

Pehuajo, F. C. O., Argentine.

EVANGELISM A NECESSITY

So long as professed Christians give the greater part of their energy to preaching the Gospel to themselves, while the vast majority of the population remain unevangelized, the membership of the churches is not likely to increase. Considerable losses in 1919 are reported by the Methodist and Presbyterian denominations. The remedy for this condition "The Presbyterian" indicates as follows: "God the Father and God the Holy Spirit work through a sound and true evangelism, and that is the need of the church today. This first of all means a warm faith and love for the Lord Jesus Christ and His message. It means a lively sense of the condition of lost men, and a passion for souls and their salvation. The method of bringing the message to bear may be personal—between four eyes. It may be family, parents with their children, passing the Gospel over the lines of strongest love. It may be the group method, where a leader or a teacher guides the testimony of the believing part of the class to those loved by the class who have not yet believed. It may be congregational, where men gifted and called of God set forth the message in the power of the pracher. But let it ever be remembered that we seek membership with Christ before membership with the church. There is no way into the kingdom but by birth, and it is the Holy Spirit which gives this birth, and adds to the church such as are to be saved." Surely the present situation offers a broad and an unparalleled opportunity to the church for world-wide aggressive evangelism in accord with New Testament teaching and example. The church languishes for Bible-directed, Spirit-led leadership.—The Bible Today.

HOW SHOULD THE MISSIONARY SPEND HIS TIME WHILE ON FURLOUGH?

Emil Gerhart gives some very firm thoughts on this subject. You may not agree with him but you will find it difficult to gainsay his message. He says, "On this question it is assumed that no approved missionary comes back to the home land without cause. The rule seems to be adjudged to be wise that approved missionaries should return to the home land on an average at the end of service of eight or nine years, in order to recuperate strength and renew their fellowship with the home churches. With this rule or custom I have no fault to find. If the missionary remains a year, or if occasion justifies two years, his time in my judgment should be given chiefly to two things—rest and study. Theological and linguistic studies on the one hand, and on the other cessation from labor or the quiet of rest should occupy at least one-half of his time. Visitation of the churches and of conventions ought to be subordinate. The missionary by this course will grow in intellectual and spiritual strength, and in general fitness for the demands of a foreign field. To devote the greater part of his time to visitation or practical church work is a mistake. The missionary, after one or two years, is likely to go back with no more strength intellectually or morally, and with no more power spiritually than when he returned. A loss to him on this score is a loss to the missionary work."

AMONG THE JEWS IN THE HOLY LAND

The whole condition of life in Palestine has changed as a result of the war. Not only the deliverance of Jerusalem by General Allenby, the Balfourian Declaration of November, 1917, and the signing of the Armistice have been factors in this change, but since the Armistice there have been many new factors in the situation. Many friends of Israel who visited the Holy Land before and after the signing of the Armistice came away with wrong impressions as to the power of the Jews and the attitude of the military and civil officials. Many have been alarmed about the future missionary work in Palestine. In reality, there is no cause for alarm, for the transition has brought great and material change in the attitude of Jews, Christians, Moslems and of military officials. This presennt favorable state of affairs may of course undergo a change if Christians remain inactive.

Practically all the government officials appeared very cordial and ready to aid missionary work. The earnest, considerate missionary could always get aid and encouragement from these officials.

The change in the attitude of the Jews is so remarkable that it can not be adequately described. Their whole life seems to have undergone a radical change. There is now apparently no bitterness, no arrogance, toward Christians; on the contrary, a spirit of inquiry prevails. The discord and schism between the Orthodox, Reformed and Radical Jews, the Zionists and anti-Zionists, give the missionary an unprecedented opportunity. Their national aspirations make them readers of the Bible, including the New Testament. They say, "We must study our history and the life of our nation from all angles. The Word of God is Life and Jesus is the Light of men."

This favorable attitude of the Jews today toward the claims of our Lord Jesus and toward the missionaries is the same that J. I. Landsman and P. Levetoff, two men of the Hebrew Christian Testimony to Israel found in Russia after the first revolution. The spirit of liberty and tolerance swayed the Russian Jewry then, but the Christian missions to Israel could not meet the situation, and the Christian Church did not take advantage of that unprecedented opportunity. Now the same spirit sways Pal-

estine. Will these unprecedented opportunities in the Holy Land be allowed to pass as those have passed in Russia?

A Hebrew Christian testimony to Israel, free from all sectarianism, is needed in the Holy Land. God has used the saintly life of gentile Christians to the salvation of many a son and daughter of Abraham, but it has been acknowledged by foreign missionary leaders that whatever the position of the Christian European missionary may be in the foreign field, it is the native that must be used to win the native—the Chinese Christian to reach China; the Japanese to reach Japan and the Indian to reach India. This is more true with regard to Israel. While actual conversion is the work of the Holy Spirit, prejudice must be overcome. With the Jew there is the feeling of superiority, the belief that he has the true God and all others are idolaters. Centuries of prejudice and accumulated bitterness because of persecutions from socalled Christians have made the Jews mistrust the Gentiles and attribute all kinds of wrong motives to them.

Some Gentile Christians have thought that they are more acceptable to the Jew than is the Hebrew Christian, because the Jews do not exhibit to them the open bitterness which they show on the first approach of the Hebrew Christian. This is a fallacy. Those who have labored amongst Israel know that the Jew does not love the Gentile missionary any better than he loves the Hebrew Christian, but considers the Gentile harmless. He knows, however, what is the zeal and value of a consecrated Hebrew Christian.

It has been recognized that those appointed to the foreign mission fields must be the best qualified and most consecrated men and women available; the learning of the native language and literature is obligatory. This has not been the case with the missionary to the Jews. Gentile Christian missionaries usually have to rely upon second-hand information. They do not mix with the daily life of the Jews and are not acquainted with their literature, laws, traditions and customs. Many have not even reached the stage of appreciating the Jewish mind. Very few have mastered Yiddish and Hebrew, still fewer are familiar with their literature in its vernacular. Therefore they must depend upon some Hebrew Christian for their information and often they rely upon a broken reed.

To meet the present unprecedented opportunity in Palestine true Hebrew Christian Testimony must be established in the Holy Land. Such a witness will serve a three-fold purpose: (1) calling on the Jew to repentance, to be reconciled with their long rejected Messiah and Savior; (2) calling on the non-Christian Gentiles to give up their idolatries and to be washed in the Blood of the Lamb; and (3) to awaken the Church of God from her passivenenss. The Hebrew is called to be such a triune witness.

Some missions, while under the name of Jewish missions, yet carry on their work for both Jew and Gentile. This is a matter that causes great concern. If a Society adverstises work amongst Jews and Gentiles, and carries on work among both, we can say very little against it. But when a Society or an individual claims to minister to Israel and yet spends all its income and energies on the Gentiles because that is an easier field, it is not right. Naturally, it does not work well for the Jewish cause.—By S. B. Rohold, Supt. of the Christian Synagogue, Toronto, Can., in Missionary Review of the World.

CASTE IN INDIA

(The following is taken from an article found in the "Missionary Review of the World" on the subject, The Burden of India.—H.)

When one begins to study India from any standpoint—political, social or religious—the first thing that confronts him is caste. It is the indispensable factor in religion. Concerning the gods a man may believe anything or nothing, and concerning religious ceremonies he may do about as he pleases; but he must keep the laws of his caste and accept the supremacy of the Brahman. Caste is also the keystone of the social system of India; food, occupation, marriage, comradeship, advancement, in short the whole course of life, are regulated by it. And in the realm of politics it has much to do with the problem whether India can and should be self-governing, and if so what form of government is best suited to her.

What is caste? It seems to us strange and absurd, yet all its elements save one are active in our own land. The earliest caste distinction in India was based on color, the separation between the dark-skinned aborigines and the light Aryans: in fact, the Sanskrit word we translate caste means color. We have that same sharp separation between the colored man and other citizens in America; it is a caste distinction. And there are other caste distinctions recognized among us, arising from the same causes as in India. There are those based on race, often causing friction and slow to disappear; those based on occupation, created sometimes by prejudice and sometimes by trades unions; those based on religion, less sharp today than formerly, because we are more kindly or else more indifferent; those based on education and on wealth and on ancestry and on place of residence, and still others. There are people here, just as in caste-ridden India, who will not worship together, will not trade with one another, will not intermarry, will not eat at the same table, will not lie side by side in the grave. Really, for a nation that boasts its democracy we are tolerably well supplied with caste distinctions.

The one tremendous difference between caste here and in India is that we hold such distinctions to be contrary to the spirit of Christianity, while in India they are given all the compelling sanction of religion. Certain Southern preachers in the antebellum days tried to find religious sanction for the slave caste. They dilated on "Cursed be Canaan," and declared that God created the black man to serve the white. If such a doctrine had gained implicit belief among both Negroes and white men, how hopeless would have been the task of arousing opposition to slavery! Yet such a doctrine is unquestionably accepted in India concerning the multitude of castes, only instead of the caste into which a man is born being determined by the will of God or the gods, it is held to be the exact recompense of deeds in a previous incarnation. Where the Indian people gained their idea of metempsychosis and karma, (reincarnation and retribution) we do not know,—it is not in the Vedas but the idea is thoroughly imbedded in all Indian thought. Life, so they hold, is an endless chain of rebirths, and the caste into which a man is born each time is high or low in proportion as he has lived virtuously and kept the laws of caste in his previous existence. Evidently, then, his wisest as well as most religious duty is to accept his present caste submissively and abide in it scrupulously: if he breaks its law or seeks to enter another caste, he will not only become a pariah in the present life, but he will be reborn perhaps as a dog or even as a woman in the next incarnation. Of course, unless he is a Brahman, he looks with longing to the castes above him; but his only chance to enter one of them is by being most scrupulous about present caste rules until the wheel of life carries him on to such a reward the next time. After this fashion religion not only sets its sanction upon caste, but furnishes the strongest of incentives for emphasizing it. The man who revolts can look for assistance neither to the gods nor to his fellowman. The barriers which shut him in are impenetrable and heaven-high.

Any missionary in India will tell

you what a desperate fight a Brahman family and the priests make to prevent a young Brahman from being baptized. They are willing that he shall secretly believe in Christianity, or even openly proclaim his belief, so long as he does not take the step that breaks his caste. Every argument and inducement will be offered to deter him; and if these are vain, then his life is in danger. He may be locked up indefinitely, a prisoner in his father's house. He may suddenly disappear, and never be heard of again. He may find the fruit offered by his own mother or sister full of deadliest poison. The more the family love him, the more desperate will be their attempt to keep him from breaking caste, and thereby falling into unspeakable miseries in his next life. When once the baptism is performed and the fatal step has been taken, nothing more can be done; to all his former friends the convert is henceforth non-existent.

If it is hard for us to overcome race antipathies that were created in very childhood, or to eat food that we have always been taught was unclean, how much harder it must be for the Indian Christian to ignore all the laws of his old caste. You will often find that secretly or openly he is still following many of them, perhaps unble quite to believe that salvation is sure without them, perhaps only feeling a strong repugnance to breaking them. And the spirit of caste is slow to disappear from a Christian community. For example, those of the same occupation, even if it be that of a preacher, will almost unconsciously feel that they are a separate class and should not mingle freely with the rest, but avoid such contamination. In fact, it is not impossible that if the native church were left to follow its natural inclination, in fifty years caste would be reestablished in its midst, i. e., there would be one caste of Christian with sharp divisions into subcastes, just as in the case of Brahmans.

We often hear it said that modern civilization, the impact of the West upon India, will be the undoing of caste. In the railway carriages, the public schools, the government offices, the courts of justice, caste is not recognized, the Brahman and the pariah must sit side by side. A few decades of this experience and the example of the Europeans, so it is argued, will be the death blow to caste. One might just as well argue that through the daily use of the subway New York will speedily have all its social, racial, and religious distinctions obliterated, black man and white man, Italian and Irishman, Catholic and Protestant, mingling freely in all relations because they have to rub shoulders on crowded platforms. Caste is a matter of the spirit; the laws and form are only its outward manifestation. They may change without any inward change. As a matter of fact, the regulations about eating and drinking and touching are less rigid than formerly, yet caste is stronger than ever. The report at the Edinburgh Conference was, "If among Hindus at the very top there is a certain amount of emancipation, on the other hand enormous additions are being built up from below, new buttresses of caste, as it were, out of the great mass of non-caste or outcaste Hinduism. Tribe after tribe and community after community are gaining a step in the social-religious ladder by forming themselves into new castes. This process has been going on far more rapidly since intercommunication became more complete. Isolated districts did not realize their unorthodoxy and low degree until they came into closer touch with more civilized and higher caste Hindus, and heard the secret of caste respectability. Thus it would be far more true to say that railways have been building up caste, than that they have been breaking it down."

Caste laws may change through compulsory changes in social life; but caste will endure and crush the Indian soul until Christianity may destroy it. I believe that Christianity is the only power that can destroy it.

GUATEMALA AS A MISSION FIELD

It is quite within the range of the possible that some of my readers when they see the name Guatemala will think of India or Australia or some other remote part of our planet; so I will begin by mentioning Mexico, which will doubtless not seem so remote, explaining that Guatamala lies just south of the Mexican Republic. It is thus a close neighbor of the United States, for there is only one tenant between us.

The Republic of Guatemala is about the size of the state of Texas. It has one port on the Atlantic and three on the Pacific Coast, and has about two million inhabitants of whom fully sixty per cent are pure blood Indians. The country varies in climate and aspect from the dense tropical forest with its monkeys, alligators, and boaconstrictors, up thru the grazing lands where the grass grows ten or twelve feet high on to the cane lands where they make sugar and rum, then up to the coffee lands where the best coffee in the world is grown on great plantations largely owned by German and English companies, and thence to the high mountain ranges with their beautiful volcanic peaks which every ten or fifteen years belch forth lava and ashes, and then comes the great highland plain six to eight thousand feet above the sea level where wheat and corn and peaches and apples and pine and oak all flourish. The east coast is largely controlled by the United Fruit Company, the inhabitants are largely negroes who speak English, and the chief product bananas. The west coast is in the hands of Spanish-speaking creoles, the coffee region is in the hands of the Germans and English companies, while the high lands are for the most part inhabited by the Indians.

The Catholic Church has a nominal hold on most of the people. The Spanish-speaking creoles are the stronghold of the Catholic Church, and yet even with them the Church does not count for much and whole communities of them have come over into Protestantism. The hold of the priests on the Indians is even less. There is not a Catholic priest in Guatemala who speaks any of the numerous Indian dialects. Very few Indian towns will allow a priest to live within their borders. The Indians were forced into the Catholic Church by their Spanish conquerors four hundred years ago and were baptized to save their lives; but they have always continued to practice their old pagan religion in secret, and now that there is no outward pressure to force them to continue in Catholicism they openly practise the old rites. Their religion is very similar to that of the inhabitants of Canaan which had such a contaminating effect upon the chosen people of God in Old Testament times. They believe that every mountin, water fall, wood, canon, etc., has a spirit in connection with it. They have special witch doctors whose business it is to propitiate these spirits by means of sacrifices and vegetable offerings. They believe that the sun is the supreme God and the father of us all, that the moon is our mother, and that the stars are the souls of those who have lived on earth and have to their heavenly reward. One of their most disgusting rites is that of human sacrifice, which is still practised, altho the authorities punish it very severely. About three years ago we had an epidemic of small-pox and the Indians went to their witch-doctor in a village only six miles away from where I write these lines to ask him how they could get rid of the disease. He answered that the disease was due to the anger of the spirit of the volcano at whose foot they lived because they had not recently given it any heads. A young Indian girl was kidnapped, sacrificed, and her body thrown into

the crater. Still the small pox continued and again the Indians asked their witch doctor the cause. He replied that not enough heads had been offered. About that time a party of five young men from town here, two of them German, members of our congregation, decided to scale the volcano by way of diversion. The Indians saw them go up, followed them and sacrificed the whole party, cutting their bodies up and throwing them into the crater—to cure the small-pox.

Missionary work is carried on by three principal bodies in Guatemala as well as by several independent bodies. Results have really been phenominal. Speaking for this field alone, during the past six years the number of evangelical congregations has increased from 10 to 70. There are in the whole republic probably between 500 and 600 congregations of believers. These are almost entirely composed of Spanish-speaking Creoles. Distinctive work among the Indians was not undertaken until about two years ago. There are now two missionaries on the field devoting themselves entirely to this work. The Indians receive the Gospel with gladness. The two great curses of the Indian are his rum and his superstition. There are many redeemed drunkards in our congregations and not a few converted witch doctors. I have one case especially in mind of an old Indian witch doctor. He had a daughter with whom one of our Christian Indians fell in love. They arranged the price of the bride, (for the Indians sell their daughters off to the highest bidder as brides) and our brother brought the witch-doctor's daughter home with him. He also brought her to church. When she went back to visit her father some months later she told him about the Gospel as she had learned it. He drank in every word and asked so many questions she could not answer him. When her husband came, the father began to ask him questions till he couldn't answer either. So finally they sent for the Indian preacher who explained the Gospel to the old witch doctor. What struck him as so wonderful and awe-inspiring about the message of the Gospel was, that God was not tied up to a stick or stone or mountain or heavenly body as he had formerly believed, but that God was actually everywhere in Spirit and that He actually loved all His creatures. Our friend had to suffer persecution and was sent to prison for his faith, but while there he converted the jailer. We now have two flourishing Indian congregations due to his activity.

Quezaltenango, Guatemala, C. A.

THE ONLY RIGHTEOUSNESS

Salvation and all the gracious blessings that accompany it cannot be acquired, attained or merited. Adam lost fellowship with God, and neither he nor any of his descendants have been able to pass on to their posterity the blessings of salvation as an inheritance. No human progress can ever attain to a position where salvation comes by the character building process. No deed that men can do for God, however righteous in the sight of man, can possibly merit salvation from God as a reward for well doing.

When the Scriptures say of all men, "There is none righteous, no not one," it refers to man in his natural state as a result of the fall. No man is inherently righteous; no man can grow righteous by means of maturity; no man can be educated into righteousness.

And yet it is the constant quest of natural man to make himself righteous, to try to get better and to justify himself excusable in whatever in his life is not righteous. All sorts of devices are invented to help a man "find himself" or be his own savior. Pledges are signed, organizations joined, resolutions are made, sacraments are taken, bad habits abstained from, and even eugenic marriages advocated to start the next generation off with a better bent. But all this is in vain when undertaken on human initiative. Whatever success may seem to be attained by the individual using any of these devices only makes him the more completely deceived as to the real nature of what sin really is, and the less likely ever to turn and seek the salvation which is by faith only in the finished work of Another.

But there is a righteousness possible for men to obtain that will make them righteous in the sight of God and lift them out of the class of natural men.

This righteousness with which men are made righteous is God's righteousness. Paul tells of it by inspiration in Romans 1:16, 17: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." It is by the Gospel that men are made righteous, and the next verse tells why the Gospel saves. It is because "therein is the righteousness of God revealed."

By virtue of the righteous life and sacrificial death of Jesus Christ, a deposit of righteousness has been made with the Father which He bestows upon those individuals who by faith accept the finished work of Jesus Christ as a substituted righteousness for theirs, a gracious provision that the Holy Trinity has devised for the salvation of men by faith, and by faith only. It is this "righteousness of God." — Wm. M. Smith in the King's Business.

AN APPEAL FOR CHRISTIAN NURSES FOR CHINA

(The following is taken from "the Outlook for Missions," the official missionary organ of the Reformed Church. The appeal should reach other denominations as well, hence it is given space here. It shows a way of approach to the heart of China which is not nearly well enough supplied with consecrated workers. It is a strong appeal from those on the field who have a knowledge of the need to those of their own profession in the home land to come and help to relieve the suffering of both soul and body.—H.)

Napoleon Bonaparte is reported as having said that when China awakes she will change the face of the earth."

There is a responsibility laid upon those of us who call ourselves Christians, to make it our aim that when she does awake it will be as a nation that has heeard, and to some extent, at least, obeyed God's call to repent and believe the Gospel.

Those of us who have been even a few years in China are seeing that she is changing, that she is awaking, and we long that the foundation of that change will be for the eternal welfare of this great people.

To this end, we, the members of the Nurses' Association of China, appeal to all Christian nurses in the homelands to reconsecrate themselves to God's service, and obey His command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), and heal the sick....freely ye have received freely give" (Matt. 10: 8).

The war is past, and to a great extent the need is also past, and it may be many of you are ready for a new and strange call to China. During the war the need was great in many lands, in China the need for more nurses is an insistent daily call. So great and so insistent, that one wonders when and how that need can ever be met.

Within the last few years the opportunities for skilled nursing, wherever hospitals have been established, have increased by leaps and bounds, and now, even in the homes of the people "a great door and effectual" is wide open to Chinese graduate nurses.

With a population between three and four hundred millions of people, roughly speaking, between three and four hundred Mission hospitals, and between three and four hundred missionary nurses, it will be seen at a glance how inadequate the service is

for the care of the sick and suffering of China.

Two, nay three, great evils—ignorance, dirt and superstition—stand on every threshold like gaunt and hungry wolves, and in maternity work alone the mortality of the mother, and especially of the child, is appalling.

The women of China need you, the babies of China need you, and the Savior of the world invites your cooperation in this great and pressing work.

The all too few hospitals are undermanned or shall we say under-nursed. What we need is the multiplication of our teaching in every branch of nursing, so that there may be, year by year, a multiplication of well-trained, efficient Chinese nurses graduating from our hospitals and ready for "any manner of service" in caring for the diseased bodies and sinsick souls of their own people.

We ask you to read and you who hear, prayerfully to consider this call to help in the fight against ignorance, disease, and sin, and to herald with us the "good news" of repentance toward our Lord Jesus Christ.—The Executive Committee of the Nurses' Association of China.

PRAYING TO THE POINT

E. Stanley Jones, writing of an experience that came to him during his college days, when he tried in a concentrated way to make his prayer life definite and specific, illustrates the hindrances God has to surmount because of our pointless praying.

"I was thinking little or nothing," he says, "about the mission field. I was preparing to spend my life in the ministry at home. I was asked to give a talk on a certain mission field in a Student Volunteer meeting. The more I studied the more my heart became burdened. I felt that more young men from America should be going. Just before the time of meeting, I went into a nearby room for prayer. So burdened had my heart become by this time, that I told God that I would not leave that room until I had the assurance that someone would go to the mission field from that meeting. A voice seemed to say: 'According to your faith, so be it unto you.' I arose from my knees and said, 'Then Lord, I take one. Some one will go.' I was inwardly assured that someone would go. I announced my faith to those in the meeting. I told them that I believed someone would go. Little did I know who it would be! And it never occurred to me that I would be the one. But I was! From that moment my heart was gripped, and I heard God say, 'I want you.' I had prayed myself into being a missionary."—Missionary News.

MISSIONARY TRAINING IN THE SUNDAY SCHOOL

The sensitiveness of children to good impressions and their ready response to enthusiastic leadership give charm to the work of the teacher of childhood. Enter the Elementary Department of your Sunday school or any other department and before you are gathered bright, eager children, mischievous perhaps, "wrigglers" doubtless, but alert and quick to respond to truth presented on the plane of their interest and intelligence. In their minds is no prejudice, no indifference, and little if any selfishness. They are open-minded, ready to listen to mission fact and story. Impression struggles to find expression in donig at once something for starving Armenians, the little widows of India, the fisher folk in Labrador or the Indians in their tepees,—according to the story they have heard.

Last Sunday a speaker told a New Jersey Sunday school how a few days previously he had visited a home of culture and comfort, and while waiting to see the father of the family he conversed with the mother, daughter and son. He drew a striking contrast between this home and those of the "Pineys" in Jersey—the people who live in the pine belt between Camden and Atlantic City; where they have few roads, little contact with the outside world, where ignorance and immorality prevail and where there is a pressing home mission need. The message struck home.

The following Saturday I was talking with two Juniors from that Sunday school who told me what they had done during the week to get funds for the "Pineys," the object of the Easter offering. The boy of ten had gathered fifty cents as thus itemized:

His entire week's allowance	.15
Chopping wood and mending a shovel for his grandmother ..	.05
Three errands for his mother ..	.10
Share of selling old papers to the rag man	.05
Gift from his father	.05
Learning a question in the Shorter Catechism, (offered by his Sunday school teacher)	.10
Total	.50

The girl of twelve had gathered one dollar and eighty-five cents during the week. Her father was not as generous as the Sunday school teacher in payment for learning the Shorter Catechism, as he promised her ten cents for memorizing seven answers a week As she had studied it before, she had little difficulty in refreshing her memory and earned thirty cents for memorizing twenty-one answers within the week. This was her record:

Learning Shorter Catechism ...	.30
Her entire week's allowance	.15
Helping mother (special)	.10
Drinking buttermilk (which she greatly disliked) three times daily for the week	.10
Taking out her small brother for an hour and helping him to learn to ride his bicycle	.04
Cleaning the bath room	.01
Change given her from some school supplies	.04
Share of selling papers to the rag man	.05
	.79

To this she had added her semi-annual interest on a fifty dollar Liberty Bond amounting to one dollar and six cents. The moment she received it, she asked her parents if she might not put it all into her mite box for the "Pineys."

The consuming thought of both these Juniors was to put all the money they could earn or otherwise receive, into their boxes for their Easter offering. Spontaneously and cheerfully they are giving all of their weekly allowances and have no thought of spending a cent for candy, chewing gum or other delights of a Junior's heart until after Easter. Their enthusiasm, their generosity, their willingness to work, to do even distasteful things for the sake of the "cause" was refreshing to see. I could not but admire the abandon with which these Juniors had given themselves to the securing of funds by all legitimate means, and I was the more encouraged as I realized that these two children in their readiness to work, to save, to sacrifice and to give are but typical of normal childhood. It is the natural response to right impressions.

A year ago, the Superintendent of a Sunday school in a large city in Texas saw in his church paper a full page advertisement beginning:

Why Not Have Your Own Missionary Representative?

The idea gripped him. Why should not his Sunday school have one? He spoke to his wife about it. He mentioned it to some of his officers and teachers. They met for prayer and decided to put the proposition before the Sunday school. To that prayer service there came a young woman, one of the members of the Sunday school since infancy, who said she desired to devote her life to missionary service. It was therefore with peculiar tenderness and spiritual feel-

ing that the Superintendent went before his school that morning to suggest that a forward step be taken—to raise twelve hundred fifty dollars for the support of a missionary they might claim as their own. Within ten minutes the entire amount was pledged, in sums ranging from one dollar to twenty-five dollars each, by one hundred and forty persons, who constituted themselves—"The Overseas Club." The year previous that Sunday school had given fifty dollars to foreign missions. They multiplied their gifts by twenty-five. This next year they have been asked to increase their pledge to fifteen hundred dollars because of increased cost of missionary maintenance, and the superintendent has given assurance that this will readily be done.

Up in the mining regions of Pennsylvania there is a Sunday school teacher in a small town, who for years has had the missionary vision and passion. He and his wife would gladly be in foreign mission service today if the Lord had opened the way. This man is a splendid illustration of what can be done quietly, unassumingly, but by prayer and perseverance, to arouse an average, easy going Sunday school to give sacrificially and enthusiastically to missions. The school has four hundred members, most of whom have very moderate incomes. It is a community of workers, and not of capitalists. This good man years ago began praying for missions. He found that twelve hundred fifty dollars was necessary to support a missionary, and so he set as his goal the raising of seven hundred fifty dollars, three-fifths of the support, by special offerings at Christmas and Easter. This was easily done. The next year this missionary leader was not satsified with three-fifths of a missionary. He wanted his Sunday school to have his entire maintenance. For several weeks therefore before Christmas the matter was presented to the school each Sunday and every class urged to do its best. It was hoped that in two offerings, at Christmas and Easter, twelve hundred fifty dollars might be secured.

I was present on Christmas Sunday and watched the classes as they brought in their gifts, each sending a representative to the platform who carried not a pledge but cash. When the grand total was made up, thirteen hundred eighty-four dollars and eighty-five cents had been given. Instead of requiring two special offerings in which to raise twelve hundred fifty dollars, the one Christmas offering had more than provided the necessary amount. Many of the gifts represented real sacrifice. I speak of only one. An Italian girl of fifteen in a desperately poor family, the eldest of seven, worked all summer picking berries and selling them to help support the family. Her mother allowed her to keep two cents a week on each quart of berries in order to buy for herself something she might want. This girl, instead of spending the money, brought it in each week for the class missionary fund. By Christmas she had brought more than any other girl in her class.

A Sunday school in a little town of one thousand people in eastern Minnesota with only one hundred fifty-four members sent in last Christmas as its mission offering for Syria, five hundred eighty-one dollars. The year before they had sent fifty-one dollars. Note the more than ten fold increase in a single year. There is not a wealthy man or woman in the church or Sunday school. They are wage earners and farmers.

These few illustrations prove that the potential for financial investment in missions by the Sunday school teacher is little realized. The only requirements are a worthy object, enthusiastic leadership, consecrated effort and sacrificial giving. The reflex spiritual benefits are really very great in Sunday-schools doing something really big, something far and beyond what they have ever done or thought of doing for missions before. It is worth all it costs. Try it in your school by multiplying your gifts to Home and Foreign Missions by ten or by twenty-five, by fifty or by one hundred or more if need be. Make it big enough to challenge sacrifice. We must get away from penny and petty giving in the Sunday school if we are ever to train our pupils to know the real joy of it, and if we are to produce future large investors in the enterprises of the Kingdom. Nor can we rest content with a large total, unless every member of the school has done his part. That Sunday school in Newark, N. J., which for years reported not only its gifts each Sunday but the number of contributors as well, laid the necessary stress on individual giving. The Sunday school teacher is charged with a grave responsibility in training his pupils in giving. Not only should a pupil be taught to give because a worthy cause requires support, but much more because he needs the development of character which can alone result when giving is proportionate to ability, is cheerful, is regular and in recognition of stewardship. The Sunday school must discharge this obligation of training or miss a God-given opportunity.

To cultivate intelligent, interested, sacrificial giving the pupils who, with others, give the money should have a voice in the selection of the objects, and they should be in accordance with the natural interests of the pupils of various ages. The mission Boards will gladly furnish on application, a list of specific objects to which Sunday schools may devote their offerings.

The Gift of Life

Gifts of money are poor in comparison, however, with a richer gift for which we must look to the Sunday schools to supply. If our Lord's last command is to be fulfilled to go unto the uttermost parts of the earth with the Gospel, there must be an unfailing supply of messengers. The calls that are coming to the Mission Boards from abroad are urgent, insistent, desperate. Missionaries are dying at their posts from overwork and disease. Such word as has come to one Mission Board from Siam and from China is typical of conditions all over the world.

"Our need is nothing short of desperate. Our work has grown large, far and far beyond our powers. We must have help. Without it we cannot hold the line. The calls of the sick are insistent calls. We dare not refuse to attempt to answer them. But there is a limit to human endurance. Your two medical men in Chieng Mai have all but reached that limit."

"My work of teaching the nurses is fast growing beyond me—it has gotten too big for us to handle without at least one more foreign nurse in each hospital. Those in the work are all doing their best, but one only needs to be shown through the two busy institutions to realize the need. If only some nurses fitted for these places could look into the earnest faces of our students, their call would surely be effectual."

We have complacently thought it all right to send one family to a remote station, or to equip (?) a hospital staff with one doctor and no nurse, with the nearest station six hundred miles away. Meshed, Persia, is in a province as big as France, with a population of two million people, is a sacred city of a hundred thousand in the Moslem world, one of the most strategic centers in all Central Asia. A few months ago there were just two missionaries at this station, an evangelist, and a doctor. The other two missionaries had been furloughed home on account of illness. The evangelist was stricken with typhus and the doctor with typhoid. The former died while the latter was still in his delirium. When the doctor recovered, he was the sole missionary left in all that vast region. The nearest missionaries were six hundred miles away. He had been attempting before his illness, to carry on medical work over this vast territory. Need-

less to say, when he went itinerating outside of the city, his hospital had to be closed.

We must go to our Sunday schools insistently with these needs. We must sound the call for recruits and have our young people think of missionary service as one of the possible forms of life activity in which they might engage. Pastors, superintendents and teachers, the responsible leaders in the Sunay schools must themselves see the vision of the "man of Macedonia" if their pupils are to do so.

There are churches by the score in the United States that in all their history have never sent out a home or a foreign missionary from their ranks. They have conducted services and have doubtless influenced through their contributions and prayers their local communities and the regions beyond, but the conception of their church and Sunday school as a center in which young people are to be trained for missionary service has never been seriously considered. When pastors and Sunday school teachers begin to regard the young people as potential missionaries or their supporters, we shall have a new objective in Sunday school work. One church out on the Pacific Coast about ten years old has in a decade supplied seven missionaries. Two of the pastor's own children have volunteered. He himself was a student volunteer and when prevented from going abroad spent several years in Alaska as a home missionary. His children were born on the home mission field. His church is a training school for missionaries.

Where a Sunday school has adopted the objective of producing missionary volunteers, systematic missionary education in the different grades is a recognized part of the curriculum. If a school wishes to turn out lawyers, doctors, engineers, clergymen, it adapts its curriculum to the objective in view. A Sunday school likewise, which determines to produce men and women trained for the extension of God's Kingdom on earth, both by engaging in it personally and by contributing to it by gifts and intercession, will map out its program of study and training accordingly. It will look for results very definitely. If they are not secured by the means employed the curriculum will be modified and the staff changed. It will be natural and normal to secure missionary decisions in that Sunday school whose atmosphere is decidedly missionary, created by the missionary passion of its leaders. Personalities imbued with missionary zeal and fervor will communicate their enthusiasm to others.

Results will not be attained, however, apart from hard work, tact, and perseverance. Missions must be made attractive and natural through presentation of facts, in graphic story form. This should whet appetite for missionary magazines and books. Pictures, posters, charts, diagrams, maps, etc., will convey missionary truths to the eye in a way that memory will tenaciously retain. Contact with men and women who have devoted themselves to missionary service at home and abroad will prove invaluable. Their messages and personality brought to bear upon the lives of the pupils will do much to inspire and summon them to a like consecration of their lives to service worth while. —George H. Trull in the Missionary Review of the World.

"THIS BE SAID FOR THE TURK"

In the Saturday Evening Post for December 20, 1919, there is an article with the above title written by Eleanor Franklin Egan. It gives an account of some of her experiences in the Caucasus last summer and is the most telling description of the situation there that has yet appeared in print. She writes:

"I had no desire to go to Armenia. I was quite willing to take anybody's word for it that conditions there were just as bad as bad could be. I now wonder at the utter inadequacy of every description I ever read or heard.

"Howard Heinz, of Pittsburg, who was Herbert Hoover's representative in the Near East, with headquarters at Constantinople, did not believe what he was told. He thought—in a subconscious kind of way perhaps, but definitely enough as he expressed it to me—that the world was being victimized by the propagandists. He could not believe that such things could happen. He was sending flour up to Batoum in as great quantities as could be handled at the time, and in the back of his mind he had a cool-headed business man's idea that the stories he heard were highly colored to say the least, exaggerated and thrown up in lurid lights for the benefit of such people as are philanthropically inclined only when their emotions are engaged and violently played upon. He decided to go up into Armenia and see for himself what things were like. He went up into Armenia. He returned to Constantinople—and I need repeat only one thing he said. He said it over and over again:

"'Merciful God! It's all true! Nobody has ever told the whole truth! Nobody could!'

"He was shaken to the foundations if ever a man was. He insisted that I must go to Armenia.

"'You will be sorry all your life that you did go,' he said. 'What you will see will make scars on you that you will never get rid of. But, nevertheless, you must go.'

"...I came to a point when to look upon the things that had to be looked upon set my heart to quaking in a horror difficult to describe.'.. shelterless death-stricken throngs milling from place to place; children crying aloud; women sobbing in broken inarticulate lamentation; men utterly hopeless and reduced to staggering weakness, heedless of the tears rolling down their dirt-streaked faces. Other kinds of mobs: wide-eyed, eager, hands out-stretched in wolfish supplication; teeth bared in a ghastly grin that had long since ceased to be a smile— an emaciated, skin-stretched grin, fixed and uncontrollable.

"When I looked out on the station platform (at Kars) my heart contracted with a shock and I turned away saying to myself: 'Oh, no! It cannot be! It just is not possible under God's heaven that such things can be.'"—New Near East.

DIFFICULTIES OF LEARNING A PAGAN LANGUAGE

(Harold L. Olgivie, of the Sudan Interior Mission)

When a young preacher has just graduated from a Bible School and is sent into the midst of Africa, and told to go to work, his troubles begin. The enemy immediately gets very busy and the battle rages, with the personal Christian life and language study as the center of the field. The language being the medium through which the people are to be reached, and the personal Christian life being the power behind the guns, one may easily see why the attack should center here. It is not our purpose to deal with the latter, but to set forth a few of the difficulties of the former as they appeal to us. No one will ever appreciate how much a missionary needs prayer along these lines until he has been on the field and seen for himself.

We find our first problem in getting the natives to sit down and teach us. We offer them money but that has no attraction for them when they have to work to get it. They would rather sit doing nothing than to work a little even though money were the object. They are not teachers at the best and, when one does finally come, his mind is usually occupied with what he is going to buy with the reward of his labor. The more we give, the more it has just the opposite to the desired effect, and instead of producing faithfulness, or even a tendency in that

direction, it produces only laziness and irregularity.

On one occasion the teacher sits a little longer with one than usual. His extra work is rewarded by a little extra added to his pay. The next day he will sit the usual time—perhaps less—and when paid accordingly he assumes a downcast air and starts telling how tired he is and how much some one else gave him a long time ago. Every time your note book makes an appearance the one to whom you are talking takes on a professional attitude and demands pay for his services. No matter how much you do for them, you will always find that you are their friend and for that reason should do that work for nothing.

Many of the natives have an impediment of some nature in their speech. One will stammer, another will have a nasal tone, still others will slur their words more than usual. All this is perfectly intelligent to the other natives, but to the untrained ear they present more or less difficulty, for how is one to know who is speaking correctly and who is not?

Another obstacle is the destitute condition of the language. A number of words have not been used for so long they have been forgotten. We after years of study, had failed to find such words as love, pity, holiness, virtue, etc., We expect to find similiar conditions here. The lack of these words prevents one from expressing ideas in a way one would like to. (As we progress in the work we do not expect to find words used of the attributes of God. They love with their stomachs, and the old saying that the road to a man's affections lies here is certainly true. Prepositions and copulatives are seldom heard. There is no gender as far as we know These are but a few of the many impoverishments which go to make the language more difficult, especially to a foreigner.)

One of the chief difficulties, of course, is intonation. We have it here in all its subtle forms. One word will have three or four different meanings, depending on intonation alone. A man was asking one day what the white man eats. Several things were mentioned, among them yams. He said, "You say you eat that cactus," pointing to one near by. It was the same word, with only a slightly raised tone. We had quite a time buying some grain as we were nearly always asking for a knife. On another occasion, while trying to buy a different grain they would insist on bringing forth chickens. They would give us what we had asked for, because we had the wrong intonation to get the desired objects. We have heard of other missionaries who have gotten into more complications than these through intonation. Perhaps our time is coming.

Doubtless as we proceed farther other unheard-of difficulties will arise and many we consider as such will vanish at the finding of some new word. No one will ever know, until he has faced the problem of missions in Africa, how far-reaching and terrible the judgment of Babylon was. But, thank God, we can say, "True and righteous are His judgments and His ways past finding out."—The Evangelical Christian.

RAHAB SAVED

"By faith the harlot Rahab perished not with them that believed not" (Heb. 11:31).

Here is an example of an individual who, notwithstanding her sinfulness, was saved by her faith from the doom of Jericho. She justified her faith, i. e., showed it by her works, by receiving the messengers of Joshua, who were sent to spy the land preparatory to the taking of the city by the Israelites. It was to be their land, given to them by God.

Jericho was "condemned already;" indeed, God was about to exterminate the filthy inhabitants of the whole land of Palestine. He had waited four hundred years, till they had filled their cup of iniquity. The sword of Joshua was God's instrument to execute judgment.

Does it seem cruel? "Shall not the Judge of all the earth do right?" He swept the corrupt earth with a flood of water once, and saved Noah out of it. He overthrew the cities of Sodom and Gomorrah by fire and brimstone, turning them into ashes—"making them an ensample unto those that after should live ungodly." Here, again, He saved "just Lot" out of it first. That "righteous man," as he was, ought not to have been in Sodom, his righteous soul was vexed from day to day by what he saw and heard (II Peter 2:5-9).

Now, God is about to send His Son back into the world, this time to "condemn the world." God sent Him before "into the world, not to condemn the world, but that the world through Him might be saved" (John 3:17). All who believe in Him now are "not condemned" and "shall not come into condemnation." Like Rahab, they shall "perish not with them that believe not. They shall be saved out of the overthrow of this world, even as she was taken out before the city was burned. The Lord will make a special descent into the air, before He comes in judgment. He will come to receive His own unto Himself. "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thes. 4:13-18).

Notice now Rahab's faith. She heard: "We have heard how the Lord dried up the waters of the Red Sea, for the Lord your God He is God in heaven above and in earth beneath." "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). She knew: "I know that the Lord hath given you the land." She knew God's judgment was coming upon the city. She desired to be saved.

Has the reader believed in coming wrath? "Flee from the wrath to come." "Escape for thy life." Indifference is madness. "Because there is wrath, beware, lest He take thee away with a stroke, when a great ransom cannot deliver thee."

"At such folly angels wonder—
Hark! that sound of distant thunder.
See! the vivid flash gleams clearer,
And the peal booms louder, nearer—
Careless sinner, shortensail,
Onward comes the sweeping gale.
'Tis the storm of wrath uprising,
Fraught with terrors agonizing;
Mines of gold cannot avail thee
Should that tempest once assail thee.
Sleeping sinner! wake from sleep!
Lest thine eyes for ever weep."

Notice too how anxious Rahab was about the safety of her father, mother and kindred. If God saves me, He will save my family thru me. C. H. Spurgeon once said: "Grace does not run in the blood, but it runs very near it." "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

See too, how she fearlessly confessed her faith. She put the "token," the "scarlet cord," in her window, in a conspicuous place. Neighbors might ridicule it. She did not mind, nay, it was her glory. Her safety depended upon it. Our trust is in the Blood of Jesus only. She believed in spite of her sinfulness. Unworthy as she was, she took the men's word, their oath, as her assurance. The scarlet cord secured her. The word of the oath, as her assurance. The scarlet cord secured her. The word of the oath, assured her. So w etrust the Blood, and believe the Word.

Observe, lastly, what honor she got in the future. She never dreamt of becoming one of the ancestors of the Savior of mankind. Yet such she became. She was the mother of Boaz, who married Ruth, who was the mother of Obed, the grandfather of King David, of whose seed, after the flesh, was the Christ of God. See Matthew 1:5. Thus believers are saved from the judgment of eternal fire to eternal glory—an eternal inheritance with the Son of God.—British Evangelist.

GLEANINGS

"Self-Come" Water

The average Chinese rustic is bewildered by the unaccustomed comforts of a mission hospital. Having indicated his intention of undergoing treatment, he first makes the acquaintance of the uniformed bath boy, a muscular factotum who magnifies his calling and takes professional pride in the output of his department. When simple hot water and soap do not produce results which satisfy his discriminating taste, he brings into play an aid similar to a curry-comb. After this process the patient is introduced to a clean suit of clothing, while his own apparel is rendered innocuous by fumigation. Not infrequently a patient from the backwoods manifests a supreme superstitious fear of the "self-come" water, but owing to the familiarity which is supposed to breed contempt he may in a few days become one of those who amuse themselves by turning the water on and off at the risk of flooding the whole establishment.—G. W. Hamilton, M. D.

Turks Turning Toward Christianity

Heretofore it has not been a problem to provide for Moslem inquirers. Generally speaking, the most that has been attained in one hundred years of work in Turkey has been the winning of regard for missionaries as friends, and the lessening of fanaticism against the "infidels."

Since the war a changed attitude is manifest. Turks, both men and women, are coming to the missionaries for instruction as to the Christian way. They are declaring their dissatisfaction with Islam, and their feeling that Christianity is true and has something better to offer. These inquirers are not yet a great multitude, but they are enough to forecast a mass movement toward real religious emancipation that will gain momentum in that discouraged land.—Missionary Herald.

Bible Distribution in Turkey

Turks are buying the Christian Bible, according to a letter from the secretary of the American Bible Society in Constantinople. He says:

"We have what will prove, I think, to be an unprecedented demand for the Scriptures for the coming year. There are indications from all sides that this demand will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any other year. We are doing all we can to get ready." Bible printing was impossible last year in Constantinople, yet twenty-four thousand two hundred and ninty-six copies of the Scriptures were distributed.—Watchman-Examiner.

Christ and Mahomet

An American journalist writing from Damascus in the magazine "Asia" records a conversation with a Moslem professor, in which the latter instituted a remarkable and surprising contrast between Jesus of Nazareth and his own accepted prophet. "The personality of Jesus," said the Mohammedan savant, "is majestic simplicity. The personality of Mahomet is complex superhuman." Then after a pause he added: "The higher type is Jesus." Certainly such an understanding observer can not be far from the Kingdom of God; and it is interesting evidence how, in a clear mind, even though its predispositions may run opposite to Christianity, the character supremacy of Jesus compels reverence. As Bushnell said, it literally "forbids His classification with men."—The Continent.

Faithfulness in Kamerun

When German authority came to an end in the German Kamerun, the Basel Missionary Society was compelled to cease its activity because many of its representatives in the field were Germans. The work was taken over by the Paris Missionary Society, and when Pastor Allegret in 1917 went to Fumban to call the scattered Christians together he found that the king had gone over to Mohammedanism and had required all his subjects to follow his example. All the Christian places of worship had been turned into mosques. M. Allegret obtained permission from the king to hold a meeting with those who at one time belonged to the Christian Church. Said the king: "I have no objections; my people are quite free; but I know that they do not wish to be Christians any longer, and have accepted the Mohammedan religion."

The meeting was held and many present said they preferred to be Christians but the king's order compelled them to be Mohammedans, among them some of the wives of the king. Finally a young man arose and said decidedly:

"I will remain a Christian and confess Jesus, even if the king should fulfil his threat and should behead me." Upon this eleven others, mostly young men, declared that they also would serve Christ, even in view of what the king might do to them.

With these twelve young people, Pastor Allegret now went before the king, and said to him: "Look, these people are remaining true, and wish to serve Christ!" The king did not dare to condemn them to death.

With this beginning, the congregation has been again built up, and at the latest celebration of the Communion over two hundred Christians were in attendance. Furthermore, with the permission of the king, two out-stations of the Mission have been re-established.—The Christian.

Chief Khama on Preaching Tour

R. Hayden Lewis of the L. M. S. Mission in South Africa, last year made an extended evangelistic tour accompanied by Chief Khama, an earnest Christian convert. Services and tribal meetings were held in the villages and cattle posts and a new church was opened at one of the present out-stations. Upon the return of the party to Serowe, the aged chief of the Hereros paid a visit to Khama in order to personally commit his people to Khama's care. All the Hereros were called together and at the conclusion of this meeting Samuel Maharero asked Khama many questions about the Church and the rules and customs which were supposed to guide the conduct of Christians in regard to all of which Khama was able to give him fullest information. It was a most impressive scene as these two very old and very notable chiefs pleaded with their respective peoples to yield themselves to the dominion of Christ.—The Christian Express.

Man of Faith in Madagascar

A little church in Madagascar has a church of which its members are justly proud. The entire cost of the building and materials was met by an old Sihanaka Christian, past seventy years of age. At the time of building, influenza raged on all sides. Workmen were struck down or fled through fear. Every morning before sunrise this undaunted old man went to superintend and encourage the work. When urged by his friends to stay at home he said:

"No, I must go. God's house **must** be built, and if the people can not do it, then I must. I have asked Him to protect me until the work is done, and I know He will."

His prayer was answered, for this faithful servant went to and from his work untouched by the disease, and the work of building was at last completed.—Missionary Review of the World.

We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach an eternity on earth in which to be reached.—Arthur T. Pierson.

The Mission Board has a right to look to our Mennonite schools to turn out consecrated leaders who will not teach anything that can not be accepted by the Mennonite Church as being orthodox.—D. S. Yoder.

OBJECTIONS TO CHURCH UNION IN INDIA

The move toward church union in India is not without its strong opponents. While many Indian Christians and some foreigners approve of the effort to unite even Anglican, Syrian and non-conformist churches in one organization, there are those in influential positions who hold that this is neither desirable nor practical. The objections are similar to those raised against organic union in America. Some of them are as follows:

The ends to be attained are not as desirable as stated. Spiritual unity is most important and does not depend on organic union.

The move toward union is premature and not in harmony with the spirit of Indian thought and customs. India reveres religious men, but not ecclesiastical potentates, such as bishops.

The plans for the union of Episcopal and non-Episcopal Churches is one sided and practically amounts to the surrender of free church ideals. These plans involve many unsolved problems and pitfalls. The doctrinal basis of the proposed union is not sufficiently clear and positive, and involves elements that may promote discord.

The "historic Episcopate" and "constitutional Episcopacy" referred to in the Tranquebar manifesto are not clearly defined and no valid reason is given for preferring episcopacy to any other form of church government.

Organic union without true doctrinal agreement and spiritual unity may foment discord, rather than promote harmony.

These and other arguments show that there is some distance yet to go before Christians of India or elsewhere will be ready to unite in one organized Church, even with certain latitude.—The Missionary Review of the World.

THE HAWAIIAN ISLANDS TODAY

The Hawaiian Islands now contain a population of about two hundred fifty thousand people. This is an increase of seventy thousand or forty per cent over ten years ago. The situation has changed considerably since the American Board withdrew its missionaries fifty years ago. The incoming of Asiatics has introduced a large heathen element into the population and has made it once more a mission field. The present population includes one hundred seven thousand Japanese; five thousand Koreans; twenty-two thousand Chinese; twenty-five thousand Filipinos; thirty-five thousand Hawaiians and mixed; thirty five thousand Europeans and North Americans and twenty thousand Latin-Americans and Portuguese. It is a Pacific melting pot, but the non-Christians have brought their own religions and have erected their own heathen temples. The Japanese immigration is now restricted but the natural increase by birth is about five thousand a year. Buddhism is aggressive and there are seventy-eight Buddhist and Shinto temples in the islands.

The Hawaiian Evangelical Association was formed in Honolulu in 1863 and since 1904 has been aided by the American Missionary Association (Congregational). Aggressive and successful Christian work is being carried on but it needs to be greatly strengthened and extended—Sel.

Where the heart soil is right, cultivated by the operation of the Holy Spirit, there is no questioning of God's dealings, but a glad and hearty amen to them all.—C. J. F.

"We need to believe our Bibles, and take them word for word as meaning just what they say."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For June 1920

GENERAL FUND

Colorado	
East Holbrook Cong	$24 50
LaJunta Cong	33 20
Illinois	
Willow Springs Cong	34 53
Freeport Cong	75 00
Science Ridge SS	14 00
Goodfield SS	31 30
Waldo Cong	28 80
Indiana	
Forks Cong	32 50
Goshen Academy Bible Class	1 75
Clinton Frame Cong	58 66
Maple Grove Cong	38 00
Emma Cong	20 25
Daniel Christophel	35 00
Iowa	
Lower Deer Creek Cong	56 12
East Union Cong	50 44
West Union Cong	73 51
Liberty Cong	2 50
Kansas	
Protection Cong	8 49
Pennsylvania Cong	11 00
Larned Cong	13 43
Maryland	
Clearspring Cong	11 40
Michigan	
A brother Pigeon	25 00
Bowne Cong	39 20
Bethany SS	7 00
Midland SS	9 84
Minnesota	
Alpha Cong	13 75
Missouri	
Polmyra Cong	11 33
Cherry Box Cong	1 10
Bethel Cong	11 50
Mt Zion Cong	4 50
White Hall Cong	2 00
Berea Cong	95
Cherry Box Cong	1 56
Bethel Cong	8 00
Mt Zion Cong	11 65
Pearidge Cong	2 40
White Hall Cong	2 00
Montana	
Coalridge Cong	10 00
Nebraska	
Roseland Cong	9 80
North Dakota	
Spring Valley Cong	14 50
Ohio	
Leetonia Cong	13 66
Walnut Creek SS	45 00
Tri-County SS Meeting	55 62
Mission Meeting Walnut Grove Church	414 04
Canton Mission SS	1 00
Bethel SS Champaign Co	31 25
Ohio District Mission Board Meeting	56 41
Ohio District Mission Board Meeting	54 40
Oregon	
15th Annual SS Conf	37 00
Fairview Cong	29 70
Pennsylvania	
Wm C Hershberger	36 35
Souderton Cong	59 25
Lower Salford Cong	30 00
A Sister Lansdale	2 00
Stahl Cong	28 45
Weaver Cong	22 07
Martinsburg Cong	2 50
Schellburg	2 00
Masontown SS	22 68
Martinsburg Cong	10 00
Scottdale Cong	23 59
Virginia	
Warwick River Cong	8 00
	$1,825 43

INDIA MISSIONS

General

Canada (May)	
A Bro and Sr Bean Cong	50 00
Florence Shantz	5 00
Jacob Roth	20 00
Hagey SS	12 23
Hagey Cong	22 00
Salem SS Alta	106 85
Reinham SS Conference	44 00
Wilmot SS Meeting	19 38
Shantz Cong (June)	28 50
A D Snider	100 00
Waterloo Cong	142 30
California	
Eleanor Rudy	3 00
Colorada	
La Junta SS	33 18
Illinois	
Lydia A Zook	5 00
Iowa	
Sugar Creek Cong	121 17
Manson Y P B M (Head Master)	52 00
John Martin	10 00
Liberty Cong	9 00
Kansas	
Catlin Cong	15 00
Maryland	
Glade Cong	8 00
Casselman SS	10 63
Stauffer Cong	13 00
Michigan	
A Brother Pigeon	25 00
Missouri	
Berea Cong	1 20
Cherry Box Cong	3 10
Mt Zion Cong	17 50
White Hall Cong	1 00
Sycamore Grove Cong	55 86
Montana	
Coalridge Cong	16 00
Nebraska	
East Fairview SS	147 69
North Dakota	
Spring Valley Cong	3 85
Surrey Cong	7 00
Ohio	
Oak Grove and Pleasant Hill Congs Wayne Co	90 00
Berlin Mennonite SS	11 10
Salem SS Wooster	3 30
Oregon	
Bethel Cong	5 00
Zion Cong	11 00
M H Hostetler's SS Class	5 00

Pennsylvania
Ira S Miller 50 00
Masontown Church 11 66
Erbs Cong 75 23
Mouut Joy Y P M 8 18
Kinzer SS and Cong 22 00
Salunga SS 40 00
Vine St Mission Lanc 10 00
Souderton Teacher's Meet. 22 60
Norristown Mission 19 00
Thomas Cong 21 00
Scottdale Sewing Circle 5 00
Virginia
Springdale SS 27 50
A Sister Broadway 1 00
Warwick River Cong 4 25
E R Miller 25 00
$1,576 26

India Missionary Support

Canada
Women's Home and Foreign Miss Society $349 05
Colorado
East Holbrook Sewing Circle 34 50
Illinois
H V Albrecht 100 00
Indiana
Elkhart Cong 32 00
Middlebury Cong 10 00
Kansas
West Liberty S C 15 00
Pennsylvania
Perkasie Cong 100 00
$640 55

India Missionary Children

Illinois
Schertz Bros. 25 00
Indiana
Middlebury Cong 3 15
Kansas
Belleview SS on Children's Day 4 50
Missouri
A Bro & Sr Harrisonville 30 00
Ohio
Bethel and Guilford SS 31 00
Mission Meeting Walnut Grove 15 75
$109 40

Native Workers Support

Canada
Esther Groh $15 00
Illinois
Anna Lapp 60 00
Harmony Y P M 12 75
Indiana
Ft Wayne Cong 15 00
C A Shantz & Wife 7 50
Kansas
Larned SS 7 50
North Dakota
Spring Valley 5 00
Pennsylvania
East Petersburg YMBC 15 00
Manheim Bible Study Class 7 50
A Brother Lansdale 10 00
Two Sisters Lansdale 5 00
Virginia
Warwick River Cong 4 00
$164 25

Native Woman Teacher

Pennsylvania
Mary K Zimmerman $6 00
A Sister Souderton 6 00
$12 00

Bible Women's Support

Indiana
Classes No 6 & 7 Howard-Miami SS $12 00
Helping Hand Class Elkhart SS 4 00
Ohio
Old Sisters' Class Oak Grove SS West Liberty 2 75
The Logan Co S C 6 00
Old Sisters' Class Oak Grove SS Wooster 6 00
Salem SS Wooster 2 00
Pennsylvania
Sisters of Thomas SS 15 00
H C Deffenbaugh 3 00
Michigan
Bowne Cong 6 00
Virginia
Warwick River Cong 5 00
$61 75

India Medical Work

Illinois
Union SS Washington $30 00
Indiana
Mothers' Class No 9 Forks SS 6 00
Nebraska
Ed Wittrig 25 00
Michigan
Bowne S C 6 06
Mrs Brackbill's SS Class 4 50
Ohio
Joe B Stutzman 20 00
Old Sisters' Class Plainview SS 4 50
Virginia
Maggie Showalter 3 50
M B Showalter 3 50
$103 06

India Famine Relief

Virginia
Sprindale SS $27 50

Balodgahan Granary, etc,.

Pennsylvania
Kauffman Fund $100 00

India Orphans

Illinois
Birthday Money Peoria Mission SS $3 50

Native Nurse

Pennsylvania
Two Sisters $8 00

India School

Missouri
Mt Zion Cong 2 00
Total for India $2,808 27

SOUTH AMERICA

Pennsylvania
Hershey Family Reunion (Personal for T K Hershey) $41 00
Sewing Circles per Mrs John K Hershey (frt for stove) 60 00
Sewing Circles per Mrs J K Hershey (Shank's Kitchen) 30 00
Lizzie L Shellenberger 2 00
Canada (May)
York Co Dist Mission Meeting 206 00
Salem SS Alberta (June) 39 40
York Co Dist 97 50
Illinois
Lydia A Zook 10 00
Peoria Mission Y P M 2 00
Indiana
Holdeman Cong 37 61
Colorado
Limon SS 30 00
Iowa
Liberty Cong 1 00
Kansas
Catlin Cong 5 00
Maryland
A Bro—Reiffs Cong 7 00
Missouri
Palmyra Cong 2 00
Cherry Box Cong 72
Mt Zion Cong 50
Berea Cong 25
Ohio
Bro & Sr N J Heshberger 10 00
Joe H Yoder 30 00
Midway SS 41 25
Virginia
Warwick River Cong 6 50
$659 73

South American Bible Women

Iowa
East Union Girl's Missionary Society $10 00
Total for South America $669 73

CITY MISSIONS

Altoona

Ohio
Bro & Sr N J Hershberger $5 00
Pennsylvania
Rockton SS 2 40
$7 40

Altoona Bldg Debt

Pennsylvania
Lizzie B Hartzler Estate $687 30
Springs Cong 38 95
$726 25

Canton Mission

Ohio
Bro & Sr N J Hershberger $5 00
Tri County SS Meeting Sterling 20 00
Oak Grove & Pleasant Hill Congs 20 00
Amanda Hartzler 10 00
A D Hostetler 3 00
R Bro & Sister 10 00
Martins Y P B M 10 50
Provisions
A D Hostetler 7 10
$85 60

Chicago Missions

Illinois
Willow Springs Cong $23 00
Ill SS Conf Willow Springs 62 52
Willow Springs SS 19 60
Visitors to Home Miss 20 00
Canada
Wilmot Y P M 12 50
Indiana
A R Miller 1 00
Kansas
Catlin Cong 1 00
Ohio
A Sister Archbold 5 00
Bro & Sister N J Herhsberger 5 00
Provisions:
Illinois
Waldo Cong 12 96
Friends of Home Mission 18 50
Indiana
Clinton Frame Cong 19 27
$201 35

FORT WAYNE MISSION

Indiana
Middlebury Cong $34 58
SS Meeting Yellow Creek Salem & Nappanee 17 67
A R Miller 1 00
Holdeman Cong 3 00
Kansas
Hesston Missionary Day Offering 14.00
Ohio
Bro & Sister N J Hershberger 5 00
$75 25

JEWISH MISSION

Indiana
Pearl Garber $10 00

LIMA MISSION

Ohio
E J Christophel $1 00
Dora Hochstetler 1 00
E B & Lydia Snyder 5 00
Ruth Yoder 1 00
Visitors from Fulton Co 15 80
Carl D Shantz 5 00
Special 5 00
Bro & Sister N J Hershberger 5 00
Mission Meeting Walnut Grove Cong 100 00
Provisions:
Ohio
Samuel Golden 75
George Ross 75
C D Brenneman 2 70
Nancy Umble 50
Eno Zurker 1 25
Rose Byler 40
Menno Troyer 4 75
J Y Smucker 3 50
Mrs Menno Shenk 56
Henry Mueller 1 00
$154 96

KANSAS CITY MISSIONS

Illinois
Schertz Bros $25 00
Lydia A Zook 11 29
Iowa
Liberty Cong 3 50
Sugar Creek Cong 21 00
Kansas
Bro Buch 10 00
D S Weaver 10 00
Abe Wenger 5 00
Sister Tombs 1 00
Sister Behr 25
Marion Charlton 4 00
S J & Lena Horst 2 00
Two Brethren 1 86
Bro Nafziger 5 00
W K Clemmer 1 00
L J Miller 50
Pennsylvania Cong 11 00
Martha & Mary Wenger 2 00
Catlin Cong 3 30
Hesston Missionary Day Offering 27 62
Provisions: (7th St)
E E Kaufman 3 60
Daniel Graber 3 60
Sarah Good 3 60
Susan King 90
Christianna Swartley 1 50
E E Kauffman 4 50
(Argentine)
Sarah Good 2 05
Missouri
Cass Co Y P M 20 00
Berea Cong 70
Palmyra Cong 2 00
Cherry Box Cong 2 85
Bethel Cong 5 00
Mt Zion Cong 13 75
White Hall Cong 1 00
Montana
Coalridge Cong 11 00
Nebraska
Wood River Mennonite SS 24 60
North Dakota
Spring Valley Cong 50
$246 47

KNOXVILLE MISSION

Illinois
Lydia A Zook $5 00
Pennsylvania
Line Lexington 45 00
Plumstead 10 00
Deep Runn 55 12
Franconia Cong 164 00
Worcester Cong 8 00
Boyerstown & Hereford 16 20
Perkasie 21 50
Virginia
Warwick River Cong 9 00
$333 82

NORRISTOWN MISSION

Pennsylvania
Plain Bible Study Class $25 00
Indiana
Ind-Mich Annual Mission Board Meeting Olive Church 61 00
Hopewell Cong 18 65
$79 65

PEORIA MISSION

Illinois
Ill SS Conf Willow Springs $31 25

TORONTO MISSION

Canada (May)
Wideman SS $13 05
Dr Wight Estate 74 15
First Mennonite Cong Kitchener 79 00
A Bro & Sr Bean Cong 30 00
Hagey SS 19 46
Latschar Cong 22 82
Hagey Cong (June) 16 00
A D Snider 10 00
Wanner Cong 12 33
$276 81

YOUNGSTOWN MISSION

Kansas
Hesston Missionary Day Offering $14 00
Ohio
Bro and Sister N J Hershberger 5 00
Ohio Annual Mission Board 54 41
Portage Co SS Meeting Youngstown 10 00
Sewing Circle Elida 15 75
Midway SS Columbiana 26 44
Portage Co Sewing Circle 11 00
Isaly Dairy Co 11 00
Otis Johns 4 50
Eli Blosser 7 00
E Yoder 1 50
Youngstown Mission SS Collection 5 73
Youngstown Sunday Evening Offering 8 80
House Income 59 50
Day Nursery 14 85
Missouri
A Bro & Sr Harrisonville 10 00
Pennsylvania
Jesse H & Elmer Mack 4 00
J A & Lina Ressler 1 60
Lawrence Co Cong 68 00
Bro Zook Myersdale 1 00
$333 08

Total for City Missions $2,586 89

CHARITABLE INSTITUTIONS

Children's Welfare Home

Howard Springer $12 50
A C Fortner 1 20
Elsie Springer 4 00
Colorado
Provisions LaJunta Colo 10 00
Iowa
Junior Dept W Union SS 8 77
Liberty Cong 50
Kansas
Pleasant Valley Cong 30 00
West Liberty Cong 15 00
Allen Good 10 00
A C Fortner 5 00
J V Fortner 5 00
Mrs D S Weaver 2 00
Special Support 187 00
Provisons:
Alvin Selzer 11 00
Ed Gerber Harper Kans 13 00
Canton Kans 14 25
Missouri
F P Kauffman 8 15
Berea Cong 20
Palmyra Cong 30
Cherry Box Cong 1 60
Bethel Cong 5 00
Mt Zion Cong 7 90
White Hall Cong 1 00
Montana
Coalridge Cong 11 00
Nebraska
West Fairview 18 00
Plum Creek SS 37 02
North Dakota
Spring Valley Cong 50
$419 89

Auto for Children's Welfare Home

Missouri
Bethel Cong $20 00
Mt Zion Cong 32 01
$52 01

LaJunta Sanitarium

Colorado
Hospital Fees $1,256 50
Litwiler Income 45 00
Wm and Ella Landis 25 00
Missouri
Palmyara Cong 1 00
Cherry Box Cong 10
Mt Zion Cong 50
White Hall Cong 1 00
North Dakota
Spring Valley Cong 50
$1,329 60

LA JUNTA CITY HOSPITAL

Colorado
Hospital Fees $1,613 50
Kansas
Hutchinson S C 5 00
$1,618 50

Old People's Home

Indiana
Emma Cong $30 00
Missouri
Palmyra Cong 1 00
Cherry Box Cong 25
Mt Zion Cong 1 10
Berea Cong 25
Pennsylvania
Maple Grove Cong 15 00
Springs Cong 14 40
$62 00

Orphans' Home

Illinois
F I Smucker $100 00
Indiana
Salem Sewing Circle 10 00
Missouri
Palmyra Cong 05
Cherry Box Cong 85
Mt Zion Cong 2 15
Berea Cong 25
Montana
Coal Ridge Cong 5 00
Ohio
C S Smucker 25 00
Mennonite Ladies' Aid Sugar Creek 25 00
Sue Copenheffer 2 00
Lizzie Copenheffer 2 00
J H McGowan 5 00
Harvey Stahly 5 00
Seth Wyse 5 00
Ada Headings 2 00
Mrs Daniel Lantz 1 00
Andrew King 25 00
Oliver Byler 25 00
Harry Roth 25 00
J I Brenneman 10 00
Logan-Champaign Mission Collection 200 00
Farm Income 80 00
A Sister Archbold 5 00
Provisions:
Jake Kauffman 2 00
Oliver Byler 2 00
Crownhill Sewing Circle 30 00
Elida Sewing Circle 20 00
Barrs Mills S C 3 00
John I Brenneman 5 75
Special Support 466 94
Sister Neff Midway 10 00
Pennsylvania
Provisions:
Marion S C 16 00
Doylestown S C 10 00
Martinsburg Cong 2 50
Schellburg Cong 2 00
C H Hummel 5 00
Virginia
Warwick River Cong 50
$1135 99

Millersville Orphanage

Pennsylvania
Shippack Cong $39 00

Orphans' Home Barn Building

Indiana
Salem Cong and S S 15 00
A Bro. Olive Cong $ 5 00
$ 20 00

Total for Charitable Institutions $4,676 99

MISCELLANEOUS

Mary Burkhard Support

Ohio
Logan Co Sewing Circle $ 2 50

Church Building Fund

Indiana
Howard-Miami Cong $ 19 38
Holdeman Cong 33 07
Kansas (Manitou)
Hesston Cong 27 66
Protection Cong 3 00
Ohio (Westover, Md.)
Plainview Cong—Aurora 46 14
Ohio Annual Mission Board Meeting 54 41
$183 66

Missionary Preparation

Time Deposit Interest $200 00
Canada
Canadian Treasurer Time Deposit Interest 57 34
$257 34

Personal

Canada
Salem S S Alta (G. L. Bender) $ 43 05
Illinois
Mrs Peter D Schertz Roanoke Cong (J N K's Children) 10 00
$ 53 05

Hesston College

Missouri
Cherry Box Cong $ 10

Virginia School

Maryland
Reiff Cong $ 33 06

Bond Bank Bldg Fund

Pennsylvania
Marion S S Meeting $ 59 40
A Bro Marion 46 59
$105 99

Sewing Circles (Specified)

Indiana
S S Meeting Holdeman, Olive, Elkhart, and Hopewell $ 31 25

Rural Missions

Indiana
YPM Holdeman Cong $ 4 09
Missouri
Cherry Box Cong $ 1 75
Mt Zion Cong 1 00
$ 6 84

Evangelistic

Kansas
Catlin Cong $ 5 00

Kans-Nebr Christian Workers' Expense

Kansas
Larned Cong $ 13 43

Southwestern Penna Conf Fund

Pennsylvania
Blough Cong $ 5 00

Board of Education

Pennsylvania
Blough Cong $ 10 00

Southwestern Pa S S Conf Missionary Fund

Pennsylvania
Kaufman S S $ 13 46
Blough S S 13 00
Blough S S 10 50
Weaver S S 24 20
Scottdale S S 39 32
Martinsburg S S 2 43
Thomas S S 106 36
Maryland
Casselman S S 2 85
$212 12

Total for Miscellaneous Funds $919 34

SUMMARY

Canadia Treas (May)	$ 834 89
Canadian Treas (June)	799 52
Eastern Mennonite Bd	277 91
Franconia Mission Bd	639 67
Franklin Co Pa & Washington Co Md Mission Board	170 45
Ind-Mich Mission Board	670 71
Kans-Nebr Mission Bd	391 61
Ohio Mission Board	349 27
Southwestern Pa Mission Board	1133 59
Mo-Iowa Mission Board	239 81
Mennonite Board of Missions and Charities	7979 22
Total for June	$13,486 65

Gratefully acknowledged,
Mennonite Board of Missions and Charities,
V. E. Reiff, Asst. Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 12, 1920 (Gospel Witness Established 1905) No. 20

EDITORIAL

"The Lord hath done great things for us, whereof we are glad."

"It is foolish to talk of lasting peace on any basis of force," is the concluding sentence of an editorial in the Pittsburgh, Pa., Gazette Times. Amen.

When Paul wrote, "I determined to know nothing among you, save Jesus Christ and him crucified," he thereby gave evidence that it is possible for an educated man to have "a single track mind." His whole life was wrapped up in the one word, SALVATION. In this he lived, for this he worked, and in this cause he died. His wonderful impress upon the human soul was due to the Spirit's power, in recognition of the fact that all energies of his life were directed to the single purpose of bringing the human soul and God together. Clearness of mind and speech, singleness of purpose, and intensified service are what we need to make our records count for God.

The annual catalogue of the Eastern Mennonite School, located at Harrisonburg, Va., is before us. It has the usual school announcements, giving information to those interested in the school with a view of patronizing it; but the feature of the catalogue which impressed us is the clear-cut statement of Christian doctrine, found on pages 11-19, leaving no uncertanities as to what the school stands for. We commend that feature to all who are interested in the patronage of the school, and our prayers ascend that God may endue with power those responsible for its management, to the end that the lofty standard herein held forth may be maintained by both faculty and supporters of the school.

Wanted! in every community, young men and women whose chief business in life is to work and to shine for the Master; who are fully resigned to the will of God, have forsaken the world with its sinful lusts and follies, are diligent about the Father's business; whose daily life gives evidence of devotion, purity, integrity, humility, piety, and loyalty to God and the Church; who are prayerful, daily students of God's Word, active in Christian service, strong in resisting temptations, pure in thought and speech and life, ready to be used in any capacity in which God and the Church may see fit to use them. They are needed as workers in our homes, in the social circle, in business life, as teachers, superintendents, missionaries, deacons, ministers, bishops, and other workers needed in Gospel service. Their reward is awaiting them "at the resurrection of the just."

Luxurious Living.— We hear much about the profiteer. An other evil, fully as great, is the wasteful spender. Get the latter converted, and most of the former's business is taken from him. Following is a list of figures that have been making their rounds, showing what Americans are spending each year for the "the unnecessaries of life." A few of these items, as the automobile and the carpet, should be read with the understanding that they are of use, but the purchase and use of them for service only would probably cut their expense to less than half of what it is. May we read with profit.

Tobacco,	$2,110,000,000.
Automobiles,	2,000,000,000.
Carpets and luxurious clothing	1,500,000,000.
Candy,	1,000,000,000.
Perfumery and cosmestics,	750,000,000.
Icecream and soft drinks,	350,000,000.
Furs,	300,000,000.
Musical Instruments,	250,000,000.
Chewing Gum,	50,000,000.

Before you spend a cent for any of these things, be sure that you can honestly say before God that in the light of His Word the use that you are making of it is pleasing in His sight. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Long Life and Faithful Service.— Long life is something greatly to be desired. While there are many who like Paul would rather be "absent from the body and present with the Lord," yet the bountiful blessings bestowed upon us by the grace of our Lord fills the heart of His people with gratitude, and gladly will we deny ourselves of the glory of heaven for many decades if by means of service here we may be instrumental in the hands of our God in winning souls for His everlasting Kindom.

But there is one thing that is more desirable than long life. It is faithful, self-sacrificing service in the cause of our Master. In the three years of faithful ministry, crowning His service by giving His life for His sheep, our Savior accomplished more for the cause of salvation than He could have done by spending a thousand years in taking care of His health. Good health is something to be prized and never despised; but faithfulness in service is even more vital. If you saw one of your children in a burning building you world not stop long in figuring to take care of your health. You would do your very best to rescue it, at the risk of your own life. And ought we not show equal zeal and sacrifice in rescuing souls from the bondage of sin? "Thou therefore endure hardness, as a good soldier of Jesus Christ."

In cases where long life and faithful service are combined in the career of one individual, it means a double blessing to the cause of Christ.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD'S PROMISES TRUE

By Rufus Buzzard

For the Gospel Herald

(The following lines were suggested by the article on "How I Know I am Saved" which appeared in July 1 number of the Gospel Herald.—R. B.)

These true things, I have unto you written,
Ye redeemed souls, believing God's Word,
That ye surely may know, ye have in thee
Heaven's eternal life—well begun.
If ye have true Love, one for another,
Shall ye prove my disciples to be;
And by this may all men learn the secret
And its glory unfailingly see.

He that heareth my words and believeth
Shall have life everlasting, God saith—
"And falls never into condemnation
But is into new life, passed from death.
Indeed, verily who my word heareth
And, on him that hath sent me, believes
Everlasting life hath with its Glory
And God's punishment never receives.

He that on God's Son truly believeth
Hath the witness in himself, begun.
But alas! the soul makes God a liar
That the record not bears of His Son.
Our God's Spirit bears with our spirit:
That we are the children of God,
And witness bears, keeping us loyal
And obedient, for paths yet untrod.

Brethren moreover I declare to you
The Gospel which to you I preached;
Wherein ye stand, having received it
And by which ye are saved when thus reached,
And all we who are born of God truly
Overcome the world with love we cherish,
For we are unto God a sweet savour
Of our Christ in them saved and who perish.

Whatsoever is born of the Father
Overcometh the world, saith the Word,
And our faith brings indeed, the victory,
Which with God's holy light, on is spurred.
That a man be not ustified, ever
By the works of the law—under grace,
Brings the joy that by faith in Christ Jesus
He is justified, to win life's race.

Justified by faith, therefore which standeth
We thru Jesus Christ, peace do proclaim,
Who is now interceding in Glory,
And shall soon on the earth, again reign.
Therefore justified, being by true faith,
Have we peace with God thru Jesus Christ;
That true peace which unfeigned thru the ages
Hath no deeds of true love sacrificed.

Examine, therefore, yourselves brethren,
Prove yourselves in the faith to remain;
Know ye not that Jesus Christ is in you
Except ye be reprobates (vain)?
He that liveth in life, and believeth
In his Christ should vain doubtings dismiss,
For it brings to saved souls joys unfailing;
Earthly pilgrim, believest thou this?

Truly God hath given us life eternal,
And that life is in his blessed Son:
It is that true rest, which all believers,
Hace so entered, when with faith begun.
"Be ye saved then, and look to me freely—
All ye ends of the earth, plead I now;
For I am God, and there is none else
Who doth always fulfill every vow."

New Castle, Ind.

"HOW READEST THOU?"

By Leander Smith

For the Gospel Herald

Misquotations of Scripture, often repeated, come to be generally accepted. A few well known examples are noted here, with the hope that a careful reading of the text will change some minds respecting their declarations, and do good.

Mention is often made that of the men who went out of Egypt with Moses, only two, Caleb and Joshua, were permitted to enter the promised land. But we learn from Num. 3:2-4, with Lev. 10:6-12, that Eleazer ministered in the priest's office before leaving Sinia, having been previously consecrated (Ex. 28:48), and was made chief of the Levites. Num. 3:32 (1490 B. C.) Yet Eleazer entered the promised land and assisted in the allotment of the terrirtory to the tribes (Josh. 14:1 and 17:4), and was buried in Canaan (Josh. 24:33). God had named him, with Joshua as one to "divide the land" (Num. 34:-17). In the judgment pronounced against those who were "numbered" (Num. 14:29, 30) there is evidently no reference to the high priest (see Num. 20:28), who, being of the tribe of Levi, was not included in the official count (Num. 1: 47-49).

A familiar misquotation is from Hab. 2:2, where the prophet is commanded to "write the vision, make it plain upon tables, that he may run that readeth it." This is often quoted as a proof text thus, "so plain that he who runs may read." The evident meaning is distorted. It is not that one running may read, but one who reads may run with the tidings, after the manner of Cushi and Ahimaaz. II Sam. 18:22, 23. One of the most surprising errors found in accepted Harmonies of the Gospels and Standard Bible Dictionaries relates to the declaration in Matt. 27:52, 53: "The graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection and went into the Holy City."

The statement is absolute, yet many quote the above Scripture at the time of the crucifixion. A plain error as to the fact and out of harmony with the truth that "Christ is the first fruit of them that slept" (I Cor. 15:20), and that he "should be the first that should rise from the dead" (Acts 26: 23), and the first born from the dead (Col. 1:18). As a closing illustration in this article, reverent attention is asked to the institution of the Passover. The almost universal allusion by speakers and writers to the "Destroying Angel" that passed over Egypt greatly minifies and comes short of the truth. No metnion of an angel is found in the Bible narrative, but the following texts taken from the account as given (See Ex. 11:4 and 12: 11-19) affirm repeatedly that the Lord passed over the land. Thus saith the Lord, "About midnight will I go out into the midst of Egypt; I will pass through the land of Egypt this night; when I see the blood I will pass over you, when I smite the land of Egypt; for the Lord will pass through to smite the Egyptians. The Lord will pass over the door. Ye shall say: it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote all the first-born in the land of Egypt. It is the Lord's passover. Thou shalt say the Lord slew all the first born in the land of Egypt" (Ex. 13:14, 15). The "Destroyer" is once named, but as the direct agent of the Lord, who in person was delivering all under the blood of the Paschal Lamb, and who distinctly commands, "Ye shall SAY, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when HE smote the Egyptians" (Ex. 12:27).

Paul says, "Christ our passover, is sacrificed for us" (I Cor. 5:7). Surely, no angel, but God Himself is saying to those who are protected by that sacrifice, "When I see the blood, I will pass over you." This is the only statement that can harmonize the type relation to the anti-type.

Minot, N. Dak.

THE POWER OF PRAYER

By I. G Musser

For the Gospel Herald

God does answer prayer—now as well as in the times of the apostles. When that little band of disciples was praying for Peter, the answer seems quite different from what they were expecting. Evidently they were not expecting that Peter should be taken from prison bodily and come right to them, but so it was.

If we could only realize the great power of God. It is no wonder that sometimes during revival meetings but few (perhaps none) come out for the Lord, because of the lack of prayer with one accord and without ceasing. Where indifference, worldliness, for-

mality, etc., are going on God can not work through the people for they are not in condition to be worked with.

I wonder how many brethren do pray for their ministers, instead of criticising them? Let us get right to the bottom of things. If we believe in prayer, and believe that God is the same wonder-working God that He has always been, why not cry to God to help us in our unbelief? for unbelief it really is if we trust not fully in Him. If there are problems in our lives to solve, let us take things before our Lord in prayer and He will help us solve them. His answers are sometimes better than we expected, as was the case when the Church prayed for Peter.

Narvon, Pa.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

III. About Feet Washing

1. It was practiced in Old Testament times as a custom.

As examples of this we may cite the incident that happened in the home of Abraham (Gen. 18:4), in the home of Lot (Gen. 19:2), in the home of Joseph (Gen. 43:24), and on other occasions. It was a custom, seemingly as fully established as is our custom at the present time to set out water that our guests may wash their hands and faces. It was a mark of hospitality as well as of clealiness.

2. It was practiced as a part of the ceremonial law.

The command is found in Ex. 30:17-20. In Ex. 40:30, 31 is a statement telling about how they kept the commandment. It is remarkable that though this commandment is found in the law but once, and though there is but a single instance recorded where the commandment was obeyed, no one questions its validity, nor that it was obeyed. It may be worthy of note that in the New Testament the command to wash feet is given but once and that after the institution of this ordinance there is but one reference to it—"If she have washed the saints' feet" (I Tim. 5:10). If we accept one without question, why not the other one?

Another thought worthy of notice is that while in customs feet washing there is no recorded commandment that it was to be done and no penalty attached for a failure to observe it, in ceremonial feet washing (Ex. 30 and 40) it is expressly commanded, "that ye die not." This fact may help us to decide whether to classify the feet washing taught in Jno. 13:1-17 as a social custom or as a religious ceremony.

3. Jesus washed His disciples' feet.

A mere reading of Jno. 13 makes comment unnecessary.

4. This was not an old custom.

Had it been the old custom practiced in the days of Abraham, of Joseph, of David, and of Christ, it would not have been necessary for Christ to say to Peter, "What I do thou knowest not **now**, but thou shalt know **hereafter.**"

5. This was not for cleanliness.

This fact is made clear in Christ's instructions to Peter—"He that is washed needeth not save to wash his feet . . and ye are clean" The significant phrase, "but not all," referred to Judas Iscariot, as John explains. As for their cleansing, there was no need of that—ceremonially or physically—as they had made ready for the Passover, and were even then in the upper room surrounding the table. But there was a necessity for something to serve as a memorial of the brotherly equality and humility and mutual service that should characterize God's people, and in the wisdom of Christ He instituted the washing of saints' feet as the most expressive and impressive symbol that could be used.

6. There is resting upon Christian people a strong obligation to obey this commandment.

This is clear in the light of Christ's assertion, "Ye ought to wash one another's feet." The word "ought" has been declared to be the strongest word in the English language. Certainly no stronger motive can be selected by the obedient child of God than the fact that he ought to do certain things. As if He anticipated some of the present day criticisms and objections, Christ went on to say, "I have given you an example, that ye **should do** as I have done to you." In other words, He set them the example with the express purpose that they should follow it. No man who believes that the Great Commission to teach "all nations . . . to observe all things" which Christ commanded His disciples is still in force ought to deny that here is a solemn obligation which should under no circumstances be evaded or ignored. All that we want to know is what we **ought** to do, and we are ready to do it —if we recognize Christ as our Master.

7. There is a blessing pronounced upon all who obey this commandment.

"If ye know these things, happy are ye if ye do them." Here we notice a striking parallel, as well as a striking contrast, between the ceremonial feet washing prescribed in the law and in the Gospel. The parallel is furnished in the fact that both were commanded and in both cases it was stated what would happen in case the commandment were obeyed or disobeyed. The contrast is typical of the difference between the law and the Gospel. Under the law there was a penalty attached for not observing it; under the Gospel there is a blessing promised for observing it. "That ye die not," is the fearful warning of the law; "happy are ye if ye do them," is the Gospel incentive to those who obey. While the penalty for disobedience is not nullified by the Gospel, it is the appeal of love and obedience that is there emphasized. In the washing of saints' feet Christ appeals to our better nature. "If ye love me, keep my commandments." We are put upon our honor. Will we obey or disobey? "Happy are ye" if ye obey. It means submission, humility, obedience, fellowship, and their attendant blessings. The same may be said by a grateful submission to all of Christ's commandments.

8. The command is perpetuated in our Savior's Great Commission.

"Go ye therefore . . . . teach all nations . . . . to observe all things whatsoever I have commanded you." If we believe that the washing of saints' feet was a part of our Savior's teaching to His disciples; if we believe that the command to evangelze the world is still in force, then we must believe that there is resting upon the Christian Church of today the obligation to teach all men everywhere that the disciples of Christ should "wash one another's feet."

Scottdale, Pa.

SEVEN PRECIOUS THINGS ABOUT A CHRISTIAN

I. Chosen.

According as he hath chosen us in him, before the foundation of the world.—Eph. 1:4.

God is Sovereign, we are but the clay, and for His own glory He set His love upon us, away in the far distant ages of eternity. He identified us with our Lord and Master, and blessed us in Him with every spiritual blessing in the heavenly places. For such grace we stand amazed, and when we reach the glory we shall cast our crowns down at His feet, giving Him all the praise and glory.

But let us notice the object of our election here: it is that we should be holy and blameless before Him in love. May we have grace to perfect holiness in His strength even now in our daily walk, for He will soon "present us faultless before the presence of His glory with exceeding joy."

II. Forgiven.

Your sins are forgiven you.—I Jno. 2:12.

A deeper sense of sin would give us a more lasting joy in knowing our sins forgiven. We love little because we think we are forgiven little. May we enter into the blessedness of this great

fact that a believer's sins are gone, to be remembered no more. And this is the theme of the evangelist, to publish the mighty truth and fact to all the world, that through that precious Blood there is such a thing as having our sins forgiven. So few Christians seem to have the joy of knowing this.

III. Sanctified.

I the Lord do sanctify them.—Lev. 22:9.

Let us never forget the double aspect of sanctification: (1) The judicial setting of us apart in Christ. In I Cor. 1 we read, "To them that are sanctified in Christ Jesus." This expression "are sanctified," should be, have been sanctified. This was done on the cross, as we read in Heb. 10: 10, "By the which will we have been sanctified through the offering of the body of Jesus once for all." God has set us apart in Christ. Nothing can touch this, it has been done once for all. But (2) there is progressive aspect of sanctification, we "are being sanctified," our Lord said, "Sanctify them through Thy Truth." We **are** holy, our part is now **to be** holy, now that we belong to Christ, to walk as He walked.

IV. Separated.

Be ye separate saith the Lord.—II Cor. 6:17.

Throughout all the ages our God must have a separated people. He said to Abraham, "Get thee out," with the blessing ever attached, "I will bless thee and make thee a blessing." This word separate really means to mark off, as if a line were drawn round us, beyond which we can not pass.

The connection of this text clearly teaches our path here. It is to have no yoke, fellowship, communion, concord, or part with unbelievers. This makes the path of the believer very difficult in these days of the multiplication of associations. But one rule will help us, and that is, to be in no company where we can not testify for all the truth committed to us, nor to be in any place where we have to haul down our flag. May we all have grace to walk in this narrow pathway marked out for us by the Lord.

V. Sent.

So have I also sent them into the world.—Jno. 17:18.

We are God's sent ones. We are sent with a message and for a purpose. We do not go on our own account, we are here with God's authority, we are "empowered" (Col. 1:11). We have "authority" (Jno. 1:12), our God is behind us, despise us who may. Our path is the path of obedience, simple, happy, resultful.

Oh, that we may realize this more and more, that our part, our object, our very being, is for Him. Our speech, our testimony for Him who sent us from the glory, to tell of the coming glory soon to be manifested.

VI. Equipped.

Thoroughly furnished (|equipped) unto all good works.—II Tim. 3:17.

If our God sends us on His service, He will surely qualify us for it; let us see to it that we do not run unsent. But we **are** equipped, we **are** fitted; and what is it that does this, we may well ask? It is the "God-breathed Word." And well equipped we are.

We have the Gospel "concerning Christ" to preach to the unsaved, for it is the power of God unto salvation. And we have all the precious truth, to apply to the hearts and consciences of believers, that they may be built up in our most holy faith, and in their turn fitted for service. One thing every Christian needs, and that is to have itelligence in the Scriptures, in order that our own souls may be sustained in communion, and that we be fitted sufficiently for duty and service for our Master.

VII. Heavenly Ones.

Partakers of the heavenly calling.—Heb. 3:1.

It is this that clearly characterizes the Christian in this dispensation, he is a heavenly man, in contrast to the Jew, God's earthly man. That is, the Jew has an earthly inheritance, earthly blessing, earthly hope, but the Christian's home is on high, his inheritance is in heaven, his blessings are all spiritual in the heavenlies, where our Hope has gone before us. Our native country is heaven, let us be patriots of heaven, let us daily ask for grace to walk as heavenly men down here with the fragrance and the atmosphere of heaven around us. And to Him we shall ever give the praise. —R. T., in The British Evangelist.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 23:9—Call no man your father upon the earth. A. W. B.

The verse is explained by the general spirit of instruction found in the verses just preceding and following it. It is one of the weaknesses of man to want to have the praises of fellow men—so much so that they ascribe to themselves the glory that belongs to God. Who is our master but Jesus Christ our Lord? Who is our father but the Father in heaven? It is all right to own our father in the flesh, but we have but one spiritual Father. It is all right to use the title which signifies what position a man holds in the Church, when the use of the title conveys information, but titles of nobility are as unconstitutional in ecclesiastical affairs as they are in the political system of America. Call people by their common names, unless there is a reason, outside of flattery, to put on prefixes or suffixes. Give no man a title which only God should be honored with.

Why is a person given a musical talent, if it is wrong to have musical instruments? A sister.

For an extended discussion of the right or wrong in the use of musical instruments, we commend a careful reading of the tract on Musical Instruments, by George R. Brunk, published by the Mennonite Publishing House. If the use of musical instruments is right, it must be established on some other ground than that God has endowed His creatures with musical talent.

There is such a thing as a perverted use of God-given talent. Take two athletes in the prize ring. God has endowed them with superb physical manhood, but no right-thinking person justifies their brutal, beastly, gambling prize-fighting because of this talent. Similar instances might be given along many other lines showing that God-given talent may be abused, prostituted to an unholy use.

We thank God for the gift of musical talent. It adds cheerfulness to life, aids the soul in attaining greater heights in the realms of spiritual life, and awakens the hearts of many unsaved souls who might never have been reached by any other means. "Teaching and admonishing one another in psalms, hymns, and spiritual songs" is both a delightful and an effective form of Christian service, and it adds to the thrills of the Christian's hope to be reminded of the fact that we shall have music in heaven.

"Let music cheer me last on earth,
And greet me first in heaven."

The only question left is, Is the use of musical instruments pleasing to God, or is it a perverted use of musical talent? The New Testament is entirely silent on this question. Discussions on Old Testament references to instrumental music are not complete without taking into consideration the testimony of the prophet Amos (6:1-6).

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Columbia, Pa.

(274 S. 4th St.)

Greeting in the Master's Name:—May the Lord be praised for His wonderful love, mercy, and kindness in this, that He has again spared us to this present time, and especially for the rich and bountiful harvests which we have again been permitted to garner in. May we not be selfish, hoarding up in this world as though we were going to be here forever. Time is fleeting and soon we shall all have passed from this life to the great beyond and we shall give an account of our stewardship here below.

We also wish to thank those who have remembered the work here at Columbia by their prayers, contributions, and attendance. During the months of June and July we have had many who came into our midst and we surely did enjoy their fellowship. Some of the brethren who visited were D. H. Mosemann and family (Lancaster), Aaron Martin and family (Mt. Joy), Sister Mary Minnich (Chestnut Hill), Jos. A. Boll, Sr., Jos. A. Boll, Jr., David High, and Bro. Shreiner (all from Erb's Church), Eli Mann and family, Jonas Shertzer and family (Millersville), Jacob Bender and family (New Providence), Ira Miller and family, Peter Grabill and wife (Bainbridge). We invite all to come and visit us at Columbia, as it is a great encouragement to us in the work. Give as the Lord has prospered you.

Yours in His name,

Aug. 1, 1920. C. Z Martin.

Norristown, Pa.

(121 W. Marshall St.)

Dear Herald Readers, Greeting in Jesus' Name:—"The Lord hath done great things for us" in many and various ways. We are truly glad for what the Lord has done for the Mission at this place through the kindness and support of the brethren and sisters, while our former superintendent, Bro. Elmer Moyer, had oversight of this place, and we sincerely wish and pray that it may so continue even if changes may have taken place.

The same day that Bro. Moyer and family moved away (June 19) and we took charge of the place, evangelistic meetings were started, being conducted by Bro. J. F. Bressler of Richfield, Pa., who for twelve nights preached the Word with power. As a visible result, there was one confession, while others were deeply convicted. We hope they yet may turn to Christ and receive salvation.

Our attendance in Sunday school and church services is fairly good, considering the short time since its opening. The average attendance in Sunday school is about 40. Sister Laura Fuss of Lansdale, Pa., continues to attend regularly to help in the Sunday school. Bro. Rudy Stauffer of Spring City, Pa., has nobly supported the work while working in this vicinity. We feel to give a word of appreciation to all who helped along in the work in times past and are continuing to do so.

More than twenty of our Sunday school children enjoyed a week among different homes of our brethren and sisters and returned home happy, some of them longing for the next trip like it. We feel that through receiving these children in their homes and giving them the good times they had they expressed a spirit in action that could not be spoken in words and will not soon be forgotten by the children or their parents. We had more homes offered than children to supply them; so we thank you all for your readiness to help us in the work. Continue to remember us in your prayers.

Yours for the needy,

Aug. 4, 1920. Allen A. Freed, Supt.

TO CANDIDATES FOR THE FOREIGN MISSION FIELD

Selected by J. D. Mininger

The daughter of Arthur T. Pierson, who laid down her life in the missionary work in India, wrote her brother, a prospective missionary, the following weighty counsel:

"**I write words for you to ponder and pray over.** Do not go to any foreign field until you know beyond a doubt that God Himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at leisure. **There is a romance or halo about being a missionary, which disappears when you get on the field, I assure you.** And, believe me, from the first minute you step upon shipboard upon your way to a foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched. **Nothing but the fulness of the Holy Spirit will carry any one through**; and if you do not know that you have received this, **do not fail to obey the command to 'tarry until ye be endued with power from on high.'** Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a bad state in India, in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not, and **when through days, months and years of suffering that are sure to come in this cross-bearing life,** the questions arise again and again, 'Why is this? Am I in God's path?' the rock to which you will hold in this sea of questionings and distresses is, **'God sent me here,** I know beyond a doubt, therefore **I may go on, fearing nothing, for He is responsible, and He alone.'** But if you do admit, 'I do not know whether He sent me or not,' you will be thrown into an awful stress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh, that it were time to go home! What a fool I was to run ahead of the Lord.' **Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us** there to do what Jesus came into the world to do—**to bear the cross. But we will be able to trudge, even though bowed under the weight of that cross of suffering and even of shame, if our hearts are full of Him,** and our eyes are ever looking upon the One who is invisible, the **One who sent us forth and therefore will carry us through. I pray that this message may shake in you all that can be shaken,** that that which cannot be shaken may remain on the Rock of Ages."—Kingdom Tidings.

CHOOSING A LIFE WORK IN HIS SERVICE

By Martha E. Diller

For the Gospel Herald

Service is rapidly becoming a current word in the Christian Church. Every man and woman who professes to be a follower of Jesus Christ must necessarily be willing and eager to serve. Did not Christ Himself come to earth to serve?

What are our first choices in the path of service? First of all, I believe, we must choose to find the will of God for our lives.

How often we pray, "Thy will be done." Are we always really willing to do God's will? Sometimes our own

(Continued on page 396)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

TOO MUCH

By Lina Z. Ressler

For the Gospel Herald

Little Eddie was eating his breakfast, a nice, wholesome, comfortable breakfast, prepared by a loving, thoughtful mother, and he was enjoying it. Wholesome cereal, and nice, rich milk. Mother thought the quantity sufficient, and laid down the spoon, but Eddie objected. He wanted more and whined and pleaded until the loving mother replenished the dish and gave him more. It tasted good. Presently, however, the little stomach rebelled because it was overloaded and Eddie had a spell of indigestion. The nice food was all worse than wasted, because the baby wanted too much. The little life was not only deprived of some present nourishment, but incapacitated for any nourishment for some time, because the digestive organs were simply over-worked.

That same mother went about her day's duties. She had planned a long, happy, day, in loving care of her dear ones, and work in and about her home. Duties kept coming, and she took one and then another more to her list, until she became hurried and worried because there seemed to be so many more things waiting to be done than she could possibly do.

When evening came, she was worn out and worried, with the consciousness that she had accomplished so little when there was so much to do. She lost out because she undertook too much. Perhaps God planned it so—I wonder.

There is a little neighborhood of happy, prosperous people. They are friendly and sociable and most of them are trying to live the Christ life. Work of various kinds is prospering at their hands, and there is development and growth in mutual helpfulness.

One of the number develops a longing for additional prosperity and more rapid means of making money. Others feel the ambition, too, and it grows into a rivalry and finally into a restless, frenzied rush for making money and displaying prosperity. A spirit of restlessness and emulation creeps in, and, with it all, a bit of jealousy, springs up. The young people acquire a regular race for money and popularity, while the older ones wonder why things are growing so retless and unsettled compared with what they used to be. Really, they don't get much farther with all the hustle and fuss, except that real rest and real neighborly helpfulness are completely lost sight of, because they undertake too much.

I have heard of a church where God's people were living and working together in quiet peace and harmony and loving, unselfish, service. God's Word was read and honored, faithful Christians would spend hours reading the Bible, and listening with earnest attention to understand His will who gave the Book. They tried to follow in His footsteps, they listened for His revelation.

As days went on, new duties and responsibilities were added, necessary duties, most of them, God-given responsibilities, too, but the attention turned from God's Word and God's work to activity and organization and "doing." There was scarcely time for family worship, no time for reading the Book, and very tired, worn out, Sunday time for attendance at God's house in worship and really no time for prayer meeting or private devotion.

Activity is all right. Work develops strength, stagnation kills. Still, when we remember the old fashioned, crowded meeting houses, the earnest, devoted worship, the reverent attention to God's Word, and the faithful reading of God's Book, we wonder if, after all, we might not be making the mistake of undertaking too much.

Scottdale, Pa.

OUR YOUNG PEOPLE

By Pearl Kauffman

For the Gospel Herald

When we have a great task before us we like to begin early in the morning. Let us do the same in working with young people, for certainly it is a great task to fit them for future usefulness. Let us begin in the early morning of life—"Train up a child in the way he should go, and when he is old he will not depart from it."

Some parents may think they haven't time to spend with their children. This is such a busy world—so much to do. But remember the enemy of souls is always busy sowing bad seed. It will cost much more time when they are older, as the mind will have to be weeded first, before the good seed can grow.

We owe the young people much time, prayers, and encouragement. It takes a little at the right time to encourage.

Correction is sometimes necessary. Be careful when, where, and how you do it.

In Paul's letter to Titus he tells him to "teach the aged men to be sover, grave, temperate, sound in faith, in charity, and in patience. The aged women likewise that they be in behaviour as becometh holiness; not false accusers; not given to much wine, teachers of good things."—so as to be a pattern and teach young men and young women to do likewise.

What is expected of us? We as young people of the Church have a very responsible position. I wish we could all realize how important it is that we take our place in Sunday school every Sunday.

This is only one day out of the week. What shall we do the other six? We should be very careful what kind of an every day life we live. Younger sister, younger brother, or neighbors' boys and girls, or some one weaker in the faith than ourselves may be looking to us for a pattern. Are we satisfied to have them live as we do? If not, we should by the grace of God improve ourselves. Let us always strive to do our best. We should be ready at every opportunity to give some encouragement to those who are weak or discouraged, and also to make sacrifice for each other.

Christ is our example. He sacrificed His life for us; so we should be willing to sacrifice for our friends. We owe it to Him. "Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me."

Christ is our way. We can enter it only by making the full surrender to Him. He says, "My sheep hear my voice." Will we heed the call? or will we follow after the vanities of this world and feed ourselves on such things as entertainments, carnivals, moving pictures, Sunday ball games, and other of the world's vain amusements? "There is a way that seemeth right unto man; but the end thereof are the ways of death." It is a sad fact that some of our young people seek pleasure in these vain and hurtful amusements. The light of their lamp is dargened by a smoked chimney; so sometimes it is impossible to see whether there is any light there. Dear young people, "let us watch and be sober." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Can we go to these places, enjoy the sights, and drink in these vanities and foolishness, then go home feeling that we have done all to the glory of God? Are we, while thus absorbed in the soul-destroying vanities of this world in a frame of mind in which our thoughts go back to Calvary and sympathize with our suffering Savior who did so much for us? How does the Shep-

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Sunday School

For the Gospel Herald.

Lesson for Aug. 22, 1920—Psa. 51:1-17

A PRAYER FOR PARDON

Golden Text.—Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Psa. 51:2.

Introductory.—In our last lesson we noticed as one of David's redeeming qualities the fact that when his sins were pointed out to him he humbled himself before God and repented. The lesson before us is one of his prayers for pardon—a word picture of true penitence. Not for David's sake, but for our own sakes, do we need to make a close study of the lesson.

The Plea (1, 2).—The prayer begins with a plea for mercy. On a basis of justice alone, none could stand before God. When Nathan pictured the sin before David his anger waxed hot and his sentence was, "Let him die the death." That was the sentence of justice. A punishment short of this was mercy. So we have the sinner coming before God for mercy. According to the tender mercies of an ever-lonving Father, the plea is that the transgressions may be blotted out. Notice, the plea is not meerly a covering up, a plossing over, a making white on the ouside that which is black and foul within; but a petition to "wash me thoroughly from mine iniquity, and cleanse me from my sin." Praise God for the thought that His grace consists not merely in forgiving us our sins but in cleansing us from all pollution. "The blood of Jesus Christ his Son cleanseth us from ALL sin." Let us be satisfied with nothing else. True penitence before God will bring this happy result.

The Acknowledgment (3-6).—This prayer was not a mere form. There was a straight-out, clear, honest confession of sin. "I acknowledge my transgression . . . . Against **thee** have I sinned. . . . I was shapen in iniquity." David recognized that God wanted not merely a lip confession but a cleansing in "the inward parts." He confessed his sin, acknoweldged his vileness, recognized that only in the merits of God's grace could he ever be delivered from his awful, sinful, depraved, lost, undone condition. It was the expression of the truly penitent heart. All who would profit by the merits of the grace of God must come before Him in true repentance, in true humility and submission, without justification, pelading no merits but the merits of the blood of Jesus. And coming before God in this manner, the promise is sure. "Though your sins be as scarlet, they shall be white as snow."

Further Supplications (7-14).—David continues his supplications before the Throne. He is confident of God's mercy and loving kindness. The "man after God's own heart" is coming back to his own. "Purge me with hyssop, and I shall be clean." This was typical of the blood of Jesus. "Make me to hear joy and gladness," a deliverance from the guilt of sin and pangs of a guilty conscience. He prays for a wiping out of even a knowledge of sin. He prays for a clean heart and a right spirit. He craves the presence of a merciful God and pleads for a restoration of the joys of salvation. He couples this with the promise that when these blessings are granted he will teach others the way of the Lord. He prays not only that sins may be blotted out but that the desire for sin may be taken away. "Deliver me from bloodguiltiness," he cries, following this with a solemn promise that he would sound the praises of an all-wise and merciful God. It was the prayer of the penitent sinner, seeking pardon, restoration, and fellowship with God the Father. In this example may sinners find the way to God.

The Thing that Satisfies (15-17).—David submits all to God and relies solely upon His grace. Even the opening of the mouth is left to Him. "Open thou my lips," he prays, "and my mouth shall show forth thy praise." How much better it would be for us if we allowed the Lord to open up our lips instead of us belching forth irreverently the contents of an unregenerate heart. The nothingness and vileness of self, and the all-sufficiency of God, shines out in every line in this wonderful psalm of praise.

David goes on: "Thou desirest not sacrifice; else would I give it: thou delightest not in **burnt** offering." These things are right in their place, but as substitutes for the full surrender they are vile. God wants **you**—and having you your **works** are upon the altar. The only real sacrifice that is pleasing to God is "a broken spirit." The first essential to a new life in Christ Jesus is the death of the old man. It is only they who are "crucified with him" that have the blessed privilege of walking "in newness of life." "By grace are ye saved through faith"——and having thus had the miracle of grace performed in your hearts, it is God's will that you be "careful to maintain good works." The three essentials to restoration are (1) the full surrender, (2) the pardoning grace, (3) the newness of life.—K.

If you and God keep on speaking terms it don't much matter about the rest.—Zion's Watchman.

Our Young People

CHRIST'S RETURN.—Luke 12:35-48; Jno. 14:1-3.

Topic for August 22

MOTTO

"Be ye therefore ready also."

THE STUDY HOUR

I. Jesus is Coming Again.—"I will come again" (Jno. 14:3). Thus He speaks in His word of promise to the disciples. He is not referring to the coming of the Holy Spirit because the subject under consideration is the preparation of mansions which is the cause of His going away and for which He is returning to receive the disciples. Jesus did say, also, "I will not leave you comfortless, I will come to you" (Jno. 14:18), but in this case He refers to the coming of the Holy Spirit to dwell in the believer. There is a distinct time when the Holy Ghost came to dwell with the believers and there is also a distinct time when the bodily presence of Jesus is again to be here. The apostles recognized this when they were filled with the Holy Ghost on the day of Pentecost and afterward met the unbelieving and taught them the Gospel. Peter says, "Repent ye therefore and be converted that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

His coming again means joy to the belever and sorrow to the unbelieving. This gives us a hint as to what will take place when He returns to the earth in person. He plainly speaks to the disciples of receiving them unto Himself (Jno. 14:3). Paul writes that "we shall be caught up to meet the Lord in the air and so shall we ever be with the Lord." (I Thes. 4:16, 17). "All kindreds of the earth shall wail because of Him. Even so, Amen" (Rev. 1:7).

Just what period of time there is between the saints being caught up and the wicked being punished we are not definitely told. But to be with Jesus, and to take part with Him in all the things which He has given us will be the blessedness for which every saint can confidently hope. But to be unprepared for that time will be to think of it with dread and fear and rightly so for He is coming to judge the world for its wickedness. (II Thes. 1: 7-10).

PERSONAL THOUGHT

Are you ready to welcome the coming of Jesus today?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Coming"** in connection with the return of Christ.
2. Waiting for Jesus to Come Again.

For Young People

1. The Certainty of Christ's Coming
2. Loving the Appearing of Christ
3. What the Coming Will Mean to the Church
4. What the Coming Will Mean to the World

For Older People

1. Signs of the Coming
2. Changes at His Coming

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 12, 1920

Field Notes

Baptismal services were to have been held at Springs, Pa., last Sunday, with the home bishop, Bro. N. E. Miller, in charge.

A harvest home and Sunday school meeting is to be held, the Lord willing, at Dohner's Church near Annville, Pa., on Thursday, Aug. 26. All are invited.—U.

Bro. David Hostettler, Weilersville, family of Dalton, Ohio, worshiped with the Salem congregation near Smithville, Ohio, Aug. 1.

Bro J. M. Kreider of Palmyra, Mo., is spending the greater part of this month in Michigan, conducting series of meetings at Pigeon and Vestaburg.

Baptismal services were held at South English, Iowa, on Sunday, Aug. 1, at which time four young people were received into the fold. Bishop J. M. Krieder conducted the services.

A letter from Goshen, Ind., dated Aug. 7, says: "Bro. Silas Weldy is spending Sunday at Fair Oaks. He and Bro. B. B. King want to spend a few days there next week."

A series of meetings was begun Aug. 10, at the Casselman Church near Grantsville, Md., with Bro. J. H. Mosemann of Lancaster, Pa., in charge—if previous arrangements were carried out.

Bro. A. C. Good and family of Sterling, Ill., worshiped with the congregation at the Freeport Mennonite Church on Sunday, Aug. 1. Bro. Good filled the regular appointment there on Sunday morning.

Bro. W. E. Helmuth of Garden City, Mo., worshiped with the West Liberty congregation near Windom, Kans., on Sunday, Aug. 1. Bro H. preached two acceptable sermons, morning and evening.—R. J. H.

Sunday School Meeting.—Sunday, Aug. 15, is the time set for the next Sunday school meeting at Pleasant Grove Church near Martinsburg, Pa. A good program has been prepared, and a good meeting is in prospect. Remember the date—next Sunday.

Read the field note in last week's Gospel Herald announcing the coming Sunday school meeting at Cedar Grove Church near Greencastle, Pa., to be held there Aug. 18 and 19. Substitute the name of E. F. Hartzler for C. F. Derstine, and you have the latest correction.

Bro. Joseph Buercky, for many years a bishop at Tiskilwa, Ill., and well known to the churches of the middle west, passed to his eternal reward Aug 1, having gone considerably beyond the mark of fourscore years. In former years his voice was frequently heard in Conference. Obituary notice later. The Lord comfort the bereaved.

Among the announcements on last page of this issue will be found the announcement for the meeting of the Mennonite Publication Board. All interested in this meeting will please turn to that announcement and notice the time and place.

Brethren P. R. Lantz, J. K. Hooley, and R. A. Gregory of near Orrville, Ohio, spent Sunday, Aug. 1, in mission work in Carrol Co., Ohio.

Bro. David Hostettler Weilersville, Ohio, spent Sunday evening, Aug 1, with the Martins congregation near Orrville, Ohio.

Bro. A. B. Christophel of this office, who has been visiting in his former home in Elkhart county, Ind., the past few weeks, has had a siege with his tonsils, resulting in an operation about a week ago. The last word from him represents him as improving nicely, and we hope to see him back in the office within a few weeks.

Bro. S. H. Rhodes, accompanied by Brethren M. J. Heatwole and Henry Blosser, all of Harrisonburg, Va., have arranged to be in the West Virginia fielld to hold communion as follows:

Bethel, near Job, Aug. 15.
Spruce Mountain, Aug. 22.
Roaring, near Onega, Aug. 29.
—J. R. D.

Sister Estie Miller, for a number of years a faithful worker in the Mennonite Publishing House, was united in marriage, Aug. 4, at the home of her brother, Bishop N. E. Miller of Springs, Pa., who also performed the ceremony, to Bro. Ed Yoder of Hesston, Kans. They expect to make their home at Hesston, where Bro. Yoder is connected with the College and Bible School at that place. Bro. and Sister Yoder have many friends among the workers of the House who wish them the choicest of God's blessings through life.

Change of address.—As seen in the correspondence from Bloomfield, Mont., Bro. Rhine W. Benner was compelled to leave that place, because of the condition of his health, and return to another climate. He is now located at Job, W. Va., where he had been previous to going to Bloomfield, and where we trust he may be of service in winning more souls for the Master. Sister Benner remains at Bloomfield a few weeks until her children have recovered from the whooping cough to a sufficient extent to warrant their removal. The Lord bless our brother and family in their new location, and supply the needed help at Bloomfield.

Bible Instruction Meeting.— The congregation worshiping at Vincent Church, near Spring City, Pa., will be favored this year with a Bible instruction meeting, the instructors being Bro. J. S. Mast of Elverson, Pa., and Bro. J. F. Bressler of Richfield, Pa. Aug 25-29 is the time set for the meeting. On the program are a number of important subjects the discussion of which everybody ought to hear.

Missionaries for India.—As noted before in these columns, several more of our missionaries to India are expected to sail shortly. The following word from Bro. C. D. Esch speaks for itself:

"Arrangements are being made for us to sail from New York to India on Sept. 16. Any persons wishing to send small parcels to their friends in India will please send them to Goshen, Ind., 1424 S. 8th St., before Aug. 25. We will be pleased to take small articles along not weighing over five pounds—things that are not breakable. Names from whom sent and to whom should be plainly written on the parcels with the value of the articles sent for the information of the customs officers.

"Sister Mary Wenger of Hesston, Kans., has received her permit to go too, and will be going with us,"

The Lord bless and prosper them on their journey. We trust that from now on the way may be open and the force of workers at Dhamtari increased to a number large enough to take care of the work at that place.

Correspondence

Manson, Iowa

Dear Herald Readers, Greeting:—We ought to be thankful for all the blessings we receive. Fields are ready for harvest. Crops are plentiful. We ought also to be in the harvest field of the Lord, ready to bear the sheaves away, as the reapers are so few. I sometimes think we are not concerned about our own souls as we should be—too careless and indifferent.

We are glad for the interest in the Sunday school, on the part of both old and young, in this congregation. May you remember us at the throne of grace, that we may be faithful to our calling.

We expect Bro. J. W. Hess home shortly, as he has been among different congregations in evangelistic work. May God bless him for his labors.

A Sister.

Westover, Md.

(Holley Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—"I was glad when they said unto me, let us go into the house of the Lord." This is how the workers at this place felt on Saturday evening, July 24, when we had our first meeting in the new church house. Bro. John S. Mast of Elverson, Pa., came here July 24. That evening he preached a marriage sermon, after which he performed a marriage ceremony. Sunday morning he preached a dedicatory sermon and Sunday evening a sermon on "Remember." The services were all very helpful to those present.

Although we are now worshiping in the new church building, it is still incomplete, and we are still short of means to finish it. Our prayer is that God will send the means in His own good time and way. Pray for the work at this place.

Yours in the Master's service,

July 31, 1920. Ruth Hostetler.

Souderton, Pa.

Bro. Geo. Keener of Hagerstown, Md., preached for us the evening of July 20. He was visiting the various churches throughout the district.

The home of Bro. Elmer Myers is at present under quarantine, two children having diphtheria. We hope for a speedy recovery.

Ten girls attending Norristown Mission spent last week in various homes amongst us. It was not only to get out of the crowded city, but also to be shown the need of cleanliness and tidiness. This being our first experience of knowing both the homes where they came from and where they were placed, we more than ever realized the influence over children if they can be placed on the "fresh air" list.

Sisters Hannah Burkhard of Hastings, Nebr., and Hettie Detweiler of Sterling. Ill., are spending a few weeks in our community. Sister Rebecca Burkhard, a worker at the Old People's Home, Lancaster, Pa., also spent a few days here.

We are grateful to an all-wise Father for protection and guidance throughout our trip of seven weeks to our former home at Sterling, Ill., and other places enroute. It was a great pleasure to meet old acquaintances and new ones as well.

Aug. 2, 1920. Jennie Ebersole.

Kokomo, Ind.

Dear Herald Readers, Greetings of Love to All:—On July 11 we had baptismal services, when twelve dear young souls were admitted into church fellowship by water baptism, and one by letter. On the preceding Sunday, July 4, one was received by letter and one by confession of faith.

On Sunday morning, Aug. 1, at the opening of Sunday school the congregation was taken by surprise when Bro. and Sister C. F. Derstine came into the church house. They were on their way homeword from the East. After Sunday school Bro. Derstine preached to us an edifying sermon from I Cor. 13, the theme of which was God's Love. Pray for us at this place.

In Jesus' name,

Aug. 2, 1920. G. W. North.

Coalridge, Mont.

Greeting to the Herald Family:—We feel to praise God for His kindness to us, who has guided and protected us while we went from place to place. On Thursday, July 22, I left my home and arrived at Calkins, Mont., on Saturday, July 24. We were glad to meet those of like faith. Tho not personally acquainted, yet there was the fellowship of the Son that made us feel at home among the brethren and sisters there. We enjoyed a few days' Bible study from I John, also preaching each evening until Thursday evening.

Friday we were with the brethren at Clyde Park. While there are only a few families at these places they are expecting others very soon. And for those who are looking for a healthful climate as well as a pleasant home, in those beautiful valleys of the Rockies you can find this, as well as helping to bring the good old story of love to this part of the field. They who are there now are praying for a shepherd as well as reinforcements of their ranks. Will you pray with them, brother, sister, and as the Lord leads you may you be willing to follow.

Bloomfield, Mont., is also without a shepherd, as Bro. R. W. Benner, who was there, was obliged to leave on account of condition of his health. We are very sorry to have our brother leave us, and the prayers and good wishes of the congregation as well as of the Church in the Northwest go with him. May the Lord be pleased to completely restore his health that he may spend many years in the service of the Master.

Brethren and sisters, pray for us.

Your Brother,

Aug. 3, 1920. L. A. Kauffman.

Lebanon, Pa.

(Dohner's congregation)

The two-week series of meetings at Dohner's Church closed on June 6. Bro. Isaac Brubaker labored faithfully with us in behalf of unsaved souls. There were six dear young souls who

(Continued on page 397)

Miscellaneous

AN ACROSTIC

Sel. by Esther Eshleman

A was a monarch who reigned in the East. Esther 1:1
B was a Chaldee, who made a great feast. Dan. 5:1-4.
C was veracious when others told lies. Num. 13:30-33.
D was a woman, heroic and wise. Jgs. 4:4-14.
E was a refuge where David spared Saul. I Sam. 24:1, 7.
F was a Roman, accuser of Paul. Acts 26:24.
G was a garden of frequent resort. Jno. 18:1, 2; Matt. 26:36.
H was a city, where David held court. II Sam. 2:11.
I was a mocker a very bad boy. Gen. 16:16.
J was a city, preferred as a joy. Psa. 137:6.
K was a father whose son was quite tall. I Sam. 9: 1, 2.
L was a proud one, who had a great fall. Isa. 14:12.
M was a nephew whose uncle was good. Col. 4:10; Acts 11:24.
N was a city, long hid where it stood. Zech. 2:13.
O was a servant, acknowledged a brother. Phil. 1:16.
P was a Christian, greeting another. II Tim. 4:21.
R was a damsel, who knew a man's voice. Acts 12:13, 14.
S was a sovereign, who made a bad choice. I Kings 11 4-11.
T was a seaport, where preaching was long. Acts 20:6, 7.
U was a teamster, struck dead for his wrong. II Sam. 6:7.
V was a castaway, and never restored. Esther 1: 19.
Z was a ruin, with sorrow deplored. Psa. 137:1.

Hagerstown, Md.

"LOT PITCHED HIS TENT TOWARD SODOM"

By Silvanus Yoder

For the Gospel Herald

The enticing snare that the wealth of this world conceals is nowhere more clearly portrayed than in the life of Lot, and ever since the day that Lot severed his connections with Abraham and started on his downward course Satan has been very successful in entrapping souls as victims in this most enticing snare. Many young men with the best of motives and lofty intentions toward God and His cause, like Lot, have fallen a prey to this enticing snare, and have lost not only their real estate and personal property, but also their relation with God and His people and—saddest of all—their children have failed to know God and are also lost to the cause for which Christ gave Himself.

The valley of Jordan, with its abundance of pasture and well watered plains to which Lot as a cattle rancher could so well adapt himself, was to him a golden opportunity not to lose. There, in the valley on the beautiful plains within reach of both Sodom and Gomorrah, the tactful eye of Lot, as a manager of a financial business enterprise, saw at a glance the possibility of securing the wealth of the fertile plain to serve his purpose. No doubt there was a large demand for cattle in both cities, and Lot could find a ready market for all he could produce and moreover the inhabitants of Sodom took well to a man of the type of Lot. His success in his tent on the plain drew their admiration and ere long he dwelt among them and became prominent in the affairs of Sodom. His children likewise had also secured the confidence of the Sodomites and were given in marriage to them and all lived a life of prosperity within the gates of Sodom which condition no doubt Lot foresaw as he made the Jordan Valley his choice when he separated from Abraham.

Ah, the dazzling glow and splendor this world can procure! Alas for the men whose minds are only bent in securing its wealth and in so doing forget God! Lot failed to take God into his plans, and the welfare of his family with regard to their spiritual needs was not taken into consideration at all. Sodom was a good place to accumulate wealth but a bad place to bring up children—a fact which Lot failed to take into consideration or acknowledge at the first, which nevertheless he learned to his bitter sorrow and anguish in his old age.

The history of Lot, like many other Bible illustrations, has also been duplicated. The dire results of accumulating wealth and severing connections with the people of God have always been disastrous. Sodom never proved a good place for the rearing of a family. A man is better than a sheep and children are worth more than beeves and bullocks. The cattle business is not the only business worth considering and in your selection of a vocation and a home do not forget God and the welfare of your family.

Dear friend, do not pitch your tent toward Sodom; for in so doing your children will learn the ways of the Sodomites and their voices will mingle with their cries, and in the day that God brings judgment upon Sodom real estate in the city will be worthless. Your children also may be lost in its overthrow and your life become a reproach and occasion for infidels to blaspheme the name of God.

Goshen, Ind.

FROM CALIFORNIA TO NEBRASKA

For the Gospel Herald

We will try and write a few lines to let our friends know how we are getting along.

We left Upland, Calif., April 15, and arrived at Colorado Springs, Colo., the fore part of May, having been on the road two and a half weeks. We traveled through the desert country most of the time, having been as far south as Bisbee, N. Mex. We saw many Mexicans. Most of them live in mud huts. It seemed good to see white people, as we got further north and where the country was well improved. We went through many dangerous places, but as we look back we can see the protecting hand of God keeping us from harm and danger. We feel to thank Him for it.

We remained with Bro. N. C. Birky of Thurman, Colo., for nearly a week, and then left for Cheyenne Co., Kans. Here we stayed at Bro. Genger's a few days then left for Hall Co., Nebr., where we remained for two nights and a day and then came on to Seward Co., Nebr., where we have been ever since.

We expect to start eastward in the near future. We have enjoyed our trip very much, but we will all be glad when we can start for our Alberta hom.

Will Stutzman and family,
Milford, Nebr.

WOULD THERE BE A CHANGE?

By Levi Blauch

For the Gospel Herald

Dear reader, have you ever thought about the great change there would be if every minister of the Gospel would be called of God, properly chosen and ordained by the Church of Christ? fully converted, sanctified, holy in life and conversation? Then the whole Gospel would be preached in its purity and with sanctified power.

What would the change if every church member were fully converted, live the pure, holy, consistent, sanctified, prayer life? Then they would be devoted to the Christian services, loyal to God and the Church (including officials—Heb. 13:17). Denominationalism would then be a thing of the past, and oneness of mind would exist. Divisions would be unknown, the brotherhood would be strong, possessing great power and influence.

This is what the Holy Spirit has always been striving for. Will we give Him our assistance? O, what it would mean if every minister and member would submit fully and at all times to the guidance of the Holy Spirit.

Johnstown, Pa.

POLITICAL HYSTERIA

The hysteric element in politics is by no means decreased, despite the fact that we are supposed to be living in a new and better day than that in which we lived previous to the war—provided the reports concerning the recent political conventions of the two major parties in the United States may be believed.

Describing these conventions, Dorothy Dix, a reporter, writes:

"Yesterday, as I sat in the Democratic convention, I wondered what a man from Mars would say if he were suddenly dropped down beside me and told that it was the convention assembled by the people of a great country to select a man to rule over them, a man who would have, if elected the greatest power wielded by any human being on earth. The man from Mars would have beheld a scene that has no counterpart outside of Bedlam. He would have seen thousands of men who had every appearance of having gone violently insane. He would have seen dozens of people dancing up and down on chairs, shrieking at the top of their voices, their faces distorted with frenzy. He would have seen middle-aged men tossing their hats high in air and making frantic and grotesque motions with their arms. He would have seen a red-headed man standing on a table apparently in the throes of an epileptic fit. He would have seen a well-dressed woman riding around the room on the shoulders of a man who did prancing little jazz steps as he bore her about. He would have seen a fat man in a green coat riding on the neck of another man and pounding his patient steed' with a red banner as he rode. And he would have seen scores of men with straw hats on their heads and gay bands around them marching round and round, their hands on each other's shoulders and megaphones at their mouths through which they roared undecipherable things while a herd of men and women "milled" about them. . . . . And that man from Mars would have seen the uproar continue for an hour, until everybody taking part in it was physically exhausted, and without so much as a rag of a vocal chord left."

The United Presbyterian, commenting upon the hysteria of political conventions, remarks:

"We contrast such a scene as this with the serious spirit and stately manners of the men who founded this government from whose deliberations and counsel our great declaration and constitution were given. The men sitting in the great assemblies of those days were in the main representative of the highest intellectual and moral culture of their day. They were men to whom God could in confidence commit great responsibilities. They carried soberly and worthily the loads imposed on them and gave to the young republic a dignity and standing that compelled a reluctant admiration even on the part of our enemies."

Such things as these may do for the worldling who does not know his God, but the true Christian should have no part in such silly scrambles after a fading ray of earthly honor. May the Lord keep His own calm and clear-visioned in these days of godlessness! —Gospel Banner.

THE GOD-PLANNED LIFE

Sel. by J. D. Mininger

Created in Christ Jesus unto good works, which God hath foreordained that we should walk in them,.—Eph,. 2:10,.

"Created in Christ Jesus." That means every child of God is a new creation in Christ Jesus. "Unto good works." And that means every such child of God is created anew in Christ Jesus for a life of service. "Which God hath before ordained." That means God has laid the plan for this life of service in Christ Jesus, ages before we came into existence. "That we should walk in them." "Walk" is a practical word. And that means God's great purpose of service for the lives of His children is not a mere fancy, but a practical reality, to be known and lived out in our present work-a-day life. Therefore all through this great text runs the one supreme thought that—

God has a plan for every life in Christ Jesus

What a wondrous truth is this! And yet how reasonable a one. Shall the architect draw the plans for his stately palace? Shall the artist sketch the outlines of his masterpiece? Shall the ship-builder lay down the lines for his colossal ship? And yet shall God have no plan for the immortal soul which He brings into being and puts "in Christ Jesus?" Surely He has. Yea, for every cloud that floats across the summer sky; for every blade of grass that points its tiny spear heavenward; for every dew-drop that gleams in the morning sun; for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How much more then, for you who are His own, in Christ Jesus, does God have a perfect before-prepared life plan. And not only so, but—

God has a plan for your life which no other man can fulfil.

"In all the ages of the ages there never has been, and never will be, a man or woman just like me. I am unique. I have no double." That is true. No two leaves, no two jewels, no two stars, no two lives—alike. Every life is a fresh thought from God to the world. There is no man in all the world who can do your work as well as you. And if you do not find, and enter into God's purpose for your life, there will be something missing from the glory that would otherwise have been there. Every jewel gleams with its own radiance. Every flower distils its own fragrance. Every Christian has his own particular bit of Christ's radiance and Christ's fragrance which God would pass through him to others. Has God given you a particular personality? He has also created a particular circle of individuals who can be reached and touched by that personality as by none other in the wide world. And then He shapes and orders your life so as to bring you into contact with that very circle. Just a hair's breadth of shift in the focus of the telescope, and some man sees a vision of beauty which before had been all confused and befogged. So, too, just that grain of individual and personal variation in your life from every other man's and some one sees Jesus Christ with a clearness and beauty he would discern nowhere else. What a privilege to have one's own Christ in-dwelt personality, however humble! What a joy to know that God will use it, as He uses no other for certain individuals susceptible to it as to no other! In you there is just a bit of change in the angle of the jewel—and lo, some man sees the light! In you there is just a trifle of variation in the mingling of the spices—and, behold, some one becomes conscious of the fragrance of Christ.

A man may fail to enter into God's plan for his life

Among the curiosities of a little fishing village on the great lakes where we were summering was a pair of captive eagles. They had been captured when but two weeks old, and confined in a large room-like cage. Year after year the eaglets grew, until they were magnificent specimens of their kind, stretching six feet from tip to tip of wings. One summer when we came back for our usual vacation the eagles were missing. Inquiring of the owner as to their disappearance this story came to us. The owner had left the village for a prolonged fishing trip out in the lake. While he was absent some mischievous boys opened the door of the cage, and gave the great birds their liberty. At once they endeavored to escape. But kept in captivity from their earliest eaglet days, they had never learned to fly. They seemed to realize that God had meant them to be more than mere earthlings. After all these weary years the instinct for the sky and the heavens still smoldered in their hearts. And most desperately did they strive to exercise it. They floundered about upon the village green. They struggled, and fell, and beat their wings in piteous effort to rise into the airy freedom of their God-appointed destiny. But all in vain. One of them, essaying to fly across a small stream, fell helpless into the water and had to be rescued from drowning. The other, after a succession of desperate and humiliating failures managed to attain

to the lowermost limb of a nearby tree. Thence he was shot to death by the hand of a cruel boy. His mate soon shared the same helpless fate. And the simple tragedy of their hampered lives came to an end.

Often since has come to us the tragic life-lesson of the imprisoned eagles. God had designed for these kingly birds a noble inheritance of freedom. It was theirs to pierce in royal flight the very eye of the mid-day sun. It was theirs to nest in lofty crags where never foot of man had trod. It was theirs to breast with unwearying pinion the storms and tempests of mid-heaven. A princely inheritage indeed was theirs. But the cruelty of man had hopelessly shut them out from it. And instead of the limitless liberty planned for them had come captivity, helplessness, humiliation, and death. Even these birds of the air missed God's great plan for their lives. Much more may the sons of men.

Is not this the very thing of which Paul speaks when he says: "Work out your salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure?" What are these inner voices which, if we heed not, cease? What are these visions which, if we follow not, fade? What are these yearnings to be all for Christ which, if we embody not in action, die? What are they but the living God working in us to will and to do the life-work which He has planned for us from all eternity? And it is this which you are called upon to "work out." Work it out in love. Work out in daily, faithful ministry. Work it out as God's works in you. But more than that. You may miss it. You may fall short of God's perfect plan for your life. Therefore work it out with—fear and trembling! Searching words are these. Words of warning, words of tender admonition. That blessed life of witnessing, serving, and fruit-bearing which God has planned for you in Christ Jesus from all eternity—work it out with trembling. Trembling—lest the god of this world blind you to the vision of service which God is ever holding before you. Trembling—lest the low standard of life in fellow-Christians about you lead you to drop yours to a like grovelling level. Trembling—lest some little circle in the dark ends of the earth should fail in the giving, the praying or the going which God has long since planned for you. Trembling—lest the voices of worldly pleasure and ambition dull and deafen your ears to the one voice which is ever whispering—"Follow thou Me: follow thou Me."

One way of missing God's calling may be by "choosing" our own calling.

Every day men talk of "choosing" calling. But is not the phrase a sheer misnomer? For how can a man "choose" a "calling?" If a man is called he does not choose. It is the one who calls who does the choosing. "Ye have not chosen Me but I have chosen you and ordained you that ye should go and bear fruit," says our Lord. Men act as though God threw down before them an assortment of plans from which thew might choose what pleases them, even as a shopkeeper tosses out a dozen skeins of silk to a lady buyer from which she might select that which strikes her fancy. But it is not true. It is God's to choose. It is ours simply to ascertain and obey. For next in its eternal moment to the salvation of the soul is the guidance of the life of a child of God. And God claims both as His supreme prerogative. The man who trusts God with one, but wrests from Him the other, is making a fatal mistake. Would we were taught this ere our unskilled hand had time to mar the plan! In default of such teaching let us confess with humbled hearts the mistakes we have made here, in the frailty of our mere human judgment.

Young friend, are you standing in that trying place where men are pressing you to "choose" a calling? Are you about to cast the die of a self-chosen life work? Do not cast it. Do not try to choose. Does not the text say we are created in Christ Jesus unto good works?" If the plan is in Christ how will you find it unless you go to Christ? Therefore go to God simply, trustfully, preyerfully and ask Him to show you what He has chosen for you for all eternity. And as you walk in the daily light which He sheds upon your path He will surely lead you into His appointed life-plan. So shall you be saved the sorrow, disappointment, and failure which follow in the wake of him who "chooses" his own path, and, all too late, comes to himself to find out that it pays to trust God in this great concern of his life, even as in all others.

(To be continued)

OUR YOUNG PEOPLE

(Continued from page 390)

herd feel when He sees His sheep in those forbidden places?

A certain young lady once lived in a good-sized city for some time. While there she was invited to a party by a girl friend. The evening was spent in playing games. On her way home she went past one of the girls' home, so had company part of the way, but she still had a few blocks to go alone. She said she was always afraid there after night and this night especially because she did not feel that she could ask God to protect her, for she had spent the evening in the worldly pleasure. We should not go anywhere or do anything that we can not ask God to help and protect us.

Let us meditate on God's Word, live according to His commandments, and not neglect our daily prayers to Him who is able to keep us from falling. There may be a time coming when our faith will be severely tried. May we be awakened and pray to God that He may give us grace and courage to stand faithful. God will answer our prayers and stand by us in the day of trial. In all these things we are "more than conquerors through him that loved us." "If God be for us, who can be against us?"

Kenmare, N. Dak.

CHOOSING A LIFE WORK

(Continued from page 389)

will appeals to us too much. How can we find out God's will for our life work? The best way is through prayer, full consecration, and Bible study. If we want to serve we must subject ourselves entirely to God's will. Even the Savior did this. He said, "I must work the work of him that sent me."

After the first choice, that of choosing to do God's will as our life-work, we must surrender our life completely into His hands for guidance of the Holy Spirit in working out His plan for our life work. We should have faith as a little child.

Little Mary stood at the head of the cellar-stairs. It was dark below. Her father at the foot of the stairs called, "Jump, Mary, I will catch you!" Mary could not see her father, but she had enough faith in him that she jumped and her father caught her safely. If we can have such faith in our heavenly Father, we will be willing to make our life work whatever He desires it to be.

Where does Jesus need servants mostly? We can serve Him everywhere. Perhaps we are called to serve Him right at home. If that is the case it will be a noble service. Perhaps we are called to serve in the busy streets of some city, taking Christ to those who need Him so much. It may be He needs us in some foreign land, in some non-Christian country. Messengers to carry the Gospel of Christ must go forth to these lands, if we as

Christians are going to obey Christ's command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

To summarize: The two most important steps toward life-service, are (1) the choosing to find out the will of God for our life work; and (2) complete surrender of our lives to Him in the working out of His plan for our life-work.

Souderton, Pa.

CORRESPONDENCE

(Continued from page 393)

made the good choice, and were baptized on Sunday, Ang. 1. The Lord's work at this place was much encouraged by the cooperation of brethren and sisters from different counties and states. Bro. David Garber of Waynesboro, Va., preached two edifying sermons on Sunday morning; June 6,—text, Matt. 13:24-31. We rejoice over those who were willing to accept salvation, yet there were others under conviction, who refused to heed the Spirit's warning voice.

A sad incident occurred shortly after the meetings closed. An unsaved man who was visited and reminded of the importance of accepting Christ as his personal Savior,neglected the great opportunity, and a few weeks later, while engaged in harvesting wheat, fell on the field and expired in a few minutes. May we all consider the uncertainity of this life, and strive to be ready and waiting for the coming of our Lord.

Aug. 3, 1920. Mary K. Umberger.

Creston, Mont.

Greetings to all Readers of the Gospel Herald:—We have many reasons to rejoice for the many blessings we are permitted to enjoy.

On July 14, Bro J. D. Charles of Hesston, Kans., came and gave two instruction talks, one on education the other on Sunday school work.

On July 17 Bro. S. G. Shetler and wife came to labor with us for ten days. Bro. Shetler preached for us each evening and the results were that four souls confessed Christ and were received into the Church by baptism while others were counting the cost. We trust the seed sown has fallen on good soil that it may bring forth fruit. We also held communion for us, all members partaking except one on account of sickness. We are always glad to have the brethren stop with us. Anyone wishing to stop off here when going thru can just drop a line to Bro. D. D. Kauffman or others and will be met at Columbia Falls. which is on the main line of the Great Northern.

In His name,

Aug. 3, 1920. Geo. J. Hoylman.

Bloomfield, Mont.

Dear Readers:—As nothing appeared in these columns from this place for some time, perhaps a few lines would be of interest.

Since our last writing some changes have taken place. The one we notice and feel the most is the vacancy left by the death of Sister Sarah Ann Chupp.

We were greatly favored by the Brethren, I. S. Mast (our bishop of this district who was with us conducting our communion services in the 2nd Sunday in June) and by J. C. Gingerich (who conducted a series of meetings for us). The latter arrived on the field July 20. The attendance at both meetings was very good and great interest was shown. There were two confessions during the revival meetings. During the meetings a three-day Bible conference was conducted by Bro. G. Many live topics were discussed in a very interesting and helpful manner. We are sure all who attended were greatly benefited.

By the time these lines appear in print the writer will be at Job, W. Va., our former field of labor. It is with deep regret that we leave our little flock at Bloomfield, but we are assured that our change of location has been brought about by the working of the hand of the Lord. Our health was so that it seemed impossible to go any further in the work of the Lord. The doctors assured us the only thing left for us was this change. "Pray ye the Lord of the harvest, that he will send" a shepherd to feed the hungry flock at Bloomfield. Any one having convictions with regard to taking up work of this kind will please correspond with Bro. I. S. Mast, Minot, N. Dak. Pray for us.

Aug. 5, 1920. Rhine W. Benner.

Job, W. Va.

Meetings are being conducted every evening at the Bethel and Italy churches.

Bro. Rhine W. Benner arrived at Job, W. Va., on the morning of August 2. He expects to make this his future field of labor. His health is improving for which we thank a kind Father in heaven.

Yours in Him,

Aug. 7, 1920. Jos. R. Driver.

Scottdale, Pa.

To all Herald Readers, Greeting:—During the past week we have been favored with a number of visitors. Among them are the following:

Bro. J. A. Huffman, editor of the Gospel Banner, organ of the Mennonite Brethren in Christ, was with us at the regular time for Wednesday evening prayer meeting. He favored us with an address on "The Greatness of God's Word."

Sister Minerva Johnson of Masontown, Pa., was present at that meeting.

The same evening Brethren Simon Kurtz and Peter Musser of Wayne Co., Ohio, accompanied by their wives and several of their children, were with us. They were on their way east, visiting friends and brethren in a number of places.

Bro. J. M. Blough and wife, missionaries on furlough from India, members of the Church of the Brethren and at present residing at Johnstown, Pa., favored us with a day's visit last week.

Bro. O. O. Miller of Akron, Pa., spent a few hours with us on Saturday, in the interests of the Russian Relief work. He was accompanied to his home by his brother, E. E. Miller, who spent Sunday with the brotherhood in parts of Lancaster county.

Bro. Atlee Hostetler of Sugar Creek, Ohio, who spent the past year in France and Germany doing reconstruction work, was one of the worshipers at the Scottdale Mennonite Church last Sunday. He has just returned from Germany. Accompanied by Bro. Vernon Smucker, he resumed his journey homeward on Sundey afternoon. They expect to be in attendance at the Ohio Sunday school conference this week.

Bro. Arthur Slagel of Flanagan, Ill., is with us at this writing. His presence here is to make preparation for his trip to Constantinople, he being one of those selected to start the work among needy Russians.

Sister Ella Miller of Fentress, Va., is spending a few days in Scottdale. Her presence here is much appreciated, she having rendered faithful service during the years that she was with us and is still remembered by the many who wish her Godspeed in the work that occupies her time for the present.

We are glad for the presence of all these brethren and sisters, and look forward with pleasure to the time when others will be with us during Board meeting and coming back and forth from the coming conference at Johnstown. Cor.

Aug 9, 1920.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Remember the destitute and starving people of Southern Russia, many of them Mennonites. Have you done your part to help them? If you live in the communities designated to ship used clothing to Scottdale or Lancaster for shipment to Russia you have a splendid opportunity to do a bit of practical service. If you live farther away you can help just as acceptably with your means. Many will do both. Have you done your part?

* * *

For the benefit of those who are shipping old clothing and would like to keep an approximate record of the value of goods shipped, it may be stated that the larger relief organizations have concluded through experience in their used clothing campaigns, that they can fairly reckon the value of used clothing at fifty cents a pound. This gives circles sending in clothing some idea of what their contribution is worth in dollars and cents. But remember, your blessing will not be measured by any such tangible units, but in terms that are much more worth while and more enduring. Neither will the amount of your contribution evaluate the blessing, but rather the spirit in which you give it and the extent to which it is a real sacrifice on your part. Give what you don't need, so that the destitute may be clothed, but do not consider this the extent of your duty toward your needy fellow-man. God demands more than this in return for the temporal blessings which He has bestowed upon you.

Over five hundred letters and circulars have been sent out to local sewing circles, state secretaries and ministers, giving information about the need, and plans to fill that need. Bro. Ernest Miller is laboring faithfully at that work. The question of what shall actually be done depends now to a large extent on the response of the brotherhood to the needs which have been set forth.

* * *

Present circumstances indicate that the first members of the Unit to Russia, which is being sent by the Mennonite Relief Commission, will sail from New York about September 1. Tentative plans had been made for an earlier date but had to be abandoned because of inability to get ready. It is hoped that the perty will be able to sail on the above date without fail.

* * *

What are the qualifications desired for a relief worker in Russia? Doubtless many have wondered on what basis our personnel is being chosen by the Commission. It is impossible to give all of the elements that enter into a choice or determine who, among a number of applicants, is chosen to go. Since the work is done in the name of the Mennonite Church, naturally one of the first and fundamental requirements is that the applicant be loyal to the Church and her teachings and in sympathy with the work she is trying to do. Men are wanted whose lives will be a testimony to the Simple Faith as we understand it, and a witness to the Gospel of Jesus Christ as taught and upheld by the Church. But in addition to this, other qualificaions are necessary. Character, ability, health, personality, experience, etc., all must be taken into consideration. Our Commission has not compiled a specified list of questions as yet, but it may be interesting to note the latest qualificaions required by the Near East Relief for the men whom they send into the Near East. They are as follows:

1. American Citizenship.—(The Committee on Personnel has also ruled that no member of any of the races native to the Near East can be accepted, even tho now an American citizen.)
2. Age Limits: minimum twenty-five years; maximum, forty years. (Subject to modification by the Committee in special cases.)
3. Previous Experience.
4. Adaptability to varied and trying situations.
5. Willingness to endure hardships without complaint..
6. A desire to render real service and a readiness to work hard.
7. Willingness to obey orders as well as give them.
8. Moral character that will be representative of the best standards of America.
9. Sympathy with the work of the Near East Relief and with the peoples of the Near East to whom the relief is administered.

It will be noted that most of the above qualifications will apply to workers sent out under our own Commission. All of these, in addition to the ones first mentioned should be found in those who go to the difficult and unsettled field of Russia.

* * *

A number of Russian Mennonites during the persecution fled from Russia to Germany where they are also in need of help. The following is a translation from a report of the Mennonite Relief Commission of Germany concerning these people.

'At our last session it was decided that Brother Warkentin of Russia who is now Conference Evangelist in South Germany should investigate the condition of the various Russian Mennonite fugitives in Germany and report concerning them. Until the present time some of the Russian brethren received support direct from America while others were supported by us. And a goodly number were in need but did not receive any support. The work of the support of the Russian brethren is now to go through one hand (Warkentin) that the distribution will be just and according to the individual need. Bro. Warkentin will report the results of his investigation to the Relief Commission, as well as to the "Hilfskasse" of the Palatine Mennonites. The commission will then decide concerning the aid to be rendered in each case. It is hoped that a just distribution of the gifts will be made possible in this way."

* * *

A card from the Stoltzfus brothers indicates that Frank and Eli left Port Said for America via London, on July 6th, while Will left on July 8th for Bombay from which port he expected to proceed to visit Dhamtari to visit the American Mennonite Mission. Latest reports indicated that Bro. Silas Hertzler was convalescing from his attack of typhoid fever at Darjeeling, India, while Bro. Jesse Smucker left Calcutta for Hongkong, China, on June 30th and after a wait at the latter port of almost two weeks sailed for San Francisco on the steamship "Archer" on July 28th. From Hongkong to San Francisco is a thirty day trip, so that Bro. Smucker is expected home about September 1st.

REPORT

Of Bible Normal, Held at Fairview S. S., St. Elizabeth, Manitoba, Can., July 13-18, 1920

For the Gospel Herald

Organization: Instructors, Joe Gingerich, Wolford, N. Dak.; Allan Good, Carstairs, Alberta; Mod., J. K. Byler; Secy., Mattie Ann Troyer.

Subjects considered: **Covetousness; Modern Idolatry; Christian Sympathy; Christian Liberty; The Second Coming of Christ; Book Study—II Timothy, Revelation.**

Sermon texts: Rom. 12:1, 2; II Cor. 8:9; I Pet. 1:3, 4; II Cor. 1:10; Rev. 1:3.

Secretary.

REPORT

Of the Sunday school Meeting Held at East Chestnut St. Mennonite Church, Lancaster, Pa., July 5, 1920.

For the Gospel Herald

Morning

Address—**Value of Unity in the Home, Church and Sunday School.** By John Charles.

Address—**Power of Little Things.** By Amos Horst.

Address—**Satan.** By C. F. Derstine.

Afternoon

Adress—**How can We Hold the Young People of the Teen Age.** By John Senger.

Address—**Proper Observance of the Lord's Day.** By Aaron Mast

Address—**Our Liberty in Christ.** By C. F. Derstine.

Evening

Address—**Holy Spirit's Power in the Lord's Work.** By Noah Mack.

Address—**Relation of the Inter-Church World Movement to the Second Coming of Christ.** By C. F. Derstine.

A Few Gleanings

By unity in the Church and Home and Sunday school others are influenced and seek to join with us.

Unity increases power.

Christ, our Head, overrules; Christ, our Friend, supplies all our wants; Christ, our Prophet, instructs.

Satan mentioned in New Testament 200 times.

We should endeavor to hold our boys and girls after Sunday school for Church services.

The Holy Spirit is our Teacher: is an abiding Comforter forever; is to be obeyed, not grieved.

P. Moseman,
P. Weaver,
Secretaries.

REPORT

Of the Ninth Quarterly Mission Meeting of Warwick River Church, Held July 4, 1920

For the Gospel Herald

Organization:—Mod., Alfred Brenneman; Chor., Perry Shenk; Sec., Esther Berkey.

Subject for the afternoon session—Preparation for service.

I. **The Divine Side.**
1. **Regeneration,** by John Hostetter.
2. **Sanctification** by Hannah Brenneman.
3. **Illumination,** by Levi Shenk.

II. **The Human Side.**
1. **Crucifixion of Self,** by Henry Shenk.
2. **Consecration,** by Mary Hostetter.
3. **Reading,** by Esther Brunk.

Evening Session

The Call to Service.
1. **'Go ye Therefore,"** by Levi Hertzler.
2. **The Sin of Idleness and Extravagance,** by Amos Brenneman.
3. **Does it Pay?** by Geo. Hostetler.

Many good thoughts were presented.

Before we can be used in God's service we must be regenerated, become a new creature in Christ, be transformed by the renewing of our minds. We must be sanctified or separated from evil and dedicated to God. It is a gradual process by which we grow in grace. Self must be crucified. We must restrain our corrupt nature and deny self of all things that are contrary to God's will.

We must be consecrated. live a life of full surrender and willingness for service. Hope, trust, believe and live the faith and prayer life as David did.

We are all missionaries.

It is a great sin to be idle when there is much to do in the Lord's vineyard. We should use our talents in helping to spread the Gospel and advance the cause of Christ.

Idleness and extravagance encourage sin, sickness, and poverty. If we are true Christians our tim is to help save the lost and we will not be idle.

Mission work does pay. We can not sacrifice too much for the salvation of souls, as we can not even estimate the value of one soul. We should be filled with enthusiasm and do something toward this great work. Every day there are many souls going down to sin and perdition, eternally lost because they have not heard the Gospel.

"Go ye therefore." Even if we can not all cross the ocean, if we can not preach like Paul. We can tell the love of Jesus. We can say He died for all.

Secretary.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for July, 1920

For the Gospel Herald

G. L. Bender Medical Aid

Bro. and Sister H. C. Swarr	$ 5.00

Children's Home, Millersville, Pa.

Ephrata Y. P. B. M.	$ 10.00

Columbia Mission

Erb's Cong.	$ 28.87

General Mission Fund

Elizabeth L. Landis	$ 50.00
Lichty's S. S.	60.00
Mt. Pleasant Cong.	84.00
No. 3356, Pa.	10.00
Landisville S. S.	25.20
Hershey's S. S.	55.26
Paradise Cong & S. S.	156.50
E. Petersburg Y. M. B. C.	5.00
	$445.96
Charles Hobel, Germany, Personal	$ 60.00

India Mission

Elizabeth L. Landis	$ 25.00
Gehman's S. S.	44.77
William Faus	10.00
Bowmansville Mission Friends	66.74
Maple Grove S. S., Atglen, Pa.	19.25
Hanover Y. P. B. M.	20.00
Elizabethtown, Pa., S. S.	50.00
	$235.76

India Native Workers Support

Ephrata Y. P. B. M.	45.00
Manheim Bible Study Class	7.50
E. Petersburg Y. M. B. C.	7.50
	$ 60.00

India Native Bible Women

Ephrata Y. P. B. M.	$ 18.00

Knoxville, Tenn., Mission

Ephrata Y. P. B. M.	$ 15.00

Philadelphia Mission

Mount Joy Y. P. M.	$ 4.75

South American Mission

Elizabeth L. Landis	$ 25.00
Ephrata Y. P. M.	25.00
	$ 50.00

South American Bible Work Fund

Weaverland S. S.	$100.00
Total for month	$1033.34

Gratefully acknowledged,
Eli G. Reist.

Married

Brubaker—Kulp.—On July 31, 1920, at the home of the officiating bishop, Bro. John K. Charles, Lancaster, Pa., Bro. Samuel H. Brubaker and Sister Emma M. Kulp were united in the holy bonds of matrimony.

Freed—Smeltzer.—On July 24, 1920, at the home of the bride's parents, Bro. Manford Freed and Sister Emma Smeltzer were united in marriage. Bro. R. F. Yoder of Wakarusa, Ind., officiating. May the Lord richly bless them and help them to live in peace and happiness.

Obituary

Benner.—Caroline Benner, widow of Christian Benner, Juniata Co., Pa., was born Nov. 25, 1850; died July 24, 1920; aged 69 y. 7 m. 29 d. She is survived by seven children. Her husband and six children preceded her in death.

Sister Benner was a faithful member in the Mennonite Church for many years. She was a loving, kind, and affectionate mother, and will be much missed by her children and by the church. May the Lord comfort the bereaved ones.

Hess.—Bro. Abram H. Hess was born March 24, 1863; died July 31, 1920; aged 57 y. 4 m. 7 d. Brother Abram's remains were laid away in the Byerland Cemetery on Aug. 3. Four sons and two daughters, and a widow survive him. Two daughters have gone home before father. The widow was not able to attend father's funeral on account of sickness. We wish them the blessing of God, that they may bear these afflictions with love and peace towards God.

"Death has robbed us of our father,
Whom we loved and cherished dear;
It was father, dear father,
Can we help but shed a tear?"

Funeral services were conducted by Bro. Aaron Harnish and Bro. John Charles.

Hochstetler.—Katy Ann, daughter of Levi M. and Malinda Hochstetler, was born in Marshall Co., Ind., Dec. 17, 1897; died July 18, 1920; aged 22 y. 7 m. 1 d. She united with the Amish Church in the year 1917 remaining a member of this church for three years, after which she united with the Mennonite Church at Holdeman's, Wakarusa, Ind. She was united in marriage to Ivan Hochstetler. To this union was born a daughter, Elsie May. She leaves husband, a 5-day old daughter, father, mother, 3 brothers, 5 sisters, and a great number of reatives and friends. Funeral services at the of relatives and friends. Funeral services at the Market St. Mennonite M. H. by Silas Weldy. Text, "There is but a step between me and death." Burial at South Union.

Ganger.—Inez B., daughter of Milo and Elizabeth Ganger, was born in Elkhart Co., Ind., July 18, 1900; united with the Mennonite Church at the age of 14 years, remaining a consistent member until her heavenly Father called her to Himself Friday evening, June 18, 1920; aged 19 y. 11 m. She was a kind and obedient child in the home, an assistant to her mother with the care of the younger children. She will be missed in the home, the church, and Sunday school. She always greeted every one with a smile. Inez being the oldest, leaves father, mother, 6 brothers, 2 sisters, 1 grandfather and grandmother. Funeral services were held from Mennonite West Market St., Nappanee, Ind., Church by John Bare and J. H. McGowen. Text, Job 14:2. Buried in the Union Cemetery, June 21.

Detweiler.—Charles B. Detweiler was born in Bedminster Tp., Pa., April 28, 1870; died in the Jefferson Hospital, Philadelphia, June 29, 1920; aged 50 y. 2 m. 1 d. He had been suffering with a complication of diseases about three years but was able to be about most of the time until the last six weeks, which he spent in the hospital. He bore his suffering very patiently. He leaves his companion (who before marriage was Mary Ellen Moyer), 1 daughter, 3 sons, father, 1 brother, and 1 sister. Funeral services from his late residence near Blooming Glen, Pa., July 5, with further services at the Blooming Glen Mennonite Church of which he was a member. Many friends had gathered to pay their last respects. Bros. Frank Swartz and Joseph Ruth conducted services. Text, II Tim. 4:6-8.

—The family.

Buckwalter.—John Buckwalter died at the Mennonite Home, Lancaster Co., Pa., June 24, 1920; aged 92 y. 5 m. 26 d. In 1906 he was wanted as a helper by the Board of the Home, which he cheerfully served until he became too feeble. We who knew him know he was a faithful worker in the vineyard of his Maker. Father has told me how the first Sunday school was brought into the Mennonite Church in 1869. He said at three times he dreamed that Sunday school should be in the church, so he told mother about it and she said, "If you are so minded, I will help you all I can." He knew our minister was opposed to having new things coming in the church. Having made up his mind to heed the call, father and mother decided to pay a visit to the minister. The request was granted provided the peace of the Church will not be disturbed too much. It was started, and we hope the Lord will help us to continue in the work faithfully. Father was married to Lydia Bressler Dec. 11, 1851. They had been faithful members of the Mennonite Church. Mother died in 1896. This union was blest with 7 children. 3 have been called to their reward, 4 living—Bressler, Franklin, Morgan, and John. Services conducted by Benjamin Weaver at the Home and by Christian Brackbill and Sanford Landis at the Church. Texts, Psa. 90; Phil. 4:11 the latter clause.

—By a son.

Items and Comments

Roald Amundsen, the famous explorer, is off for a five-year trip in search of the North Pole. No reference is made as to whether he expects to follow the beaten path of Cooke and Peary.

The strike situation in the United States, although there has been no officially declared walkout of any size, is causing much trouble. In Kansas and Colorado a part of the laborers were dissatisfied with the award of the Labor Board, and force was needed in maintaining order. Among the miners in West Virginia a desperate effort is being made to compel the operators to adopt the union plan. Rumblings are heard in railroad circles, but it is hoped that the increases recently granted both laborers and roads will help to bring about normal conditions. But normal conditions will never come until the present scramble for wealth and advantage will give way to a disposition to live for the good of others. When covetousness gives way to the Golden Rule as the rule for both employers and employees we may expect a change that will excel even the dreams of thoses who would bring about a change through force.

The gathering storm over the European field seems to be growing more and more ominous. At the time of this writing (Aug. 9) the victorious hordes of Russia are pressing on and hammering at the gates of Warsaw. The allied premiers are arranging for armed intervention in behalf of Poland, but neither is as yet acting with consent of Parliament. The thing that makes the situation so serious is the fact that all the European governments have opposition at home, the laboring men as a rule being averse to the idea of fighting their Russian fellow-laborers. England also has her Irish problem which of necessity absorbs part of her time and fighting strength. There is some pressure brought to bear upon the United States to lend her assistance once more in the work of quieting troubled Europe, but as yet the chances are that America will hold aloof. We are still hoping and praying that God may overrule and save the natins of the world from another world-wide conflict.

Race prejudice, if allowed to be fostered, must sooner or later result in race riots or international troubles. Here in America we have an example in the feeling that exists between the whites and the blacks. People used to think that this was simply a question of revenge on the part of slave-holders because of the emancipation of the colored race. But the past few years have seen race riots in tthe North as well as in the South. The recent riots between Americans and foreigners in southern Illinois shows that there may be race riots without negroes. The Japanese question is another illustration. It is safe to say that there would be no "Japanese question" if there were no race prejudice existing. Until there were evidences of race prejudice the relationship between the United States and Japan was particularly friendly; and in spite of the fact that England and Jepan are national allies there is friction between Jepanese and British subjects in those localities where the two races come in contact. Only the religion of Jesus Christ can cure prejudice.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The tentative program for this year's Conference Week at the Kauffman Church near Davidsville, Pa., is as follows:

Monday, August 23, 2.00 P. M.,Meeting of the Executive Committee of the Church Conference with the Bishops.

Monday Evening, 7.30, Gospel Service.

Tuesday, 9.00 A. M., Meeting of Ministerial Body of the District.

Tuesday, 2.00 P. M.,Annual Meeting of the Mission Board.

Tuesday Evening and all day Wednesday, Sunday School Conference.

Thursday and Friday, Church Conference.

Persons coming by B. & O. will leave the train at Holsopple. Persons coming by the Pennslyvaina Lines will leave the train at Johnstown and proceed by the Windber trolley to "The Round House." In either case notify Bro. E. J. Blough, Davidsville, Pa., of the probable time of your coming. Everybody well be welcome.

Kansas-Nebraska

The annual Church and Sunday School Conference in the Kansas-Nebraska District will be held, the Lord willing, at the Spring Valley Church near Canton, Kans., Sept. 2-5.

Thursday A. M., **Mission Board Meeting.**

Thursday P. M., **Ministerial Meeting** (for arranging conference work).

Thursday Eve., **Conference sermon.**

Friday and Saturday, **Church Conference.**

Saturday Evening and Sunday, **Sunday School Conference.**

Those coming by train, come to Canton, either on the Rock Island or the Santa Fe railroads.

Notify Bro. D. A. Diener of your coming.

C. D. Yoder, Secy.

SUNDAY SCHOOL CONFERENCES

Indiana-Michigan

The 26th annual S. S. Conference of the Indiana-Michigan district will be held at the Bowne Mennonite Church near Elmdale, Mich., Aug. 24-26, 1920.

Conference opens on Tuesday evening with a sermon by A. C. Good of Sterling, Ill.

A carefully arranged program has been made out on Sunday school, Y. P. Meeting, and mission work. We believe the parties to whom the subjects have been assigned have their hearts in the work. Therefore expect a very helpful meeting.

Anyone wishing a program may write C. W. Leninger, 1323 Kenzie St., Elkhart, Ind. As to information how to get to the Bowne Church from the station, we will suggest the following names: Elmer Q. Schaffer, R. R. No. 2, Alto, Mich., Aldus Brackbill, Clarksville, Mich.

Everybody invited.

C. W. Leininger.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board is hereby called to meet at Scottdale, Pa., on Friday and Saturday, Aug. 20 and 21, 1920. All members of the Board requested to be present and others invited to attend. Friday will be taken up in committee work. Board meeting proper, on Saturday.

J. S. Shoemaker, President.

HESSTON COLLEGE AND BIBLE SCHOOL

Catalogues giving full information with regard to courses, expenses and other details covering the work of the institution are being sent out free to all interested. Drop a card to

T. M. Erb, Business Manager,
Hesston Kans.

EASTERN MENNONITE SCHOOL

The Annual Cotalog of the Eastern Mennonite School, giving full informaiton to students, will be sent to any one making application to the undersigned.

H. N. Troyer, Business Mgr.
Harrisonburg, Va.

GOSHEN COLLEGE

We are in a position to offer standard work in College and High School courses, and at the same time give special attention to religious and church work. Catalogues on application giving full information.

I. R. Detweiler.
Goshen, Ind.

ANNOUNCEMENT

A general Conference of Mennonite Young People will be held at South Union Church, West Liberty, Ohio, August 28-30, 1920. All Mennonites, old and young, are cordially invited to be present and participate in devotion, address and fellowship to the end that there may be a reconstruction of many lives to the Mennonite faith and ideals of service.

Come to Bellefontaine on the Big Four or to Urbana on the N. Y. C., Pennsylvania, or Big Four and take the interurban to West Liberty.

O. B. Gerig,
Sec. Ex. Com.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 19, 1920 (Gospel Witness Established 1905) No. 21

EDITORIAL

Now that definite arrangements have been made to take up the Russian work, those contributing to relief work would do well to remember the that cause. Our Relief Commission has set apart $10,000 a month for the next two months, for relief work in Russia, the size of the monthly contribution thereofter to be determined by the needs and by the amount of money our people will feel moved to contribute for that purpose.

Resignation.—A consecrated worker writes: "I can testify out of my own experience that it is the daily walk with God that makes life worth living—not the accomplishment of some cherished hope or plan." That in our opinion is the proper view to take of life. "The accomplishment of some cherished hope" is what man calls "success;" but it may be anything but the will of God. It is the "daily walk with God" that insures perfect leadership, and this perfect leadership means service that will mean most for the cause of Christ and the Church. Thank God for a will to do God's will, whether this is in accordance with cherished plans or not. It means an overcoming life with its attendant promises and blessings.

Several items of interest to many of our readers appear in this week's Gospel Herald. A rather unusually lengthy report of the proposed Russian work appears, for the reason that those interested in that work will want to know in detail what is going on and proposed to be done. Those desiring further information may write to either member of the Executive Committee of the Mennonite Relief Commission for War Sufferers.

The interest of the western brethren in a Bible school appears in the explanatory announcement on last page. We are glad to see their interest in the welfare of the young people in that field. We believe that they will consider carefully and prayerfully every step that they take in this mater.

Mennonite General Conference.—At the last meeting of our General Conference it was decided to publish several thousand copies of all of our General Conference reports since the time it was organized and combine the reports in book form for ready reference. The committee appointed to look after this work has seen fit to add a number of interesting articles throwing light on the origin of General Conference and discussing a number of live issues at that time. The whole presents a very interesting history to those interested in the work of the Mennonite Church.

Work is being done on this report—which ought to have been out before this but was delayed because of the scarcity of laborers here and piled up work because of this scarcity. Notice will be given when the full report is ready for distribution.

Christian Leadership.—One of the vital things to be considered in connection with any organization is that of leadership. "Like priest, like people," is a proverb as important as well known. The character of the nations, churches, schools, and other organizations depends largely upon how they are led. This fact leads to a few observations:

1. "Leaders are born, not made." It is natural for some people to be leaders. No matter where they are, in official or unofficial positions, their voice is heard, their directions followed. Training helps to develop the qualities of leadership, but the qualities must be there before they can be developed.

2. The three outstanding characteristics of the successful leader are conviction, courage, and commanding personality. Look for these qualities when you are looking for bishops, superintendents, and other leaders.

3. Some leaders are safe, others are not. Religious leaders are safe when their convictions are rooted and grounded in the faith of Jesus Christ, when their courage is born of a knowledge that their faith is scriptural, when the tenets of their faith are identical with the doctrines held by their Church. Lacking in any of these things, their leadership is unsafe.

4. Some leaders mis-lead their followers. This is notably true of leaders like Joseph Smith, John Alexander Dowie, Mary G. Baker Eddy, C. T. Russell, etc., the results of wh[ose] leadership are well known. It is true of well known present day te[ach]ers of the new theology who in name of religion have led thousan[ds] into unbelief and infidelity.

5. A religious leader, to be safe, must follow the leadership of God. "Be ye followers of me, even as I also am of Christ," is the only claim to leadership that any one should urge. A leadership that is conducive to spiritual growth, to ever-increasing piety and holiness and reverence, to deeper consecration and more complete loyalty to God and the Church is the only kind of spiritual leadership that is safe to follow.

6. In the choice of men to the leadership of our churches, we should conform scrupulously and reverently to the teachings of Scripture concerning qualifications of individuals and methods of choosing them. It is a matter of such vital importance that only the wisdom of God and leadership of the Holy Spirit can be trusted. Full instructions along this line are given in the Gospel of Christ.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

MIRACLES IN THE ACTS

By Lawrence Keister

Do the miracles recorded in The Acts differ from those we find in the Gospels?

There are seven major miracles in the Acts, not including Pentecost, which may be regarded the greatest of all and the key to all. Here we have the divine presence and power manifested in the realm of human life in a way that brings both within the knowledge of men. Pentecost is on earth and among men but it is not man-made; not a product of earth. "Suddenly there came from heaven a sound as of the rushing of a mighty wind and it filled all the house where they were sitting." Natural agencies are used in a supernatural way, or rather supernatural agencies use natural means in manifesting spiritual realities. These higher agencies are brought to bear upon men in order to bring men into cooperation with these agencies.

As the spokesman of the occasion Peter is filled with the Spirit. He has no theory of his own to advance, no benevolent scheme to recommend. His one purpose is the saving of men through faith in Jesus Christ. If he uses prophecy it is to explain the fact before them. This outpouring of the Spirit was foretold, the resurrection of Christ and His sitting at the right hand of God. He has a solid basis for his preaching and makes a practical application. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

The first meeting conducted under the leadership of the Spirit left its effects in the spiritual life of men. After the coming of the Spirit the healing of the body is secondary while the healing of the spirit has first place. This marks the difference between the miracles in the Acts and in the Gospels.

A comparison may assist us. The miracle at Cana gets a natural result without the processes of nature. Our Lord changes water into wine and leaves men draw their own conclusion. But in the miraculous deliverance of Peter we find a personal and political significance. The angel touches Peter and commands him to arise quickly. His chains fall from his wrists and the prison doors open of their own accord. The divine presence is manifested in the prison by a supernatural light and a supernatural person, and Peter learns something respecting divine interest and intervention which he had not known before. His friends had this same lesson to learn and his enemies discovered that civil government was overruled, that Herod was not supreme in his own kingdom and that his murderous purpose was effectually circumvented by a superior power.

In the case of the lame man healed at the temple door the spiritual effect is described as well as the physical. Dr. G. T. Stokes tells us that the lame man "was laid in a splendid position,—before him was extended the magnificent panorama of hills which stood round about Jerusalem; above him rose the splendors of the building upon which the Herods had lavished the riches and wonder of their gorgeous conceptions,—but he was nothing the better for all this material grandeur till touched by the power which lay in the name of Jesus of Nazareth." Restored physically he walks and leaps, but he also praises God and enters the temple as a devout worshiper. When Jesus declared that his disciples should do greater works than he had done he must have referred to just such effects as here appear in the realm of spiritual life.

In the following statement we have a miracle of assurance in time of trial. "And when they had prayed, the place was shaken where they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Meyer explains that this is not to be conceived of as an accidental earth quake, but as **an extraordinary** shaking of the place directly effected by God, a σημεῖον—analagous to what happened at Pentecost of the filling with the πνεῦμα, which immediately ensued. Just such a manifestation was required to sustain the disciples at this time. The fourth chapter brings the Apostles into their first conflict with the Jewish state organization. We are told that the Sadducees took an active part in this conflict. In the Gospels the Pharisees are the great opponents of Christ while in the Acts the Sadducees are most violently hostile to the Apostles. The doctrine of the Spirit was incompatible with their belief, for "the Sadducees were materialists pure and simple," says Dr. Stokes, and "we never read of the Sadducees embracing Christianity."

The miracle confirmed the apostles in their obedience to the Spirit by assuring them of divine support in resisting rulers who had set themselves "in this city against thy holy servant Jesus." The kingdom of God was not less real than constituted governments and permitted no compromises with evil and no interference with its authority. Some assert that this kingdom has not been established on earth or among men and will not be till Christ's second coming. This miracle is designed to prove its presence and power. The shaking of the place indicated the enlistment of divine power as well as divine wisdom, the over-ruling of the highest authority in the Jewish Church by the authority of Christ. The issue is clearly defined and the superior authority of Christ is successfully asserted.

The sudden forfeiture of the lives of Ananias and Sapphira after Peter rebuked them for lying to the Holy Spirit was a miracle of judgment. They were guilty of hypocrisy and covetousness without showing any signs of repentance. Deception in the Church brought the death penalty. The methods of worldly men are opposed to spiritual life which means truth in personality and righteousness in conduct. Men who are untrue to the life of the kingdom are sure to forfeit that life.

"The Holy Ghost vindicated his authority therefore," says Dr. Stokes, "because, as it must be observed, it was not Peter who sentenced Ananias to death. No one may have been more surprised than Peter himself at the consequences which followed his stern rebuke. Peter merely declared his sin, 'Thou hast not lied unto men, but unto God;' and then it is expressly said, 'Ananias hearing these words fell down, and gave up the ghost.' It was a stern action indeed; but then all God's judgments have a stern side. Ananias and Sapphira were cut off in their sins, but men are every day summoned into eternity in precisely the same state and the same way, and the only difference is that in the case of Ananias we see the sin which provoked the punishment and then we see the punishment immediately following."

The deliverance of the apostles from prison as recorded in Acts 5: 17-42 is a miracle of intervention by which the authority of the Jewish Sanhedrin and Senate are set aside or over-ruled. The high priest and his party "which is the sect of the Sadducees laid hands on the apostles and put them in public ward." "But an angel of the Lord by night opened the prison doors and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life." The high

priest is over-ruled by the angel. He said, Stop your preaching, but the angel said, Proceed as before. He imprisoned them but the angel liberated them. He resented the charge lodged against the Jews but the apostles repeated it: "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree."

The Sanhedrin, composed largely of Sadducees, cared nothing for miracles nor wanted to know how the apostles escaped from prison. These Jewish leaders were greatly concerned, however, lest the apostles should win the people to the doctrine of salvation by faith in Christ.

The angel of the Lord and the apostles have the best of it. The opposition of men who assert their innocence in face of facts is not removed, yet a Pharisee named Gamaliel advises his associates in office not to "fight against God." They yield to his counsel after a fashion: beat the apostles, charge them not to teach in the name of Jesus and let them go. How hardly shall they that love power enter into the kingdom of God!

In the fifth chapter of Acts we have two miracles given in detail while many others are passed with mere mention. The miracles passed over are miracles of healing such as are recorded in the four Gospels while the two described at length illustrate the main purpose of the Acts.

(To be continued)

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

IV. About the Devotional Covering

1. Men should worship with heads uncovered.

"Every man praying or prophesying, having his head covered, dishonoureth his head." This is a simple, plain, easily understood, matter-of-fact statement. There are some questions, such as, What is meant by the word "head" in this sentence? Why does he dishonor his head in so doing? etc, that may or may not be easily understood, but it requires no depth of mind to understand that Paul here meant to teach that it is out of order for men to worship with heads covered.

2. Women should worship with heads covered (or veiled, R. V.).

This is easily understood. Hard questions might be asked, but why should we raise them? Stripping these two verses of everything but the plain matter-of-fact teaching that they carry on the surface, we have two plain facts which we should never lose sight of: (1) It is God's will that men should worship with heads uncovered and (2) that women should worship with heads covered. Keeping these two facts in mind clearly, we have no trouble to understand the whole message brought to us in I Cor. 11:2-16.

3. God, through nature, supplies an illustration which emphasizes the importance of wearing the covering (veiling) **which God through revelation teaches.**

"Doth not even nature itself teach you?"—What? (1) It is a **shame** for a **man** to wear long hair. (2) It is a **glory** for a **woman** to wear long hair. All men, all women,—regardless of age, color, race, social standing, or spiritual condition—are obedient to the lesson which nature teaches. Fashion sometimes changes this a little, and occasionally we meet up with a fad that makes men walk around with long hair and women with short or shingled hair; but as soon as Fashion removes its abnormal grip, back go both men and women to an obedient attitude toward that which God through nature teaches. This helps us to understand what Paul means in vv. 5 and 6.

"If a woman be not covered," he says, "let her **also** be shorn." That is, if she rejects or neglects the veiling, which God ordains she should wear in times of worship, let her also remove her long hair. But if that is a shame, let her be veiled. In other words, let her wear both coverings (veiling and long hair) or none. Let every Christian woman observe how faithful all women are in wearing the covering which nature provides (the long hair) and then exercise equal faithfulness in wearing the covering which God through revelation teaches (the veiling).

This illustration also throws some light upon the question as to whether only married women, or both married and single sisters, should wear the covering. Since both married and single sisters wear the long hair, it follows that both should wear the veiling.

4. There is "power" in the covering.

"For this cause ought the woman to have **power** on her head" (10). Marginal readings, also the Revised Version, has this read, a "sign." Virtually the two mean the same thing. Whether you read this "power" or "sign of authority," the meaning it conveys is the same. The power is conveyed in the fact that it is a sign of authority—a sign that the Christian woman takes the place that God ordained that she should have, authorized to work side by side with man as "an help meet for him" in the Gospel.

The fact of the covering being a "sign" answers a few other questions often asked as to what the covering should be. The Bible specifies no exact form for it, but to meet the requirement of I Cor. 11 it must be a veiling and must be something that is recognized as a "sign." The protection headgear of woman—hood, bonnet, or something else—will not answer the purpose, for there is no "sign" about that to indicate whether the wearer is converted or unconverted. The long hair will not answer the purpose, for both converted and unconverted wear that, and there is no "sign" in the wearing. This resolves the question into three things which should be kept in mind when considering the Christian woman's veiling: (1) It must be a veiling. (2) It must be something that is recognized for that purpose. (3) Being a church ordinance, the Church should determine the form.

5. It is a dishonor for a Christian woman to worship uncovered.

"Every woman that prayeth or prophesieth with her head uncovered (unveiled, R. V.) dishonoureth her head" (5). Whether "head" here means man or Christ, or both, the fact remains that there is dishonor connected with a woman worshiping with uncovered head. Such questions as "Does God answer prayer of women when they pray uncovered?" and "Can a woman be saved without wearing the devotional covering?" have nothing to do with the point at issue. God will take care of all questions like that. But the fact remains that here is God's Word. Let us honor it, respect it, obey it.

6. In Paul's time the churches of God had no such custom as Christian women worshiping with uncovered heads.

No other construction can rightfully be placed on v. 16 and make it harmonize with what goes before. Paul does distinctly tell that it shall be worn, also why and by whom. Verse 16 is a parting word to contentious men who insist that their wives or daughters or sisters shall not wear the covering. They might as well hold their breath, for the thing that they are contending for has no support among the churches of God. The Scripture is plain, the question is settled.

Scottdale, Pa.

A clergyman walking on the public highway, observed a poor man breaking stones, kneeling the while, so as to do it more effectually. Passing and saluting him, he remarked: "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, pastor," he said, "you do not work on your knees." Prayer brings down the power that can break the flintiest heart. —Selected.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Canton, Ohio

(1939 3rd Street, S. E.)

Greeting to all the Faithful in Christ Jesus:—We have reason to rejoice because of being "blessed with all spiritual blessings in Christ," and "rejoice in hope of the glory of God."

The past several weeks have brought a number of brethren and sisters this way whom we greatly appreciated having with us. Among these were S. E. Allgyer and family, D. D. Yoder and family, M. L. Speicher and family, W B. Stoddard, Joseph Yoder, Bro. and Sister I. J. Buchwalter, Bro. and Sister E. R. Kreider—Bro. Kreider having since been confined to the hospital where he is taking treatment.

Bro. Buchwalter favored us with a Gospel message Sunday morning and Bro. Stoddard in the evening of the same day. On July 25 Bro. Solomon (a converted Jew from Cleveland, O.) brought us an inspiring message in the evening.

It is indeed inspiring to get some first-hand information concerning the people whom God chose through which to deliver to the world the promise and oracles, and more than all else the Savior of man.

The few Jews which we were privileged to meet here in the city, are very interesting to deal with.

Sunday school has been keeping up quite well in numbers for this season of the year. While there are some we have not been able to hold, we have been getting some new ones instead.

We are thankful, and highly commend our young brethren and sisters for the interest they are taking in the services, especially the study of the Word.

This leaves all the Mission family well, with Raymond still in the country.

Sincerely,

Aug. 9, 1920. The Workers.

Altoona, Pa.

(1614 Eighth Ave.)

We praise the Lord for the many spiritual blessings He is giving us, and that the Lord's Spirit is still striving with souls of men. In our visitation work there was a mother willing to accept Christ; also at the hospital there was a young man who had run away from his home five years ago. He was following the circus and on their way to the city he was hurt and taken to the hospital, where we met him. We told him of the importance of accepting Christ, also of not working in any questionable business. He accepted Christ and since has given us a bright testimonial. He wrote a letter home telling of his finding Christ and wants to return home as soon as he is able. May you pray for these souls.

We recently had a visit from Bro. C. F. Derstine and family. Bro. Derstine delivered a very stirring sermon. Subject, "What is the matter with the world?"

Aug. 1 Brethren Chas. B. Shoemaker and Elam R. Hernley, Scottdale, were present in our evening service, taking active part in Y. P. meeting.

Sisters Byler and Lauver spent a day with the Mattawana sewing circle.

We appreciated very much the few days' visit from the sisters of Lancaster city: Anna and May Greenwalt, Ida Peters, Nellie Becker, Iva Harkins, and Mary Landis. Saturday, the 7th, the brethren, Albert Kauffman, Orrie D. Yoder, and D. S. Yoder, were here to audit the book accounts. Bro. Yoder stayed with us for the Sunday services and preached for us. C. A. Graybill and family, Ira and Lena Stoltzfus, Martinsburg, were present with us in the services.

The Lord willing, we expect to hold baptismal services here on Sunday, Aug. 29.

Report of receipts during June and July:

Blough cong	$ 16.00
Mattawana Cong	21.64
S. Western Pa. Mission Board	2.40
Mennonite Board of M. C.&	5.00
No. 344	1.50
No. 345	.35
No. 346	.25
No. 347	5.00
No. 348	5.00
No. 349	4.00
No. 350	5.00
No. 351	1.00
No. 352	2.50
No. 353	2.00
No. 354	3.00
No. 355	2.00
No. 356	2.00
Martinsburg Cong	1.00
	$ 79.64

Furniture Fund

Martinsburg Cong	$ 1.00

Bible Fund

Conestoga Sewing Circle	$ 25.00

Cash Value of Provisions and Clothing

Martinsburg Sewing Circle	$ 6.00
Weavers Sewing Circle	12.00
Belleville Sewing Circle	22.80
Cross Roads and Lauvers Sewing Cir	6.00
Broadway Sewing Circle, Va.	20.00
Rockhill Sewing Cir., Sellersville, Pa.	18.00
Belleville Sewing Circle	1.25
Allensville Congregation	21.00
Belleville Cong	16.00
Martinsburg Cong.	7.00
Reid Sewing Circle, Md.	12.00
Ohio Sewing Circle, Stryker, O.	32.00
No. 50 Belleville	5.00
Jno. Thomas, Johnstown	1.25
A. N. Byers, Martinsburg	.60
Orrie Yoder, Mattawana	6.00
Mary Stauffer, Curryville	2.50
Naomi Yoder, McVeytown	1.00
	$190.40

Many thanks for the support. May the Lord bless you for same, and remember us in your prayers.

Yours for the Master's service,

Joseph M. Nissley.

Aug. 9, 1920.

Toronto, Ont.

(1324 Danforth Ave.)

Dear Herald Readers, Greeting in His Name:—It is to God we look again with grateful hearts for His wonderful goodness to the children of men. We have much for which to be thankful. Especially do we lift up our hearts to Him in praise for His protecting care over the children and workers in the fresh-air work. About 50 boys were taken on trucks to Vineland, a distance of about 70 miles, for a 10-day outing. After taking these home about 40 girls and 10 mothers were taken to camp also for 10 days. We again thank the Vineland congregation for their hearty cooperation and support in the work; also other congregations as well which helped support the work. May God richly bless you all for the same.

The work at the Mission looks encouraging. Interest is shown by both children and parents.

Bro. Kanagy gave his farewell address Sunday night, Aug 8. We are sorry to have them leave. Sister Kanagy has so faithfully labored here for about 12 years and has made many close friends. Bro. Kanagy has a high standing with the people of the community and we regret to see them leave. Souls have been saved by their faithful efforts and seed has been sown. May we have the prayers of God's people in behalf of the work that we may water the seed, that it may grow and bring forth life eternal. May this continue to be a real soul saving Mission.

Yours in His service,

N. B. Martin.

"Be careful for nothing," is God's Word; as if He had said, "Leave Me to take care of you." When the males of Israel went to Jerusalem to worship, that they might not carry distracted minds with them, God promised to take special care of their families in their absence; as if He had said, "Let Me take care of your work, and mind you do Mine."—Wm. Gurney.

LA JUNTA CITY HOSPITAL LETTER

For the Gospel Herald

Dear Herald Readers, Greeting:—The La Junta City Hospital, a general hospital of 25-bed capacity in the town of La Junta, Colo., has been operated under the management and as a department of The Mennonite Sanitarium since Jan. 1, 1920.

At the regular meeting of the General Mission Board held at Kalona, Iowa, May, 1919, a committee was appointed to investigate the advisability of building and operating a General Hospital under the control of the Church. This committee reported to the Executive Committee of the M. B. of M. & C., who in turn referred the question of operating and building a general hospital to General Conference. General Conference considered the question at their regular session at Harrisonburg, Va., Aug., 1919. A rsolution was passed looking with favor toward such a work and a hospital committee appointed who were to make further investigations and report to Mission Board and to the next General Conference.

While this movement is advancing, permission was given the Mennonite Sanitarium Board by the Executive Committee of the Mission Board at regular meeting at Garden City, Mo., to make provision for the growing work at the Mennonite Sanitarium by leasing the City Hospital for a period of 18 months. This in no sense changes the character of the work that has been done at the Sanitarium but only enlarges the housing facilities for the work. Seven months of this lease have expired. The work has been gratifving beyond expectation.

Patronage of the hospital has more than doubled since Jan. 1 and the work is growing steadily. All available space has been utilized and conditions have been crowded. Below is a tabulated list of classified patients grouped in four and three months.

	(Jan-Apr)	(May-Jul)	Total
No. of poison cases	2	0	2
" " accident cases	5	10	15
" " specific cases	7	2	9
" " mental cases	7	2	12
" " obstetrical ca's	12	12	24
" " febrile cases	23	2	25
" " medical cases	35	25	60
" " surgical cases	115	122	237
Total	206	178	384

Opportunity for Christian testimony has been abundant. Point of contact with the outside world has been enlarged and the Mennonite Church has thus been able to give testimony that eternity alone can measure. Only to the extent that the principles of the Church are ignored is the testimony of the Church limited. We believe the workers here have adorned the doctrine of Jesus Christ. In a future article we shall give the striking testimony of a little girl who was a patient in the hospital.

Advancement in the Nurses' Training School has been made possible. The State Board of Nurse Examiners have reduced their requirements of us and have given full approval of our school. With the Sanitarium we have a combined capacity of 60 beds. This assures varied experience for pupil nurses. All graduates of The Mennonite Sanitarium Training School for nurses are eligible to State Registration.

There are at present 13 pupil nurses in training. Four have promised to enter this fall—Sept., 1920—and several others have about decided. We are in need of about 4 more to care for the work.

Colorado law makes the educational requirements for nurses one year high school in 1920, 2 years high school 1921-1922 and 4 years high school in 1923 and after. This makes 1920 the last year that those of limited education can possibly enter. We would make an especial appeal to those having only one year high school to enter Sept., 1920. This is your last year to qualify for entrance.

One motive should prompt our sisters to enter nurses' training—to be able to serve God by preparing to help those that are sick. We invite all who have given this matter prayerful consideration to write to Sister Lydia M. Heatwole, R. N., Supt. of Nurses, La Junta, Colo.

Some of the girls attending school at Hesston have been spending their vacation working here in the kitchen. Their work has been much appreciated but they must leave soon for school again and their places must be filled. Any interested in the work of the kitchen please address Allen H. Erb, La Junta, Colo.

We close with a testimony. "The Lord hath done great things for us." We feel that the work has grown in a marvelous way. The needs have been so pressing, and just when we did not know which way to go the Lord Jesus had a fish with a coin in its mouth. To Him we ascribe majesty, honor, and glory forever. Always pray for us.

The Workers,
By Allen H. Erb.
La Junta, Colo.

Tobacco contributes absolutelv nothing to health or efficiency and the pleasure it is supposed to furnish is a delusion. In fact one can enjoy life better without it than with it. Yet our people are spending about two billion dollars a year for it.—Zion's Watchman.

CAN THE OHIO SISTERS INCREASE THEIR MISSIONARY INTEREST AND ACTIVITY

For the Gospel Herald

I. By Supporting a Sister in India?

By Katie Nusbaum

(These essays were read at the Ohio State Sewing Circle Meeting, held at Oak Grove Church near Smithville, Ohio.)

The greatest privilege that comes to the believer in Jesus Christ is to be associated with Him in the great and blessed work of bringing the Gospel to a lost world. It is not only our privilege to thus work for God; but a most solemn responsibility rests upon us to do so. Christ declared that His Gospel was for all men and that it is the supreme duty of His followers to carry it to all men.

When we have a real experience of the Christian life we will make an effort to tell others of a Savior "who died that all might have life." If Christ really means anything to us our main purpose in life will be to help others to enjoy the blessings of a Christian life. The more Christ means to us the greater our interest will be in making Him known to those who are living in sin.

We all have a part in extending the tidings of salvation to the unsaved. As sisters we have a great opportunity to help along in the work. Dorcas stands out as a model to us—the sketch of her life in a few brief words: "Full of good works and alms deeds." Dorcas was a woman whose heart was filled with the love of God and being constrained by that love was busily engaged in making garments for the needy. She was doing good while she had the opportunity.

We as sisters have a great opportunity to help the needy. The call to help is urgent because the needs are great. What suffering can be relieved and comfort given by our sewing circles! We are doing a large work with our needles, but is this all that we as sisters can do? Some circles are supporting a Bible woman in India, who goes from village to village telling the people of Jesus and His Gospel. This is a good idea when we remember that the people in India have daylight while we have night. The Bible women are thus working for us while we rest.

The thirteen branches have supported one of our missionaries in Indit—Sister Helena Friesen. Now Sister Mary Good, a new missionary, has been assigned to us for support and we are to continue to support Sister Friesen if sufficient funds come

(Continued on page 411)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

NEED FOR WATCHING

By a brother in Christ

For the Gospel Herald

This message is a special plea to those who are living close to Christ to make their home a house of prayer.

For one of the heads of the home to live for Christ and the other to live for Satan will not do. It will in time lead to discord and the children will go to the bad.

For instance, my wife started out to live for Jesus, and it led me to the same path. And oh what joy we had in living this kind of a life. We were happy in our work for Jesus.

But the Word of God says, "Watch and pray, lest ye enter into temptation." Soon the devil found that we were living for Christ. He tempted us on all sides, but found no opening. Then he tempted the children, weak in the flesh, and they yielded to all of his temptations in spite of all we could do. As time went on they got deeper into sin until at last they got behind the bars.

Then the devil, like a roaring lion, made his rounds again. He tempted the father, but in vain. Then the mother, somewhat weak in the spirit, yielded. She cares for the father no more but clings to the world and her disobedient children. Father is all alone, the devil tempting him more severely than ever, but in vain. But sometimes the road looked very rough.

I sometimes think of coming before the Father, as Jesus did, praying, "Let this cup pass." Then I think of how Jesus suffered and how we are to suffer persecution if we live close to Him. I know that Jesus is near me and ready to help in anything that I ask in His name.

Oh how my heart aches for the return of mother and children to start over again where they left off—that when the time comes, we may all be gathered around the right side of God. I believe that God will answer my prayers. If there is any one who is tempted in this way do not yield to the devil's temptations but keep on fervently, faithfully praying. But look to God, as He is the only One who can comfort us and succor us in times of trial and give us rest. He is the One who will stand by us at all times. May God comfort me and strengthen me in my work, and make my home a house of prayer, and may the lost be gathered around the prayer circle that they may once more enjoy the blessings of a devoted life.

Altoona, Pa.

GRASPING THE GOLDEN MOMENTS OF CHILDHOOD

Sel. by Cora S. Martin

A child's progress is marked by moments—golden moments, drab moments, moments which mean little, and moments during which the whole foundation of future character is laid. It is for such moments as the latter that parents should lie in wait, ready to take advantage of them ere they flit away, and to place good brick on good brick to form the firm foundation for the years to come.

Just when these all-important moments may come no one can tell, but sooner or later they are sure to appear, and once allowed to slip by unnoticed they may never again present themselves. Pity, generosity, confidence, truth, repentance—all appear first as moments. On the parents it depends whether the feeling be stifled, killed at birth, or tenderly nurtured into a thriving virtue.

Nothing the young child's mind has to grapple with is much harder than the subject of truth. "What is truth?" he asks again and again. Patiently and at length you explain, citing example after example simple enough for him to follow. Apparently he understands; yet the next day he breaks a dish, perhaps, and instead of coming to you and telling you of the accident he hides the pieces, and you come upon them only by chance. Questions follow. At first may come denial, followed by admission. Truth comes out eventually, but you wonder why not at first. Perhaps you despair of the child's ever learning the full meaning of the truth.

Then one day there comes a rare golden moment, fraught with opportunity. You are upstairs; there is a crash. A moment later a sobbing little figure climbs the stairs and bursts in upon you with a full confession. He had climbed up on a chair to get something off the shelf and had knocked down and broken a pase. He is sorry! He knows he ought not have done it! And alone, of his own free will, he makes a clean breast of the accident. Hard though the confession is, he has made it—he has told the truth!

Scolded, severely reprimanded, at that time, the child might never again tell the truth so readily, so freely. His mind is in a peculiarly receptive condition. Impressions made at that time will be lasting. Kissed, comforted, praised for telling the truth, though reminded of his naughtiness in disobeying by reaching up to the shelf, the child will have a new feeling of what truth means. Thereafter truth-telling will be easy, for the first brick in the foundation of a truthful character will have been firmly laid in that one precious moment.

In the same way can generosity be fostered. It is natural for children to be selfish; therefore it is hard for them to understand why they must give up things they want themselves. You may talk about generosity until the child shares his toys begrudgingly; but, unless the mind be in a receptive mood, it is like talking into a phonograph with no wax record attached—no impression is recorded. Yet, if you are watchful, some day you will find yourself in the presence of a big moment. Urged by some unknown impulse, the child you thought incurably selfish is seen to give away his biggest apple, making a very real sacrifice. And that is the opportunity long waited for. While the child is flushed with the joy of his first big sacrifice, bestow on him a full share of praise, enlarge upon the happiness one feels from being generous. His mind is in a receptive mood; the wax record is in place and the impression made will last forever.

Thus it is with the defiant child, the one who never seems to care when he has been naughty or met with some accident. Some day, when you are least expecting it, he will melt to a penitent "I'm sorry." Be ready for that quiet confession, and make the most of that moment. On your attitude may depend the whole future course of his disposition.

Many moments such as the foregoing come but once. Be ready to deal with them whenever and wherever they appear. Truth, generosity, the spirit of helpfulness, penitence, compassion—all are bricks in the building of character. Leave them alone to place themselves and your house will totter on an unstable foundation; but take each brick and, at the proper moment, set it firmly in place, and you will be forming a firm foundation for a character strong enough to withstand all the storms of the years to come.

One reason why I can not insure my life is because my life, my all belongs to God. I would be dishonest if I would insure some one else's property. The world can not understand it when we tell them.—A. R. K.

Sunday School

For the Gospel Herald.

Lesson for Aug. 29, 1920.—I Kings 3: 4-15

BEGINNING OF SOLOMON'S REIGN

Golden Text.—The fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28:28.

Introductory.—After Absalom's rebellion was put down David was brought back to Jerusalem. But his troubles were not over. Sheba made an attempt to seize the throne, but his efforts were quickly suppressed. Afterwards Adonijah raised the standard of rebellion and thought to seize the throne, thinking that David was now too feeble to resist; but David, hearing of what was going on, though very feeble, had Solomon proclaimed king. Though Joab had espoused the cause of Adonijah the people remained loyal to the decree of David and Solomon was installed as king without much serious difficulty. David lived only a short time after this.

Solomon began his reign as a faithful ruler, following the policy of serving rather than lording it over his people. The study of his life is quite profitable, for it brings to our attention a number of vital principles of life which no one can afford to ignore. The lesson before us tells about his early reign.

The Sacrifice at Gibeon (4).—Solomon was disposed to listen to the earnest pleadings and admonitions of his dying father. He began his reign as a pious ruler, wishing to do the will of the Lord and working for the good of his people. Going to Gibeon he offered a thousand sacrifices. Many people were gathered together at this great feast.

Solomon's Dream (5-14). — One night, during the time while Solomon was at Gibeon, the Lord appeared to him in a dream, and asked Solomon what He should give him. The very nature of Solomon was manifest in the way he answered the Lord. As a rule a dream reflects the character of the individual. At any rate the answer of Solomon fits to what we might expect of one who is deeply devotional, much concerned about the welfare of others, in the midst of a great feast to the Lord. Solomon thought not of his own glory but of the welfare of his people. He recognized the shortcomings and inexeprience of youth, and what that meant to a people under a king as young as he was. So he put in his plea for wisdom, that he might govern his people wisely and well. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this day thy so great a people?"

Solomon's request pleased the Lord. Because he asked for something that would help his people, and did not consider himself in this request, the Lord gave him what he asked and promised him riches and honor besides. To this day Solomon is not only reckoned as the wisest man that ever lived, but the glory of his temple is the wonder and delight of men. Had he remained as he was, and had he chosen to give God the glory for all these blessings and remained humble before the Lord, the sad story of Solomon's after life would never have been recorded. His example stands out as an object lesson before us all. The greater our consecration, the greater our blessings. The greater our blessings, the greater the need for clinging to the cross and giving God the praise and glory for all things. To forget the source of our blessings means to invite disaster into our lives.

Remember the condition—"IF thou wilt walk in my ways and keep my statutes and my commandments." Brother, let this condition be kept bright before you all the way.

God's reference to David in this connection is worthy of our notice. It was not a mere happen so that David's name is here mentioned. David had his shortcomings, the same as Solomon had; but no sooner had he received light as to his shortcomings than he humbled himself before God and plead for mercy, pardon, and cleansing. His shortcomings, like his strong points, were brought before God, laid upon the altar, used to His glory. He was indeed a man after God's own heart.

"And Solomon Awoke" (15).—His dream stood out before him in all its reality. That he got the full force of it is evident from what followed. "And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants." He had been with the Lord. He was now bringing the Lord with him as he came back to his people. It was a dream. It was more than a dream; it was a revelation from God. And in this revelation we are vividly taught that they whose heart is set upon God and who are willing to spend their lives for the good of God's people will be taken care of by Him who promised, "I will never leave thee nor forsake thee."—K.

Our Young People

CHOOSING ASSOCIATES.—Eph. 2:11-22; II Cor. 6:14-18.

Topic for August 29

MOTTO

"God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

THE STUDY HOUR

I. Associates.—We think of an associate as one who shares with us in the affairs of life. An associate has a claim upon our company in different ways. There are associates in business and associates in leisure. We have associates in our home life and in our church life. In all these associations some standard must characterize our life to determine what the nature of these associates is.

Our character as a man of business will determine what kind of men and women we would choose for the closest association with us in such matters. If we stand for the separated life of a Christian according to the standards of the Gospel it will make our associates in business such persons as are agreeable to the same standard. Our social life also will be measured by the kind of company we foster. If we foster such characters who seek with us the standards of purity which Christ holds forth for His followers our life will be made more Christ-like, but if we foster those who follow the loose standards of the world, it will not be long, if continued, until we will have our social standard lowered also. Life companionship is about the closest natural tie which we can choose to make. Many people have settled their value to the world by the kind of life companion they have accepted. A Christian who chooses a worldly companion has to that extent lowered the standard of the home which he or she expects to establish. It is impossible to build up an ideal Christian home where one is not a Christian. Most vital of all other choices of associates is the choice we make of Church fellowship. If we expect to live a whole Gospel standard we should choose associates who recognize with us the standards which we feel are the teaching of the Gospel. While we cannot expect perfection in all members of any organization, we do lower our standards of Christian living when we associate in Church fellowship with an organization which does not hold up and strive for the whole Gospel standard in all its members and their activities.

II. The Text.—Eph. 2:11-22.—This passage shows the highest form of association which we can engage in for time and eternity. We plainly see that it is the sinful and imperfect who have been called from their evil life into the fellowship of God's children. This shows the standard and the motive which should cause us to seek the association of those whose lives are yet bound by sin. It is that they too might be filled with the Spirit and become one in Christ Jesus.

SUGGESTIVE ASSIGNMENTS

For the Children

1. Textword, "Friend."
2. Good Associates

For Young People

1. Helpful Associates
2. Becoming Helpful to Others in Our Association
3. Standards in Christ Guiding our Association

Gospel Herald

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THURSDAY, AUGUST 19, 1920

Field Notes

Sister Gertrude Hostetler of Sugar Creek, Ohio, is spending a few weeks at Scottdale, Pa., the guest of Bro. Vernon Smucker and family.

Bro. Noah D. Showalter of Harrisonburg, Va., is spending a month among the congregations in Iowa in the service of song.

Ordination services have been appointed, to be held Aug. 23 at the Miller Mennonite Church, Washington Co., Md. Votes will be taken the day before. Pray for the work. B.

Bro. L. H. Shank of Paradise, Pa., worshiped with the congregation at Scottdale Mennonite Church last Sunday. He was on his way to Orrville, Ohio, to spend a few days with his son, Bro. Charles Shank and family.

Because of the amount of space taken up this week in describing the nature of Russian relief work "Relief Notes" are omitted from these columns. They will appear again in regular order next week.

Meetings at the Altoona, Pa., Mennonite Mission are going on this week, if all went as planned, with Bro. J. F. Bressler of Richfield, Pa., in charge. The prayers of God's people are solicited.

Good interest is reported form Pigeon, Mich., where Bro. J. M. Kreider of Palmyra, Mo., was holding meetings last week. Three public confessions at the time we heard from the meetings. The Lord add many more.

One of the features of the Ohio Sunday School Conference last week was a series of talks on the various lines of our church activities. These talks were given by representatives of the various enterprises discussed.

The Ohio Mennonite Sunday School Conference last week was presided over by Brethren S. E. Allgyer and Vernon Smucker, and Brethren I. W. Royer and J. S. Umble were the secretaries.

The report at the Sunday school conference at Martenscreek, Ohio, last week brought out the fact that there are fifty organized Ohio Mennonite Sunday schools, with an enrollment of about 9000 pupils.

The regular monthly financial report of the Mennonite Relief Commission for War Sufferers was crowded out this week for want of room, as were several other reports which are now in type and will in all probability be published next week.

We are in posession of a program of the Sunday School Conference to be held in connection with the Western A. M. Conference Sept. 10, 1920. Good subjects, assigned to live workers, are some of the features of the program. The Lord bless the meeting.

A meeting of bishops and members of the Eastern Mennonite Board of Missions and Charities was held at the Lancaster, Pa., Mennonite Mission to consider the matter of extending help to Russian sufferers. There was a unanimous sentiment expressed in favor of the work.

Bro. Eli Souder was ordained to the ministry at Groffdale Church, Lancaster Co., Pa., on Wednesday, Aug. 11. There were seven brethren in the lot. The Lord bless and strengthen our brother in his responsible calling. He was ordained to serve both Groffdale and Metzler congregations.

More than a thousand people attended the Ohio Mennonite Sunday School Conference at Martenscreek Church near Millersburg, Ohio, last week. There were representatives of our churches present from various sections from Lancaster, Pa., on the east to the state of Iowa on the west. Good interest is reported.

Sunday School Meeting. — The brotherhood of Lebanon Co., Pa., has made arrangements to hold a Sunday school meeting at Dohner's Church, three miles north of Annville, on Thursday, Aug. 26. Everybody invited. For information, write to Bro. Jacob Ebersole or Bro. Tobias Bomberger, both of Annville. J. D. W.

Bro. Simon M. Kanagy and wife, for a number of years connected with the Mennonite mission in Toronto, Ont., have been relieved from that work to take up their work in Hesston College and Bible School. The Lord bless them in their new field of labor, and bless our brother N. B. Martin who takes up the work laid down by Bro. Kanagy. May souls be gathered in through the efforts of the workers at the Toronto Mission.

A Correction.—An omission was made in the financial report published July 1 which made it appear that several Indiana gatherings had contributed to the Norristown Mission. The Indiana brethren are friendly to the mission cause everywhere but this time they contributed to the cause among the Mexicans. The heading, "Mexican Mission," was omitted just before the word "Indiana," in the report, so that the $79.65 should have been credited to that cause.

Correspondence

Annville, Pa.
(Dohner's congregation)

Dear Herald Readers, Greeting:—On Sunday, Aug. 1, we witnessed a joyful scene when six dear young souls sealed their vow with God by water baptism. They confessed during the meetings held by Bro. Isaac Brubaker of Manheim some time ago. Bro. Brubaker was also present on Sunday and took part in the services, Bro. Westenberger officiating. May the Lord richly bless these young souls, is our prayer; and may we as older ones live exemplary lives and thus help them. The little flock at

this place has been encouraged and we look forward for a spiritual feast at our Sunday school meeting on Aug. 26. May we all labor more earnestly to gather lost souls into His fold.

Pray for the work at this place.

In His Name,

Aug. 5, 1920. J. D. Wert.

Lansdale, Pa.

Dear Herald Readers, Greeting:—"The Lord has done great things for us, whereof we are glad"—in this that "He has given us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness. Yea, he hath not withheld the early and latter rains, but hath given us richly all things to enjoy." The Lord is blessing us with a bountiful harvest temporally, may we labor more earnestly for the spiritual harvest of souls.

We were pleased to have with us Bro. Henry Wenger and bride of Augusta Co., Va.

We purpose, D. V., to bring a thanksgiving offering to the Lord, Aug. 21, in a harvest home service and invite all who can to be with us.

We have heard many good things recently from the store-house that is inexhaustible when Bro. J. F. Bressler came into our midst July 3, and gave us a message from God's Word.

July 4 Bros. Joseph Ruth and Isaac Kulp gave us a wonderful message from Luke 5:26.

Aug. 1 Bro. Enos Wismer gave us a message from Neh. 2:17, 18.

We are glad for all of these sermons and wish the brethren God's blessing wherever they go.

At this writing Bro. J. C. Clemens is engaged in Sunday school meeting work in Lancaster Co., Pa., and our bishop, Bro. Jonas Mininger, is contemplating a visit with the brotherhood of Lebanon Co., in the near future. Yours in His name,

Aug. 5, 1920. Laura F. Fuss.

Limon, Colo.

Dear Herald Readers, Greeting:—On Aug. 1 Bro. J. B. Brunk of Quinter, Kans., stopped over with us on his way home from La Junta, Colo., and delivered an impressive talk upon the glorification of the Father's Son, using for his text, John 17:1.

Harvest is on hand now at this place. It is rather short on account of having been struck by hail in this immediate territory. However, we will have some grain. In the surrounding territory crops are good. Plenty of room yet for settlers. Price of land, reasonable.

As yet we have no resident minister here. Will close, wishing God's richest blessings to all. Remember us at the throne of grace.

Aug. 6, 1920. J. M. Troyer.

North Lima, Ohio

Greetings of Love in Jesus' Name:—Sunday A M., Aug. 15, we intend to hold council meeting at the Midway Church. In the P. M. children's meeting will be held at same place.

Aug. 21 Bro. S. H. Miller, Sugar Creek, Ohio, will begin (D. V.) a series of meetings at East Lewistown. Souls need to be saved. Pray for the meetings. Cor.

Aug. 7, 1920.

Windom, Kans.

(West Liberty congregation)

We were favored with a visit from Bro. J. F. Brunk and wife of Peabody, Kans., and Bro. C. Reiff of Newton, Kans. Bro. Brunk conducted the opening services and Bro. Reiff preached the sermon. In the evening, after the Bible study exercises by the young people, Bro. W. E. Helmuth of Garden City, Mo., preached, giving us some beautiful thoughts concerning God and His Word. Just now, at the close of the day, fifteen young people came into my room and sang five beautiful songs of Zion and departed for their homes. We were especially impressed with the closing selection, "Jesus is coming, we know not how soon." R. J. Heatwole.

Aug. 8, 1920.

Calkins, Mont.

Greetings:—We can say as did the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

We again have been enjoying rich spiritual blessings.

On Saturday July 24, Bro. L. A. Kauffman of Coalridge, Mont., came into our midst, remaining with us until Friday, July 30. He stopped with brotherhood at Bloomfield, Mont., remaining with them the following Sunday.

The brother earnestly and faithfully preached the Word. We trust the messages he gave will sink deep into every heart and that the results may be a closer walk with God.

Health is good in general.

We have had several nice rains the past week, which is encouraging.

We ask to be remembered at the throne of grace.

Aug. 9. Cor.

Springs, Pa.

Dear Herald Readers:—Baptismal services were held here on Sunday, Aug. 8, Bro. N. E. Miller officiating. Twenty-one young people were received into the Church by baptism, and one member was reclaimed. We wish them joy in the Christian life.

At the close of the Sunday school, Miss Anna Danda, who recently returned from work in Syria, and who was spending several days in the community, gave a short talk on her work and general conditions in the Near East. Miss Danda's talk was of especial interest to us, since her work had been closely associated with that of Bro. Jesse Smucker, and she had become well acquainted with a number of our Mennonite brethren, among them Bro. Ray Bender of this place.

Teachers' meeting was held Sunday afternoon at the home of Bro. Clyde Shrader. The subject was: The Ideal Sunday School Teacher.

A special all-day meeting of the Sisters' Aid Society has been called for Wednesday afternoon, for the purpose of getting old clothing in condition to be sent to Russia. We hope that a large number will respond to this plea sent out by the Church.

A meeting of the leaders of the Young People's Meeting was held on Monday evening at the home of Bro. F. W. Bender. Plans for the improvement of our meetings were discussed.

Bro. C. H. Musselman and family and Bro. E. Myer of Biglerville, Pa., attended services here on Sunday.

On Tuesday evening, Aug 10, Bro. John H. Mosemann of Lancaster, Pa., will begin a series of meetings at the Casselman Church. Cor.

Aug. 10, 1920.

Flanagan, Ill.

Greeting to all Gospel Herald Readers:—On July 4 Bro. Henry Rychener and wife of Pettisville, Ohio, and Bro. L. S. Nafziger and wife of Goshen, Ind., were with us. Bro. Nafziger spoke on the Sunday school lesson and Bro. Rychener preached an inspiring sermon.

July 25 Bro. Andrew Schrock and family of Metamora, Ill., came. Bro. S. preached the Word in its purity. In the afternoon Bro. Payson Miller of Shipshewana, Ind., gave us an interesting talk on Relief Work in France and in the evening Bro. Arthur Slagel gave us a talk on South America. On the evening of Aug. 1 Bro. Arthur was again with us and told us about the work in Russia. May we not only pray for the brethren as they go forth but also be willing to help along with our means.

In His service,

Aug. 10, 1920. Lydia H. Smith.

Landisville, Pa.

Program of the Landisville and Salunga Sunday School Workers' Meeting:

Lesson for Sept. 5, assigned to Bro. Daniel Lehman, Jr.

Lesson for Sept. 12, assigned to Bro. Milton Neff.

(Continued on page 413)

Miscellaneous

WHEN THE WHOLE CHURCH PRAYS!

WHEN THE WHOLE CHURCH PRAYS THERE WILL BE—

In the Church:

Less pride and more piety.
Less jealousy and more love.
Less shirking and more serving.
Less dodging and more doing.
Less tearing and more sharing.
Less doubting and more actual faith.
Less feasting and more fasting.
Less seeming and more real piety.
Fewer professors and more possessors.
Fewer reformed men and more transformed men.
Fewer stirred again and more "Born again."
Fewer hoarders and more givers.
Fewer backbiters and more sin-fighters.
Fewer empty pews and more full altars.

In the Pulpit:

Less fiction and more fact.
Less "Gush" and more Gospel.
Less ranting and more rousing.
Less driving and more leading.
Less cowardice and more courage.
Less fighting and more feeding.
Less pessimism and more faith.
Fewer "fencers" and more dispensers.

In the Home:

Less jars and more joy.
Less cruelty and more kindness.
Less criticism and more cheer.
Less thoughtlessness and more care.
Less impatience and more forbearance.
Fewer heartaches and more heart-ease.

As a Result:

Old-fashioned truth will be heard.
The Church will be edified.
Christ will be magnified.
The Church will have a spiritual atmosphere.
She may un-bank her fire as the spiritual tides rise higher.
Altar fires will burn brightly.
Homes will be sweet.
The tide of worldliness will recede.
Sinners will turn.
Saints and angels will rejoice, and the heart of the eternal God will be glad.

Let the Mennonite Church fall upon her knees.

—Adapted from the Otterbein Forward Movement.

CHOOSING A LIFE-WORK

By Mabel Groh

For the Gospel Herald

As boys and girls pass from childhood into young manhood and womanhood they begin to realize that life is full of problems, and that there are many choices to be made. The choice of a life-work confronts every normal boy and girl, because of the necessity of giving value for the living which each must have. The law of life is, "If any will not work, neither shall he eat" (II Thes. 3:10). A second reason why choice is necessary is because of the great variation in talents and abilities, and the unlimited demand for service in professional, commercial, and religious life, and in the trades, on the farm, or at manual labor. There is a place for each one. The need is for each to find his proper place, and then give faithful service, "not with eyeservice, as men-pleasers, but with singleness of heart, fearing God" (Col. 3:22).

The average person's choice of a life-work depends largely on his natural inclination, coupled with what he believes will bring the largest return of money, pleasure, ease, fame, etc., for the least effort. Others who are not so wholly selfish, may choose a life-work for what they can give, rather than what they can get, or for their love of the work itself.

The first motive is entirely self-centered and is unworthy of the Christian. The second is good, but it does not recognize God's claim on the life and therefore falls short of being a proper motive for the Christian. To us as Christians the choice of a life-work can only be rightly made when we fully recognize our responsibility to God, because of His redeeming love toward us. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19, 20). "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit" (Jno. 15:16). "I beseech you therefore, brethren . . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

God has not saved us for our own pleasure, but for His glory. According to the texts quoted the Christian's duty is, "glorifying God," "fruit bearing," "reasonable service," "witnessing," "preaching the gospel." There is nothing in the text or context to indicate that the minister or missionary are meant more than others. Everyone who, by accepting Christ's salvation becomes a member of His body, has a place in God's great program of offering Christ to sin-cursed humanity.

When once we realize that we belong to God with all we have and are, and that He has a difinite place and plan for us, the question is no longer, "What shall I choose as a life-work, but, "What wilt thou have me to do?"

Several things are necessary on our part if we truly desire to find God's place for us. They are,surrender, prayer, a study of God's Word, and a study of the field.

A whole-hearted surrender to God's will is absolutely necessary if we desire His guidance. If we are going to say, or even feel in our hearts, "Lord, I can do this, or that, but I just can not do the other," we will never hear His guiding voice. Even Christ came not to do His own will, but the will of Him that sent Him. How much less are we qualified to judge and choose than was Christ? Oh, why should we be so afraid to trust ourselves wholly to God, as though He would make our lives bitter with toil and bondage and harshness? Unsurrendered Christians (?) are virtually saying to God, in the language of the unfaithful servant, "I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strawed" (Matt. 25:24).

God is not a hard Master, for He always provides grace and strength according to the task, and He never makes the mistake of giving us a task for which we are not fitted. God needs surrendered lives today far more than He needs talented lives or carefully ducated and trained lives. "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the things that are mighty . . . . that no flesh should glory in His presence" (I Cor. 1:27-29). I have seen men and women below the average in ability, develop into capable Christian workers as they gave themselves wholly to God for His service.

D. L. Moody was neither educated nor talented, but his surrender was complete, and God found in him a man that He could use mightily.

When we speak of prayer as a necessity in finding God's plan for us, we mean definite, persistent waiting upon God. It is not enough that we bring our petitions to Him, and then hurry out of His presence, as though we expected Him to send a messenger after us with the answer. God still speaks in the still small voice, and we will miss it altogether if we do not learn to wait before Him, and cultivate the spiritual ear to hear His voice. "My soul, wait thou only upon God, for my expectation is from Him" (Psa. 62:5). "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). When this prayer really becomes a burden upon our heart, we will be ready to hear our instructions in regard to this most important of all enterprises the world has ever seen.

Without a knowledge of the Bible

we do not know God fully, nor His plan, program, and provision. The Bible was never intended as a charm or fetish. Its value to us is only in proportion to our acqutaintance with its contents. How long would an ambassador be able to serve his king and country, if he knew as little of its laws and prinicples, as many of us do of the instructions our king has given us in His Word? "Now then we are ambassadors for Christ" (II Cor. 5:20). No ambassador represents himself. He represents the country by which he is appointed, and the moment he fails to carry out his instructions, whether through ignorance or presumption, he is no longer worthy of his office, and must be recalled. What a lesson for us who are ambassadors of the King of kings.

Coupled with a prayerful study of our instructions in the Word, we need a vision of the world's awful need for that which God has so freely given.

After 1900 years two-thirds of the world's population is still in heathen darkness, while about three-fourths of the other third is composed of Mohammedans, Jews, Greek Orthodox and Roman Catholic, to say nothing of the multitudes who are Christian in name only. The Mennonite Church has two foreign missions which are throwing a gleam of light into the dense darkness of heathenism and Catholicism. Today our Mission Board wants four workers to send to South America at once, but our young people are choosing to teach school, enter into business or settle down at ease in Zion out of reach of God's call. Our India field needs more workers than are ready to go, while the opening of the Mexican work is delayed, because there is no one to fill the place at home of the ones who are ready to go. The last Mission Letter is a plea for workers for a number of our city missions. The rural field calls not only for ministers and missionaries, but for consecrated lay-members to help by their presence and encouragement in the neglected places. Even in our established congregations the force of ministers is decreasing. We know that the above conditions are not God's will—therefore it must be that many are choosing a place in life independently of God's plan for them.

We are not arguing that all should go as missionaires, because we know that for every one who goes many must remain at home, toiling on in obscurity, in shop, field, or kitchen. God does not want us all in India or in the cities. He does not even want us all to sell our homes and move to some needy rural field, but He does want each and every one of us to be so wholly on the altar that we can hear when He calls, and be willing to obey at any cost. Why not farm for the Lord as conscientiously as though He were head manager? Why not teach school for the opportunity it gives of winning souls, or building them up in Christ? Why not work as hired help, in order to support some missionary or native worker on the field? There are opportunities to do definite Christian work in every walk of life. God needs some to carry on the home church and Sunday school. He needs some to be fathers and mothers of the future missionaries and Christian workers. He needs many to supply funds for His work, and still others to give themselves to intercessory prayer for the advancement of His cause. "The eye can not say unto the hand, I have no neel of thee; nor again the head to the feet, I have no need of you" (I Cor. 12:21).

God alone knows where our life will count the most. He has not commanded us to do great things. He has not even told us to make a success of life, but He has told us to follow Him. (Jno. 10:3, 4; 21:22).

Let us thereofre seek by surrender, prayer, a study of God's Word, and a vision of the field to know His will for us; and as we walk daily in the path He chooses, our lives will be full of blessing, joy, and power. "Not my will, but thine be done."

Preston, Ont.

MISSIONS

(Continued from page 405)

into the treasury. Everything going well, two foreign missionaries will be looking to us for the necessities of life. We have been asked to support two foreign missionaries, but when we remember that this is to be divided among the thirteen branches it seems a small amount. You will notice by the subject that Ohio alone is thinking of supporting a sister missionary. Even that is a small amount to divide among the twenty-five circles of Ohio.

The question is before us whether we as sisters of Ohio could support a sister in India. Some of our sisters think that as a state we can and ought to do more for foreign mission support in addition to our sewing work. When we think of the many millions who are living without Christ and then remember that to us has been committed the task of telling them about Him, can not we as a body of sisters plan and put forth efforts to increase our missionary activity?

Our Master has said: "Go, preach." These words surely mean that Christ intended every one of His disciples to have some part in the effort to make the Gospel known to all men either by personally going or by giving toward the support of those who do go. Will we as sisters of Ohio make an effort to raise the amount that is needed to support a sister in India while she in turn will be an ambassador for Christ to our heathen sisters? At present exchange rate it would cost us $675 to wholly support a missionary in India. The change in economic conditions of the last few years has seriously affected the missionary on the field. The cost of living has risen on the foreign field as well as at home, but the support of our missionaries has not been raised until just recently the Board has allowed them $675 instead of $400.

Can we raise the $675? This may seem a large sum to us, but remembering that it is to be divided among the twenty-five circles we feel that Ohio alone ought more than contribute enough for one missionary support.

It has been said that the Moravian Church, most of its members being poor, supports one missionary for every sixty of its membership. This is an excellent example as to what can be done when Christians are interested in extending the cause of Christ. At this rate the sisters of Ohio should be able to support more than only one missionary, when we consider the sacrifices the missionaries are making to bring the Gospel to the heathen is it too much for us who enjoy the comforts of life to sacrifice a little for the support of a sister in India? We should be glad for the opportunity in doing our part to extend the Gospel message to the unsaved of India.

Another question that may come to us is this: Would it be good for us to support a sister in India? It would bring us in closer touch with the work in India and would help us to feel more definitely responsible for the salvation of the heathen. Again, our sister would be our representative laboring for us in India to bring the poor benighted souls to a Savior. Some one has said, "giving to world evangelization enlarges the mind, broadens the sympathies, and so opens the springs of benevolence that those who do most for foreign missions are usually the ones who do most for home missions."

Jacob A. Riis, who toiled so faithfully for the poor people in New York City, says that for every dollar you

give away to convert the heathen abroad, God gives you ten dollars worth of purpose to deal with your heathen at home.

By supporting a sister in India we would ourselves again be made richer and better, as we are made stronger by doing what we can. It would increase our prayers and giving and would enlarge our service and activity. Our missionaries are looking to us for support and Christ Himself is depending on us individually to do our part. Shall we as sisters allow the cause for which Christ gave His life to suffer at our hands? The Lord has blessed us abundantly. May we honor Him and do our part for the extension of the cause of Christ. May we give of our life and of our means to tell those who are perishing of a Savior "who came to seek and to save that which was lost."

Orrville, O.

II. By Girls' Missionary Circles?

By Charity Hostetler

Two years ago at the Walnut Creek Church the janitor told the women's missionary circle that he would pay them one dollar a week if the members would make themselves responsible for the cleaning of the church building and they accepted the offer. Soon afterwards one of the girls interested said, that, as she had little money for any purpose excepting what her father gave her, she would be glad to do the work and so earn something which she could consider her own gift to missions. She began to do the work alone but some of the women thought that this was a big task for one girl so they interested others. As the girls worked together they began to question whether they were doing as much as they could and decided that they were not.

About this time there were a number of appeals made for relief sewing for France. The women's society had been kept busy working for the home stations so the girls suggested that they begin the relief sewing. They consulted with and were encouraged by some of the older women and with their assistance officers for a girl's circle were nominated and elected and committees were appointed.

It was an experiment and questions were raised as to whether the interest would continue and whether the new circle would exist very long. Practically all the girls are from the country. A number of them work away from home—could they get away for the meetings during the summer months when they are kept so busy? Then how about the wet seasons when the roads are almost impassable? Would the girls be able to manage the circle alone? That these questions were answered in a partially satisfactory way is shown by the fact that the circle is at work today and accomplishing real good. At the present time the circle, the Willing Workers, is composed of girls ranging in age from fifteen to the twenties. They meet once a month and are now sewing for Armenian relief.

Can the Ohio sisters increase their missionary interest and activity by girls' missionary circles? They have in this one instance done so. But you may say, conditions are different in your own community. You do not need the girls' circle as a number of the young women attend the older circle, the girls do not have mature judgment, or your church is too small for two circles. In some communities the latter objection holds but are you sure that you are giving your girls something to do?

Girls are much the same in a number of respects wherever we find them and the feeling which led to the for mation of the circle mentioned could be duplicated in a number of places in the state. Unselfish impulses are probably stronger in young people of the middle and later teens than they are at any other period in their life. They are beginning to realize that they must now bear some responsibility—that it can no longer be shoved on father and mother. They are beginning to see that no one can live unto himself alone. At this age most girls have not yet decided their life work and so are open to all kinds of appeals. Their interest and generous impulses are continually aroused by missionary talks, programs, literature and study classes. How many girls are there who have been under these influences who do not at some time think that they should like to be foreign missionaries? Have we been making use of this feeling in any way, or are we guilty of arousing unselfish impulses and not providing adequate means of expression?

We should never allow the thought to creep in, "There is nothing for me to do just now, I must wait until I am older." Or the older sisters try to interest the girls in their work and some of the latter think, "The older sisters can do it so much better than I. They will not miss me." Then, perhaps, when these young women reach the age of the majority of sisters in the older circle they will have lost interest or feel as if they are too busy. Or you may say, "We have girls who attend our meeting and a separate circle will detract from ours." We have found that the older circle has been affected very little by the new circle and that girls who would have considered themselves too young for the women's society have become interestd in work which they feel is their own.

It is true that girls do not have mature judgment, they make mistakes, and some do not feel responsibility as they might; yet, there are always some who are reliable. Furthermore, how many of the older sisters do not wish they, when girls, had learned some lessons which they had to learn at thirty or forty. Experience at an earlier age is often less costly. Besides, when girls are given responsibility, they will soon find themselves eager to consult with those who have had more experience than they.

Do girls' circles increase missionary interest and activity? We must answer, yes. The girls are given a new reason for looking for missionary information; the needs of France and the Near East, India and South America, Canton and the home fields are studied more closely. They are taught to give and also through the actual handling of money, to realize better how much is needed for missionary enterprises. They are taught the habit of helpfulness and service.

Sugar Creek, Ohio.

III. By A Reading Course

By Alma Lehman

We know Christ's mission here on earth was to save sinners—yes, even to the laying down of His life to save a dying world. His commission to us as Christians is, "Go ye therefore and teach all nations." Did you ever stop to think how many are obeying the call? It is ours to go unless God's call is definite to stay at home. What are you doing toward winning souls for the Master? What am I doing?

Every Christian should be a soul-winner. What if someone had not spoken to you about your soul?

Are we going to be careless and indifferent to those about us whom we know are unsaved? Are we going to feel satisfied to sit down and fold our hands and say, "I know I am saved?" Will that be the extent of our interests? Do we fully understand and know conditions as they exist about us today?

It it enough that a few should make the sacrifice (and a great sacrifice they must make) to leave home lands and loved ones, to endure persecutions that only those in the Lord's service could hold out? Would they give up their work in exchange for a life of ease? Verily, no! They are happy in the service of the Lord!

Can not we sisters in some way study conditions and know at least in part the great need so that we will be better able to help? Yes, someone may say, we hear returned mis-

sionaries tell of their work and of the great need, but we hear so few of them.

There are books—yes, good books—written by men who have spent years in the study of conditions, men who have lived the life. Our Sunday school libraries and home libraries should have more books along this line where children can have access to them and have that mission spirit planted into them while young. Could not someone work out some course of study that we could adopt, have each community take up the course, perhaps in connection with our sewing circle study such books that have been recommended for the specific need?

Perhaps we could study them at home during the month and report at the next meeting. And as we read and study these books our prayers should be, Lord, give me a greater passion for lost souls that our souls may be set on fire in anxiety to the great need—that our eyes may be opened. Oh! that we would spend more time in prayer for those who are actively engaged in the work of spreading the Gospel. We know the time is not very far away when Jesus is coming again. Let us hasten and not delay in doing our part in spreading the Gospel before it is too late.

STIR ME

"Stir me, O stir me, Lord, I care not how;
But stir my heart in passion for the world:
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, O stir me Lord, till all my heart
Is filled with strong compassion for these souls,
Till thy compelling 'must' drives me to prayer;
Till thy constraining love reach to the poles,
Far North and South, in burning deep desire;
Till East and West are caught in love's great fire.

"Stir me, O Lord! Thy heart was stirred
By love's intensest fire, till Thou did'st give
Thine only Son, Thy best-beloved One,
E'en to the dreadful Cross that I might live:
Stir me to give myself so back to Thee
That Thou canst give Thyself again thru me.

"Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky!
O Church of Christ, Awake!—Awake!
O, stir us, Lord, as heralds of that day!
The night is past, our King is on His way!"

Columbiana, Ohio.

CORRESPONDENCE

(Continued from page 409)

Lesson for Sept. 19, assigned to Bro. Frank Kreider.

Lesson for Sept. 26, assigned to Bro. Jacob Rutt.

Meeting will be held at Salunga Saturday evening, Aug. 28, at seven o'clock. All are invited to attend.

Bro. John H. Cassel and Miss Anna Gross of Lancaster Junction left for California Aug. 9, where Bro. Cassel will visit his sister Lizzie whom he has not seen for twenty years. We wish them God speed on their trip.

Aug. 10, 1920. J. W. Kreider.

Jackson, Minn.

Dear Herald Readers, Greetings:—The Lord has allowed us numerous blessings this season—fine weather and fine crops. With these we were reminded of God's tender mercies in this that He has removed a loved one from our midst. One thing we are thankful for is that she is at home in heaven.

Bro. J. W. Hess of Manson, Ia., came Saturday morning, Aug. 7, to conduct the funeral. Text, II Kings 4:26. At the same time Bro. J. D. Charles came into our midst and helped with the services. Bro. George Landis came here on Aug. 3, and is still with us.

On Saturday evening Bro. Charles gave a talk on the Sunday School and Hesston, and on Sunday morning he preached from Matt. 10: 37-39.

On Sunday evening Bro. Landis preached from Eph. 2:5-8. We were all encouraged in the Lord's work and glad to have the brethren with us. Pray for us.

Yours in His service,
Aug. 11, 1920. Lewis Garber.

MENNONITE GENERAL CONFERENCE

It has been decided to hold the next session of the Mennonite General Conference with the brotherhood in Cass Co., Mo., the latter part of August, 1921,. Announcement as to the exact dates and other items in connection with the meeting will be made in due time in these columns.

S. C. Yoder, Moderator.
J,. S. Hartzler, Secretary.

WAR SUFFERERS' RELIEF FUND

Report of Receipts for Relief Work by Eastern Mennonite B. of M. & C. for June and July, 1920

For the Gospel Herald

German Children Relief

Women's Bible Class, Mt. Joy S S	$ 5 00
Amos R. Ebersole	100 00
Conestoga Sewing Circle	9 75
Lauver's Cong.	12 38
Cross Roads Cong	8 80
In the Name of Jesus, New Holland	15 00
Annville Sewing Circle	16 35
Conestoga Cong	9 80
Conestoga Sewing Circle	15 00
	$192 08

Near East Relief

Lauvers S S Juniata Co Adoption	$ 10 00
Bosslers S S Adoption	10 00
Cross Roads Adoption	10 00
E Chestnut St S S Lancaster Pa	55 00
Vine St Mission S S Lancaster Pa	10 00
Belleville A M S S	5 00
Naomi Erb	5 00
E Petersburg Cong &S S	125 25
E Chestnut St Cong Lancaster Pa	200 00
Lauvers S S adoptions	10 00
Old Road Cong	24 50
Hersheys Cong	134 05
Mount Joy S S	30 19
Erismans Cong	80 00
E Chestnut St S S Lancaster Pa	61 60
Kauffman S S	21 14
Cross Roads SS Snyder Co Adoption	10 00
Willow Street Pa S S	180 00
Bosslers S S Adoptions	10 00
Bosselrs S S	23.38
Old Brethren Class Elizabethtown S S Adoption	500
Sisters Bible Class Elizabethtown S S	5.00
Young Sisters Class Elizabethtown SS	5 00
Anna Fridy Gish Class Elizabeth S S	5 00
Old Road S S Adoption	30 00
Goods S S	58 00
Conestoga Cong	15 00
Strasburg Cong	120 00
Kraybill's S S Adoption	60 00
Ella Hostetters Class	10 00
Kraybills S S	17 00
E Chestnut St S S Lancaster Pa	50 00
Chestnut Hill Cong	41 00
Kinzer Cong & S S	31 75
Lauvers Cong	16 12
Cross Roads Cong	27 77
Lititz, Hess, & Hammer Creek Cgs	700 00
Lititz S S	40 00
Lititz Y P B M	40 00
Mount Joy S S	31 00
Mellinger's Cong	477 05
Stumptown Cong	489 85
W F Yoder Adoptions	10 00
Paradise Pa Cong	143 40
Erisman Cong	9 00
Churchtown Lancaster Co S S	18 10
U S Delp	2 00
Total for June and July	$ 3,666 13
Previously reported	124,263 01
Total received to date	$128,929 14
Previously reported by M. R. C. for W. S.	424,128 07
Grand Total	553,057 21

Gratefully acknowledged,
Eli G. Reist.

REPORT
Of the Joint Meeting of the Mennonite Relief Committees, Elkhart, Ind., July 27, 1920

For the Gospel Herald

1. The meeting was opened by prayer and Scripture reading by D. D. Miller, Middlebury, Ind.

2. The organization of the joint committee was effected by elected the following officers: Mod., D. H. Bender, Hesston, Kans.; Secy., P. C. Hiebert, Hillsboro, Kans.

3. A public meeting for the evening was agreed upon for the purpose of hearing a report on the conditions in S. Russia, by A. A. Friesen, Halbstadt, S. Russia.

4. Aaron Loucks, Scottdale, Pa., explained his purpose in requesting this meeting to be called in the following:

a. The Mennonite Relief Commission for War Sufferers expects to send a unit of relief workers to S. Russia in the month of August. The Russian Commit-

tee had desired this meeting of all the relief committees to accord to all an opportunity for co-operation.

b. The Relief Commission also expects to make a shipment of supplies accompanied by two brethren, and there is room for a third party.

5. H. H. Regier, Mountain Lake, Minn., who had been designated by the Relief Com. of the General Conference of Mennonites, reports that he has been refused a passport, which precludes his going. It is suggested that he secure a passport to Constantinople, and from there travel on a visa from the American consul.

6. It was further suggested that the services of the Near East Relief Commission be engaged to secure passport.

7. The advisability of sending workers to Russia at this time was questioned, and answered by the response that advance workers are now being sent to open the field for others following later.

8. A. A. Friesen explained conditions in S. Russia bearing on the question of relief at this time.

a. The field and the need is very extensive. 100,000 Mennonites and many Lutheran and Catholic colonists surround them. The greatest needs today are: clothing, medicines, foods, etc. Such as can should be encouraged to pay for what they receive; others must be helped outright.

b. The work of distribution should be carried out in united action by all the relief workers. Several very definite advantages appear therein.

c. For America the several standing Relief Committees might continue, but it is advisable that they have a joint executive committee.

8. Meeting dismissed with prayer by Wm. J. Ewert, Hillsboro, Kans.

Second Session. 1.00 P. M.

1. The question of organizing for united relief work was discussed, several plans being suggested, which resulted in the following resolution being passed:

Resolved, that we, the representatives of the several branches of Mennonites assembled at Elkhart, Ind., this 27th day of July, 1920, deem it well and desirable to create a Mennonite Central Comittee, whose duty shall be to **function with and for the several relief committees** of the Mennonites in taking charge of all gifts for S. Russia, to make all purchases of suitable articles for relief work, and to provide for the transportation and the equitable distribution of the same.

2. Pertaining to the methods of securing the above named Central Committee the following agreement was reached:

Resolved, that this Mennonite Central Committee shall consist of not more than one member from each Mennonite relief commission that wishes to co-opearte in this work for S. Russia.

3. It was further Resolved, that the following form the temporary body of the Mennonite Central Committee:

Levi Mumaw, Scottdale, Pa., for the Mennonites.

H. H. Regier, Mt. Lake, Minn., for the General Conference Mennonites.

P. C. Hiebert, Hillsboro, Kans., for the Mennonite Brethren.

4. After instructing this committee to effect a temporary organization and to draw up a tentative plan of co-operation, the meeting adjourned to meet again at 5:02 P. M.

Evening Session

(Immigration and Emigration Questions)

1. A. A. Friesen, Halbstadt, S. Russia, in presenting the problem, called attention to the following issues involved:

a. Emigration may involve difficulties that may need diplomatic operation or influence from the American Government.

b. It may be necessary that the American Mennonites go on bond for their Russian brethren to insure their admission into this country.

c. The Russian Mennonites do not need nor wish gifts, but rather loans, which they hope to pay off in full in due time.

d. We need an organization to direct the reception of the Mennonite immigrants to this country and to assist in getting them located in their future homes.

f. An organization to take charge of the finances of the immigrants would be very desirable.

The following names were mentioned in connection with the projected finance committee: Maxwell H. Kratz, Philadelphia, Pa.; Peter Janzen, Beatrice, Nebr.; Joseph Bechtel, Philadelphia, Pa.; Wm. A. Derstine, Quakertown, Pa.; Alfred G. Scattergood, Philadelphia, Pa.

p. The advisability of calling a general conference of all the Mennonites in America was considered, during the remainder of the session. Thereupon followed adjournment until 8:32 A. M., July 28.

Fourth Session, July 28

1. Meeting was opened by prayer led by Levi Mumaw.

2. General conference question continued, and ended by the meeting passing the following resolution:

Resolved, that it be declared the sense of this meeting, that we favor the plan of having each conference appoint a representative, these together to compose a represetative body, who are to organize an executive committee, whose duty it shall be to consider and execute any work that may arise in connection with the proposed immigration of Russian Mennonites. Be it further

Resolved, that a committee of three be appointed to work out the details necessary to perfect and carry out the above plan.

3. The following persons were appointed on this committee: S C. Yoder, Kalona, Iowa; Wm. J. Ewert, Hillsboro, Kans.; P. C. Hiebert, Hillsboro, Kans.

4. After a short recess the committee reported as follows:

Report of the committee on resolutions.

In view of the fact that our brethren in S. Russia have suffered untold hardships as a result of the war, and as a result are now almost in destitution; and on account of the unsettled condition of the country it is now impossible to live there with any assurance of security to life and property,—Therefore, we, the undersigned, representing different branches of the Mennonite Church, assembled in session at Elkhart, Ind., July 27, 28, 1920, submit the following recommendations to our respective conferences for approval:

We recommend that an executive committee consisting of five members be apponited to co-operate with our Russian brethren in working out plans with our government, means of financing the undertaking, and render such assistance as may be needed in connection with the movement.

Manner of Appointment. We recommend that each conference appoint a representative to meet at such time and place as hereinafter provided for, for the purpose of selecting the aforesaid **Executive Committee.** We further recommend, that in case conferences have held their session for the year, that the Executive Committees or the proper officials of the same be notified and that theses then act for their conference.

Presentation to Conferences. We recommend that the members of the respective Mennonite churches here represented get together and decide who is to present these resolutions to the conferences, and that the secretary of this meeting be instructed to write to the proper officials of conferences not represented here asking them to present these recommendations to their conferences for approval or action. In case these recommendations are not fully understood, they shall have the privilege of calling on one of the upndersigned for help.

Organization of Conference Representatives. We further recommend that as soon as possible after conferences, and executive committees of same where such have been required to act for their conferences, have acted on these recommendations the result of same be transmitted to P. C. Hiebert, Hillsboro, Kans., secretary of the Committee on Information, and on receipt of this information Wm. J. Ewert, of Hillsboro, Kans., Chairman of the Committee on Information, shall call a meeting of these delegates at such time and place as the Committee on Information shall deem suitable.

An Appeal to the Brotherhood. The report of the brethren who have come from the stricken country is a touching one, and presents to us a great need of such proportions that merits the co-operation of every one of the brotherhood in the U. S. The physical suffering, mental anguish, together with the destitution of the means of subsistence makes it imperative that we take concerted action at the earliest possible time to help them in their distress. We trust that the brotherhood, which has always rallied to the assistance of the needy when their cry has reached them, will not neglect this opportunity of rendering help to those who are of the "Household of Faith." We urge that our conferences take action as soon as possible and that those who are responsible for transmitting the reports to the secretary will do so without delay, that the work may be taken up in an authoritative manner at the earliest possible time. Thanking the brotherhood for their responses to the recommendations of unofficial bodies in the past, and trusting that in this time of distress and pressing need you will give us the aid to provide for the work as herein set forth, we beg to remain,

Your humble servants.

D. H. Bender, Hesston, Kans.
H. H. Regier, Mt. Lake, Minn.
Wm. J. Ewert, Hillsboro, Kans.
D. D. Miller, Middlebury, Ind.
V. E. Reiff, Elkhart, Ind.
S. C. Yoder, Kalona, Iowa.
Orie O. Miller, Akron, Pa.
Aaron Loucks, Scottdale, Pa.
P. C. Hiebert, Hillsboro, Kans.
Vernon Smucker, Scottdale, Pa.
Ernest Miller, Rawson, Ohio.
Eli G. Reist, Mount Joy, Pa.
Levi Mumaw, Scottdale, Pa.

This report was accepted by the delegates and officially signed by each member present.

5. The Mennonite Central Committee gave a report of the work done at a session held before the opening of the joint meeting. The report was accepted as read.

Minutes of Meeting of the Mennonite Central Committee

In accordance with action taken at a meeting of several Mennonite Relief Commissions held July 26 and 28, 1920, creating and authorizing this Committee for action in connection with the proposed Russian Relief work, a meeting was held at the Mennonite Meeting House in Elkhart, Ind., July 28, 1920.

The following members were present: H. H. Regier, Mt. Lake, Minn., Levi Mumaw, Scottdale, Pa., and P. C. Hiebert, Hillsboro, Kans. These members had been selected temporarily at the said joint meeting to serve until a permanent committee is elected.

The committee agreed to organize on the basis of the following motion:

Resolved: That the committee organize with a chairman and secretary-treasurer. it being understood that the secretary-treasurer be the active member of the committee.

The provisional organization resulted as follows: P. C. Hiebert, chairman; Levi Mumaw, secretary-treasurer.

The following action was taken:

1. **Resolved:** That the secretary-treasurer be instructed to communicate with each Mennonite relief commission or conference anticipating to co-operate in Russian relief work, giving information concerning the work done thus far and the further purpose and plans of the committee and to invite them to elect their member to serve on the Mennonite Central Committee.

2. **Resolved;** That the following organizations be placed on our list:

(a) Mennonite Relief Commission for War Sufferers, Levi Mumaw, Secretary, Scottdale, Pa. Official organ—"Gospel Herald," Scottdale, Pa.

(b) Emergency Relief Committee of the General Conference, John Lichti, Secretary, Deer Creek, Okla. Official organ—"Bundesbote," Berne, Ind.

(c) The Emergency Relief Committee of the Mennonites of North America, D. E. Harder, Secretary, Hillsboro, Kans.

(d) Relief Commission of the Central Conference of Illinois Mennonites, Val. Strubhar, Secretary, Washington, Ill,. Official organ—"Christian Evangel."

(e) Mennonite Brethren Church of North America, P. C. Hiebert, Hillsboro, Kans. Official organ—"Zionsbote," Hillsboro. Kans.

(f) Krimmer Mennonite Brethren, D. M,. Hofer, Chicago, Ill. Official organ—"Wahrheitsfreund", Chicago, Ill.

3. **Resolved,** That a meeting be called for the purpose of permanent organization and the initiation of the regular work as soon as returns have been received and it is deemed advisable by the temporary officers of the committee.

4. **Resolved,** That the space of the meeting be determined by the temporary officers of the committee.

5. **Resolved,** That the secretary-treasurer be instructed to keep accurate accounts of all expenses in connection with the work of the committee.

. **Resolved,** That the report of this meeting be published in the official organs of the dicerent organizations with a synopsis of the history and present status of the Russian Work.

Adjournment.

Levi Mumaw, Secretary-Treasurer.

P. S. The above action was later approved by the joint meeting of the Relief Commissions held the same day.

The meeting adjourned.

P. C. Hiebert, Secretary.

Married

Yoder—Miller.—On Wednesday, Aug. 4, 1920, Brother Edward Yoder of Kalona, Iowa, and Sister Estie Miller of Springs, Pa., were united in marriage by Bro. N. E. Miller.

Weaver—Mason.—On Sunday, Aug. 8, 1920, at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va., Bro. Hiram Weaver of Harrisonburg, Va., and Sister Annie F. Mason of Broadway, Va., were united in holy matrimony. May God's rich blessing attend them through life.

Gnagy—Landis.—On July 15, 1920, at the home of the officiating bishop, Bro. E. L. Frey, Wauseon, Ohio, Bro. J. Erwin, son of Jacob E. Gnagy of Archbold, Ohio, to Sister Edith E., daughter of Pre. S. B. Landis of Elizabethtown, Pa. May God's richest blessings attend them through life.

Obituary

Blough.—Harry, son of Bro. Jeremiah and Sister Sarah Blough, was born Jan. 5, 1883; died of tuberculosis at the Cresson Sanitarium, July 30, 1920; aged 37 y. 6 m. 25 d. He is survived by his wife, 1 child, his mother, 2 brothers, and 3 sisters. Funeral services were conducted at the Blough Church by John Good (pastor of the U. B. Church of Holsopple of which deceased was a member) assisted by L. A. Blough. Buried in cemetery near the church.

Markey.—Arthur Markey was born Aug. 27, 1915; died July 31, 1920; aged 4 y. 11 m. 4 d. Arthur passed away very unexpectedly at Lancaster General Hospital. He was an inmate of the Children's Home at Millersville, Pa. Our little Arthur shall be missed among his playmates. We think of him as being transplanted from this earth to a happier home beyond. Arthur is the little boy who said, "I am left without a home and will be a man some day if I get a chance." We see God's Providence in this, that he shall have a better home than could have been given him in this life. Services Aug. 3 at Millersville Church, conducted by Bro. D. N. Lehman and D. N. Gish.

Holsinger.—Bro. Noah Holsinger was born Feb. 20, 1843; died at his home at Broadway, Va., July 17, 1920; aged 77 y. 4 m. 27 d. His five children, Henry, John, Gabriel, Delphia, and Priscilla, wife of Bishop Samuel Rhodes, survive him. Bro. Holsinger lived a faithful and consistent Christian life, and manifested great zeal in the work of the Church. He attended church and Sunday school regularly until he was stricken with typhoid fever from which he never recovered. His body was laid to rest in the Zion Church cemetery beside that of his wife who died about eight years before. Funeral services by Bros. Lewis Shank, George Showalter, and Perry Shank. Text, Rev. 14:13.

Baechler.—Sister Christina Bender, wife of Joseph Z. Baechler, was born in Perth Co., Ont., Oct. 3, 1880; died at her home in Oxford Co., Ont., near Tavistock, July 30, 1920; aged 39 y. 9 m. 27 d. In her early youth she accepted Christ as her Savior and was a faithful member of the East Zorra A. M. Church till her unexpected death. In the year 1901 on Sept. 24 she was united in holy wedlock to Bro. Jos. Z. Baechler who now with 5 sons and 1 daughter (2 daughters having gone before) survive her, who keenly feel the loss of a loving wife and mother. She was a daughter of the late Bishop Jacob M. Bender of Tavistock, Ont. She leaves 4 brothers and 5 sisters. Burial at East Zorra A. M. Cemetery, Aug. 1. May our heavenly Father comfort them in their sorrow. Funeral services by Chr. Gascho (Rev. 14:9, 13), Jonas Snyder Waterloo (Rev. 7:13-17) and Daniel S. Jutzi (Rev. 21:3-7). Jacob Bender.

Headings.—Lizzie (Yoder) Headings was born in Mifflin Co., Pa., Feb. 7, 1860; died at her home in Logan Co., O., June 10, 1920; aged 60 y. 4 m. 3 d. She was married to John W. Headings Feb. 22, 1894. Her home has since been in Logan Co. To this union was born one son Jesse M., who with his faithful wife have been much help and comfort to mother now gone, and to father now so lonely. Those who survive are husband, one son, one grandson, her aged father now in his ninetieth year, one brother (Ezra Yoder), three sisters (Mary N. Kauffman, Hannah, and Leah Kauffman). Mother, one brother, and two sisters preceded her. She united with the Church when about eighteen years of age and has been a faithful worker as long as her health permitted. Altho she suffered much for more than two years, she did not complain but sought to make life pleasant and happy for all those around her. Funeral services at the Walnut Grove Church, conducted by J. E. Kauffman, assisted by A. I. Yoder and Levi Plank.

Brenneman.—John H. Brenneman was born Dec. 9, 1859; died at his home in New Danville, Pa., July 26, 1920, from a complication of diseases; aged 60 y. 7 m. 17 d. He leaves wife, and three children (Harry S., John S., and I. Jacob), all the members of his family having preceded him to the glory world. He was a son of the late John L. and Annie Brenneman. Father had been failing in health nearly a year, and on April 7th was taken to the hospital where an operation was performed, which apparently was successful. He returned home June 15, was very glad to be at home, and seemed to be regaining health rapidly—until about 8 days before he died serious illness set in again. Of this the doctor had control until Saturday afternoon when father had a slight stroke. He was a faithful member of the Mennonite Church and was ready and waiting to go home. His loss is deeply felt in the home, Church, and community, as shown by the large concourse of people who attended services at the church. The funeral was held Thursday, July 29, services conducted at the house by Bro. Aaron Harnish and at the New Danville Mennonite Church by Bros. Jacob Thomas and John K. Charles.

"A dear one from us has gone.
A voice we loved is stilled.
A place is vacant in our home,
Which never can be filled."

By a Son.

Zook.—Sister Lizzie M. Zook died July 30, 1920, at the home of her daughter, Mrs. Joshua B. Zook of near Allensville, Pa., after a lingering illness of more than nine weeks; aged 78 y. 2 m. 1 d. For several years she was a sufferer with stomach trouble and rheumatism, but the immediate cause of her death was cancer of the stomach and bowels. Altho in feeble health for months and for the last nine weeks of her life she was confined to her bed, she was a very patient sufferer thru it all. Not being able to attend our spring communion on account of sickness, a few weeks before her death, she requested that communion services be held for her at her home at which service she was anointed in the name of the Lord according to James 5. For the last two weeks before her death she suffered very severe pain at times, but when the final end came she passed away peacefully and, as one falling asleep, without a struggle. She leaves 2 sons, 4 daughters, 2 brothers and one sister. Funeral services were conducted by Bro. John L. Mast in German and Bro. Eli H. Kanagy in English on Sunday, Aug. 1, afternoon at the Allensville A. M. Church, where a large crowd of friends and acquaintances gathered to pay their last tribute of respect. She gave evidence of having peace with God, longed to go home to glory, and died in the hope of a glorious resurrection. May the comforting grace of God sustain the friends who have lost a good mother, a loving sister and a kind neighbor and friend. By a Nephew.

"If wisdom's ways you wisely seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where!"

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The tentative program for this year's Conference Week at the Kauffman Church near Davidsville, Pa., is as follows:

Monday, August 23, 2.00 P. M.,Meeting of the Executive Committee of the Church Conference with the Bishops.

Monday Evening, 7.30, Gospel Service.

Tuesday, 9.00 A. M., Meeting of Ministerial Body of the District.

Tuesday, 2.00 P. M.,Annual Meeting of the Mission Board.

Tuesday Evening and all day Wednesday, Sunday School Conference.

Thursday and Friday, Church Conference.

Persons coming by B. & O. will leave the train at Holsopple. Persons coming by the Pennslyvaina Lines will leave the train at Johnstown and proceed by the Windber trolley to "The Round House." In either case notify Bro. J. T. Eash, Johnstown, Pa., R. 4, of the probable time of your coming. Everybody will be welcome.

Kansas-Nebraska

The annual Church and Sunday School Conference in the Kansas-Nebraska District will be held, the Lord willing, at the Spring Valley Church near Canton, Kans., Sept. 2-5.

Thursday A. M., **Mission Board Meeting.**

Thursday P. M., **Ministerial Meeting** (for arranging conference work).

Thursday Eve., **Conference sermon.**

Friday and Saturday, **Church Conference.**

Saturday Evening and Sunday, **Sunday School Conference.**

Those coming by train, come to Canton, either on the Rock Island or the Santa Fe railroads.

Notify Bro. D. A. Diener of your coming.

C. D. Yoder, Secy.

Western A. M.

The Western District Amish Mennonite Church and Sunday School conferences will be held (D. V.) on Sept. 8, 9, and 10, 1920, with the Pleasant Grove congregation near Tremont, Ill.

Ministers will meet on Wednesday ,the eighth, for preliminary and miscellaneous work and the conference sermon will be preached in the evening of the same day. On Thursday will be the regular conference session and on Friday the Sunday school conference.

Passengers will be met at Tremont and Morton. Those coming to Tremont will please notify D. W. Staker of the same place and those coming to Morton notify S. R. Roth of Morton.

C. A. Hartzler, Sec.

Missouri- Iowa

The Missouri-Iowa Conference will meet, the Lord willing, with the Liberty congregation near South English, Iowa, Oct. 12-15, 1920. The schedule is as follows:

Tuesday, 8:00 A. M. The business session of the **Mission Board** has its first meeting.

9:00. A. M. Workers Conference begins its sessions in an all day Sunday School Conference.

Wednesday, 9:00. A. M. Workers Conference continues in a half day discussion of the **Young People's Meeting** questions.

1:30. P. M. A half day of **Mission Conference** begins in the discussion of missionary subjects.

Thursday and Friday, This time is set apart for the regular work of **Church Conference.** Any questions for consideration should be sent to the Secretary, preferably a month before Conference convenes —at least, before the meeting of arrangement on Wednesday, Oct. 13, P. M.

Trains on the Rock Island stop at South English; on the Milwaukee at Webster or North English. Drop a card concerning your arrival to either of the brethren: P. J. Blosser, W. T. Lineaweaver, South English, Ia.; Amos Weaver, Kinross, Ia.

A cordial invitation is extended to all. We invite your prayers in behalf of all the sessions and solicit your earnest cooperation and help.

J. R. Shank, Secy.
Carver, Mo.

SUNDAY SCHOOL CONFERENCES

Indiana-Michigan

The 26th annual S. S. Conference of the Indiana-Michigan district will be held at the Bowne Mennonite Church near Elmdale, Mich., Aug. 24-26, 1920.

Conference opens on Tuesday evening with a sermon by A. C. Good of Sterling, Ill.

A carefully arranged program has been made out on Sunday school, Y. P. Meeting, and mission work. We believe the parties to whom the subjects have been assigned have their hearts in the work. Therefore expect a very helpful meeting.

Anyone wishing a program may write C. W. Leninger, 1323 Kenzie St., Elkhart, Ind. As to information how to get to the Bowne Church from the station, we will suggest the following names: Elmer Q. Schaffer, R. R. No. 2, Alto, Mich., Aldus Brackbill, Clarksville, Mich.

Everybody invited.

C. W. Leininger.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board is hereby called to meet at Scottdale, Pa., on Friday and Saturday, Aug. 20 and 21, 1920. All members of the Board requested to be present and others invited to attend. Friday will be taken up in committee work. Board meeting proper, on Saturday.

J. S. Shoemaker, President.

PACIFIC COAST BIBLE SCHOOL

For some time the brotherhood on the Pacific Coast felt that there should be some opportunity given to those who desire more systematic Bible study. On account of being so far from our church schools, very few took a regular course of Bible study.

At the recent session of church conference, arrangements were made for a Bible school this coming winter. A school committee was appointed, and they are making arrangements for the school.

Several instructors have already been secured, and there is also an assurance of a good attendance of students.

A course covering two years is being arranged. Besides the regular Bible work, arrangements are being made for a course in vocal music, Sunday school normal work, personal work, and missions.

Some special meetings such as S. S. Superintendents' and Ministers' Conference, Ministerial meeting, and special lectures will be part of the work.

The exact date, length of term (not less than six weeks), instructors, full courses offered, and all other necessary announcements will be given by circular and through the columns of the Herald.

Any one desiring further information at once will receive reply by writing to S. G. Shetler, Hubbard, Oregon.

The committee solicits your prayers for the success of the work, and any other help given by sending us the names and address of prospective students will be much appreciated.

Committee.

EASTERN MENNONITE SCHOOL

The Annual Cotalog of the Eastern Mennonite School, giving full informaiton to students, will be sent to any one making application to the undersigned.

H. N. Troyer, Business Mgr.
Harrisonburg, Va.

GOSHEN COLLEGE

We are in a position to offer standard work in College and High School courses, and at the same time give special attention to religious and church work. Catalogues on application giving full information.

I. R. Detweiler.
Goshen, Ind.

ANNOUNCEMENT

A general Conference of Mennonite Young People will be held at South Union Church, West Liberty, Ohio, August 28-30, 1920. All Mennonites, old and young, are cordially invited to be present and participate in devotion, address and fellowship to the end that there may be a reconsecration of many lives to the Mennonite faith and ideals of service.

Come to Bellefontaine on the Big Four or to Urbana on the N. Y. C., Pennsylvania, or Big Four and take the interurban to West Liberty.

O. B. Gerig,
Sec. Ex. Com.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 26, 1920 (Gospel Witness Established 1905) No. 22

EDITORIAL

The warning note needs to be heard as we study the life of Solomon. The influences which led him astray are still powerful factors in shaping the destiny of men.

David was "a man after God's own heart." We also may be people after God's own heart by bringing our all—sins as well as virtues— to the Lord and allow Him to direct our paths.

Labor unions are on the war-path against the "open shop." As the "open shop" stands for the right of any man to work, be he union or non-union, every lover of freedom will sympathize with the idea that union labor in this case may not succeed. As to the conflict between organized labor and organized capital, we have no choice; but the right of any man to work, and receive an equitable wage in return for his labor, should not be questioned. Our liberty ceases at the point where it begins to interfere with the rights of others.

New Subscriptions.—The regular subscription price of the Gospel Herald is $1.50 a year, paid in advance. But for this regular subscription price we will send the paper to new subscribers from the time the subscription is received until Jan. 1, 1922. Or, if you are an old subscriber and will send us the names of two new subscribers accompanied by $3.00, we will send them the paper and add one year to your own subscription. We ought to add at least 500 new names to the list between now and Jan. 1, 1921. Who will help?

The world begins to totter the moment it begins to get away from the idea of service. The present labor troubles the world over are due to the attempt of both labor and capital to "look out for number one." The recent world war was brought on by this same disposition to selfishness, and the tremor of another threatened world war is felt because nations have not yet learned their lesson. If every living soul could be impressed with the importance and the blessedness of living for the good of others it would put an end to nine-tenths of the world's present strife and unrest.

But the world needs more than moral reform to cure it of its many ills. It is heart-sick and needs heart cleansing. This cleansing is found alone in the blood of Jesus Christ. People have been reforming ever since the fall of man. And as fast as one thing is completely wiped out other sore spots are breaking out in other places. It takes a renovation of the system to effect a permanent cure, and genuine salvation from sin is the only renovation that is complete and lasting. If all the energy which man has expended in the work of reformation had been used in a prayerful effort to lay the Gospel of Christ upon the consciences of men it would have meant not only the salvation of millions of souls but also a reformation far more extensive and complete than anything the world has ever witnessed.

The world has seen many religious wars. Sometimes it is "between the Cross and the Crescent," sometimes between other factions of religionists. In Anabaptist times it was armed conflict between Catholics and Protestants, with Anabaptists siding with neither and persecuted by both. A similar struggle between Catholics and Protestants is going on in Ireland today, with the Quakers in between. So far the Quakers seem to have the good will of both factions, but the future alone will reveal whether this good will will be held until the end of the struggle. What a blessing it would be if all the professed followers of the Prince of Peace would listen to His warning voice and put their swords into their sheaths.

Mennonite Publication Board.—The Mennonite Publication Board held a meeting at Scottdale, Pa., on Friday and Saturday of last week. About two-thirds of the members were present in person and all but two were represented by proxy. At the same time there was a meeting of the Young People's Bible Meeting Topics Committee, and the Mennonite Publishing Committee likewise holding its annual session. It was an interesting, and we trust profitable, meeting. Perhaps the most important question that was up was the matter of providing larger quarters for the Publishing House. The expanding business of the House makes this a necessity. The Board had given its authorization, seven years ago, to build an addition to the House, but war prices made those responsible for the building conclude to wait until matters were more settled. After mature consideration it was decided unanimously that the most practical thing to do at this time is to erect a separate building, just to the rear of the present buildings, large enough to cover the entire printing plant. Accordingly a committee was appointed to look after this work. Further details will be published later. May the Lord direct in all things, and use this institution as a factor in bringing the Gospel to many nations, and bringing thousands of souls to their loving Savior. Pray for the work.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

MIRACLES OF THE ACTS

By Lawrence Keister

(Concluded)

The conversion of Saul of Tarsus is a miracle of regeneration. The ascended Christ reveals himself to Saul to his complete satisfaction. A course of conduct is suddenly interrupted and a totally different one takes its place; a man is changed in mind and heart and becomes radically different in purpose and life; as a representative of the Jewish hierarchy he is on his way to Damascus but he enters the city under a new allegiance and seeking to know what Jesus Christ would have him do. He could never forget the light above the brightness of the sun, the voice from heaven and the fact of his own falling to the earth but the essential thing to him and to us is the spiritual transaction by which the relentless persecutor became the undaunted apostle. On the way to Damascus Saul saw the Christ, learned to know His power, and got a conception of Christ that remained with him to the end. His convictions were recast never to be melted in the conflict of argument or the fires of persecution. He came to religious consciousness by no dreamy process of meditation but by definite and unmistakable acts of knowing and obeying. No wonder he could say, "I know him whom I have believed" (II Tim. 1:12). This supreme relationship shapes his whole life, issues in heroic acts and finds expression in those great epistles which continue to shape the doctrine and life of men.

Jehovah revealed himself through the Shechinah, a symbol of dazzling light, but the spoken words fell from the lips of Jesus, who convinced Saul of his sin and claimed his devotion and his obedience. The conversion of Saul, like every true conversion, implies the manifestation of sin in the soul and the revelation of Christ as the soul's Redeemer. Now he can appreciate the presence of Christ, now the Holy Spirit is real to him, now he learns to pray after the Christian manner. While Saul prays Jesus sends Ananias to fulfil a two fold purpose which he thus states, "That thou mayest receive thy sight, and be filled with the Holy Spirit."

The conversion of Saul is given ample place in the Acts because it attests the presence and power of Christ, whose invisible kingdom is real, so real that men may enter it here and now; so real that it transforms men from center to circumference; so real that earthly rulers must respect its authority or face God's judgment. There is One who takes account of men's acts and attitudes. "I am Jesus whom thou persecutest," who claims man's obedience and undertakes to order his life, but "rise and enter into the city, and it shall be told thee what thou must do."

That God knows the exigencies of a single servant and acts in his interest appears in Acts 12:5-19 where the deliverance of Peter from prison is described as a miracle of intervention.

According to the program of "Herod the king" the Church was to be curbed or crushed by taking the lives of its leaders. He killed James the brother of John and "when he saw that it pleased the Jews he proceeded to seize Peter also." The prospect before Peter was dark indeed but disciples offered prayer for him till the last watch of the night when the angel of the Lord began work on a different program. He stood by Peter in the jail. A light shone in the cell and Peter's chains fell off. Directed by the angel Peter took his clothing and went forth from the prison, the last gate leading to liberty conveniently opening of its own accord. When the angel left him he was free to act in his own interest and on his own responsibility. At the house of Mary, Mark's mother, he reported his deliverance in answer to their prayers. Evidently Herod is not the only ruler in Jerusalem for another and a higher Ruler has acted in behalf of his subject and in the interest of his kingdom.

As though the author of the Acts meant to tell us the outcome of this affair for Herod as well as Peter he records the death of the former at the close of the chapter. Arrayed in royal apparel made entirely of silver stuff which shone in the morning light he addressed the people with such effect that his flatterers shouted, "The voice of a god and not of a man." Herod has reached his limit in glorifying himself and rejecting God. "And immediately an angel of the Lord smote him, because he gave not God the glory." Says Bengal, "The angel of the Lord led forth Peter; the angel of the Lord struck Herod. That both acts were done by angels, mortals saw not; it was known only to the saints." "So God rules," says Dr. Butler, "Peter lives and Herod dies and the persecuted Church, delivered from the persecutor, finds rest and prosperity." The whole account closes with one significant statement: But the word of God grew and multiplied.

The deliverance of Paul and Silas from prison at Philippi meets an emergency in a miraculous way but in this instance the magistrates who ordered their arrest also ordered their release. "A great earthquake" shook "the foundations of the prison house," "the doors were opened" and "every one's bonds were loosed." Guards and prisoners alike must have thought there was some connection between the earthquake and the prayers that preceded. "These startling tokens of a Divine presence and an unseen world" awaken the jailor to a sense of spiritual things. Sirs, what must I do to be saved? is a question Paul and Silas can answer.

Doors open, bonds are stripped off, yet Paul could say, "We are all here." It was a better place to be when God was there. His earthquake is in the interest of order. The whole situation is instantly changed and even the magistrates change their minds with reference to these two prisoners and command the sergeants to "let those men go." The earthquake reached them and their authority shrinks in presence of a higher power.

Having considered seven miracles which are characteristic of Acts we pass over all others as similar to those found in the Gospel while those we have considered are in place only after the coming of the Spirit and the establishment of the kingdom of God with power. When the Holy Spirit enforces the claims of Christ the kingdom of God becomes a spiritual reality among men, men enter it, they know its life and liberty, they accept its authority as supreme.

Trench tells us that the miracles of the Old Testament chiefly move in the region of an external nature while the works of our Lord have relation predominantly to man's body and spirit. The miracles in Acts throw the emphasis, as we believe, on spiritual life, giving us the last stage in religious progress.

"If, as some think, the actual appearing of Christ in person is needed to win the human family to God," says Dr. Newman Hall, "may it not be urged that a special outpouring of the Holy Ghost would produce the same results? May not Christ be expected to come in the power of His Spirit no less than in the manifestation of His Person? The disciples were commanded not only to proclaim the kingdom, but to expect the promise of the Spirit, and we know that while they prayed the Holy Ghost was given, and they saw 'the kingdom of God come with power.'" "Regal potencies are in our religion," says W. F. Stevenson, "un-

failing, undecaying, inexhaustible, irresistible—potencies that because they are of God, are able to subdue and mold our human life."

Our subject is given in the scriptures and in the quotations which follow the fact that it is present is indicated by the use of the present tense.

As the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Jno. 5:26-7.

Judge not according to appearance, but judge righteous judgment. Jno. 7:24.

And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind. Jno. 9:39.

He that is spiritual judgeth all things, and he himself is judged of no man. I Cor. 2:15.

I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. I Cor. 4:4.

Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? I Cor. 5:10.

For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. Rom. 5:17.

Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us. II Tim. 2:11, 12.

Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. Rev. 6:2, 3.

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20:6.

Martyrs are the advance guard of the saints. They are witnesses who seal their testimony by dying for it and witnesses who reign do so by their testimony and not as earthly rulers reign. The power of the martyr is derived not from organized government but from the truth of his testimony, the consecration of his life and the help which comes from God. He speaks God's truth without mental reservation on the one hand, but on the other freely and with all his powers and all his being.

There are martyrs in the cause of science as well as religion, men who sacrifice their lives in the study and practice of medicine, in expeditions to the remotest parts of the earth in the interest of discovery, and in recent efforts to master the air in peace and war. There are patriotic men who are martyrs, civilians, soldiers, statesmen, men whose consecration to their country is measured only by their capacity, men whose names are written by a grateful people in our national history. So also in religion there are men who literally give themselves to the cause of truth. Miracles may no longer be required but martyrs must continue to the end since the blood of the martyrs is the seed of the Church. The eleventh chapter of Hebrews cannot be closed.

Martyrs suffer harsh treatment for uncovering popular ignorance and denouncing compromises with evil because ignorance is always pugnacious and error never dies without a struggle. John the Baptist was decapitated for rebuking Herod the King, but his rebuke has never lost its force and kings are no longer at liberty to commit the same sin. Public sentiment sustains the martyr as against the king.

God's law is for the government of kings as well as religious leaders. It is his appointed means for making men free from arbitrary power. Men must protest against wrong in order to avoid becoming craven and cowardly but in order to make themselves heard they must put themselves into their protest. Nothing less than the martyr spirit can command men, really rule them and thus bring them into harmony with the law of God.

The two greatest men in the history of our nation offered their testimony in face of overwhelming opposition. They risked their lives for the cause they represented. Their initiative and courage were born of devotion. They believed their country had a great future before it and then ordered their conduct with reference to this and not with reference to their own reelection. They were great and their greatness has been incorporated in our national inheritance, continually inciting us to look for other men who are equal in character and leadership. They show us that the ballot box must express more than the will of a party, more than the will of the people. Our national welfare demands definite expressions of the will of God.

Do we imagine that our martyrs are all dead? They are all living and they rule our conscience as well as our reason. They command us. They warn us against compromises with evil. They are the prophets who continually speak for God. They are the apostles who show us the way and bid us follow. They ask us to adopt their principles and then offer our testimony. Our martyrs live and reign according to the divine decree, they sway the minds of men and their authority is universally recognized.

Can we forget George Washington and his devotion to the cause of liberty? Can we lose interest in Abraham Lincoln as a man and as a great national leader? Is there a man in Christendom who owes no debt of gratitude to Martin Luther? Can you confine the influence of Huss and Calvin and Wesley? God's witnesses are visible and their influence is felt around the world. The reign of our martyrs is the reign of righteousness and at times it becomes so powerful that all other rule appears transitory and external.

We honor our martyrs when we share their life and offer their testimony. No words of eloquence, no monument of stone can honor such men. Building the tombs of the prophets of a former age cannot excuse men who reject the prophets of their own. We must enter into sympathy with those who are sent unto us, we must share their spirit and not merely imitate their conduct. We must drink at the same fountain. We worship God, who is a spirit, in spirit and in truth and in like manner we must associate ourselves with his great representatives in heroic life and disinterested service. And thus the reign of martyrs which is spoken of in the scriptures becomes a fact of present interest and importance and we realize our privilege of witnessing to the reality of the invisible and eternal.

"The healing of the world
Is by its nameless saints. Each separate star
Seems nothing. But a million scattered stars
Break up the night and make it beautiful."

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

V. About the Christian Salutation

1. "Greet the friends by name."

This was John's message to the "well beloved Gaius." It is one of the many scores of scripture texts telling us to be sociable, courteous, friendly to all. It means much to a man who is naturally sociable and who has the capacity to remember people and greet them by name. As a family of God we should be on speaking terms so cordial that the brotherhood recognizes us not merely as fellowmembers but as real friends

whom it is their pleasure to meet. Nor should this friendship be confined to the brotherhood alone, but the unsaved are often drawn to Christ because of the beaming friendship of some lovable, sociable follower of Christ. Greet the friends by name;" and if you can call them by their given names, especially young people, your grip on their hearts is all the tighter.

2. **"The right hand of fellowship"** In the days of the apostles, was recognized as a token of confidence and good will. Thus when Paul and Barnabas received the right hand of fellowship from the "pillars" in the Church (Gal. 2:9), they took that as a token that these apostles recognized them as brethren and welcomed them into full fellowship. The character of the individual is usually manifested in the character of the handshake. With some it is cold and formal, others quite warm and cordial, others fervent. A good hearty grasp, at the same time not violently forceful, indicates a warmth of feeling that makes friends. An occosional short sermon on the mission of the handshake would not be out of place.

3. **"Salute one another with an holy kiss"** (Rom. 16:6).

In four other scriptures—I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14—is this command repeated. A study of these scriptures reveals: (1) What is here commanded is to be "an holy kiss." That is, it is a mark of affection on the part of a pure-minded, holy disciple of our Lord—in contrast with an unholy kiss, such as Judas implanted on the face of Christ when he betrayed Him. All the acts of the pure-minded, sanctified saints are holy. (2) It is to be "a kiss of charity." That is, it is the natural thing to do on the part of those who "love one another with a pure heart fervently." Where this love is lacking it is apt to be at least a formal, if not an unholy salutation. (3) It is to be observed among "all the brethren," not simply preachers or the most pious members. They who are not filled with this love of God which gives them a fervent spirit toward all saints are lacking in something for which they should pray until they have the love of God shed abroad in their hearts. (4) It is distinctly a command. Read these five verses, and you can get no other idea than that this act of saluting brethren is distinctly commanded. And in this, like all other Bible commandments, the apostles meant what they said.

4. **The disciples practiced this command.**

One notable instance is recorded in Acts 20:36-38. This narrative convinces us that Paul practiced what he preached and that his fellow-disciples were alike faithful in observing the commandment. We have reasons to believe that they kept it, not merely in servile obedience to the letter of the New Testament law but because of their fervent charity for one another which made this the natural thing for them to do. Let us pray and work for similar conditions among the brotherhood today.

VI. About the Anointing with Oil

1. **The disciples practiced this ordinance.**

Mark 6:13 tells us that they "anointed with oil many that were sick, and healed them." We do not understand that they used the oil as a substitute for their faith but that rather they used this as a practical demonstration of their faith. In other words, the oil was used in this case in a similar way that water is in baptism, the bread and cup in communion, the washing of feet as a sign of humility and brotherly equality, etc. It is symbolical. They used it in faith; it brought results.

2. **The apostles taught it.**

Our text is in Jas. 5:13-15: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let

(Continued on page 428)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers and all Interested in the Work in K. C.:—This finds us near the close of the summer, with thankful hearts, for the nice cool weather we have enjoyed, and the way God has answered prayer in giving us strength to do what we could with so few workers; but "It Hurts."

Sister Ella is again out of the hospital, but not fully restored. Let us pray that God may fully strengthen and restore her that she might be of greater service for Him here.

So that has left us only three for a while, but we are glad for the assistance of visiting brethren and sisters who have helped us out.

Last Sunday was Bro. Paul Erb's last Sunday with us, having finished the term of school at Lawrence and gone back to Hesston. We are glad for his help and sermons while with us.

We are expecting Bro. Mininger's back in about three weeks. We know they are enjoying their summer in the country, and believe they will be greatly strengthened for service when they return.

The deal for the Argentine Building has finally been settled, and we have vacated this week; and have rented a vacant church at 1521 S. 18th St. (in Argt.) until further arrangements are made.

Continue to pray for the work and workers in K. C. and that He might send more laborers into His harvest.

Yours in His service,

Aug. 20, 1920. The Workers.

Peoria, Ill.

(900 Garden St.)

Greeting in our Master's Name:—We feel to praise the Lord for what He has done for us at this place. He has blessed us with both temporal and spiritual blessings. The attendance at Sunday school has been good for this season of the year, when there are so many other places to go, and the weather is so warm. The everage attendance is about 55.

After being with us two months in the work, Sister Phoebe Bachman has returned to her home at Cazenovia, Ill. May the Lord bless her labor of love while she was with us. On Wednesday morning, Aug. 18, Sister Alma Eigsti, of Manson, Iowa, arrived to help along in the work, having received her appointment by the General Mission Board.

The latest addition to our teaching force in the Sunday school is Bro. Alvin Yordy of Eureka, Ill. We trust that he may be able to help us out for a long time. Bro. and Sister John Roth of Morton, Sister Mary Weaver of Metamora, and Sister Lydia Kauffman of Hopedale, continue to attend regularly to help in the Sunday school; also Bro. Ezra Yordy of Eureka, comes in every other Sunday evening to preach for us. We want to give a word of appreciation to all who helped along with the work in the past and those continuing to do so.

If there is anyone reading this article that knows of parties living in Peoria, who used to be members of the Mennonite Church or are of Mennonite parentage, we would appreciate to have you drop us a line, giving their name and address, so that we might get in touch with them.

We invite people going through Peoria, to and from the conference at Tremont, the second week in September, to come and visit the Mission. We appreciate the visits of all others who can come, at any time. Continue to remember us in your prayers.

Yours in His Name,

Aug. 20, 1920. John L. Harnish.

SUNDAY SHOOL SUPPLIES

For the Gospel Herald

Dear friends:

Many of the readers of the Gospel Herald will have been scanning its columns to learn if their contributions of S. S. cards and Picture Rolls have reached India or not. I am sorry you have not heard sooner, which was due to my being away from Dhamtari during the hot season, but have made it one of my first tasks to acknowledge the fine lot of S. S. cards and Picture Rolls that came to the Mission during the last three months.

We are in receipt of the above from the following addresses and wish to extend our gratitude to each one who has had a part in collecting and sending these things. We would like to write separate letters to each of you because we appreciate the cards and do not know what we would do without them. Moreover, we owe it to you to tell you what is being done with them, yet five cents or two and ane half annas for each foreign letter and half an hour for writing the letter counts up in a year when one must count both money and time very carefully. So if you will pardon, I will try to reach you all through the columns of the Herald. Will try to tell you in a later letter what your help in this way is doing.

In the following you will find some blanks and possibly some names misspelled which is due to the wrapper of the parcel being torn by the time it gets here. (Some were torn so badly that there is no address to be found and others if written with lead pencil have the name worn off entirely.) If any are excluded in this list who have sent, please know that our gratitude goes to you just the same as if we knew your name:—

1. Allensville Men. S. S., Allensville, Pa.
2. Milo Zimmerman, Harper, Kansas.
3. Sylvia Steiner, Marshalville, Ohio.
4. Alma Brenneman, Wellman, Iowa.
5. Mabel Groh, Preston, Ontario.
6. Mennonite Pub. House, Scottdale, Pa.
7. Samuel D. Kauffman, Richfield, Pa.
8. Mrs. A. B. Glick, Belleville, Pa.
9. Kinzer S. S., Pa.
10. Jacob M. Landis, Harleysville, Pa.
11. ——y M. Shenk, Denbigh, Va.
12. Sylvanus Stoltzfus, Elverson, Pa.
13. Nora Kemp, Fentress, Va.
14. Elmer E. Martin, Hopedale, Ill.
14. Mrs. A. D. Yoder, Urbana, Ohio.
16. Mrs. B. Staltzman, Graymont, Ill.
17. Mrs. Oscar Hostettler, Topeka, Ind.
18. Sarah E. Hershberger, Latour, Mo.
19. P. S. Newcomer, Lititz, Pa.
20. Martha Gross, Plumsteadville, Pa.
21. Mrs. B. E. Echrock, Protection, Kans.
22. Goshen, Indiana.
23. R. P. Horst, Argentine, Kansas.
24. W. G. Detweiler, Silverdale, Pa.
24. —— S. Kreider, Wadsworth, Ohio,.
26. B. E. Martin, Smithville, Ohio.
27. Mrs. J. J. Yoder, Shipshewana, Ind.
28. D. W. Good, White Sulphur Springs, Mo.
29. Wm. Gehman, Barts, Pa.
30. Mrs. M. P. Hoffman, Clarksville, Mich.
31. Alice Oesch, Bristol, Ind.
32. I. G. Kennel, Atglen, Pa.
33. J. V. Fortner, Dakota, Ill.
34. Elva Gunden, Flanagan, Ill.
35. ————, Milford, Nebraska.
36. Clayton F. —— ——— ———.
37. Name all torn off.
38. No name.
39. Bertha Martin, Minot, N. Dakota.
40. Cora R. Graybill, Bainbridge, Pa.
41. —— ——, Dakota, Ill.
42. Martha C.Heiber, Bristol, Ind.
43. Children of Clinton Frame S.S., care of Supt. L. J. Fletcher, Goshen, Ind.
44. ——— no name.
45. Myra A. King, Harrisburg. Oregon.
46. Wm. W. Eshelman, Philadelphia, Pa.
47. Miss Viola Hough, Garden City, Mo.
48. Miss Phoebe Yeakley, Milford, Nebr.
50. Alma B. Weidman, 213 W. Main St., Ephrata, Pa.
50. J. J. Zimmerman, Harper Kansas.

After reading the above names some of you may think there is a good supply on hand and we will not need to send for some time. This is a three-and-a-half-month's collection and it is the constant, systematic giving that keeps the supply from running short. Be sure to send your prayers with these parcels and we are sure the result will be to His glory.

Yours in behalf of those who enjoy the S. S. cards sent from America.

June, 22, 1920. Lydia Lehman,
Dhamtari, C. P.

NOAH L. BURKHALTER

By M. C. Lapp

For the Gospel Herald

Among the hard trials which missionaries have to bear, in this land where we sometimes feel as though we had no friends, is the trial of giving up a bosom companion.

On July 23, 1919, Brother Noah L. Burkhalter and wife sailed from San-Francisco, happy to think they could set sail on the long voyage which would land them in India, the field they had been looking forward to with happy expectations. Their plans were made with the hope of putting in years of service for the Master in this land. However, it seemed as though the Lord's plans were otherwise.

They landed safely at Champa, C. P. India, where they were to work in connection with the General Conference Mennonite Mission, where they took up the study of the Hindi language. Plans were made for them to take up the work at Janjgir, one of their mission stations, and they were looking forward with pleasure to the time when they could be in charge of a mission station.

On March 12, 1920, Bro. Burkhalter was taken with a fever. The best treatment was given him by competent doctors, but in spite of their treatment he grew worse and developed typhoid fever which set in very severe, and he fell asleep on the morning of April 12. He suffered a great deal during his illness. Nevertheless he bore his suffering with patience. The thing which seemed to concern him a great deal was his short career in India. Yet he expressed himself as being willing to go to his Savior. Several times during his illness he revealed to those about him the fact that he was enjoying a foretaste of the glory world. Sister Buckhalter gives the following as his words: "It's so beautiful up here." "Show me your face, Lord Jesus; thank you, Lord Jesus." "It is wonderful the way God helps us, isn't it." These statements he repeated several times.

Sister Burkhalter has the sympathy of all who know her. She bore her grief, manifesting a Christian spirit, giving evidence that the Comforter was speaking peace to her aching heart.

While Bro. Burkhalter's mission career was short, yet we feel that his life has made a favorable impression on all with whom he became acquainted, and will bear fruit to the glory of God.

The Missionaries at Champa are greatly in need of workers, However, they are willing to submit to the inevitable. May the Lord speed others from their home churches in America to take the place of the departed one.

Dhamtari, C. P., India.

For many years I have found the hope of our Lord's return my brightest joy and my most powerful inspiration for unwearied service. I have no expectation of the world getting better prior to His return, but, on the contrary, expect evil to become yet more pronounced, and this with "A form of godliness," but destitute of power. Conventional religiousness, that knows nothing of the real life of Christ in the soul, is too much mistaken for Christianity.—Archibald Brown.

We must always be on our watch against Satan because like a thief he gives no intimation of his approach. —Spurgeon.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

IN QUEST OF BEAUTY

By Ursula Miller

For the Gospel Herald

For how great is his goodness, and how great is his beauty!—Zech. 9:17.

My longing eyes were straying
O'er some grasses tall and green,
To some very lovely flowers over on the other side;
Tempting, proud, and calm they stand,
Lifting skyward loveliness;
So secure they stand there tempting, in their glorious silvery pride.

I longed to get those flowers.
They were not so far away;
There were only guileless grasses 'twixt me and those lilies fair.
Flowerward I therefore strayed,
Innocent green grasses thru.
So enrapt was I with beauty that I heard no soft, "Beware."

Soon my straying feet were sinking,
There was water all about me;
All that spot of lovely green about me was a treacherous mire.
Oh had I but pondered o'er it,
Ere I followed inclination,
Seeking heedlessly for beauty led me to results so dire.

My wayward feet still floundered,
And my strength was almost gone;
In my panic I remembered Peter once was sinking, too.
Therefore, I called to the Lord,
Called like Peter did for help.
Scarce had I begun my calling ere He had carried me thru.

I found Beauty all about me
When I let the Saviour lead.
So I gladly mark His footsteps, and have taken Him as guide.
Sometimes the path is miry,
And I nearly lose the way,
But now I have cast an anchor, and I do not fear the tide.

Protection, Kans.

A CHILD'S TESTIMONY

(An extract from a children's sermon delivered by Allen H. Erb at the La Junta Mennonite Church, Aug. 8,1920; and reported by J. H. Shank.)

A few weeks ago a little girl, 11 years old, Eleanor Holbrook, was brought to the City Hospital and underwent an operation for appendicitis. She soon became worse and it was evident that she would not get better. I went into the room at the hospital one afternoon and there was little Eelanor lying on the bed, a set expression on her face, and she was saying, "I am going to take a long journey this afternoon and I will be with Jesus and I am going to be happy there."

Then she took her father by the hand and asked him whether he would not go to church every Sundey with her mother, and he promised her he would. She then called for the rest of the family and after a while the mother turned to me and said, "Won't you have a word of prayer?" I stepped up and took the little girl by the hand and said, "Eleanor, are you going to be with Jesus?" "Yes." "Do you love Jesus?" "Yes," she said, 'He died and suffered for us on the cross, and I am going to be with Him."

I then led in prayer, asking that Jesus might strengthen her and bless her, and He surely did. After a while her brother came in, a big strong, husky, young man, and she said to him, 'Brother won't you promise me to be a Christian? Won't you confess Jesus as your Savior and go to church and Sunday school every Sunday?" And he promised her.

Then her grandfather came in and she said, "Grandaddy, won't you go to church and Sunday school regularly with papa and mamma?" And he promised.

There was one thing on her heart yet. "Oh, I want to see the doctor," she kept repeating again and again. We thought she wanted to see the doctor about her wound, but she did not think about any pain that she had. Before he arrived she said, 'I am going to be at rest pretty soon and then mamma can rest too. She must work so hard caring for me at night." Then she repeated, "Oh, why doesn't the doctor hurry? I am going fast." When the doctor came in, she put out her hand and said, "Doctor, will you promise me to be a Christian?" It was a stunning question. He could not say no, and he said, "Yes." She said, "Will you promise to confess Christ as your Savior?" "Yes." "Will you promise to go to church and Sunday school regularly?" "Yes." After a little she said, "Won't you come to the hospital and see your patients early on Sunday mornings so you can go to church?" The doctor could stand it no longer and went out of the room. He soon came back, put his hand down on her and said, "Eleanor, for your sake I will promise." He wanted to dress her wound, but she said, "Doctor, let it alone. I want to die in peace."

She had a little Bible lying on her breast. They thought it was too heavy for her there, and laid it aside; but she drew it to her, as she said, "I want you to bury me with my Bible."

After her talk with the doctor she seemed perfectly contented. It seemed there was just one passion on her heart, and that was to invite as many people as she knew to come to Jesus Christ.

Then she lifted up her hands to heaven, and cried, "Take me now, Jesus! Take me now!" Oh! I will never forget that prayer. To be in the valley of the shadow of death and to look upon that circumstance with longing, and say, "Oh Jesus! Come and take me now."

She fell asleep, and then as she woke she said, "Why doesn't he come and take me now?"

I went down town and came back about five o'clock. The mother said, "Our darling is still with us." I stepped up and said, "Are you still here, Eleanor?" She said, "Yes, I am going to wait until my sisters come on Sunday morning." I said, "Do you think you can wait that long?" "Yes, I think I can." Her mother said to her, "Eleanor, when your sisters come, what do you want us to tell them?" She answered; "Tell them to be good Christians. Tell them to be good Christians." The next morning at 3:45 o'clock that soul departed to be with Jesus in eternal glory.

These last weeks, during the tabernacle meetings held by Dr. Bulgin, that little girl had confessed Jesus as her Savior, and had planned on the Sunday that she died to be received into the Church by baptism.

I tell you this story because it actually happened only a few days ago, and because I want you to know that the blood of Jesus that helped that little girl is all sufficient for you and me. I must depend alone upon the blood of Jesus for my salvation. This little girl's mother said Eleanor had been a good girl all her life but this little eleven-year-old child plead the atoning blood of Jesus Christ when she said, "Jesus suffered for us so that we don't need to suffer." In these days of skepticism and doubt, O how refreshing to have such a testimony to the saving power of Christ! Thank God for her testimony.

La Junta, Colo.

Safe conducts availed him nothing, and at Constance, Huss was flung into prison, and subsequently burned at the stake. He was besought to save his life by "Renouncing his errors," but he replied: "What shall I renounce? The great aim of my preaching has ever been to exhibit to men repentance and remission of sins, according to the Gospel, and for this I can now joyfully die."—Sel.

Sunday School

For the Gospel Herald.

Lesson for Sept. 5, 1920—I Kings 8: 1-11

THE BUILDING OF THE TEMPLE

Golden Text.—Mine house shall be called an house of prayer for all people.—Isa. 56:7.

Introductory.—David was the first to suggest the idea of building the temple. He could not bear the idea of him living in a mansion, a king's palace, while the Lord had to dwell in the tabernacle. But the Lord forbade David to build the temple because he was a man of war. It was His desire that the temple be built by a man of peace. But He permitted David to make preparations for the great event, so that when Solomon came to the throne he found the preparations for the building of the temple well under way. To this work Solomon applied himself vigorously, and when it was finished he called the people together and in the midst of a solemn feast he dedicated it to the Lord.

Lesson Story.—Solomon gathered together the elders of Israel, the heads of the tribes, and chief among the fathers of Israel for a solemn feast, being the seventh month. The ark of the covenant was brought into the temple and given its appropriate place. The holy vessels also that were in the tabernacle were brought into the temple, brought in by the priests and the Levites, for henceforth the temple was to succeed the tabernacle as headquarters for Jewish worship. There was a great sacrifice offered unto the Lord, a prayer was offered, and the glory of the Lord filled the temple. "The priests could not stand to minister because of the cloud: for the glory of the Lord filled the house of the Lord."

Lessons for Us.—1. Every house of worship should be considered a sacred place. True, it is composed of materials, just as all other buildings are. And a home should be dedicated to the Lord, considered as sacred as any meeting house is; but there should be associated with the house of worship a reverence which stands in the way of frivolity and vanity and foolishness while in this sacred place. It is here that the saints of God assemble for solemn worship and service; that the Word of God is proclaimed, saints comforted, and sinners warned; that a blessed Christian fellowship is fostered and people trained to set their affections on things above; that special efforts are made to win the sinner from the error of his way and start him on his way heavenward. The more completely the house of worship can be associated with an atmosphere of this kind, the more effective the church influence in winning souls for the Master and building them up in "the most holy faith once delivered unto the saints." Let the house of the Lord be a house of prayer; not a mere social center, not a play house, not a place of commercialism.

2. The temple is typical of Christ and of the Church of God. Our bodies are declared to be the temple of the Holy Ghost. As we take a look at this temple—holy, clean, filled with the glory of God, headquarters for devotion—we have a type of what the Church of Christ ought to be. The magnificence of the temple is typical of the riches of Christ's glory. As the Lord filled the temple, it takes no stretch of the imagination to picture in our minds what should be the carefulness to keep this house in proper order. Remembering that we are the temple of the Holy Ghost, we see the necessity of "cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

3. "The glory of the Lord filled the house of the Lord." There were two kinds of glory connected with this temple: (1) the glory of the Lord just spoken of; (2) the magnificence of the temple represented in its splendor, gold, costly architecture, etc. The first appealed to the spiritual; the second, to the flesh. The first filled the soul with reverence, awe, and worship; the second filled the heart with admiration for men. As time went on, the former glory waned, while the latter glory became more and more magnified. The Queen of Sheba was loud in her praises of the magnificence of Solomon's court, but little is said of the glory of the Lord. The costliness of the temple, while it is figurative of the riches of Christ's grace and glory in the "Church of the first born," is also a standing monument to the danger of extravagance and display in houses of worship. Wasted money is one of the least of the evils connected with lavish display in buildings. Keep the houses plain; let the glory of God be magnified.

4. When our house—whether the house of worship or the "temple of the Holy Ghost"—is properly set in order, the glory of the Lord will fill it, and God will be glorified through it.—K.

A good look into many a man's present will show plainer than print what his past has been.—Ex.

Our Young People

CHRIST'S YOKE. WHAT IT IS AND HOW TO WEAR IT.—Matt. 11:28-30; Col. 3:8-17.

Topic for September 5

MOTTO

"My yoke is easy, and my burden is light."

THE STUDY HOUR

I. The Yoke.—Christ used figures familiar to the people with whom He talked. A yoke is an instrument placed upon an animal to fasten it to a burden. It always means that the animal either has been subdued and made used to the yoke or that it must be made so. It was used as a figure from early time to express the bondage of one person to another. When a foreign power came upon a weaker nation and made them subject to them they called it putting them under the yoke. When a ruler oppressed his subject they called it a burdensome or grievous yoke. But when the subject delighted in the rule of their master or ruler it was a pleasant yoke. The Laws and Ordinances of the Old Testament were called a yoke which the children of Israel were not able to bear (Acts 15:10). When Jesus came speaking of His yoke, He meant that He also had laws and commandments to be kept. Those who become subjects of Jesus Christ are taking His yoke upon them.

II. In the Text, Matt. 11:28-30 Jesus invites the weary and heavy laden to come unto Him and receive rest. He speaks of the restfulness of the yoke which He will have them take upon themselves. It is the yoke of a disciple (learner) under a teacher. The teacher is meek and lowly in heart. Such a teacher is like a gentle animal of service which puts its strength at the service of its master. So Christ is putting His service at the disposal of His disciples. The secret of the easiness is in the heart. "My yoke is easy and my burden is light." In Him we find rest.

The Text in Col. 3:8-17 gives a glimpse of the meaning of wearing the yoke of Christ. It means the putting off of the old corrupt nature with his deeds and putting on the new nature, Christ. When a life is changed from one nature to another there is no bondage in that life following out the requirements of its natural law. That is why the yoke of Christ is so easy. Instead of just law alone it also gives life enabling it to keep the law and making the law a delight. It is not the law of forcing ourselves, but the law of letting God into our being. "Let the peace of God rule." "Let the word of Christ dwell." "With grace in your hearts."

PERSONAL THOUGHT

I am serving under some yoke. It is either the yoke of Christ which brings rest or the yoke of a Master who brings sorrows and troubles. Blessed is the sweet will of Christ who calls me into His service.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Yoke."
2. A Pleasant Yoke

For Young People

1. Describe the Yoke as Used Naturally
2. Figurative uses of the Yoke in the Bible
3. The Meaning of Christ's Yoke to us.

For Older People

1. The Rest of Loving Service

Gospel Herald

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THURSDAY, AUGUST 26, 1920

Field Notes

Bro P. J. Shenk of Orongo, Mo., conducted a series of meetings at Yoder, Kans., last week.

Sister Mae Ganger of Philadelphia, Pa., is spending some time at the Mennonite mission in Knoxville, Tenn.

Bro. E. E. Zuercher of Elida, Ohio, is spending some time with congregations in the Middle West, looking for a possible location.

Bro. G. L. Bender of Elkhart, Ind., we are glad to say, has shown considerable improvement in health over his condition several weeks ago.

Brethren W. B. Weaver of Elkhart, Ind., and Noah Landis of Alpha, Minn., filled the regular appointments at Aberdeen, S. Dak., on Sunday, Aug. 15.

A joint meeting of the Executive and Mission committees of our General Mission Board held a meeting at Elkhart, Ind., on Wednesday of last week.

Change of Address.—Bro. Enos Miller and family, from Protection, Kans., to Hesston, Kans. Bro. Miller goes there to teach in Hesston College and Bible School.

Bro. B. B. Stoltzfus of the Lima, Ohio, Mission is spending a few weeks in the vicinity of Minot, N. Dak., harvesting his mission crop. A good average crop is reported from that section.

Brethren S. H. Rhodes and Henry Blosser, who had been spending some time in West Virginia, were called to Harrisonburg, Va., by the sudden death of Bro. Noah Blosser.

Bro. J. D. Charles of Hesston, Kans, returned to his home recently after spending two months in the Far West and Northwest in the interests of the Sunday school cause.

The little flock at Judge, Mo., is looking forward to a series of meetings, some time in September, to be conducted by Bro. J. R. Shank of Carver, Mo.

Bro. W. B. Weaver of Elkhart, Ind., spent some time with Bro. B. B. Stoltzfus in harvesting his mission crop in North Dakota. It is safe to say that these two preachers took turns in riding the tractor.

The meetings held recently at Pigeon, Mich., closed on Sunday evening, Aug. 15, with 20 confessions as one of the public results. From this place Bro. Kreider went to Midland, Mich., for a brief stay.

A Bible meeting is to be held ot the Kralltown Mennonite Church, York Co., Pa., an Sept, 4 and 5, with Brethren Amos Geigley and Noah Bowman as instructors. Everybody invited to attend.

An interesting Sunday school meeting is reported from Weaverland, Pa. Among those who were present and took part in the program were Bro. J. S. Mast of Elverson, Pa, and Bro. J. C. Clemens of Lansdale, Pa.

Sunday School Meeting.—Saturday, September 11, is the day set for one of these meetings to be held at the Ephrata, Pa., Mennonite Church. The program is at hand, a live meeting is expected. H.

The Sunday School Meeting held at the Indiantown, Pa., Mennonite Church near Schoenck, Pa., was of a remarkable nature, one long to be remembered. May the Lord bless that field with the power of His Word. H.

Mission Board Meeting.—The fifth annual meeting of Washington Co., Md., & Franklin Co., Pa., district Mission Board is to be held at Reiff's Church near Maugansville, Md., Wednesday, Sept. 1. A good program has been arranged, and we believe an interesting and profitable meeting will be held.

Bro. J. L. Stauffer of Harrisonburg, Va., closed a series of meetings at the Gospel Hill Church near Palos, Va., on Sunday evening, Aug. 15. There were three public confessions, two reclaimed, and the brotherhood greatly strengthened.

Sunday School Meeting.—Thursday, Sept. 2, has been set apart as the time for an all day meeting at the Manheim, Pa., Mennonite Church. The program in our possession impresses us that an important meeting is in prospect.

Sunday School Meeting.—On Monday, Sept. 6, an all day Sunday school meeting is to be held at Frazer Church near Malvern, Pa. Those desiring programs may have them by writing to Bro. Joseph Swanenburg, West Chester, Pa. Everybody invited to attend. B.

Bro. S. H. Miller of Shanesville, O., who had a painful accident several weeks ago in falling off a ladder, is slowly recovering. He was able to attend the meeting of the Mennonite Publication Board last week, and hopes to be able to conduct the series of meetings at North Lima, Ohio, which were postponed a few weeks on account of his illness.

Bro. John H. Mosemann of Lancaster, Pa., closed an 8-day meeting at Casselman Church near Grantsville, Md., on Wednesday evening, Aug. 17. On his return home he stopped at Scottdale a few hours. He expected, the Lord willing, to begin a series of meetings at Hanover, Pa., on Sunday evening, Aug. 22. The Lord bless the work.

Bro. A. C. Brunk and wife, missionaries on furlough from India, after spending a few weeks in Virginia, are on their way to their home at Goshen, Ind. Enroute they are stopping with a number of congregations, having filled several appointments. They were present at the Publication Board meeting at Scottdale last week, leaving parts in Ohio on Saturday.

Sunday School Meeting.—The congregation worshiping at Shippack, Pa., Mennonite Church has set apart Saturday, Sept. 11, as the time for holding a Sunday school meeting and invites others to meet with them. The meeting is to open with an address of welcome by Bro. Jesse Mack and closes with a sermon in the evening by Bro. S. B. Landis.

Sunday School Meeting.—An all day Sunday school meeting has been

provided for at Ephrata, Pa. This meeting is to be held Sept. 11. The meeting, after the devotional services, is to be opened by a sermon by Bro. I. B. Good and closed with an address on "The Work of Our Young People's Meeting" by Bros. Christian Mosemann and John Grove.

Argentine Mission Sold.—As noted in the letter from Kansas City Mission, the Argentine Mission building has been sold and meetings discontinued there. This does not mean that the work will be discontinued but that headquarters for the work will be moved nearer the Children's Welfare Home in the same city. For the time being meetings will be held in a rented church. Bro. Mininger, in writing of the change and giving directions as to how to find this new place, says, "Take Argentine car as before, and get off at 18th St., instead of 32nd."

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

We are very grateful to our heavenly Father for His protection and care. During the eighty days that my wife spent at the hospital, we felt that many of His children were praying for us. About two weeks after reaching home, we started on our journey westward. We had a pleasant trip, and wife stood it well.

The Pacific Coast Mission Board meeting, the S. S. conference, and the Church conference were held a few days after our arrival, and we enjoyed the spiritual talks given. Active steps were taken to extend the kingdom along various lines. These steps are given in the reports to the Herald.

It has afforded us great pleasure to have in our home and in our church services the brethren and sisters: J. D. Charles, Hesston, Kans.; D. P. Lantz and J. P. Bontrager, Los Angeles, Calif.; Samuel J. Farmwald and wife, New Holland, Pa.; J. G. Roth wife, and son, Noble, Iowa; Menno Nafziger and wife, Archbold, Ohio; Albert Nafziger wife, and daughter, Wauseon, Ohio; David Hostetler, Daniel Hostetler, and Emanuel Hostetler, Goshen, Ind; —— Hochstetler and wife, Orrville Ohio. Christ Hershberger and wife, Arthur, Ill., also attended our services on last Sunday, and the former made some fittting remarks in German.

Our children's meeting numbers about forty every Sunday evening. This is followed by Y. P. M. and preaching services.

The subject of conference merging was brought before the congregation and a vote taken by ballot. The unity of the brotherhood was expressed in this that there was not one opposing vote cast.

The congregation has taken the proper steps to ordain a deacon in the near future. May the Lord direct the work so that the one whom God has called may be chosen for this important work.

We are looking forward with hopeful expectations for the work to be accomplished in the first session of the Pacific Coast Bible School, which is to be held this coming winter. This will afford an opportunity for which many of our young people have been longing.

There are several applicants for baptism and also a few to be received by letter. Quarantine for small-pox has prevented their coming, but they will likely be allowed to come within the next few weeks.

Wife and I were allowed to spend some time with the Mountain View congregation, near Cresston, Mont. During this time we renewed acquaintances formed there seven years ago on our first trip west, and also formed new acquaintances. The brotherhood worked for the spiritual condition of the congregation and for the salvation of the lost. Their efforts were blessed, and we feel hopeful for the future outlook of this congregation.

We crave an interest in prayer that we may be used in this large and needy field to the advancement of His kingdom and to His glory.

Aug. 10, 1920. S. G. Shetler.

Tofield, Alta.

Greetings to all Herald Readers:—On the evenings of July 27 and 28, we were privileged to have with us Bro. J. D. Charles of Hesston, Kans., coming in the interest of the Sunday school and educational work of the Mennonite Church. The first evening he spoke of the importance of Sunday school work also explaining the purpose and work of the General Sunday School Committee. The second evening he spoke in the interest of the educational activities of the Mennonite Church. Both talks were inspiring and encouraging, instilling within us a longing to do more, and be more faithful in the work of our heavenly Teacher, the Lord Jesus.

From here Bro. Charles went to Guernsey, Sask. May God bless the brother and his efforts for the great cause for which he has been chosen.

Remember us in your prayers.

Aug. 15, 1920. Cor.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers; Greeting in His name:—On Sunday, Aug. 15, we had an all day missionary meeting conducted by the brethren, D. J. Johns, J. K. Bixler, D. D. Miller, Silas Weldy and Ira Johns.

A sermon by Bro. Bixler from II Cor. 5:20 was followed by the following talks; **Decline of the Rural Church, Colonization as a factor in Rural Church Work, Rural Bible Classes, Pioneer Evangelization by Mennonite Leaders, The Call of the Country Church, Open Conference,** and a Bible Class to start soon, studying the book of Revelation.

We can say with Peter, "It has been good for us to be here." Great interest was manifested, the Church given a more clear vision of its duties, and the great need for consecrated workers, and to know our Bibles better.

May God richly bless the brethren for their help and instruction. Will you pray for the work at this place?

Aug. 16, 1920. J. E. S.

Ephrata, Pa.

Dear Herald Readers, Greetings:—In the words of the Psalmist, "The earth is the Lord's and the fulness thereof. The world and they that dwell therein" (Psalm 24:1).

Since our last report, the work at this spot of the Lord's vineyard has moved steadily along, perhaps more has been accomplished than our human eyes can see. A number of visiting brethren have preached; namely, Bros. David Mosemann of Lancaster, Pa., Joseph Boll, Jr., Manheim ,Pa., John W. Hess, Manson, Iowa, E. E. Miller, Middlebury, Ind., and J. F. Bressler of Richfield, Pa.

We look forward with great anticipation to the all day Sunday school meeting to be held at this place Sept. 11. A good program has been prepared and hope for a large attendance.

Our sick are recovering nicely. Last evening we were favored by an address at Sunday school by Bro. Amos Hershey of New Holland. We always like to hear of the work elsewhere. Sewing Circle and young People's meeting are moving along steadily, though there is always room for more workers.

We miss those who have been called elsewhere to work: namely, Sisters Schload (now in Scottdale, Pa.) and Weidman of Orrville Old People's Home. Our prayers will follow our Bro. O. O. Miller as he again goes forth, this time to Russia relief work. We hope to gather quite a budget of clothing for that field.

(Continued on page 428)

Miscellaneous

SOULS AND SURVEYS

By Leander Smith

For the Gospel Herald

In recent days few words have found so large a place in Christian vernacular as that of "survey." There has apparently been an attempt to survey everything and everybody, and if the world has not been sufficiently "surveyed" clearly, it has not been the fault of the ecclesiastical surveyors. Their surveys have been made in automobiles going at a pretty lively gait, but nevertheless these spiritual engineers have surveyed the "landscape o'er" and galore. It is hardly necessary to say the chains used in these surveys do not connect with Calvary and the empty Tomb, but are of human and modern mechanism.

The worth of these surveys in the main remain to be determined; but in many instances, if we are to take the testimony of friends and foes, they are absolutely worthless. The cost of these surveys has been tragic and staggering. The tragedy is told in a debt of $9,000,000, the far greater portion of which is due and unpaid. The Northern Baptists will have to pay $2,500,000. The Church of the Brethren with about 100,000 communicants, will have to pay 133,500 for their portion of these spectacular performances. They have paid a big price for their experience, but it is probably worth the price to get out of the entangling meshes of this deadly net. Unfortunately, these surveys seem to have been conducted in behalf of social service rather than soul salvation. This has really been the sad part of the whole performance. The two points of emphasis in these surveys have been "overlapping" and "overhead expenses." Next to nothing has been said concerning lost souls, though the reports are eloquent regarding dollars and duplication. Evermore it is true that "out of the abundance of the heart the mouth speaketh." The little that has been said concerning lost souls has not been surprising to those who have been acquainted with some of the men and much of the movement, So far as our information goes, no great evangelist or evangelistic pastor has taken a prominent part in the proceedings of the Interchurch World Movement. The truth is, the destructive critic and the social expert have had a large part in arranging its program. We are informed on what we deem perfectly reliable authority that one of the leaders of this movement urged the admission of Unitarians, Universalists, Jews, and Catholics. Just think of what a conglomerated mess to be called the "Body of Christ." In spite of the many opportunities offered, we have yet to hear of a soul led to Christ by these scientific surveyors. Surely, it is a sad day when Christianity makes anything of more importance than the salvation of lost souls. The interest on the amount expended for these surveys would support many missionaries on the home and foreign fields. As a matter of fact, practically every community and a great majority of the churches know the lost souls around about. The church or pastor that finds it necessary to import experts to acquaint them with their work should get busy and learn the conditions or go out of business. If we have the spirit of the apostle Paul, we will not have to join ungodly alliances to learn our duty. Dear reader, listen what the apostle said: "Necessity is laid upon me; for woe is unto me, if I preach not the gospel" (I Cor. 9:16). What we need is more of the apostle's zeal for saving souls and less of the exaggerated vision of men. Let us not substitute a passion for statistics for a passion for souls.

Minot, N. Dak.

GLEANINGS

From the Bossler's, Pa., Sunday School Meeting Held July 29, 1920

For the Gospel Herald

The things we get without trying are the ones we forget to be thankful for.

Show me a man who has much of the Bible in him and I will show you a man who is prepared to meet the battles of life. Show me some who are down and discouraged and I will show you some who are lacking in the Word.

The true object of the Sunday school is to give those we teach:

1. A vision of man's duty to those about them.

2. A vision of the need of the crucified Christ.

3. A vision of the coming Lord.

There is no institution that can take the place of the Christian home.

The hand that rocks the cradle is mightier than the sword.

Upon the teaching and attitude of the teacher may hang the destiny of a soul.

Our lives are like light houses along the shore and mariners can tell better than we when our lights are not in trim.

Martin R. Kraybill, Sec'y.

THE GOD-PLANNED LIFE

(Sel. by J. D. Mininger)

(Continued)

Therefore we must needs admonish one another that a man may miss God's plan for his life. He may miss it by his own blindness, wilfulness, disobedience, or self-choosing. But we pass on now to the more blessed truth, that—

Every child of God may find and enter into God's plan for his life.

You remember the story of the engineer of the Brooklyn bridge. During its building he was injured. For many long months he was shut up in his room. His gifted wife shared his toils, and carried his plans to the workmen. At last the great bridge was completed. Then the invalid architect asked to see it. They put him upon a cot, and carried him to the bridge. They placed him where he could see the magnificent structure in all its beauty. There he lay, in the work of his genius. He marked the great cables, the massive piers, the mighty anchorages which fettered it to the earth. His critical eye ran over every beam, every girder, every chord, every rod. He noted every detail carried out precisely as he had dreamed it in his dreams, and wrought it out in his plans and specifications. And then as the joy of achievement filled his soul, as he saw and realized that it was finished exactly as he had designed it; in an ectasy of delight he cried out: "Its just like the plan; its just like the plan."

Some day we shall stand in the glory and looking up into His face, cry out: "O God, I thank Thee that Thou didst turn me aside from my wilful and perverse way, to Thy loving and perfect one. I thank Thee that Thou didst ever lead me to yield my humble life to Thee. I thank Thee that as I, day by day, walked the simple pathway of service, Thou didst let me gather of Thy great purpose for my life. I thank Thee, as, like a tiny trail creeping its way up some great mountain side, that pathway of life has gone on in darkness and light, storm and shadow, weakness and tears, failures and falterings, Thou hast at last brought me to its destined end. And now that I see my finished life, no longer 'through a glass darkly' but in the face to face splendor of Thine own glory, I thank Thee, O God, I thank Thee that, its just like the plan; its just like the plan."

Then, too, while we do need to walk carefully and earnestly that we miss not God's great will for us, yet let us not be anxious lest, because we are so human, so frail, so fallible, we may make some mistakes in the details and

specifications of that plan. For we will do well to remember this. God has a beautiful way of overruling mistakes when the heart is right with Him. That is the supreme essential. The one attitude of ours which can mar His purpose of love for our lives is the refusal to yield that life and will to His own great will of love for it. But when that life is honestly yielded, then the mistakes in the pathway which spring from our own human infirmities and fallibility will be sweetly and blessedly corrected by God, as we move along that path. It is like guiding a ship. Our trembling hand upon the wheel may cause trifling wanderings from her course. But they seem greater to us than they are in reality. And if we but hold our craft steadily to the pole-star of God's will, as best we know it she will reach her destined port with certainty, notwithstanding the swervings that have befallen her in the progress of her voyage.

But now we come face to face with a question of supreme importance. And that is this. "How shall I ascertain God's plan for my life? How shall I be safe-guarded from error? How shall I discern the guidance of God from the mis-guidance of my own fleshly desires and ambitions? How shall I find the path in which He is calling me to walk? We answer, first:

Believe

The trouble with most of us is that we do not believe God has such a life-plan for us. We take our own way, we lay our own plans, we choose our own profession, we decide upon our own business without taking God into account at all. "According to our faith is it unto us." And if we have no faith in God's Word in this regard, what else can we expect but to miss God's way for our lives, and only come back to it after long and costly wanderings from His blessed, chosen pathway for us? Eph. 2:10 is as surely inspired as Eph. 2:8. The promise of a life-plan is as explicit in the one, as the promise of salvation is in the other. Brood over this Ephesian verse. Is it plain? Is it God's Word? Does it not say clearly that God has a life-plan for you in Christ Jesus? Then settle down upon it. Believe it with your whole soul. Do not be shaken from it. Again—

Pray

Dr. Henry Foster, founder of the Clifton Springs sanitarium, was a man of marvelous power with God. A man, too, of great insight into the mind and ways of God in the matter of guidance in the affairs of life. What was the secret of that wondrous power and wisdom? Visitors were wont to ask this question of one of the older physicians on the staff of that great institution. And this was his response. He took the visitor by the arm. He led him upstairs to the door of Dr. Foster's office. He led him into this little chamber, across to the corner of the room. There, kneeling, he lifted up the border of a rug and showed to the visitor two ragged holes in the carpet, worn there by the knees of God's saint in his life of prayer. "That, sir, was the secret of Henry Foster's power and wisdom in the things of God and men."

Friend, when your bed-room carpet begins to wear out after that fashion the man who lives in that room need not have any fear about missing God's life-plan. For that is the open secret of wisdom and guidance in the life of every man who knows anything about walking with God. "Does any man lack wisdom? Let him **ask** of God." Are you one of the men who lack wisdom concerning God's plan for their lives? Then ask of God. Pray! Pray trustfully, pray steadily, pray expectantly, and God will certainly guide you into that bessed place where you will be as sure you are in His chosen pathway as you are of your salvation.

Will

Will what? Will to do **God's** will for your life, instead of your own. Do not launch out upon the sea of life headed for a port of your own choosing, guided by a chart of your own draughting, driven by the power of your own selfish pleasures or ambitions. Come to God. Yield your life to Him by one act of trustful, irrevocable surrender. And then begin to choose and to do His will for your life instead of your own. So shall you come steadily to know and see God's will for that life. Our Lord Jesus clearly said this: "If any man **will** to do **my will he** shall **know.**" Without a shadow of doubt, we will begin to know God's will as soon as we begin to choose His will for our lives instead of **our own.**

Thus the spiritual field-glass thru which we come to see God's will for our lives are double-barreled. Side by side are two lenses. The one—"I trust." The other—"I will." When a man can hold both of these to his eyes he will see God's will with unclouded clearness. But suppose a man says to God "I doubt." Then a veil falls over the lens of faith. And suppose he says, "I will not." Then the veil falls over the other, the lens of the will, of choice. Straightway that man's spiritual vision is in eclipse. He walks in a darkness of his own making, springing from his own unfaith and self will, yet the source and cause of which he, in his blindness, wholly fails to perceive.

Friend, are you walking in such darkness? Do you say, there is such a veil between you and the will of God for your life? Listen. Begin to **believe** in God's plan for your life. That veil will become translucent. Begin to **will** to do God's will. That veil will become transparent. Begin day by day, actually to **do** God's will. That veil will vanish! And when it is gone and you are walking in the full light of God's will for your life you will see that it was self-will alone which shut out the clear vision of God's will. For no man can see the will of God save through these two crystal lenses —the trustful heart, and the yielded will.

Does some one say at this point: "But suppose I have given my life to God to enter into His will for it. What change shall I make in it? Shall I seek a new environment, a new sphere? What shall I do? We answer—

Stay where you are, and do the next thing

Talk God's plan, and consecration to it, to Christian men and straightway many of them think you mean them to give up their business and head at once for the pulpit or the foreign missionary field. To come into God's life-plan is to go into some other **place,** as they view it. But there never was a greater mistake. Consecration is not necessarily **dis**-location. Not by any means. God's plan for a man's life does not of necessity lift him out from his present realm of life and surroundings. It is not a new sphere God is seeking. It is a new man in the present sphere! It is **not** transference. It is transformation. The trouble is not usually with the place. It is with the man in the place. And when a man consecrates his life to God to find and enter into God's perfect plan for that life, God will **usually** keep him right where he is, but living for God and His kingdom instead of living for self. So, until God shows you differently, stay where you are, and live for God.

(To be continued)

To attempt to resist the devil before submitting to God will bring failure every time; but he who first submits himself unto God has God on his side. Alliance with God is what strengthens us in our defiance of the devil; and he who is one with God may quietly look even the great adversary in the face and say: "I fear thee not. My Lord Jesus Christ has met thee in the conflicts of temptation and has broken thy power."— Pierson.

"Now abideth faith, hope, charity, these three, but the greatest of these is charity."

CORRESPONDENCE

(Continued from page 425)

Bro. Amos Horst still continues to preach every four weeks at the Hinkleton Union Church.

Yours in the work,
Aug. 16, 1920. L. Mengle.

Pigeon, Mich.

Dear Herald Readers, Greeting:—We are again very thankful for the blessings which were bestowed upon us while Bro. J. M. Kreider of Missouri, held meetings at this place, Aug. 5 to 15. Twenty souls gave their hearts to God.

Let us not forget them in our prayers, so that they may stand true and faithful.

We are also thankful for the harvest as we are blessed with a great harvest this year again.

Health is good.

May you remember us at the throne of grace that we may be faithful to our calling.

Yours in Jesus' name,
Aug. 17, 1920. Alice Wideman.

Scottdale, Pa.

Greetings to Herald Readers:—Besides the brethren who were called here by the meeting of the Publication Board and the Publishing Committee a number of others favored us with short visits. Among them were the following:

Brethren Frank and Eli Stoltzfus, of Lima, O., on their way home from the Near East; Bro. and Sister Wesley Lauver of Dauphin Co., Pa., on their way home from a visit in Ohio; Bro. A. D. Driver and family moving from Herrisonburg, Va., to their former home in Missouri; Bro. and Sister A. C. Brunk, Bro. John Mosemann, and Bro. Noah Mack, who attended the first day of Board Meeting. We appreciate the visits of all of these brethren and sisters, as well as the presence and meetings of the members of the various Boards and Committees.

The Y. P. B. M. Topic Committee met here on Friday to arrange the series of topics for 1921.

Among those who were with us over Sunday and helped in our services were the brethren, J. R. Shank, J. S. Shoemaker, S. H. Miller, and L. J. Heatwole. We appreciated their messages very much.

A number of those who were here the past week, together with some of our Publishing House force, are attending the Sunday School and Church Conference at Johnstown this week.

Several brothers and sisters of Sister Winsinger have come to Scottdale and expect to make this their home for a time. Some of them will be employed in the Publishing House.

Packing the clothing that is being sent in by the various circles and congregations is keeping several extra helpers employed here.

We ask an interest in your prayers.
Aug. 23, 1920. Cor.

"WHAT SAITH THE SCRIPTURE?"

(Continued from page 420)

them pray over him, anointing him him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Does some one question the statement that "the apostles" taught this? We ask another question: Does any one pretend that only James, and none of the other apostles, taught it? Like other things, this was one of the things, concerning which the apostles seemed to be of one mind. They practiced it; and it is sufficient for us to know that at least one of them taught it. If they all practiced it, and one of them taught it, we are quite sure that they all taught it, even though the teaching of but one of them found its way into print.

As we read this scripture we are impressed with the following:

(1) It is to be practiced upon believers only. "Let him send." Infants are not able to send, and therefore this is not intended for them. Then the words, "send for the elders of the church," should be considered proof that the sick should send for the elders of their **own** church, just as they would send for the elders of their own church in the case of communion or baptism.

(2) The anointing is to be done in the name of the Lord, not in the name of the Church or the elders.

(3) It is "the prayer of faith," not the oil, that saves the sick.

(4) It is to be done with full faith that "the prayer of faith shall save the sick, and the Lord shall raise him up," not to be considered as an unction for the soul, to be administered in dying moments.

(5) To be effective, the sick must be gotten right before God—and then, "if he have committed sins, they shall be forgiven him." We do not understand that this is for the forgiveness of sins (that is promised unconditionally upon condition of repentance, without reference to oil), but that in cases where the sick have been guilty of sin, they must first be gotten right with God, have an attitude of faith, in which case there will be a double healing—both body and soul.

Scottdale, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The Publishing House at Scottdale has been an exceedingly busy place since the shipments of clothing from our sewing circles and congregations have been coming in,. Boxes, bales, barrels and packages have been arriving at the rate of two, three and four wagon loads per day. From two to four men are kept busy constantly in the basement of the shipping room unpacking and baling the clothes, sewing up the bales in burlap and marking them ready for shipment. The clothing is of exceptionally good quality and is admirably adapted to the use for which it is intended. Some of it is new, and others almost new, and all seems to be in excellent condition. The response so far shown certainly indicates that our people are in sympathy with our relief work and willing to support it in every possible way. Watch these columns for a more detailed report a little later of the amount of goods sent.

* * *

Up until Friday morning, August 20th, there have been received here at Scottdale 214 different packages of clothing, from forty-six different circles and communities—a total weight of about seven tons. Estimating from the number of communities and circles still to be heard from, just about one-half of the clothing has been received. New clothing has been sent to the amount of $396.72, and there has been contributed by individuals and circles for the expenses in connection with the handling of the clothing, the sum of $278.58.

* * *

Clothing from our communities east of Scottdale is being assembled and packed at Lancaster. The work there is being enthusiastically pushed, over thirty circles being at work in Lancaster County alone. The brethren who are planning to go to Russia feel much encouraged over the splendid spirit of cooperation which is bening manifested everywhere throughout the brotherhood.

* * *

A large number of worn shoes are coming in with the clothing which is being gathered up. These will be especially serviceable for this coming winter. In addition to those being sent in with the clothing, over a thousand pairs of new shoes have been purchased by the commission, together with several hundred dollars worth of shoe fixtures and repairs. Altogether, about three thousand dollars of this month's budget is being devoted to the purchase of new shoes.

* * *

Clayton Kratz, from Blooming Glen, Pa., has been selected as third member to go with the first unit to Russia. Bro. Kratz spent Friday here at the Publishing

House and is now busily engaged in getting equipment, etc., ready for sailing about September 1st. Bro. P. C. Heibert, of Hillsboro, Kansas, of the Mennonite Brethren of North America branch of the Church, has also consented to go a little later and will probably sail about the 1st of October. Bro. Heibert is actively interested in Church activities and a teacher at Mount Tabor College, Kansas. His help will contribute much to the work of the unit in Russia.

* * *

Brother Chris Augsburger writes of the unsettled conditions obtaining in Marash where he is now located, and the surrounding country. On a recent auto trip to Aleppo his party was held up four times,—once by Turks and three times by Arabs, and after considerable delay succeeded in explaining their business satisfactorily and were allowed to proceed. He states that there was every indication of war between the French and Arabs. About twelve hundred orphans are being cared for at Marash and over three hundred other persons are given relief. Brother Augsburger especially requests an interest in the prayers of the people at home.

* * *

The latest reports from the Friends Child-feeding Work in Germany indicate that at the present time 632,000 children are being fed in eighty-eight cities. During the harvest period it is planned to decrease this number, and later on in the winter it will be increased again to at least 500,000 and will continue without a break until the summer of 1921. Up until July 1 over $3,000,000 has been contributed to the German work through the Friends Organization, besides a large number of articles and supplies donated by individuals or business firms in this country.

* * *

The following are extracts from a letter written by Bro. Russel Lantz, who is at the present time engaged in relief work with the Friends Unit in Poland:

"We got our quarters all fixed up (at Tarnapol) and had things in shape for doing work as soon as workers and materials arrived, when, Lo! Early on Wednesday morning the report came in that the Bolsheviks were only a few miles away and coming nearer all the time. Soldiers began pouring into the town from the East. Peasants with their wagons loaded with their possessions have been passing through every day. The whole population seemed to be making a rush for box cars and getting away as fast as possible. The military took charge of things and did all they could to help. The situation is grave to say the least. We had orders to telegraph to Warsaw in case anything like this turned up but we were loath to do so because we wanted to do something before we left. The need is great here, although it is well nigh impossible to get anything shipped through. The railroad is in danger of being cut any day. We are ready to leave on a moment's notice. This morning news came that the Bolsheviks had begun on a new front, north of Lemberg, and were coming in from that way. That means that the whole of Galicia will be cut off from Poland and the natives will be prisoners. We have everything ready for a hurried retreat and exit. Railroad traffic is so congested. In the yards you can see whole families with their worldly possessions on one end of an open car and their live stock on the other end,—cows, goats and horses. It is all very sad. First the Russians came, then the Germans drove them out and destroyed some of the city, then the Austrians, then the Ukranians, and now in all probability the Bolsheviks. If you could only be here and see how fagged out and spiritless the people are, no organization, no factories, sanitation unspeakable, typhus taking thousands, no food, no clothing, no medicine,—Oh! it is terrible! I shall never forget it! Would that the men who make war, and especially those who are responsible for this war, had to live here day after day and see this hell on earth. More and more I ask myself, 'How can men make war?' "

"The soldiers are clothed in rags and a lot of them are so underfed that they almost stagger under the weight of the rifle. Some are mere boys too. The other day I saw a soldier eating dinner. He had a cup of tea and a piece of the blackest bread I ever saw. Think of a meal like that! Last winter in Tarnopol there were at one time one thousand cases of typhus and the soldiers died like flies. The people live in the ground. We visited some of them so we know conditions. Here is one instance. In one mud hut with only one room lives a widow with five children,—the oldest is an idiot. She has a patch of potatoes and if they eat none this summer they will have fifty kilos for the winter. They wear rags and call them clothes. The children carry stones in from the country and thus make a few marks with which to buy black bread. It is almost unspeakable. In some instances the family has been living on soup made from grass. We have known mothers to feed the potatoes to the children and they themselves live on the water in which the potatoes were cooked.

"Children roam about the streets like dogs and cats. There are several orphanages but only a few of the children can be accommodated. As long as the war lasts no real relief work can be done in this part of the country. In fact, I shouldn't be surprised if all our equipes would have to vacate on account of the Bolshevik advance. They are all near the Russian border."

REPORT

Of Clothing Shipped to Mennonite Relief Commission, April 1, to Aug. 1, 1920

For the Gospel Herald

Cedar Grove Sewing Circle, Greencastle, Pa.	$12 00
Shantz Charity S. C. Shantz cong. Baden, Ont.	33 16
S. C. Leo Menn. cong, Grabill, Ind.	20 00
S. C. Miami-Howard Co. Menn. cong. Amboy, Ind.	20 00
Zion Missionary Society, Bluffton cong. Bluffton, Ohio	6 75
Pleasant Grove S. C. Morton, Ill.	20 36
S. C. Forks Menn. cong. Middlebury, Ind.	25 00
S. C. Marion cong. Marion Pa.	9.92
" " " " " "	10 06
" " " " " "	3 48
North Lima, Midway & Leetonia cong North Lima, Ohio	25 00
S. C. Reid cong. Hagerstown, Md.	8 57
S. C. Bethel cong. Wadsworth, O.	32 00
S. C. Sugar Creek cong. Wayland, Ia.	70 00
Plumstead S. C. Danboro, Pa.	11 89
Trail Menn. S. C. Dundee, Ohio	16 00
S. C. Shore cong. LaGrange, Ind.	15.56
S. C. Oak Grove & Salem cong. Smithville	20 00
Blooming Glen Perkasie Menn. cong. Blooming Glen, Pa.	30 00
S. C. West Fairview cong. Beaver Crossing, Nebr.	40 00
S. C. Martins and Pleasant View cong. Dalton O.	19 00
Plainview cong. S. C. Plainview, Tex.	13 40
S. C. Protection cong Protection, Kans.	25 30
S. C. Salem cong. Strang, Nebr.	23 75
S. C. East Union cong. Kalona, Ia.	40 00
S. C. Midland cong. Midland, Mich.	22 20
S. C. W. & N. cong. Nappanee	26 00
S. C. Salem cong. Strang, Nebr.	19 09
Trail Menn. S. C. Dundee Ohio	19 00
S. C. Oak Grove &Salem cong. Smithville, Ohio	20 00
Logan Co. S. C. West Liberty, O.	27 09
S. C. Belleville A. M. cong. Bellville, Pa.	14 06
S.C. Hopedale A. M. cong. Hopedale, Ill.	100 00
S. C. Shore cong. LaGrange, Ind.	9 75
S. C. A. M. con. Greenwood, Del.	30 65
Plumstead S. C. Danboro, Penn.	13 75
Meridien con. Church of God in Christ Hesston, Kans.	57 32
Kitchener Doco & Waterloo Charity Circles, Kitchener, Ont.	29 39
S. C. Orrville Menn. Mission cong. Orrville, Ohio	15 53
Paradise and Miller cong. Circles Hagerstown, Md.	8 56
Logan Co. S. C. West Liberty, O.	3 00
S. C. A. M. cong. Greenwood, Del.	30 65
Martins and Pleasant View cong. Circles Dalton, Ohio	13 00
S. C. Menn. Spring Valley cong Canton, Kans.	49.10
S. C. Salem cong. Strang, Nebr.	24 80
S. C. Pleasant View cong. Hydro, Okla.	75 00
S. C. North Lima, Ohio	78 25
S. C. Emma cong. Topeka, Ind.	28 00
Orrville Menn. Mission Church Orrville, Ohio	22 10
Stahl S. C. Johnstown, Pa.	25 56
S. C. Howard-Miami cong. Amboy Ind.	19 50
Chambersburg S. C. Chambersburg, Pa.	21 00
S. C. Salem & Oak Grove cong. Smithville, Ohio	17 68
Dorcas S. C. Sterling, Ill.	14 00
S. C. Sycamore Grove cong. Garden City, Mo.	55 00
S. C. Bethel cong. Wadsworth, O.	37 63
S. C. Walnut Grove & S. Union cong. Bellefontaine, O.	24 10
S. C. Salem cong. Shickley, Nebr.	37 70
Maugansville S. C. Maugansville, Md.	167 41
S. C. Manson cong. Manson, Ia.	25 00
S. C. Midland con. Freeland, Mich.	10 65
S. C. A. M. cong. Belleville, Pa.	24 00
Trail S. C. Dundee, Ohio	34 00
S. C. Oak Grove cong. Smithville, O.	18 00
S. C. Zion con. Bluffton Ohio	6 00
S. C. Fulton A. M. cong Stryker, O.	168 50
East Zorro Menn. cong. Tavistock, Canada	38 32
Souderton S. C. Souderton, Pa.	37 00
Women's Missionary & Aid Society Columbiana cong. N. Lima, O.	36 80
S. C. Paradise and Millers cong. Hagerstown, Md.	25 00
Mattawana S. C. Mattawana, Pa,	10 30
S. C. Zion cong. Bluffton, Ohio	5 50
Elkhart Menn. S. C. Elkhart, Ind.	26 00

S. C. Martins and Pleasant View cong. Dalton Ohio	10 00
S. C. Emma cong. Topeka, Ind.	23 43
Menn. W. Missionary and Aid Society North Lima, Ohio	21 00
Total	2,224 57
Previously reported	$23,471 32
Grand total	$25,695 89

Gratefully acknowledged,
Levi Mumaw Secretary.

REPORT
Of a Harvest Home and Sunday School Meeting held at River Corner, Pa., Church, Aug. 5, 1920

For the Gospel Herald

Organization: Mod., Bro. Frank Krider; Secy., Abram B. Thomas; Chors., Amos Kauffman, Clayton Erb.

Devotional, Bro. Hiram Kauffman.

Address of Welcome, Bro. John Hess.

Harvest Home Service, Bro. John Charles.

Address, **Prov. 22:6,** Bro. John W. Weaver.

Address, **What is Worldliness and the cause of professing Christians Conforming with it? Bro.** Noah Mack.

Afternoon Session

Song Service.

Devotional, Bro. Daniel Gish.

Address, **New Birth and its Result,** Bro. Amos Myers.

Address, **How Interest the Uninterest in Sunday School Work,** Bro. J. C. Clemens.

Address, **The Power and Beauty of a Pure Life,** Bro. Jesse Harbold.

Interest and attendance were good, and believers were richly blessed.

Secretary.

REPORT
Of the Alberta-Saskatchewan Mennonite Conference, Held with the Sharon Congregation, Guernsey, Sask., June 29, 1920

For the Gospel Herald

Conference opened by moderator.

Conference sermon delivered by Bro. N. B. Stauffer, basing his remarks on I Cor. 3:10, 11.

The conference members present testified to the same and expressed a desire to remain steadfast and true to the same. The congregation present were also given a privilege to testify, which they did by rising to their feet.

Closing by prayer and benediction.

Afternoon Session

Devotional exercises by Bro. J. K. Lehman.

Bro. E. S. Hallman presented a letter from his former conference, and was again accepted as a conference member of this conference district, having charge of his fromer congregation. Bro. Allan Good was also accepted a member of this conference district.

Bro. L. S. Glick of Minot, N. Dak., and Bro. Oliver Snyder of Floradale, Ont., were also considered conference members at this meeting.

Brethren E. S. Hallman, Allan Good, and H. B. Ramer were chosen a committee on resolutions.

Minutes of the last annual conference were read by the Secretary and adopted by the conference.

The church records of the different congregations were read and adopted by the conference, giving a total membership of 390.

Resolutions

That we stand in full sympathy with the recommendations of the General Conference on the dress question, as reported so far, and as we understand and interpret the recommendations.

That this conference appoint a District Mission Board.

That we appoint the following brethren: N, B. Stauffer, N. R. Weber, E. S. Hallman, to consider the advisability of changing article 10 and 16 in the Constitution and Discipline.

That we change our conference time from the last Tuesday of June to the second Tuesday of July, and that communion for the congregation where conference is to be held be as in other years.

That we recommend the reorganization of our Sunday schools to be made in the spring of the year, so that a more uniform report can be presented to the conference.

That the Committee on Vocal Music be retained.

That the Committee on Teacher for Bible school be retained.

Miscellaneous

Bro. Allan Good and Bro. N. B. Stauffer reported on hte work allotted to Bro. M. D. Stutzman for the conference year. (Evangelist.) Report adopted.

Bro. E. S. Hallman re-elected trustee for member of Mennonite Board of Missions and Charities.

Bro. Allan Good was elected member of the Mennonite Publication Board.

Bro. Allan Good was elected trustee of the Mennonite Educational Board.

Report of the Home Mission fund was read and adopted.

Report of Printing Committee was read and adopted and that the committee on printing be retained.

It was decided that Bro. E. S. Hallman be president of the District Mission Board, Allan Good to be the secretary, and Wm. A. Wideman treasurer.

The treasurers for each congregation: Mount View, Bro. L. E. Bowman; West Zion, Bro. Elmer Shantz; Sharon, Bro. Ira Gingerich; Salem, Bro. Jacob Brenneman; Clear Water, Bro. Noah Detweiler; Duchess, Bro. John Brubaker.

Bro. E. S. Hallman was chosen delegate to next annual conference at Minot, N. D.

Next annual conference to be held with the Salem congregation, Tofield, Alta.

Bro. E. S. Hallman was chosen moderator of next annual conference.

A. H. Wambold, Sec.

REPORT
Of Sunday School Conference, Held at the Sharon Mennonite Church, Guernsey, Sask., June 28, 1920

For the Gospel Herald

Address of welcome, by I. S. Rosenberger.

The Need of Consecrated Workers.

True consecration is manifest in appearance, conduct, usefulness. Effect of indifference and inconsistency soon reflected in pupils. Lack of consecration leaves many talents undeveloped and hidden. Council and advice from the "pillars of faith" often paves way to greater consecration.

Compare the Sunday school of today with Sunday school of the past.

Much less oppposition to Sunday school work now than in the past, better equipment, good attendance, all increase usefulness of Sunday school of today. Many more young teen age children are won for the Church since Sunday schools are general. Sunday school conference great factor in bringing about unity of effort and teaching. Proper values placed on decisions. Greatest barrier today is spirit of anti-Christ.

An illustrated talk to children was given by Bro. Allan Good, showing forth the need of laying a sure and true foundation and the folly of building on the sand.

Value of Home Study.

Lives in "home study" homes count. Prepares us all for the day's battles. Home study should be practiced as well as preached. Too much modern literature read to exclusion of the Bible.

How may we know our teaching is effective?

God's promises never fail. Be sure we are right, then work by faith. Have an object, then strive for it.

Discussions followed every topic; also suestion drawer with many interesting questions.

Moderator, Abram Wenger.
Clem Snider, Alva Bowman,
Secretaries.

Received by the Mennonite Relief Commission for War Sufferers during the month of July, 1920

General

Walnut Creek Cong Ohio	$ 54 30
Pleasant View Cong Okla	26 50
P H Stutzman Nebr	5 00
J P Janzen Okla	1 10
Adolph Haning Pa	25 00
Abraham Eby Pa	60 00
Brethren Roanoke Ill	40 00
Roanoke Cong Ill	65 00
Walnut Grove and South Union Congs	168 35
Clark Brenneman Iowa	5 00
Warwick River Cong Va	10 50
Gortner Union S S Md	7 00
Carver Cong Mo	1 00
Mt Zion Cong Mo	3 00
Cherry Box Cong Mo	1 25
J S Kabaker Ia	15 00
Brethren of Roanoke Ill	40 00
Sycamore Grove S S Mo	88 84
Springs Y P M Pa	46 18
Sharon Cong—Guernsey Ont	100 00
Salem Cong and S S Ind	33 56
"Friends of Humanity" Mich	20 00
A R Miller Ind	3 00
	$819 58

Austria

Upper Deer Creek S S Ia	$ 20 00
A Brother Scottdale Pa	10 00
	$ 30 00

Germany

Peter Neuschwander Oreg	$ 21 65
A Friend Waynesboro Va	50 00
Souderton Cong Pa	85 16
Boyertown & Hereford Congs Pa	5 00
I M K and Wife Md	200 00
Emma Sommer Ohio	5 00
Old Order Amish Belleville Pa	52 02
Old Sonnenberg S S Ohio	25 00
Malinda Miller Ohio	2 00
Warwick River Cong Va	1 00
A M Cong Pryor Okla	12 00
Walnut Creek Cong Ohio	64 50
Valentine Swartzendruber Okla	25 00
A Brother and Sister Locust Grove Cong Pa	10 00
Scottdale Cong Pa	6 00
Norman Shantz Canada	15 00
	$587 33

Near East

Jonas Yordy Ill	$ 5 00
Turkey Runn S S Ohio	15 00
Three Brethren East Fairview Cong Nebr	26 00
Mary E Brackbill Ill	10 00
Friends Freeport Ill	3 20
Deep Run Cong Pa	50 59
Worcester Cong Pa	3 00
Providence Cong Pa	42 00
North Lima S S Ohio	28 50
Canton S S Ohio	10 00
Dan Eigsti Ill	10 00
Upper Deer Creek S S Ia	60 00
Men's Class and Sr Girls' Class Martin's S S Ohio	10 00
J O Grieser Nebr	10 00
Mt View S S Alta	20 00
Casselman S S Md	60 00
Boys and Girls Stauffer's S S Dauphin Co Pa	7 00
Salem S S Wayne Co Ohio	5 00
Science Ridge S S Ill	406 00
Primary Dept Willow Springs S S Ill	30 00
Wm Ringenberger's Junior Class Willow Springs S S Ill	30 00
Eigsti Bros Willow Springs S S Ill	5 00
J W Ioders Class Willow Springs SS	5 00
Christ Albrechts Class Willow Springs	5 00
H V Albrecht's Class W S S S Ill	5 00
Senior Girls' Class W S S S Ill	5 00
H V Albrecht	5 00
Firdale Cong Ore	7 70
Old Order Amish Belleville Pa	52 02
Tuletax S S Tex	5 00
Church of God in Christ Mennonite Kans	300 00
Stahl Sewing Circle Pa	30 00
Sherman Swartz's Class Salem S S O	11 13
Gladys Widmer	2 00
Hesston College S S Kans	10 00
Harold and Herbert Kauffman (Boys Orphanage in Jerusalem)	6 64
North Lima S S O	30 00
John Cullar's S S Class Ohio	10 00
Canton S S Ohio	10 00
Oak Grove S S Champagne Co O	80 00
Bethel S S West Liberty Ohio	15 00
Oak Grove S S Champagne Co O	69 51
Valentine Swartzendruber Okla	25 00
A Brother Mylo N Dak	25 00
Pleasant Valley Cong Kans	10 00
Protection Cong Kans	6 86
Milan Valley S S Okla	5 00
Spring Valley Cong Kans	51 00
Junior Class Bethel S S Mo	10 00
Liberty Cong Mo	25 00
Bethel Cong Mo	15 00
Mt Zion Cong Mo	30 75
Cherry Box Cong Mo	10 00
Manson Y P B M Ia	60 00
Middle District Va	501 38
Brethren Reiff Cong Md	177 50
A Bro Stauffer's Cong Md	1 25
Eight Classes Sycamore Grove S S Mo	40 00
F P K and Family Mo	5 00
Intermediate and Senior Depts Martins S S Ohio	5 00
W F Edelman Mo	4 00
Effie Hoover Pa	5 00
Mary Gingerich Pa	5 00
Weaver S S Pa	17 22
Thomas S S Pa	45 00
Stahl S S Pa	75 00
Blough S S Pa	25 00
Scottdale Cong	1 00
White Cloud Cong Mich	2 06
Young Men's Class Nappanee W S S	30 00
Mothers' Class Nappanee W S S Ind	10 00
Primary Dept Nappanee W S S Ind	10 00
Young Womens Class Nappanee W S S Ind	10 00
Old Sisters Class Nappanee W S S	10 00
Old Mens Class Nappanee W S S	30 00
Mens Bible Class Nappanee W S S	50 00
Bethany S S Mich	5 00
Maple Grove S S Ind	124 31
A Brother Goshen Ind	25 00
Clinton Frame S S Ind	10 00
Intermediate Girls Class Goshen College S S Ind	5 00
Class No 5 Forks S S Ind	3 00
Olive S S Ind	49 85
Class No 7 Emma S S Ind	5 00
Clinton Brick Cong Ind	11 00
Gladsome Girls Nappanee W S S Ind	5 00
Mothers Class Nappanee N S S Ind	5 00
Primary Dept Nappanee N S S Ind	10 00
Anna Christophelsh Class Nappannee N S S Ind	2 50
Yost Yoders Class Nappanee N S S	1 00
Cora Shaums Class Nappanee N S S	5 00
C A Shantz & Wife Ind	5 00
Helping Hand Class Elkhart S S Ind	5 00
Busy B's & Helping Others Class Elkhart S S Ind	5 00
Good Samaritan Class Elkhart S S	5 00
Berean Class Elkhart S S Ind	10 00
The Gideons Elkhart S S Ind	5 00
Omer S Garber Ind	5 00
Weber S S Ont	60 00
Elton Wismer Ont	15 00
Wanner S S Ont	10 00
Rainham S S Ont	16 00
Duchess S S Alta	20 00
D E Maurer Alta	5 00
B F Stauffer Alta	5 00
M M Burkholder Alta	5 00
J B Stauffer Alta	5 00
Jos and Fannie Voegtlin Alta	5 00
Ben Lauber Alta	5 00
J C Stauffer Alta	5 00
Sam Stauffer Alta	5 00
Jacob Brenneman Alta	5 00
A Brother Alta	5 00
Teacher and Class Canada	5 00
A Brother and family Canada	5 00
N B Leinbach Canada	5 00
J E Kaufman Canada	5 00
Wideman Y P M Ont	10 00
Vineland Y P M Ont	80 00
Norman Shantz Ont	10 00
Suderton Cong Pa	75 21
A Brother Providence Pa	50 00
	$3,566 16

Russia

D L Miller Va	$ 40 00
A Brother Latour Mo	50 00
Upper Deer Creek Cong Ia	20 00
	$140 00

Total amt.recd. during July	$5,143 09
Previously reported	418,984 98
Total	$424,128 07
Previously reported by E. M. B. of M,. & C.	128,929 14
Grand Total	$553,057 21

Gratefully acknowledged,

Mennonite Relief Commission for War Sufferers,
G. L. Bender, Treas.,
Per V. E. Reiff,
Elkhart, Ind.

An eagle carrying a serpent in its talons to its nest on the mountain was bitten to the heart, and fell to the ground. Have you ever seen a Christian man or woman fall in the same way? You do not know the secret of the fall, but the omniscient eye of God saw it. That neglect of prayer, that secret dishonesty in business, that stealthy indulgence in the intoxicating cup, that licentiousness and profligacy unseen of men, that secret tampering with unbelief and error, was the serpent at the heart that brought the eagle down. — Theodore L. Culyer.

Married.

Nissley—Witmer.—On Thursday, August 12, 1920, at the home of the bride's parents near Mount Joy, Pa., Bro. Albert R. Nissley and Sister Stella R. Witmer, both of the Erisman congregation, were united in holy matrimony, Bro. Peter R. Nissley o..ciating.

May God's favor smile upon their way through life.

Obituary

Brenneman.—Chester Brennneman died June 6, 1920; aged 22 y. 4 m. 16 d. He leaves mother, 2 half sisters, also a host of friends. He confessed faith in a crucified but now a risen Redeemer, was received into Church fellowship by water baptism. We shall ever remeber the pleasant smiles he had for all who came into his presence. Funeral services conducted by S. G. Shenk. Text, Prov. 8:35.

Landis.—Wilma Alline, daughter of Noah and Ethel Landis, died Aug. 5, 1920, age 1 y. 9 m. 9 d. She was ailing several weeks and for five days was unconscious and never regained consciousness. Cause of death was Tubercular Meningitis.

She leaves Father, Mother, one brother, grandparents, and many relatives and friends. Their loss is her gain. Body laid to rest in the Riverside Cemetery. Funeral services were conducted by J. D. Charles of Hesston, Kans., and J. W. Hess of Manson, Iowa. Text, II Kings 4:26.

C. J. G.

Miller.—Velma Pearl, daughter of Bro. Isaac and Sister Anna Miller, was born near Elida, Ohio, Aug. 22, 1915; died of typhoid fever Aug. 5, 1920: aged 4 y. 11 m. 14 d. She leaves father, mother, 2 brothers, 1 sister, grandparents, 2 great-grandmothers, and many other relatives and friends.

One brother preceded her to the spirit world.

Funeral services on the 8th at the Salem church, conducted by Andrew Brenneman and Geo. Ross, text, II Kings 4:26.

"Dearest Velma, how we miss thee:
And our hearts are sore distressed
But in heaven we hope to meet thee
Where all is endless peace and rest."

Kennel.—Mary, wife of Christian Kennel was born in Ontario, Nov. 6, 1859, died Aug. 3, 1920; aged 60 y. 8 m. 27 d. She was a daughter of Christian and Annie Jantzi, was united in marriage in 1879. Bro. and Sr. Kennel moved to Nebr. in 1885 and livedthere until 1919, when they moved to Ia., about 23 miles N. W. of Manson, where she died. She was the mother of six children and leaves sixteen grandchildren.

Sister Mary united with the Church in her youth and was a faithful member, a patient sufferer during her affliction. She had an internal cancer, was sick four years and had continual pain for about 2 years. We believe she has now gone to that home where affliction is unknown.

Funeral services, Aug. 6, at the home of her daughter, Bro. and Sister Joe Kauffman, by D. D. Zehr, and at the Manson church by J. W. Hess. Burial at the Manson cemetery.

"Mother thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow
Never can distress thee more."

Burcky.— Joseph Burcky, oldest son of Andrew and Barbara Burcky, was born in Seckking, Bavaria, May 29, 1833. He came to America with his parents in 1839. They stopped in Butler Co., Ohio, one year, then came on to Woodford Co., Ill., where they lived for five years, after which they moved to Tazewell Co., where he grew to manhood. Here he confessed Christ as his Savior and was received into the Mennonite Church by baptism at the age of eighteen.

Feb. 28, 1858, he was married to Jacobina Zimmerman, which union was blessed with eleven children. Three (Josephine, Jonathan, and Albert) died in their infancy. Two (John and Mary) grew to manhood but preceded their father in death. Six (Elizabeth, Simon, Benjamin, Edward, Amos, and Joseph survive their father.

He was ordained as a minister of the Gospel in 1863 and moved to Bureau Co., in 1869, from which time he has served the Willow Springs Church as minister, and as bishop since 1878, until old age and failing health made it necessary for him to lay down his charge.

August 1, 1920, at the People's Hospital in Peru, Ill., he passed away at the ripe old age of 84 y. 2 m. 3 d.

In his departure he leaves 6 children, 20 grandchildren, and 5 great-grand-children, besides the many relatives and friends to whom he has endeared himself by the 50 years of service for the community of the Willow Springs Mennonite Church.

Funeral services were conducted at his home by Eugene Augsburger and C. A. Hartzler of Tiskilwa, Ill., after which his body was laid away in the adjoining cemetary there to await the call of his Lord.

Items and Comments

It is reported from England that that nation is about to acknowledge the independence of Egypt. This country formerly belonged to Turkey but about forty years ago won a position of semi-independence. England soon after this secured control and held it ever since. It is now proposed to declare the independence of Egypt, subject to certain conditions which will make the new nation a vassal of Great Britain.

Gifford Pinchot, leading forester and conservationist in the United States, estimates that in the state of Pennsylvania alone there is an annual waste of $100,000,000 because of tree waste and that the state's 5,000,000 acres of forest land are "a desert." What is true of Pennsylvania is true of other states. The high cost of lumber and threatening shortage in paper are taken as a warning note to the nations to look to the building up of their forests.

The war situation in Europe, while tense enough in the war-infected regions, has brightened up considerably to the rest of the world. At the last moment, just as the Russians were in the act of taking Warsaw, they were hurled back by a counter offensive on the part of the Poles assisted by some of their allies. The rout of the Russians has been continued and at this time it looks as if there might be an understanding reached that will have a quieting effect upon the European situation.

The political atmosphere of the United States has been considerably stirred within the past week over the question of women's suffrage. After a stubborn conflict in which charges of corruption were heard, the Tennessee legislature ratified the constitutional amendment granting the right of suffrage to women. The importance of this vote lay in the fact that Tennessee is the 36th state to ratify, and if this stands, the fight of the suffragists has been won. But there is an ardent struggle made by the anti-suffragists to have this action by Tennessee declared illegal, inasmuch as the state had a law forbidding the legislature to pass on any such amendment without first giving the people an opportunity to pass on the question. The most that can come out of this struggle is to delay suffrage for women and deprive them of the opportunity to vote this year. Time will tell whether women will purify politics or politics corrupt women.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The annual Church and Sunday School Conference in the Kansas-Nebraska District will be held, the Lord willing, at the Spring Valley Church near Canton, Kans., Sept. 2-5.

Thursday A. M., **Mission Board Meeting.**

Thursday P. M., **Ministerial Meeting** (for arranging conference work).

Thursday Eve., **Conference sermon.**

Friday and Saturday, **Church Conference.**

Saturday Evening and Sunday, **Sunday School Conference.**

Those coming by train, come to Canton, either on the Rock Island or the Santa Fe railroads.

Notify Bro. D. A. Diener of your coming.

C. D. Yoder, Secy.

Western A. M.

The Western District Amish Mennonite Church and Sunday School conferences will be held (D. V.) on Sept. 8, 9, and 10, 1920, with the Pleasant Grove congregation near Tremont, Ill.

Ministers will meet on Wednesday ,the eighth, for preliminary and miscellaneous work and the conference sermon will be preached in the evening of the same day. On Thursday will be the regular conference session and on Friday the Sunday school conference.

Passengers will be met at Tremont and Morton. Those coming to Tremont will please notify D. W. Staker of the same place and those coming to Morton notify S. R. Roth of Morton.

C. A. Hartzler, Sec.

Virginia

The tenth session of the Annual Virginia Mennonite Conference will be held, Providence permitting,at the Warwick River Church, Warwick Co., on Friday and Saturday, September 17 and 18.

The General Board of the Virginia Mennonite Aid Plan expects to hold its annual meeting Thursday morning, September 16, at the above mentioned church; and also the Conference Arranging Committee expects to meet at the same place Thursday afternoon.

Those desiring to be met at railway station, should notify either S. E. Hostetter or M. B. Shank, both of Denbigh, Va., and should stop at either of the stations, Oriana, Va., or Oyster Point Va.

Henry D. Weaver, Asst. Sec.

Missouri- Iowa

The Missouri-Iowa Conference will meet, the Lord willing, with the Liberty congregation near South English, Iowa, Oct. 12-15, 1920. The schedule is as follows:

Tuesday, 8:00 A. M. The business session of the **Mission Board** has its first meeting.

9:00. A. M. Workers Conference begins its sessions in an all day Sunday School Conference.

Wednesday, 9:00. A. M. Workers Conference continues in a half day discussion of the **Young People's Meeting** questions.

1:30. P. M. A half day of **Mission Conference** begins in the discussion of missionary subjects.

Thursday and Friday, This time is set apart for the regular work of **Church Conference.** Any questions for consideration should be sent to the Secretary, preferably a month before Conference convenes —at least, before the meeting of arrangement on Wednesday, Oct. 13, P. M.

Trains on the Rock Island stop at South English; on the Milwaukee at Webster or North English. Drop a card concerning your arrival to either of the brethren: P. J. Blosser, W. T. Lineaweaver, South English, Ia.; Amos Weaver, Kinross, Ia.

A cordial invitation is extended to all. We invite your prayers in behalf of all the sessions and solicit your earnest cooperation and help.

J. R. Shank, Secy.
Carver, Mo.

This world has a long, wide street,
And death is the thing we all must meet.
If religion were something money could buy,
The rich would live and the poor would die.

—Kathryne E. Shetler.

PACIFIC COAST BIBLE SCHOOL

For some time the brotherhood on the Pacific Coast felt that there should be some opportunity given to those who desire more systematic Bible study. On account of being so far from our church schools, very few took a regular course of Bible study.

At the recent session of church conference, arrangements were made for a Bible school this coming winter. A school committee was appointed, and they are making arrangements for the school.

Several instructors have already been secured, and there is also an assurance of a good attendance of students.

A course covering two years is being arranged. Besides the regular Bible work, arrangements are being made for a course in vocal music, Sunday school normal work, personal work, and missions.

Some special meetings such as S. S. Superintendents' and Ministers' Conference, Ministerial meeting, and special lectures will be part of the work.

The exact date, length of term (not less than six weeks), instructors, full courses offered, and all other necessary announcements will be given by circular and through the columns of the Herald.

Any one desiring further information at once will receive reply by writing to S. G. Shetler, Hubbard, Oregon.

The committee solicits your prayers for the success of the work, and any other help given by sending us the names and address of prospective students will be much appreciated.

Committee.

MENNONITE GENERAL CONFERENCE

It has been decided to hold the next session of the Mennonite General Conference with the brotherhood in Cass Co., Mo., the latter part of August, 1921,. Announcement as to the exact dates and other items in connection with the meeting will be made in due time in these columns.

S. C. Yoder, Moderator.
J,. S. Hartzler, Secretary.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 2, 1920 (Gospel Witness Established 1905) No. 23

EDITORIAL

"Righteousness exalteth a nation; but sin is a reproach unto any people."

One of the most beautiful and impressive lessons of the Bible is presented to us in next Sunday's Sunday school lesson. Not the least among the types and shadows borne in this message is the scriptural reminder that "ye are the temple of the Holy Ghost." Only by the cleansing power of the blood can this temple be made worthy.

Your attention is called to two articles submitted in behalf of relief work among the suffering Russians. One is from the pen of Bro. John H. Mellinger, the other by Levi Mumaw. We are quite sure that the articles will be read with interest by many readers and that many will avail themselves of this opportunity to lend a helping hand in the work of extending relief.

Bro. Hartzler Resigns.—As noted in the leading editorial of the Mission Supplement of the Gospel Herald, Bro. J. S. Hartzler resigns from the editorship of that department of the paper. He leaves with the good will of all connected with the publication of the Gospel Herald, and we wish him God's choicest blessings in anything he may undertake. Bro. Hartzler promises to favor the readers of the Gospel Herald, from time to time, with productions from his pen, and it goes without saying that they will be read with interest. May the Lord direct in all things, and continue to use the Supplement to the glory of His name and the strengthening of His cause.

The Physician's Attitude.—Some people would deal with a brother afflicted with spiritual disease very much as they would with a serpent—get rid of him on short order. Others would take the plan of the wise physician—work with him with a view to rescuing him from the power of the disease. Sometimes a serious operation is necessary, but every consideration is given to the welfare of the patient. Others would take the christian science method: either neglect the patient or encourage him to believe that there is nothing the matter with him. It requires no argument to convince any one as to the proper method to pursue. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."

The Cause.—Consecrated Christian workers everywhere regret that there is so much spiritual indifference and moral laxness among Christian people in many sections and that the Gospel makes so little impression upon the minds and hearts of the unsaved. Various reasons are assigned—unfaithful church members, careless parents, poor preachers, commercialism, amusements, etc., etc. We have no doubt that there is something in each of these; but back of them all is the one great cause, **the passing of the simple faith**, "the sin which doth so easily beset us," UNBELIEF. People, to be stirred, must believe. And the masses will hardly believe unless the message-bearers of God's word are men of ardent faith, believing every line, every word, in this sacred BOOK. When the fact of a heaven and a hell, the fact of the utter ruin of man in his fallen condition and the complete redemption through the blood of Jesus, the fact of eternal salvation of the righteous and eternal damnation of the unrighteous, will have been pressed upon the consciences of all people—then will we see faith take hold and stir the hearts and lives of people; then will we see the present indifference disappearing, then will we hear men calling upon God for pardon and for cleansing and for power to live the overcoming life. "This is the victory that overcometh the world, even our faith."

"But Satan Hindered Us."—This was Paul's testimony on one occasion. The enemy of souls is still at the business—using his ingenuity in nullifying the efforts of God's people. This is the way he hinders in some cases:

He satisfies the consciences of some people with the thought that being church members it is not necessary to be very spiritual ones.

He satisfies others with the thought that since they are so very zealous in some things the Lord will overlook their inconsistencies along other lines.

He encourages some to be formalists without having the Spirit, while others he deludes with the idea that they are spiritual because they despise form.

He robs gifted ministers of their power by encouraging them to be "funny men" in the pulpit, thinking that entertaining light-minded people is an acceptable substitute for "preaching in the demonstration of the Spirit and of power."

He blinds the sinner to the awfulness of his own condition by holding before him continually the faults of church members.

He keeps the people so fully occupied with the affairs of this world that they have little time to meditate upon the things pertaining to the world to come.

Here are a few among many ways in which the cause of Christ is hindered and souls are lost because "the god of this world hath blinded their eyes."

"What I say unto you, I say unto you all, Watch."

Doctrinal

[illegible] shewing uncorruptness, gravity, [illegible] sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the [illegible] sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"MY GRACE IS SUFFICIENT FOR THEE"

Sel. by E. A. S.

The other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me: 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me in this way, 'My grace is sufficient for thee,' and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the Oxygen in the atmosphere,' but the earth might say, 'Breath away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."—C. H. Spurgeon.

THE DESTINY OF MAN

By H. H. Baer

For the Gospel Herald

Nothing that men or women can do without love to God can save them from perdition. Each one is going to the place for which he is prepared. If people will not accept Christ as their Savior and allow themselves to be prepared for the glory world, they must take their place in the only place that will be left—"the place prepared for the devil and his angels."

To be prepared for heaven we must be heavenly-minded—in temper, in conversation, in conduct—and willingly obedient to all of our Savior's commandments.

Hagerstown Md.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

VII. About Marriage.

1. It means the beginning of a new family.

It is God's design that man shall "leave father and mother, and shall cleave to his wife" (Matt. 19:5). Whether the newly wedded couple lives under the parental roof or in an entirely separate home, their old family connections are severed in that they constitute a new family.

2. The two are "one flesh."

"They twain shall be one flesh" (Matt. 19: 5). Notice, this does not say, "one spirit," but "one flesh." Spiritually the standing of one is in no way dependent upon the standing of the other, save in the matter of influence. The most devoted kind of a Christian may have for a life companion a hardened sinner—one an heir of glory, the other a candidate for the eternal flames. This is in no way an excuse for a Christian marrying a non-Christian. There is such a thing as one turning to God after marriage, or one falling away after marriage. But the point to bear in mind is that marriage constitutes one man and one woman becoming "one flesh." It is well to bear this in mind as we consider some other points, to be brought out in later paragraphs.

3. The plural marriage system permitted under the Old Dispensation finds no place under the Gospel.

Under the Gospel it is, "Let every man have his own wife ,and every woman have her own husband" (1 Cor. 7:2). Notice, this does not say "wives" and "husbands," but "wife" and "husband". Nowhere in all New Testament Scripture, is there a hint of a plural marriage among believers, but everything points clearly to the established rule of one man for one wife, one wife for one man. Like divorcement, plural marriages seem to have been permitted in olden times because of the hardness of the hearts of the people. In marriage, as in all other things, Christ brought matters back to primitive purity.

4. Mixed marriage between believers and unbelievers is forbidden.

This is God's law, finding expression in both Old and New Testaments. The great sin mentioned among the sinfulness of men just before the Flood was that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The law of Moses prohibited such mixed marriages, and all through the history of Israel this commandment (together with the evils arising from its violation) is in evidence. The New Testament likewise declares against mixed marriages. "Only in the Lord" (I Cor. 7: 39) is the standard for Christian marriage.

And even in the matter of marriages between members of different Christian denominations the spirit of the Gospel seems to be against it. Amos sounds the key-note when he asks, "Can two walk together except they be agreed?" When there is so much difference between two prospective heads of a home that they can not fellowship each other in the same church, it means one of two things: either they must keep silence on the most important thing that can come up in any home, or there is a disagreement and contention on this most important thing.

The question of confession, on the part of those who have violated the spiritual injunctions with reference to marriage, has often been discussed. It is urged very pathetically and emphatically that such a confession is a confession that the one making it is sorry that he (or she) married, and that such would be very humiliating and should not be required. Well, suppose we excuse the Church from requiring such confession. That would still leave the matter of satisfying God for ignoring or disobeying Him. Every person that is right before God will repent before God and man, and make appropriate confession, whenever such person finds that God has been disobeyed. It is not, primarily, a matter between the Church and disobedient members, but a matter between such scripture-violators and God. The Church does its simple duty when it insists upon a scriptural repentance and confession for disobedience to God—whether this is on the marriage question or any other question.

5. There are circumstances under which it is better not to marry.

Paul in his letter to Corinthians points this out very clearly. He, and Barnabas, had the same rights about "leading about a sister" that any other man had; but the nature of his work was such that it made it wiser to forego the privilege. He advises others to do likewise. It is quite sure that where one must violate Scripture to get married that he (or she) should remain unmarried.

6. The marriage bond is indissoluble, except by death.

We have a number of very positive scriptures on this point. "What

therefore God has joined together, let not man put asunder" (Matt 19: 6). Neither the judge upon the bench nor the pope of Rome, nor any other man has a right to nullify this ordinance of God. The significance of this scripture is made clear in Rom. 7:2 and 1 Cor. 7:39—"The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." "The wife is bound by the law as long as her husband liveth; but if her husband be dead she is at liberty to be married to whom she will; only in the Lord." In other words, when two are married they remain husband and wife so long as both of them live. This will be further discussed in the next paragraph.

7. To marry a divorced person means adultery for both the divorced person and the one marrying such an one.

The great Teacher on this subject is Christ himself. He says (Mark 10; 11, 12): "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Again, "Whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32). To this agrees also the testimony of Paul as recorded in Rom. 7: 2.

There should be no difficulty in understanding these straightforward declarations. Since it is true that when two are married "they twain shall be one flesh," that this bond lasts until one of them is removed by death (Rom. 7: 2,3; 1 Cor. 7: 39), it follows that no one with husband or wife living can be married to another without committing adultery and that so long as they live in such relations they are living in adultery.

8. Marriage is typical of the bond between Christ and the Church.

"The husband is the head of the wife even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church." (Eph. 5:23-32.)

Scottdale, Pa.

THE GOD-PLANNED LIFE

If God wants you elsewhere He will lead you there; be sure to follow

(Concluded)

We have seen that consecration is not necessarily dis-location. Yet it may be. God usually keeps a man where he is, when he yields his life to Him. Yet **not always.** God may lift you clear out from the sphere in which you are moving. God may completely change your environment, as well as change you. God may take you out of your business or profession, and send you to the uttermost parts of the earth as a chosen messenger of His. But how will this come about," do you say? **As you do the next thing.** The golden chain of God's great purpose for your life and mine is woven of the single links which we lay hold of, one at a time, along the pathway of daily opportunity. By and by, when we have gathered enough links, the chain begins to appear. The man who faithfully picks up the links need never fear about missing the chain. Therefore do the next thing. As you do it this thread of daily service becomes in God's hands like the clew to a maze. By it God leads you on in your pathway until you are out from all the labyrinth of darkness and uncertainty, into the clear shining of His will for your life. Therefore do it patiently, faithfully, lovingly. Teach the class, visit the sick, comfort the sorrowing, preach the Word, use the tract and leaflet, witness for Him just where you are. And as you thus serve if God wants you elsewhere He will surely lead you there. Only do you **be sure to follow.** And thus following some of us will land in China—India—Africa. And some of us will abide just where we are. But all of us will be where He wants us. And that is, **in the plan.**

"Ah," says some one, "this is all very well for the young, and the strong who have all of life before them. But it is too late for me. My life has been full of blunders and failures. It is only after years of wandering that I have come to Christ. There is naught left for me but the memory of mistakes and the fragments of a vanished and broken life." Listen, friend, to this truth, as we part tonight:

God is the only one who can take a seemingly shattered life and make a beautiful life from the fragments.

Have you ever heard this story? In a certain old town was a great cathedral. And in that cathedral was a wondrous stained glass window. Its fame had gone abroad over the land. From miles around people pilgrimaged to gaze upon the splendor of this masterpiece of art. One day there came a great storm. The violence of the tempest forced in the window, and it crashed to the marble floor, shattered into a hundred pieces. Great was the grief of the people at the catastrophe which had suddenly bereft the town of its proudest work of art. They gathered up the fragments, huddled them in a box, and carried them to the cellar of the church. One day there came along a stranger and craved permission to see the beautiful window. They told him of its fate. He asked what they had done with the fragments. And they took him to the vault and showed him the broken morsels of glass. "Would you mind giving these to me?" said the stranger. "Take them along," was the reply, "they are no longer of any use to us." And the visitor carefully lifted the box and carried it away in his arms. Weeks passed by; then one day there came an invitation to the custodians of the cathedral. It was from a famous artist, noted for his master skill in glasscraft. It summoned them to his study to inspect a stained glass window, the work of his genius. Ushering them into his studio he stood them before a great veil of canvass. At the touch of his hand upon a cord the canvas dropped. And there before their astonished gaze shone a stained glass window surpassing in beauty all their eyes had ever beheld. As they gazed entranced upon its rich tints, wondrous pattern, and cunning workmanship the artist turned and said: "This window I have wrought from the fragments of your shattered one, and it is now ready to be replaced." Once more a great window shed its beauteous light into the dim aisles of the old cathedral. But the splendor of the new far surpassed the glory of the old, and the fame of its strange fashioning gladdened the land.

Reader, do you sav that your plans have been crushed? Thank God and take heart. Have you not long since learned that the best place for many of your plans is the trash pile? And that often you must fling them there before your blinded eyes can see God's own better plan for your life? And how is it with your life? Has sin blighted it? Have the mistakes of

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Preacher's Page

HINTS TO PREACHERS

By J. S. Shoemaker

For the Gospel Herald

I. **What a Preacher Should avoid.**

1. Avoid coming before your congregation without the necessary Word preparation.

2. Avoid wasting 45 minutes in delivering a 15-minute message.

3. Avoid parrot-like preaching, or trying to imitate some other minister.

4. Avoid making apologies for ignorance and weakness in the introductory part of the sermon.

5. Avoid making a display of rhetoric and worldly wisdom in or outside of the pulpit.

6. Avoid all gymnastic demonstrations and eccentric pulpit methods while delivering the message.

7. Avoid using light comparisons in trying to make grave applications.

8. Avoid being one thing in the pulpit and something else outside the pulpit.

9. Avoid the presenting of the message in half-hearted or soothing, go-to-sleep methods.

10. Avoid sentimentality, slang, amusing illustrations, and personal thrusts, if the sermon is to have the best effect upon the hearers.

11. Avoid rounding the sentences so beautifully that there is no effect upon the sinner's conscience.

12. Avoid becoming weak-kneed and spine-less in the preaching of the Word, even though you may be severely criticized for preaching the truth.

13. Avoid the tendency of allowing any secular work or temporal affairs to hinder the work of the ministry.

14. Avoid bringing a deadening effect upon the sermon in referring to your own achievements, successes, gifts, and special abilities.

15. Avoid making any of the points of your sermon pointless by apologizing for the truth.

II. **What a Preacher Should Seek.**

1. He should seek the guidance of the Spirit in carrying out every phase of his sacred calling.

2. He should seek to acquaint himself with the Word of God, and the needs of his people.

3. He should seek to forget himself, laboring faithfully for the best interests of humanity and the Lord's greatest glory.

4. He should seek to clothe his messages with simple language, saturated with the spirit of love and of positive conviction.

5. He should seek to be in constant communion with God, in perfect line with the inspired Word, deeply concerned for the best interests of the Church, and intensely interested in the salvation of souls.

III. **What a Preacher Should Do.**

1. "Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

2. Be positive, earnest, and faithful in delivering the sacred message, without respect of persons.

3. Preach to convict, regenerate, and sanctify the heart, making no effort to tickle men's ears.

4. Let "the three R's" be emphasized in the sermons—Ruin by the fall; Redemption thru the blood of Christ, and Regeneration by the Word and the Holy Spirit.

5. "Study to shew himself approved of God,---rightly dividing the Word of truth" —not dissecting or mutilating it.

6. Preach the Gospel of Christ when opportunity permits, with the consciousness that the Author is a silent listener to the message.

7. Deliver every message in a way that there will be no regrets when the Master comes.

8. Be bold to reprove sin, using the "sword of the Spirit" to make the cleavage—use the soothing Gospel balm to heal the wounds made in the purging process.

9. Preach to convict and save sinners, to reprove and rebuke inconsistent and wayward believers, to encourage and establish the saints, to enlighten and instruct the ignorant, and to bring honor and glory to God.

IV. **Further Meditations.**

1. In order that sermons be made truly effective it is necessary that the preacher in his daily life, exemplify his own preaching.

2. The preacher should exalt Christ in every message, and hide himself behind the Cross in order to make his sacred calling the mast productive in building up His Kingdom.

3. The most effective preaching is not the kind which tends to lead the hearer to laud and praise the speaker, but the kind which causes them to leave the sanctuary with serious thoughtfulness, and a consciousness of having been brought into the very presence of the Divine.

4. The true Gospel minister will use simple language to clothe his thoughts, and his thoughts will be of such a nature as will promote truth and virtue, and build up Christian character.

5. He who is truly called of God to preach the Word, will be constrained thru love to preach it with no uncertain sound, with no consideration of financial compensation or moral support, but for the salvation of souls, the extension of Christ's kingdom, and the Father's glory.

Dakota, Ill.

Is thine ideal an oration and ovation? If so, thou art not a student-preacher, but an impudent self-seeker. —Selected.

THE FAITHFUL MESSAGE-BEARER

By John R. Shank.

For the Gospel Herald

He that hath my word, let him speak faithfully.—Jer. 23:28.

We are building for eternity. We can not afford to shape the Word of God to suit the clamor and popular wishes of the people.

This was the conclusion which I had with a brother in discussing the condition of a certain people in their relation with the Judge of all the earth. They had an opportunity to know the whole Gospel message, and yet were not accepting it.

This conversation was a means of strength to my convictions. Have I been set apart as God's message-bearer? What business have I to soften the words of warning or to modify the words of the living God. How could I meet at the judgment these people whom God has given me to serve, if I should fail to declare unto them the whole counsel of God. There are temptations in our way, dear fellow messengers. "The carnal mind is enmity against God." Modified teaching is welcomed by those who are unwilling to yield obedience to the message which requires a crucifixion of the flesh. It is more agreeable to the message-bearer, also, to have his message accepted, and to see the people following after its requirements. But when we know one phase or other of a whole-Gospel message will be distasteful to the carnal mind, there is a temptation for unfaithful messengers to modify the message to suit the hearers.

But how could we afford it, when the blood of men who are lost will be required at the hands of those who are responsible to give warning? How could we afford to gain popular favor and have men hanging upon our word when we know that they are deceived before God? How can we dare to purchase our favor from men at the price of souls, and run the risk of hearing their wails of despair in an endless eternity? How can we think of the results of our omissions or the perversion of truth going on from generation to generation to generation, leading thousands in the way of error? We can not afford it at all; neither can people afford to listen to men who trifle with their souls by speaking a vision of their own heart and not from the mouth of the Lord. "The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak my word faithfully. What is chaff to the wheat, saith the Lord?"

Carver, Mo.

THE DUTY OF A BISHOP

By L. J. Heatwole

For the Gospel Herald

The office of bishop is the highest calling in life that the Word of God gives to an individual member in the Mennonite Church. The obligations that come with this order of service are frequently arduous and responsible to the degree that brings much anxiety and distress of mind to the one who has the duties of the office enjoined upon him.

Among its general requirements is that of being a faithful and watchful shepherd who safeguards his flock from dangers that appear from many avenues of approach—which come more particularly by means of false teachers creeping unawares into the fold, than from other causes.

Besides that of having an anxious concern for the welfare of the Church as a whole, he continues a day and night vigil of watchfulness for such of his flock who indicate the tendency to be wavering or careless in maintaining the fundamental principles of the faith and doctrine on which the Church is established.

Along the lines of supervision and administration of discipline, there follows the special duty of or providing for the visitation of those who are physically sick or in mental distress, and the securing of means through the Church for the support of members who need and are worthy of its charity.

Moreover, the sanctity and dignity of the office he holds enjoins upon him the further duty of instructing, baptizing, and admitting to Church fellowship believers who give evidence of true repentance; to administer the communion to members who have previously expressed the desire for and are found worthy to receive it; and on decision of the body of believers to excommunicate such who become willfully disorderly and disobedient; to admit such again into fellowship who give evidence of genuine repentance; to unite in Christian marriage only such couples of whom both the brother and sister are members of good standing in the Mennonite Church; when applied to for certificate of standing, to issue in writing when consistent, a statement to that effect, to members who remove from one conference district to another, and to admit to fellowship with his congregation such who bring letters of good standing and recommendations from distant congregations of like precious faith.

Dale Enterprise, Va.

BEGIN RIGHT—KEEP RIGHT.

Sel. by B. B. King.

How much of life is occupied with useless thoughts and considerations! If men generally could grasp the right idea first and keep it on all subjects that demand our attention, how much time could be saved? Some few men appear to have an almost intuitive perception of truth, when any new subject is presented, and such waste but little time with error, and seldom change; but with most men it is otherwise.

Many men start wrong; they embrace false views, and waste much precious time in studying, elaborating and defending them. When years have passed or, may be, when life is half spent—they see their error and abandon it, and embrace the truth. But such are not as strong in the truth as they would have been had they embraced the truth at first. Nor is the truth itself as strong as it would have been, had they spent their energies in building it up rather than building up error.

Some embrace the truth at first, and after believing and advocating it for years, abandon it and embrace error, and waste the second half of life, in efforts to overthrow what they built up during the first half. The path of most men is strewed with cast-off ideas, many of which are imbibed by others before they are rejected by the first possessor, and others, the opinions of authors, are left visibly strewed upon the sands of time, to be seen and picked up or passed by, by coming travelers.

These scattered thoughts along the path of those who went before us, are mixtures of truth and error, and are like gems that glitter in the dust to make the finder rich, or like poisoned fruits scattered by the way to sicken and kill those who pick them up. Beware, traveler, and get right, and keep right.

II TIM. 4:5

By John F. Bressler.

For the Gospel Herald

An evangelist of the apostolic church was not a man that just labored among the churches to revive them, but a minister of the Gospel that carried the message to the portions of the field where few, if any, had ever heard the Gospel before. To revive and strengthen the churches is well; but to carry the message farther is commanded and imperative if the evangelist would be true to God, Whose he is and Whom he serves. A dispensation of the Gospel is committed unto him and woe unto him if he dispense it not. Paul did the work of an evangelist and he charges Timothy to do likewise. But to do so means privations and affliction, and Timothy is encouraged to endure them as a good soldier of Jesus Christ.

But today, while the professed people of God live in ceiled houses, the house of God lieth waste. The workers are few, the strength of the bearer of burdens is decayed, and there is much rubbish. The estimated population of the world in the time of our Lord was 54,000,000. Today it is more than 2,000,000,000, or approximately forty times what it was then. If the evangelist was not to let anything come between him and his work then, in order to make full proof of his ministry, how much more urgent at this time with many millions without hope and the day of the Lord at hand!

What is the cause of the present lethargy and lack of workers? The Church says the cause is material; Christ says it is spiritual. The would-be evangelist says, Lack of money; Christ says, Lack of faith. The Church says, Lack of men; Christ says, Lack of consecration. God has promised to supply all the needs of His servants and never to leave nor forsake them. If God would fail, He would be a liar. But God is true and cannot lie, so, evidently the question of material support is one of faith. We doubt God's promises. Or, may it be a lack of both faith and consecration? He has promised to satisfy our needs, not our wants and desires. He has promised us bread and water (Isa. 33:16), but we are not content. We want to live delicately, but woe to those who live luxuriously and would be at ease in Zion. (Amos 6:1—6).

Another cause—the church has become a body of hearers and not doers. In the early days all stations in the Church esteemed each other as brethren and were workers together with God and for God. Like Moses, the prayer of the leaders of the apostolic Church was, "Would that all God's people were prophets." But conditions have changed. An ecclesiastical order has arisen in the church and about all that is desired of the laity is that they be present to be preached to in time of services. If they did much more the ecclesiastical order would stop them for encroaching on their work. The ministry has largely failed both in doing and teaching and has, in many cases, lost the co-operation of the rank and file of God's people in spreading the good news of the Kingdom. The minister is left to do the work alone while the congregation is busy getting rich. He wanted to do the work himself and the members are satisfied to

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE MOTIVE OF CHRISTIAN KINDNESS

By Dema G. Horst.

For the Gospel Herald

Love is the motive of Christian kindness. It is the greatest of the Christian graces. It begets and produces all the other great things in the character of man such as kindness, patience, courage, humility, etc. It is the greatest or all spiritual gifts.

Christianity is the only religion of real love. It is based upon a true conception of love—a love that lives and labors and dies for others without thought of self. This is the love which is the great characteristic of God, the love that was exemplified in Jesus Christ, the love that He commanded us to have for each other. "He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten son into the world that we might live through him" (I Jno. 4:8, 9).

"Love is the highest word and the synonym of God." Love is "the greatest thing in the world," and it is love that will sweeten heaven. Nothing will give us such a foretaste of heaven as when everything is done in the spirit of love. In the 12th chapter of I Corinthians Paul describes the various spiritual gifts of the Christian's power to work miracles, the gift of tongues at Pentecost, wisdom to interpret God's message, and then Paul said, "And yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels and have not love I am as sounding brass, or a tinkling cymbal. And though I bestow all my goods to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing."

God has created man with a capacity to love Him and our fellow-men. It is the strongest passion of the soul. Love in the heart will find expression in Christian kindness to our fellowmen.

God is the real fountain of love and it is useless for us to try to develop the quality of divine love in ourselves without God. Our hearts must be free from selfish motives before they contain any of this real love. Every kindness that we may do is only an out flow of God's love in us. Love in our heart will find expression in doing many little everyday kindnesses for others. The cheerful countenance, the thoughtful removal of little disagreeable things, every effort at friendly good will, the little accommodation, every heart beat of sympathy is prompted by love and speaks out in ways that make life full of sunshine in the midst of trials.

"Do the kindest deed you can today,
Smile your sweetest smile, trust and pray
You may be the messenger of light
Leading some poor soul from out the night.
God has worked great miracles of grace
Through the gentle deed—the kindly face."

There are so many burdens that we cannot lift from other lives that we should not hesitate to lighten those we can. Christian kindness should have its foundation deeper than mere affection and natural ties. It is natural for mankind to love those who love them, to be kind to those who will return kindness, to give to those who will recompense again but Christian kindness goes a little farther. Our neighbor, our friends, the stranger who passes our way, the enemy we may chance to have can all find refreshment under the kindly rays of a love that is shed abroad in the heart by the Holy Spirit.

If love is not the motive which prompts us to do a kindness to others it is only a pretense to be courteous. In present day society there is too much formality and pretense to be kind and not enough Christian kindness manifested. Love, the motive power, expresses itself as the bird in song—naturally and sweetly. How easily one can tell whether kindness and helpfulness come natural to people or whether it is merely put on. Drummond says: "Love is like light. As you have seen a man of science take a beam of light and pass it thru a crystal prism and have it come out on the other side of the prism broken up into its component colors —red, blue, violet and orange and all the colors of the rainbow—so Paul passes this thing love thru the magnificent prism of His inspired intellect and it comes out on the other side broken up into its elements. Here we have the analysis of love: patience, kindness, generosity, courtesy, unselfishness, and sincerity.

"The sweetest lives are those to duty wed
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The book of life the shining record tells.
Thy love shall chant its own beatitudes
A child's kiss. Set on thy singing lips shall make thee glad.
A poor man helped by thee shall make thee glad,
A weak one helped by thee shall make thee strong,
Thou shalt be served in every sense
Of service which thou renderest."

It is said that an old Scotchman who was sick unto death said to a caller, "I have just had three visitors and with two I have parted but the third I shall keep company forever." On inquiry he said, "The first was faith, and I said, goodbye, faith. I thank God for your company which I have had since I first trusted in Christ but now I am going where faith is lost in sight. Then came hope, and I said, You have helped me in many an hour of battle and distress but now I shall not need you for there is no need of hope in heaven. Last of all came love. Love, said I, you have linked me with God and with my fellowmen and I cannot leave you behind, you must come with me through the gates of the city for love is perfected in heaven." "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13).

Does it pay to be kind? Look at those who are always kind and count their friends, then look at those who seemingly take a delight in wounding the feelings of others and see how few their friends are.

Kindness to others brings kindness from others and thus both will be profited by this priceless jewel in the soul.

Even dumb animals show their gratitude in return for kindness.

It is not the great things that count most but the little everyday kindnesses prompted by love that will do this world good.

"There's never a rose in all the world,
But makes some green spray sweeter;
There's never a wind in all the sky,
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His daylight gladness voicing;
God gives us all some small, sweet way,
To set the world rejoicing."

Dalton, Ohio.

Our blood shed for the Gospel shall preach it with more fruit and greater furtherance than did our mouths, lives and writings.—Robert Samuel.

Jesus demonstrated that God was His Father by the God-likeness of His life, and "As he is so are we in this world" (I Jno. 4:17).—L. L. Pickett.

Sunday School

For the Gospel Herald.

Lesson for Sept. 12, 1920—I Kings 10:1-25

QUEEN OF SHEBA'S VISIT TO SOLOMON'S COURT

Golden Text.—Blessed is every one that feareth the Lord; that walketh in his ways.—Ps. 128:1.

Introductory.—The wisdom of Solomon made itself manifest in the prosperity of his kingdom. The promise of the Lord was verified in that riches and honor were added to the blessing of wisdom. It is pleasing to meditate upon what might have been had Solomon's wisdom and other blessings been duly credited to their proper source and this king remained humble and pure before God—and by the time we are started in meditations we are filled with regret that he failed to follow this course. But we can only read history as it is. The fore part of Solomon's reign was quite prosperous. The temple was completed, the wealth of the nation increased, surrounding nations brought in tribute, and his fame was sounded abroad. Among those who heard of the glory of Solomon's court was the Queen of Sheba. The lesson before us is a recital of her visit.

Lesson Story.—When the Queen of Sheba heard of Solomon's glory she resolved to pay a visit to his court to see whether the reports were true; for the praises that reached her ears were so extravagant that she rather doubted whether these reports were true. She had enough faith in the reports, however, to move her to make great preparations for the visit. Accompanying her was a great train—"camels that bare spices, and very much gold, and precious stones." She was very free in communicating with Solomon, and he was very free in communicating things to her. He gave her practical demonstrations of his wisdom, and the demonstrations of the wealth in the form of sumptuous feasts and great array of servants was such that "there was no more spirit in her." Then she made her confession: "It is a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes have seen it: and, behold, the half was not told me: they wisdom and prosperity exceedeth the fame which I heard:" She gave rich gifts to Solomon, and he in turn loaded her down with presents as he bade her adieu to return to her own land. Solomon's wealth and glory continued to increase. "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart."

Points for Reflection.—1. Prosperity follows in the wake of God's blessings. When God blessed a faithful young king with wisdom, riches, and honor, we need expect nothing else than that great prosperity should be the result. The glory of Solomon was due, in part, to the righteousness of his father David before him and to the fact that he himself was a devoted servant and worshiper of God; but the explanation in full is found in the fact that the favor of God was resting upon him.

2. The best way to be convinced is to see for yourself. Had the Queen of Sheba remained out of Solomon's kingdom she might, to the end of her life, have doubted the reports she heard of his glory. Many people today are doubters, because they fail to open their eyes to the many evidences of God's glory about them. Let every faithful heart pray, "Open thou mine eyes, that I may behold wondrous things out of thy law."

3. Why did not the glory of Solomon continue? The explanation is found in the fact that he did not remain faithful to the God of his blessings. He used for self-indulgence the things that he should have used to the glory of God. He allowed people to flatter him and vainly took to himself the glory that belonged to God. Had he remained upon the altar we would have a different story. But he hadn't—and the fall of himself and his kingdom was inevitable. The greater our blessings the greater the necessity for remaining humble before God.

4. Notice the courses in Solomon's downfall. He made alliances with heathen kings and princes. This brought him into contact with heathen wives. This led him into heathen idolatry. He is a monumental testimony of the divine admonition, "Be ye not unequally yoked together with unbelievers."

5. When money is spent to make one man shine, some one else is sure to suffer. It seemed nice to the ears of Solomon to hear men sound his praises and tell of the wonders of the glory of his kingdom. We imagine that the bosoms of more than one Israelite heaved with "pardonable pride" as they thought of the brilliancy of their king and kingdom. But the people had to pay later on. "Pride goeth before destruction, and an haughty spirit before a fall." This splendor was good neither for Solomon nor his people, and the influence it had on others was not of the wholesome kind. There is nothing that makes for real prosperity so much as a humble heart and a simple life.—K.

Our Young People

THE MAN WHOSE NAME WAS CHANGED—JACOB.—(Jr.)

Gen. 32:24-32.

Topic for September 12

MOTTO

"Thou shalt be called by a new name which the mouth of the Lord shall name."

THE STUDY HOUR

I. **Jacob the Twin Brother.**—Two little boys were born to Isaac and Rebecca. One was called Jacob and the other Esau. The name Jacob means, "To take the place of another." Jacob was a "supplanter," in that he was up to tricks in getting the advantage of others so as to get what they wanted, for himself. He supplanted Esau by making a bargain with him when he was hungry, to get Esau's birthright for a mess of pottage. Esau sold it cheap because he did not count it worth as much to him as something to eat. When the time came that Isaac wanted to bless Esau before he died, Jacob and his mother beat Esau out of the blessing by making blind Isaac think that Jacob was Esau while he gave the blessing. It made Esau so angry with Jacob that he said he would kill Jacob as soon as his father died. Then Jacob had to run away to a far country until Esau's anger abated. The twin brothers did not see one another for over twenty years. During the twenty years Jacob worked for Laban in the "Land of the East." Here he was married to the daughters of Laban,—Leah and Rachel. He worked fourteen years for his wives and six years for cattle. At last he decided to go back to his home in Canaan. He was still Jacob, the tricky fellow who beat others in a trade. He slipped away from Laban with the cattle which he had gained in the six years. He journeyed toward his home in Canaan. Here he might still see his father and twin brother. His mother was dead. He must have wondered if Esau would still be angry with him.

PERSONAL THOUGHT

Do men know us after the flesh only? Are there any signs that we have a new name since we profess to be in Christ Jesus?

SUGGESTIVE ASSIGNMENTS

1. Text Word—"Name."
2. Tell the Story of Jacob's Life
3. What Brought About a Change in His Name?
4. What is in a Name?
5. What is a Good Name?
6. How May We Receive a New Name?

We should make obedience to God the first consideration of our lives—and not only obedience, but intelligent obedience. We should be able to give a reason why we obey.—Oscar Burkholder.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 2, 1920

Field Notes

The total membership of the Southwestern Pennsylvania Conference district is officially given as 1631.

In reply to inquiries we will state that the present address of Bro. S. G. Shetler, formerly of Johnstown, Pa., is Hubbard, Oreg.

Bishop J. E. Kauffman and family of Mattawana, Pa., visited the congregation at Oyster Point, Va., over Sunday, Aug. 22, ministering to their spiritual needs. H.

Change of Address.—Bro. J. F. Bressler and family, from Richfield, Pa., to Lancaster, Pa., 821 E. Orange St. It is Bro. Bressler's intention, the Lord willing, to continue in the evangelistic field.

We have received the following news from Colorado Springs, Colo., "We have organized Sunday school at Manitou. Had 91 in attendance last Sunday. Meetings by Bro. Mininger closed Sunday evening with 2 confessions as one of the visible results." May God prosper the work.

Six states, one province, and seven conference districts were represented at the Southwestern Pennsylvania Conference last week. There were present nine bishops, nineteen ministers, and six deacons to take part in the deliberations of the meeting.

A very interesting, and we trust profitable meeting of the Southwestern Pennsylvania Conference was held at the Kaufman Church near Johnstown, Pa., last week—beginning Tuesday evening and closing Friday noon.

A letter from Pryor, Okla., informs us that Bro. I. J. Hartzler of Cass Co., Mo., spent from Aug. 13 to Aug. 16 at that place, preaching every evening. On Sunday morning one precious soul was received into the church by baptism.

Bro. Paul Burkhart is the newly ordained minister at Diller Church near Newville, Pa. The Lord bless him abundantly in his new responsibility. Our young brother has the prayers of the brotherhood, and we trust the Lord may give him many years in useful service.

Bro. A. L. Buzzard and family, Metamora, Ill., recently spent some time at his former home, Elkhart, Co., Ind. Bro. B. filled the regular appointment at Yellow Creek Church on Sunday morning, Aug. 22, and at the Salem Church in the evening.

Bro. D. D. Miller, of Middlebury, Ind., spent a few days recently in Waterloo, Co., Ont., preaching the Gospel and looking after the interests of the mission cause. From this place he returned to attend the Sunday school conference at Bowne Church near Elmdale, Mich.

Correspondence

Waynesboro, Va.

(Springdale congregation)

Herald Readers, Greetings:—Harvest meeting was held, as stated before, on July 31, when we had the pleasure of having Bro. and Sister Aldine and Eva Brunk, and Bro. Amos Heatwole of Rockingham Co., with his brother and wife and father and mother. Bro. Amos gave us a good but short sermon, telling us of the many things we have to be thankful for. On Saturday night we had an interesting talk by Bro. Brunk on some of the needs in India.

On Sunday morning he addressed the Sunday School which was listened to attentively, and think all felt to have a part in the great work in India. It being our regular collection day for work over there, a good sum was given for establishing the "Hope Mission," in that dark heathen land, which we hope can soon be done. Bro. Amos gave us a good, practical sermon. Text Job 5:6,7.

It also did us much good to see the face of Sister Mary Wenger of Hesston, Kan., who will soon sail for her share of work in India, who with her Sister Martha worshipped with us the same day.

On the 2nd. Sunday of August Bro. Leonard Jones and family of Rockingham Co. were welcome visitors and workers together with us, as a good number present would have been without a minister, had he not been with us. Bro. Etter Heatwole's family were quarantined for scarlet fever, Bro Garber and J. R. Driver are in W. Va. This made the ministers less than appointments, but we see how the Lord provides, and he gave us a sermon many will never forget, especially parents, and hope all will profit by it.

We are glad to say that Bro. Heatwole's are all better, but must stay at home for quite a while. We miss them all so much—and he especially is so much needed in the ministry at this time.

We are having a fine season, showers almost every day. Expect to have council meeting soon, the Lord willing. Pray for the work at this place.

Yours in Him
Maggie M. Driver.

Windom, Kans.

(West Liberty Congregation)

Today Bro. Jacob Zimmerman and wife, of Crystal Springs, Kans., were with us. The brother preached for us morning and evening. In the morning his text was Matt. 6: 22, 23 and in the evening, after young people's meeting, he spoke on Worship. Text, Heb. 2:2. He gave us many beautiful and impressive thoughts.

Aug. 15, 1920. R. J. Heatwole.

Wolford, N. Dak.

(Lake View congregation)

Dear Herald Readers, Greeting:—It is quite a while since you last heard from us at this place.

We are very busy these days gathering the grain which the Lord gave. The work of the Lord is also a busy work, but it seems that we almost forget to busy ourselves with it at times. Pray for us that we may be diligent in gathering for the Lord.

Bro. J. D. Charles of Hesston, Kans., came into our midst on Aug. 4, and held one service in the interest of the General Sunday School com-

mittee, also spoke a little while of the work of the school at Hesston. His talk made us more fully appreciate the work of the committee.

Remember us in prayer.

Aug. 16, 1920. Lina Gingerich.

New Dundee, Ont.

Baptismal services were held at the Blenheim Mennonite Church yesterday, Aug. 15, when 13 young people were initiated into the Church by water baptism. Bro. Manasseh Hallman was the officiating Bishop. We praise the Lord that these young Christians "remembered their Creator in the days of their youth, before the evil days came.

Aug. 16, 1920. Cor.

Kenmare, N. Dak.

Dear Herald Readers:—We had the privilege of having Bro. J. D. Charles, of Hesston, Kans., with us on Sunday, Aug. 1.

On Sunday, Aug. 8, Bro. and Sister B. B. Stolzfus of Lima, Ohio, Bro. W. B. Weaver, of Elkhart, Ind., Bro. Orval Warye, of Ohio, and Bro. Robert Myers, Minot, N. D. were with us. They autoed up from Minot in the morning. Bro. Weaver preached a sermon on, "Obedience," using for his text, John 2: 5. The meeting was well attended and we believe all present received something that was helpful to them. They autoed back to Minot in the afternoon.

Most of the people around here are harvesting wheat. The crops are rather poor in most places. The drouth and grasshoppers have done a great deal of damage. Remember the little flock at this place.

Pray for us.

Aug. 16, 1920. Edna L. King.

Midland, Mich

Greeting to all Herald Readers:—We have many things to praise and thank God for.

A few weeks ago Bro. Eli Frey of Fulton Co., Ohio, visited our congregation and preached two impressive sermons for us.

On Sunday, Aug. 15, Bro. Geo. Sommers of Pompeii, Mich., also broke the bread of life to us.

The following Monday, in the evening, Bro. J. Kreider of Palmyra, Mo., stopped with us overnight and preached an edifying sermon. These brethren all preached from the same Word, which we have heard so often, yet it is ever like news, strengthening to the inner man, if we only give heed thereto. May we pray for them and encourage them in their labors of love, always respecting them as servants of the Most High God. We thank God for His merciful kindness, both spiritual and temporal.

Pray for the work and workers.

Aug. 17, 1920. Katie Bontrager.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, Aug. 14, Bro. and Sister S. M. Kanagy were with us. Bro. Kanagy preached a helpful sermon in the morning and in the evening he spoke at the young people's Bible meeting on the subject, "The greatest needs of our nearest City Mission." Sister Kanagy also spoke interestingly to the children at the Sunday school. Bro. and Sister Kanagy will leave shortly for Hesston, Kansas.

On the same day Bro. Andrew Schaaf and wife of Imlay City, Mich., were also with us. Bro. Schaaf, who formerly lived here and was a live Sunday school worker, also addressed the Sunday school.

Bro. D. D. Miller of Middlebury, Ind., came into our midst quite unexpectedly on Sunday morning, Aug. 22, and preached a forceful sermon on the model Christian walk. On his return home he expects to be accompanied by Bro. G. L. Bender's children who have been staying with friends in this vicinity during vacation.

The Lord is blessing our county with a bountiful harvest, and may He have all the praise and honor therefor. Cor.

Aug. 25, 1920.

Fairview, Mich.

Greeting to the Gospel Herald Readers:—"Blessed be the Lord who daily loadeth us with benefits." We were glad to have with us a few weeks ago, Bro. Jonathan Kurtz, of Ligonier, Ind., who delivered three edifying sermons while here visiting with his son and family. We are always glad to have brethren stop with us. Thirty-three that I know of, of the brethren and sisters of this place left here in cars to attend the Sunday school conference in Kent Co. We hope they may bring back many precious truths, better qualified for work.

Church and Sunday school work is going on with more zeal and energy for which we give God the praise.

Our aged brother, Jonathan Hartzler, is quite feeble at present. May God bless him and all His children everywhere, is our prayer. In His name.

Aug. 26, 1920. Mary M. Zook.

Orrville, Ohio.

(Mennonite Mission Church.)

Greeting in the name of Him who gave His life a ransom for many:—On Aug. 15, Bro. J. E. Hartzler of Newton, Kans., began a revival meeting at this place, which closed Aug. 22. During this time he preached 9 sermons. The message was proclaimed with truth and power. Saints were encouraged to press onward toward the mark of higher life. The indifferent were warned to seek refuge in the crucified One. 23 souls chose the wise part by confessing Christ who alone can cleanse.

We earnestly solicit the prayers of God's children.

Aug. 26, 1920. J. D. Hostetler.

Intercourse, Pa.

Dear Herald Readers:—On Aug. 25, about 50 or more Mennonite members of Lancaster, Chester, and Berks counties enjoyed the third annual Gospel meeting at Long Green, Md. The day was fine and the meeting was such that we all felt it was good to be there. May the Lord abundantly bless the little flock at that place and may we be able to attend many more such meetings at Long Green, is our prayer.

Aug. 28, 1920. Lizzie B. Smoker.

Scottdale, Pa.

Greetings to all Herald Readers:—During the past week we have enjoyed the presence of a number of visitors. Among them are the following: Bros. Jacob and Phares Miller, with their wives and two small children, of Elizabethtown, Pa., J. B. Smith, Harrisonburg, Va., Sisters Alma and Fannie Weidman, Catherine Harnish and Lydia Zimmerman of Lancaster Co., Pa., and Bro. Clayton Kratz, one of the workers soon to sail for Constantinople.

Quite a few of our members have been in attendance at meetings held elsewhere among the brotherhood, but by the time this reaches the eye of the reader practically the whole working force will be back in the House, doing what they can to catch up with the work that has been allowed to pile up for lack of workers.

Bro. James Musser of this congregation left on Monday, Aug. 30, for Lancaster, Pa., where he expects to have a part with the family of aged ones at the Old People's Home. The Lord be with him the remaining portion of his earthly voyage.

Sister Gertrude Hostetler, of Sugarcreek, Ohio, after few weeks' visit in the home of Bro. and Sister Vernon Smucker, has returned to her home.

Bro. Levi Mumaw, secretary of the Mennonite Relief Commission for War Sufferers, is in New York, where three of our workers are to take ships this week for Constantinople.

Aug. 30, 1920. Cor.

Miscellaneous

TRUST

By Ruth Diener

For the Gospel Herald

My Savior risen from the dead
I dare not see the path I tread,
I must but trust, thou knowest best,
And calmly rest upon thy breast,
And fully trust.

And I must learn, and fully yearn,
Thy will, Oh God, to do.
And I must choose my will to lose
And fully trust.

Thou art alone my guide and stay,
Along life's dark and dreary way,
But I must in thy will abide,
While thou art standing by my side,
And fully trust.

Canton, Kans.

MANITOU CHURCH DEDICATED

By a Brother

For the Gospel Herald

The new church at Manitou, Colo., was dedicated on Sunday, Aug. 15. The building is 26 by 38 feet in size and seats comfortably about two hundred people. Extra chairs were secured and the building was fiilled to its utmost capacity. A count of members of the Mennonite Church in Manitou on dedication day revealed that more than one hundred twenty members attended the services, among them the following ministers: J. A. Heatwole, La Junta, Colo.; J. D. Mininger, Kansas City, Kans.; E. E. Zuercher, Elida, Ohio; Levi Schrock, Thurman, Colo.; D. H. Bender, Hesston, Kans.; Joseph Brenneman, Kalona, Iowa; and D. J. Fisher, Colorado Springs, Colo. In addition to these there were present one minister from the General Conference Mennonites and four from the Brethren Church.

Bro. Bender preached the dedicatory sermon, basing his message on the words of our Master, "Upon this rock will I build my church." The true foundation of the Christian Church and conditions for membership and service were the vital points presented. Two more services, one in the afternoon and one in the evening, were in charge of Bro. Mininger, who expects to remain and conduct evangelistic meetings during the week.

The plat of ground on which the church stands is sufficiently large to contain several buildings; two small dwellings are now in use and there is room for two more. The ground with one small house cost $3850.00, and the church building cost $1650.00, making a total cost of $5500.00. $444.52 was given on the day of dedication. This, with the amount previously raised, amounts to about $3000.00, leaving a balance of $2500.00 still unpaid. We feel confident that this amount will soon be paid, as the church at large is interested in this movement. Members from ten different states are now at Manitou. A number of families have located there permanently because of health conditions and during the summer season there are usually from thirty to eighty at Manitou. They need a place to worship and conduct Sunday school for their families, besides many others staying at the Springs are glad to worship with us. Any contributions that the brethren or sisters feel to give toward covering the indebtedness in this property will be gladly received and receipted for by Bro. D. J. Fisher, 2928 W. Kiowa St., Colorado Springs, Colo. The property is deeded to the Mennonite Board of Missions and Charities. but the building committee wish to have it free of debt before asking the Board to take charge.

Manitou, Colo.

AN APPEAL FOR RUSSIAN RELIEF

By Levi Mumaw

For the Gospel Herald

The time has finally come when we can announce the opening of a definite work for war sufferers by our Commission in Russia. It may not be possible to send the unit scheduled to sail September 1 direct to Russia, but all necessary plans and arrangements have been made to go to Constantinople. From that point they will make further investigations and with the co-operation of those who are familiar with conditions a course of procedure will be determined as outlined in the Relief Notes during the past four or five weeks.

A recent letter received from Bro. A. J. Miller who is located in south Russia under the direction of the American Red Cross gives us some assurance that we are working in the right direction and that our group will reach the field at the opportune time to bring relief for the coming winter. He advises that there is sufficient food in the section where he is working but that clothing and medical supplies are needed very much. We therefore conclude that the effort we have made to gather a small shipment of clothing together with some new shoes, shoe repair stock, and the medical supplies which are to be purchased, will bring relief to many.

Thus far we have had sufficient funds on hand to carry out our plans without making a special appeal for money to support this particular work but the time has come when we will need to put forth a united effort along all lines. We have deferred making any special appeals until we are assured that the work could be opened, believing that such a policy would be in line with the wishes of our people. We therefore urge at this time that special offerings be taken in all our churches to meet the pressing need. To do the most effective work for the winter, we need to know what we may expect by way of contributions so as to be able to keep our workers on the field informed. Russia is a cold country and with the scarcity of fuel and clothing there will be untold suffering among the masses. What we can do to alleviate such suffering will be only our Christian duty and an opportunity of bringing the real blessings of Christianity to our fellow men.

By taking this step, we do not wish to indicate that we shall lose interest in the other fields which we are helping by our means and workers. We however believe that we ought to make a special effort along this line at this time. The need seems to be directed more particularly to this field. As stated in our previous announcements, the Commission has already appropriated $20,000.00 for this work and we will need to continue this support to make the work a success. We are confident that we can depend on you to help. Send all remittances to G. L. Bender, Treas., Elkhart, Ind., or to your local organization appointed for the work. Please specify that the contribution is made for the Russian Relief Fund.

Scottdale, Pa.

SOMETHING TO THINK ABOUT —AND THEN ACT

By John H. Mellinger

For the Gospel Herald

While we hope this article may spur some others to activity along the lines indicated, what we write is intended mainly for the members of the churches of the Lancaster Conference district.

You that have been interested in the activities of our Boards along the lines of war relief, no doubt know of the intentions of the Relief Commission to try to get into Russia for the purpose of administering relief to the suffering Mennonites and others. Whether they will be able to get into Russia is yet a question. However, should they be unable to enter Russia for the purpose of engaging in relief work, there are thousands of Russian refugees who have been driven from their homeland, and

are in the vicinity of Constantinople, and who are in a destitute condition, and they can administer relief to these.

On Wednesday, Aug. 4, the Executive Committee of the Eastern Mennonite Board of Missions and Charities met and discussed the Russian Relief problem and a resolution was passed endorsing the proposition. Bishop Weaver being present his advice was asked as to the advisability of having a meeting of the board of bishops to consider the question and pass upon it. He favored the idea and immediately made arrangements with their secretary to communicate with the moderator (Bishop Zimmerman) who called a meeting of the Board for Monday, Aug. 9.

At this meeting it was decided to encourage and support the work both financially and otherwise; that as bishops they would have all ministers instructed to place the matter before their congregations and at the proper time funds would be asked for, and the Eastern Board of Missions and Charities was designated as the organization to which all funds should be sent, who in turn were to send all such funds to the proper place.

It was also decided to ask the churches to take measures to gather up second hand wearing apparel in accordance with the appeal of the Relief Commission. It was decided that this matter be placed in the hands of the Associated Sewing Circles of the Lancaster Conference district.

In compliance with this request, their president called a meeting of the circles to meet on Monday, Aug. 16, at the Lancaster Mission. Nearly all the circles were represented and a number of ministers and lay brethren were also present.

After discussing the question fully, it was decided to ask all ministers to place the matter before their congregations at their earliest opportunity and have some one appointed to canvass their district and gather the clothing together, or designate some place to which such clothing could be brought. It was deemed best, however, to have some one appointed to canvass their particular district.

To the churches who were not represented at this meeting, we would earnestly appeal to them to take immediate action in the matter. The time is short, and we must be up and doing. All clothing is to be taken to the Lancaster Mission, 112 East Vine St., not later than Saturday Sept. 4, where the assorting and packing for shipment will be done. Should it be impossible to have it there by Sept. 4, it can be brought on Sept. 6 or 7. On the 7th, the assorting and packing will be done, and we hope to have enough brethren and sisters to lend a helping hand so that we can complete the work on that day.

We would also especially appeal to our Amish brethren, both Old Order and Amish Mennonite, to help along in the work. We know that they are charitably inclined and here is a good opportunity to obey the apostle's injunction to "clothe the naked" as well as "feed the hungry."

We might yet state that Bro. Orie Miller (one of the Unit which will sail for Russia) was present at the meeting and gave, as far as he knew, an outline of the work. He also stated the kind of clothing that was most desirable for their work, and also urged prompt action in the matter.

We earnestly hope our people will respond to this call in a very liberal manner. Nearly all families have some clothing that is yet in good condition but is no longer worn, and can be easily spared.

The clothing most desired for this shipment includes overcoats, coats, trousers, heavy underwear, hats (no straw hats), caps, heavy hose, shoes, overshoes, felts, dresses, petticoats, shawls, heavy wraps of any kind, bedding—in fact, anything to keep these shivering people warm. You will please not include laces, veils, silks, or high-heeled shoes. Children's warm clothing of any kind is especially desirable, also gloves and mittens. Do not send any dirty or worn-out clothing. Should any be brought in that is torn and is worth mending, our sisters of the circles will see to it that it will be done, but **please** do that before you give it, and save them that labor.

In conclusion, we would again urge prompt action, and that we love not only in word but in deed. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)?

Lancaster, Pa., R. R. 6.

EARTHQUAKES IN LOS ANGELES

By A. R. Kurtz

For the Gospel Herald

You have no doubt heard and read of the earthquakes here. There have been more than twenty shocks recorded during the past month. There were two very light shocks and then a heavier one this morning at 4:20. Very little damage has been done here in this city. One day some of the large stores were closed.

These things make us think of Matt. 24:6-8. I saw in one of our papers that there are ten wars going on in Europe, or wars brewing. There are also famines and pestilences in divers places. We surely believe that the end of the age is drawing nigh.

Los Angeles, Calif.

DRESS MAKES SLAVES OF WOMEN

Sel. by R. S.

Most decidedly women are the abject, groveling slaves of fashion. That has been the case since the early Britons clothed themselves in the skins of animals, for, if the pictures are to be believed, their coverings were the slavish copies of each other's, both in ugliness, scantiness and want of it.

Since women refuse to be emancipated from their thralldom, the responsibility of those who set the fashion is the greater.

What should be the aim of the leaders of feminine fashion? Comfort, beauty and simplicity—the things entirely lacking in the dress of a fashionable woman. If offenses were punished by the compulsory wearing of uncomfortable and ugly clothes, the crime would be a serious one that condemned a woman of only average good looks to appear in public in the fashionable outdoor costume of today.

I have seen girls and elderly women in sleeveless, low-necked, bare-backed, short-skirted gossamer "creations," with their thin legs in thinner silk stockings, and actually with anklets, shivering in a bus or car—objects not for admiration, but for commiseration.

I cannot help noticing that the plainer the woman the more absurdly she exposes herself. It may be laid down as a sure rule that the really handsome, or even moderately good-looking woman does not wear extravagant "undress," any more than the girl with a good natural complexion rouges or powders her face.

I will say nothing about the want-of brains that prevents a woman knowing whether a certain style of dress is beautiful and becoming, or only vulgar and tawdry. Is it not an accepted fact among men that the over-dressed young man is always brainless, and if not the fool of the family the butt and joke of the office?

The other evening I failed to persuade my fellow-councillors to ordain that the bathing-dress worn by women in our bath should be of a uniform pattern and modesty, and I believe it was mainly rejected because they thought I meant it should be actually a uniform.

I have no objection to variety in

woman's dress, either in the house, street or bath, so long as it is a beautiful, modest and simple. I am no sour enemy of beauty. I admire and appreciate it, as any man does and ought.

It is because I want women to look their best, and so encourage men to make them their wives, whom they can respect and be happy with, that I object to their attiring themselves in styles that, even though not altogether ugly, must create an impression on the man that the woman is destitute of that refinement and delicacy which command the respect and admiration of the men who make the best husbands.

A happy marriage without mutual respect is an impossibility. If to think thus is to be a bigoted crank and a prude, then I am content to be so considered—Councillor D. Clark.

"PREPARE TO MEET THY GOD"

By Mary M. Drange

For the Gospel Herald

Last summer, while employed in a factory where a number of girls were working so closely together that conversation was continually carried on, the Lord opened the way for me to witness for Him, by directing the minds of the girls along religious lines. A good many of them were occasional church attendants. A number knew the catechism by memory, or had at one time known it, but now their minds were filled with worldly pleasures such as movies, dances, card parties, nightly joy-rides and other things belonging to the same catalogue. However occasionally in their sober moments they would think of God, of the future and what it might mean.

One day the conversation drifted along till we were talking about the second coming of Christ, and the judgment day. One of the girls ventured to say, "But we won't be living then"—as if that would excuse any one from meeting face to face with God and eternity. Can you imagine the expression that came over her countenance when she was told that whether dead or alive all would see Him at His coming? The dead in Christ rise first to everlasting life, and sinners to everlasting destruction.

At one time she and her husband had joined one of the largest churches in her town. For a while they attended services and tried to serve the Lord. Now both had wandered far from the tender Shepherd's care, each going their own separate path—he in riotous living in the largest city of the world and she seeking to drown her sober thoughts with the pleasures of this world, which in her quiet hours alone in her rooms brought only sorrow and remorse of conscience. The last I knew of her she was still pursuing the same course.

With what dismay and terror will thousands of poor, blinded souls, be overtaken in that great and notable day when the trumpet shall sound, and the dead shall be raised and Christ will come "in a moment, in the twinkling of an eye."

Some time ago during an electric storm some one made the remark, "That is how the Lord will come," having reference to the suddenness of His coming.

Oh, shall it be only such who boldly step out of the Church and run after vain pleasures who shall be thus forever banished from the presence of their Lord of life and love—or is it possible that with that weeping throng will be found some who still have their name on the church roll, who attend Sunday school and preaching services, hear the Word and pass out again only to lay their good intentions by till some more convenient season, mingling with the world in pleasures, thinking that some time they will give more thought to the Christ life? Too many are allowing Satan to lull the conscience to sleep with the lie that there is "lots of time" to become religious, when the Word plainly says, "Now is the accepted time," "Now is the day of salvation," and "How shall we escape if we neglect so great salvation?" We believe it is possible for believers, little by little, to allow Satan to come into their hearts and not be aware that Christ has gradually been crowded out until He is about to leave entirely, for He cannot dwell in the same heart with the evil one. The great Friend of souls can not go hand in hand with the arch destroyer of souls.

Satan goes about as an angel of light, trying to deceive the very elect if it were possible.

Beware of such thoughts as these: "Oh, this makes no difference;" "We are so young;" "We want to have a good time;" "When we become older we will be more inclined to religion;" "We do not want to be singled out among our comrades as being so different." All such reflections bear inspection with the light which Jesus will furnish to every one who desires it for He "is light, and in him is no darkness at all."

Christians, are you daily living as in the very presence of your Master? Do you try to please Him all day long as you go about your work—be that at home, at school, in the factory or office? Can your friends tell by your actions that you know Jesus? Are you ready to speak a word for Jesus when the opportunity offers itself? Most of all, so live that your life will prove what your mouth may speak; that your life may prove that there is a satisfaction in Christ which no other source can give. If you have been timid in speaking and doing things for Jesus' sake just try it and see what a blessing you will receive.

II Tim. 3:2-5 gives a catalogue of things which shall be manifested in the last days. Among them are these: "lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof."

Can it be that any number among God's children are tainted with any of the above named characteristics? Let us hasten to heed the apostle's admonition: "From such turn away" and rather follow the admonition given in II Tim. 2:15-19: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth... Shun profane and vain babblings, for they will increase unto more ungodliness..Let every one that nameth the name of Christ depart from iniquity."

"Watch and pray." The Son of man cometh at an hour when ye think not."

Kinross, Iowa.

II TIM. 4:5

(Continued from page 437)

have it so and let him get the credit —and the blame while they do nothing.

The remedy lies in a return to faith and consecration and unselfishness on the part of the ecclesiastics of the church; faithful teaching on the work of the laity and a frank and hearty invitation to the laity to help in the work which is manifestly too big even for a consecrated ministry alone. With a return to hearty co-operation of leaders and laity, full consecration of both and implicit faith in Christ and the work will go forward irresistibly. Some will stay by the stuff while others go to battle, but all will share alike in the spoils.

The evangelist should be supported from the home base rather than from the field where he labors. If his material support comes from the people among whom he labors, he will probably cast an eye on the big congregations which are known to be liberal

and ignore the needy fields where help would not be forthcoming, for he is human and often lacking in "faith like unto a grain of mustard seed."

Individual congregations of a hundred or more members could easily support an evangelist and have him constantly in the field. Let them ordain from among their members a man for this work, or should there be none among them, seek such a man elsewhere as their personal representative in the field, lay their hands upon him and send him forth in the name of Christ and the Church to preach the Gospel, to be instant in season and out of season, to go anywhere, everywhere, and preach the Gospel to the lost, having in mind particularly the needy fields; to stay neither for hardships, storms, nor tempests; and promising to stand by and support him and his family in temporal things and in prayer; just so that he preach the pure and full Gospel. The Church would again work with the ministry; the ministry with the Lord and God would abundantly bless them all.

We need ministers, possibly not more in numbers but more consecrated; men who live up to their vows and privileges as servants of God. We need a laity that realizes the need of being workers as well as members. We need unity and co-operation in the work; and for it, great grace upon us all.

Lancaster, Pa.

THE GOD-PLANNED LIFE

(Continued from page 435)

early years seemingly wrecked it? Have joy and sweetness vanished from it? Does there seem nought left for you but to walk its weary treadmill until its days of darkness and drudgery shall end? Then know this. Jesus Christ is a matchless life-fender. **Try Him.** He will take that seemingly shattered life and fashion a far more beautiful one from its fragments than you yourself could ever have wrought from the whole. In Him your weary soul shall find its longed-for rest. And the fragments that remain of God's heritage of life to you shall mean in gladsome days to come, more than all the vanished years that are crooning their sad lament in your innermost soul tonight.

Why do I drift on a tempest-tossed sea,
With neither compass, nor pole-star, nor chart,
When, as I drift, God's own life-plan for me,
Waits at the door for my slow-trusting heart?

Down from the heavens it drops like a scroll,
Each day a bit will the Master unroll,
Each day a mite of the veil will He lift.
Why do I falter? Why wander, and drift?

Drifting, while God's at the helm to steer;
Groping, when God lays the course, sure and clear;
Swerving, though straight into port I might sail;
Wrecking, when heaven lies just within hail.

Help me, O God, in **the plan** to believe:
Help me my fragment each day to receive,
Oh that my will may with Thine have no strife!
God-yielded wills find the God-planned life.

—James H McConkey.

SEVEN SAYINGS OF CHRIST UPON THE CROSS

1. "Father, forgive them; for they know not what they do."
2. "This day shalt thou be with me in paradise."
3. "Woman, behold thy Son."
4. "Behold thy mother."
5. "My God, my God, why hast thou forsaken me?"
6. "It is finished."
7. "Father, into thy hands I commend my spirit."

—H. H. B.

SPECIAL MEETINGS

Goodville, Pa.

Report of the Bible instruction Meeting held at Weaverland Mennonite Church, Aug. 13, 14, 1920.

Organization: Mod., Daniel Lehman; Sec., Wayne S. Martin; instructors, J. C. Clemens, John S. Mast, I. B. Good.

Subjects considered: **A Lost World; A Waiting Savior; The Work of the Holy Spirit in Redemption; Romans 12:16; God's Financial Plan in Giving; Bible Separation; Nonresistance; Dangers Threatening the Church.**

Sermon, (Jno. 7:37) J. C. Clemens.

Mountville, Pa.

Report of the Bible Meeting held at the Mountville Mennonite Church, Aug. 17-19, 1920.

Organization: Mods., D. N. Lehman, J. C. Habecker, Levi Sauder; Chors., Amos Eby, Chris Lehman; Sec., Nevin Bender; instructors, Abram Metzler, John W. Weaver.

Sermons, (Phil. 2:12, and I Tim. 4:8 with Heb. 2:3), Abram Metzler; (II Cor. 5:14-21), John W. Weaver.

Subjects considered: **Reverence in and for God's House; Fall of Man; Redemption; Faith and Repentance; Resurrection; Book Study (Romans); The Christian Home; Book Study (II Timothy); Influence of Bible Characters.**

Secretary.

Job, W. Va.

Report of Bible Meeting held at Job, W. Va., Aug. 14, 1920.

Organization: Mod., Joseph Driver; Chors., Jasper Smith and David Weaver; Sec., Mary Harkins.

Speakers: Robert Smith, David Garber, Emma Zimmerman, Rhine Benner, Samuel Rhodes, Jasper Smith, French White, Henry Blosser.

Subjects considered: **How Reap the Harvest in the West Virginia Field? The Bible Way of Giving; Self-denial; The Art of Teaching from a Bible Standpoint; The Christian's Relation to the Government; Woman's Devotional Covering; How could the Work of the Sunday School be Extended? Child Training in the Home.**

Secretary.

Millersville, Pa.

Report of the Sunday school meeting held at the Millersville Mennonite Church, Aug. 10, 1920.

Harvest sermon, Isaac Brubaker.

Open Meeting—**Discussion of Sunday School Problems**—conducted by Christian Lehman.

Speakers: David Miller, I. B. Good, John Senger, Sanford Landis.

Subjects considered: **The Sunday School as a Means of Harvesting Souls into the Church; The Sunday School as a means of Helping Soul's Growth; Desecration of the Lord's Day; The Sunday School a Place to Counteract Worldliness and Encourage Giving to the Lord's Cause.**

Short Talks—**Gleanings**—conducted by John Senger.

Secretary.

Ephrata, Pa.

Report of the Sunday school meeting held at the Indiantown Mennonite Church, Aug. 12, 1920.

Sermons. (I Cor. 3:9) Noah L. Landis; (I Cor. 6:19, 20) John W. Weaver.

Workers' Meeting—**How to Work for Christ**—led by John Hess.

Speakers: Christian Lehman, John W. Weaver, John Senger, John Charles, I. B. Good.

Subjects considered: **Feeding the Lambs; Neglected Fields; Mission of the Sunday School; Unity among Workers; Value of Knowing God's Word.**

Secretary.

REPORT

Of a Meeting Held in Elkhart, Indiana, for the consideration of a Bible School

For the Gospel Herald

For a number of years it has been on the hearts of some persons that there is a real need for a strong and well established Bible School in the Mennonite Church. For years some of our best young men have been interested in advanced Bible education and because we had no institution where these advanced studies were offered these young men were compelled to go to many different institutions outside of the Church, the results not always being to the best interests of the Church. It is hard to train Presbyterian ministers in Methodist institutions. It is still more difficult to train men for service in the Mennonite Church in Presbyterian and Methodist institutions. It can be done but it cannot be done in the most successful manner.

The Mennonites are largely a rural people and the average institution for Bible training is interested primarily in training men for the cities. It has become evident to a number of persons that if the Mennonite Church expects to get the best results in religious and Biblical education she must provide a school where her young men and women now graduating from our colleges, as well as others, may have the advantages of study in an institution under our own Church influences and be able to receive the needed educational advantages.

It was for the purpose of considering these important questions that a meeting was first called at Lima, Ohio, in December, 1919.

The meeting at Elkhart was the result of a certain action taken at the Lima meeting. A committee of five brethren was appointed at Lima for the purpose of further studying the problem and that committee was instructed to report to a called meeting at some future time. That committee has been enlarged and has been at work. After some time for study and investigation it was decided to call together all of the executive committees of the various Boards of the Church, with a number of representative laymen to consider together the question of the establishment of the Bible School in Question. This meeting was called in Elkhart, Ind. on April 29, 1920. At the meeting there were about fifty brethren present representing the Mission Board, the Educational Board, the General Sunday School Committee, the Goshen College Alumni Association, the Executive Committee of the Young People's Conference, the editors of the Church Papers, the Executive Committee of the General Conference, etc.

The meeting was open to any one, yet the above mentioned executive committees were especially called and were given the privilege to speak their convictions freely concerning the proposed school. The representation was very good. The purpose of a meeting was to bring the question of the proposed school to the representative brethren of the Church with the view of giving the matter a free and open hearing.

In order to economize time and to accomplish definite results the committee prepared a list of questions to be submitted to the meeting. The following questions were suggested and freely discussed:

1. Do we feel that a Bible and Missionary training School for the Mennonite Church is necessary at this time?
2. What would be the best method of establishing a school? Should it be: (a) by strengthening the Bible departments of our colleges, or (b) by establishing a separate and distinct institution?
3. What should be the relation of the Bible and Missionary Training School to the present schools and Board of Education?
4. How should the Board of control be constituted? Should it be: (1) wholly Mennonite of our own branch, or (2) should it include representatives from the other branches of the Mennonite Church?
5. How shall the financial support be secured, and shall representation be proportional to financial support?
6. Where shall the school be located?
7. How disseminate information about the school throughout the Church and how secure the opinion of the brotherhood in general?

These questions, with others, were fully discussed, every person present having entire freedom of discussion.

It is yet too early to speak definitely of the results for the reason that the results are still coming forth. On the whole the persons attending the meeting who were definitely interested in the movement felt that some real progress was made. It was the opinion of many that the meeting was one of the most significant held in the Mennonite Church in years. There was a strong sentiment in favor of some kind of an institution which would meet the pressing needs of today as well as the more pressing needs of tomorrow. Three years ago the Mennonites of America had thirty persons teaching Bible in their different schools, and these thirty teachers it was learned received their training in twenty three different institutions outside of the Mennonite Church. The fact that the Church is in a critical period in religious education is most evident. Evidently our best method of meeting the situation is not by doing **NOTHING**, but by doing **SOMETHING. What that something shall be must be determined by that which will accomplish the greatest good to the greatest number of people for the longest period of time.**

The future is before us. Doors of opportunity are wide open. It is the purpose of the committee to carry out its commission of investigation and to make further reports. A full stenographic report of the Elkhart meeting may be had by any one addressing the Acting Secretary, J. C. Meyer, 1137 South Eighth St., Goshen, Indiana. The Committee's purpose is to co-operate in every way possible with the several Boards of the Church and to work along such lines only as will mean advancement of the Kingdom of God and the Church. The suggestions of any person or of any Board from any part of the Church shall always be given due and careful consideration. We shall move slowly, yet there is no time to lose. "We must work the works of Him that sent us while it is day, for the night is coming when none can work."

The Resolutions Committee,
per J. C. Meyer, Acting Secretary.

EDITOR'S COMMENTS

The editor was not present at the meeting here reported, but from conversations with brethren who were there and from the reading of the stenographic report referred to we have a fair idea of the nature and results of the meeting. In common with many others who are vitally interested in the welfare of the Mennonite Church, we have watched with interest this new school movement and given prayerful consideration to the problem and issues involved. We feel constrained to submit a few observations.

There will probably always be a difference of opinion as to the practical value of that meeting. So far as we are able to learn, those who attended the meeting went away with practically the same ideas of the movement that they had before. If there was any "progress" it was in the minds of those who had all along been in favor of the new school movement, rather than in the way of convincing those who had all along believed it unwise.

The need for better facilities for training missionaries and other Christian workers has long been recognized by many of our people. Our general Mission Board took cognizance of this several years ago by appointing a committee to co-operate with the heads of our schools to work out something practical. Whether these facilities should be furnished by our present schools or a new and distinctly separate Bible school yet to be established is a question upon which much might be said on either side. The question is all the more vital because of existing dangers, vaguely hinted at in the above report.

It goes without saying that a church instution, to be of practical service, must serve. The aim of a church school should be to train its young people, to the end that when they are through the school they are not only physically, intellectually, morally, and professionally equipped for the places to be filled but also rooted and grounded in the faith, loyal to God and the Church, faithful defenders and consistent exemplars of all the tenets of faith and practice held by their church. The question is, How bring about this result?

In the first place, it requires an organization which is in thorough accord with the Church. That is, the members of the Board, the teachers in the schools, the chief supporters and promoters of the educational interests, should be of one accord with the ministers, missionaries, and other workers and leaders in the Church—in faith, in appearance, in ideals of life. The consistency, beauty, and power of unity need not be dwelt upon. **"That they all may be one," is our Savior's prayer. Whether the proposed school is to be connected with or separate from our present schools, the logical body to wrestle with and lead out in the problem is the already existing Mennonite Board of Education. Any movement for more schools that is unwilling to work through this instrumentality raises the question at once as to whether it is the Board or the movement that is out of line with the Church.** If the former, it should be straightened out without delay. If the latter, it should not be supported or encouraged by any loyal members.

One point in the report which we wish to emphasize is the wisdom of proceeding slowly in the matter of calling new schools into existence. As a rule, graduates of any school bear largely the imprint of their alma mater. A school that is unsound on the fundamentals of the Christian faith, or antagonistic to the Bible doctrines peculiar to our church, leaves an imprint upon the character of the average student that will take years to eradicate to a sufficient extent to make them safe leaders in any of our schools. No new school should be attempted until the leaders are in sight who have the professional qualifications and at the same time have had enough time, since graduation in any school, to prove themselves loyal defenders of the conservative faith, being "ensamples to the flock" as well as defenders of the faith. We are grateful for the increasing number of young men and young women who measure up to the standard both from a professional and a Church standpoint, but to launch new institutions before we are ready to equip them with proper leadership would mean to defeat the very purpose for which such institutions are to be launched.

No church enterprise should proceed faster than a competent leadership can be developed who are true to the Church standards. For this reason we say amen to the idea of moving slowly. The old adage, "Look before you leap," is appropriate in this case.

In the meantime let us continue our prayers that God may direct us in right channels, trusting Him for right results.

RELIEF NOTES.

(Conducted by Vernon Smucker)

For the Gospel Herald

Clothing for Russian relief still continues to come to Scottdale. The larger part of it has now been received, however, and the work of sewing up the bales and marking them for shipment is progressing rapidly. Brother Eli Stolzfus who stopped enroute to his home at Lima from the Near East assisted in baling and packing clothing for several days. Up to Friday morning, August 27, 388 packages, a total weight of about ten tons of clothes and shoes, have been received here. Nearly all of it was in splendid condition and will no doubt be the means of keeping many unfortunate and destitute people alive during the coming winter. The brotherhood is to be commended for the speedy and prompt response to the call for assistance.

* * *

Before this reaches the eye of the readers, unless unforseen circumstances occur, our first relief unit will be on its way to Russia. As before mentioned in these notes, it includes the brethren Orie Miller of Akron, Pa., Clayton Kratz, of Blooming Glen, Pa., and Arthur Slagel of Flanagan, Ill. These brethren are to be followed a little later by P. C. Hiebert, of Hillsboro, Kansas, a representative of the Russian Mennonites in the west. The party will proceed to Naples, Italy, on the steamship "Providence", sailing from New York on Sept. 1. At Naples the party will ship to Constantinople, where an effort will be made to establish a supply base and make arrangements to handle and purchase whatever is to be used in the relief work. If on account of the political situation it would be impossible to carry on work in Russia during this coming winter, then efforts will be directed toward other needy fields in the Near East, of which there will no doubt be many on account of the almost constant fighting going on there.

* * *

As soon as conditions and needs are ascertained the advance party will cable the situation back to America and the efforts of the Commission will be directed toward meeting whatever needs are indicated, whether it be more shipments of clothing, medicine or shoes, additional workers, or money. The task of the brethren in this first part of the work will be an important and a responsible one, and they need our encouragement and our prayers. We hope to have a message in these columns from them next week.

* * *

A cablegram from Bro. A. J. Miller, who is at present somewhere in Southern Russia with the American Red Cross, states that he will be glad to meet the unit at Constantinople and to give all the assistance he possibly can in getting the work started. Bro. Miller's former trip to Russia, his work there now, and his general experience in relief work will make his counsel and help valuable.

* * *

As noted above, the future plans of the Commission will depend largely on what the findings of our brethren are when they get on the field. However, we are sure that certain things are always needed and essential. Many of our sewing circles and congregations are wondering what they now can do to help. Just as soon as plans can be formulated and the proper arangements made, our people will be notified. The work of Bro. Ernest Miller will probably close with the shipment of the clothing to Russia, but someone will be responsible for directing the future work along this line.

* * *

Brother Warye, located at Talas, Caesarea, Turkey, writes that on account of the great need and the nature of the work which he is trying to develop he did not feel justified in leaving when his time was up and consequently signed a contract for six months more of service under the Near East organization. He describes the political situation as very unsettled, with fighting going on in a number of towns in that section of the country.

* * *

The following is an extract from the letter of Bro. Warye which will interest Herald readers. The Mennoites mentioned are of the Mennonite Brethren in Christ branch of the Church and have for some time been carrying on mission work at Hadjin:—

"On June 17, as we had just finished our evening meal, word came that six Americans from Hadjin were arriving. I rushed out as they were coming in on horseback, escorted by three Turkish brigands. Their worn-out and exhausted bodies helped to explain the story which they told. They had barely escaped with their lives.

"For three months they had been under fire in the compound just outside the city of Hadjin. In the number were 300 Armenian orphans and helpers, one Red Cross nurse, one relief worker (A. C. R. N. E.), one American Board missionary and three Mennonite missionaries. The last three were Bro. and Sister D. C. Eby of Didsbury, Alta., and Sister Kate Bredemus of South Bend, Ind.

"Unfortunately the French had sent in arms and ammunition to the Armenians and they were able to hold the city against the Turkish brigands who were on the outside. The Turks placed their lines of defense in front of the compound so that the bullets would fall on the American buildings. Providentially the Americans won the friendship of the head brigands and no attack was made on orphans. However, the Americans had to go out and bring in water and vegetables, keep guard and do many errands while bullets were flying. The exercise of their nonresistance saved their lives and a general massacre. Think of guards being on duty without a gun! The brigand soldiers always obeyed when ordered out. When the compound was searched for arms nothing could be found but one old gun which the Turks had left, but no ammunition. The officers said that now they believed their sincerity, but if anything would have been discovered all would have perished.

"One night the Turks were forced to retreat and the Armenians rushed out into the compound and carried the orphans into the city. When the Turks again advanced they were determined to kill the Americans, when one of the head brigands succeeded in getting them out without injury. Their savior was one whose life they had saved from a dangerous disease. I will not try to describe the terrible mental and physical sufferings these God-fearing people endured. On the other hand their triumph of faith in the principles for which they stood will be an inspiration to thousands of people. Also during the past winter hundreds have been converted in a revival at Hadjin. This has been a God-sent blessing to prepare these natives for what is now facing them. For he who follows Christ can quote the verse, 'I will never leave thee nor forsake thee'."

Married

Shoup—Hartzler.—On Aug. 22, 1920, Bro. Wm. H. Shoup, Dalton, O., and Sister Mary M. Hartzler, Wooster, O., were united in holy matrimony by Bro. J. M. Shenk. May heaven's choicest blessings attend them on the journey of life.

Ford—Hartman.—On Aug. 18, 1920, Bro. Walter D. Ford and Sister Mary E. Hartman were united in marriage at the home of the bride, near Waynesboro, Va., by Bro. A. P. Heatwole. May they have a happy, peaceful life with God's richest blessings.

Lefever—Horst.—On Aug. 4, 1920, at the bride's home, Bro. Lehman H. Lefever, Lampeter, Pa., and Sister Frances S. Horst, New Holland, Pa., were united in holy matrimony by Bro. N. H. Mack, New Holland, Pa. May the Lord bless and keep them through life.

Horst—Oberholtzer.—On June 19, 1920, at the home of the officiating bishop, N. L. Landis, Neffsville, Pa., Bro. Eli S. Horst, New Holland, Pa., and Sister Elizabeth S. Oberholtzer, Lititz, Pa., were united in holy matrimony. May God's richest blessings attend them through life.

Obituary

Swartzendruber.—Valentine Swartzendruber was born in Johnson Co., Iowa, May 14, 1863; died at El Reno Sanitarium, El Reno, Okla., Aug. 15, 1920; aged 57 y. 3 m. 1 d. At the age of 21 he united with Old Order A. M. Church. He was united in marriage Oct. 27, 1891, to Mary Ann Rhodes. To this union were born 5 sons and 6 daughters. One son passed to eternity in his childhood. He leaves wife, 4 sons, 6 daughters, a grandson, 3 brothers, 2 sisters and a host of relatives and friends. His children were all present at his death-bed and all live in the immediate vicinity.

Mast.—Elmer, son of Samuel and Emma Mast, was born in West Liberty, O., June 23, 1902; died June 6, 1920, at the home of J. A. King where he had come to visit; aged 17 y. 11 m. 13 d. He moved with his parents to Atglen, Pa., in 1911. At the age of 13 he confessed Christ and united with the Amish Mennonite Church at that place. He was a bright and promising lad, always obedient, until recently he became dissatisfied and left home in December, 1919, but afterwards acknowledged his wrong and intended to return. He got no further than his uncle's home where he became afflicted with pneumonia and died. He leaves father, mother, 2 brothers, and 2 sisters. One brother, Ralph, preceded him in death.

"All is over, hands are folded
On a calm and peaceful breast.
All is over, suffering's ended.
Now dear Elmer is at rest."

Freed.—Jacob, son of the late John Freed, was born in Wayne Co., O., Oct. 20, 1845. He came with his parents to Wakarusa, Ind., where he was married to Mary M. Ruff. To this union was born a daughter, (Lucy, now Mrs. Albert Burk). He was converted and united with the Mennonite Brethren in Christ Church at North Union. Later he moved to Teegarden, Ind., where his wife died May 5, 1886. On April 14, 1887, he married Mrs. Susan (Yoder) Ritzman, who had 3 children (Oscar, Leander, and Clara Hildebrand). To this union was born 1 son (John). Later he united with the Church of the Brethren of which he was a faithful member until death. He died Aug. 12, 1920; aged 73 y. 9 m. 22 d. He leaves his wife, 2 children, 3 step-children, 13 grandchildren, and 2 brothers. Funeral services at North Union Church, near Wakarusa, Ind., Aug. 15, 1920, conducted by John Appleman. Interment in nearby cemetery.

Emma Yoder.

Lefever.—Sister Anna Houser Lefever, widow of Bro. Christian Lefever, was born near Lampeter, Pa., May 11, 1833; died in Lancaster, Pa., July 5, 1920; aged 87 y. 1 m. 24 d. Funeral services at the home of her daughter, conducted by Bros. John Mosemann and G. R. Hoverter. She is survived by 1 daughter (Lizzie, wife of Wm. B. Gontner) with whom she made her home, 1 son (Harry L. Lefever), 1 grandson, 3 granddaughters, and 1 great-granddaughter. Owing to her advanced age, she was confined to her room for over 2 years and for 1 yr. and 6 mo. confined to her bed. In early years she united with the Mennonite Church and her consistent life proved her devotion to the cause of Christ. The one thought always in mind, was the desire and longing to go home to her Savior. And, when the days of patient waiting were ended, Grandma peacefully fell asleep in Jesus. Truly she has gone to her reward, for, "Blessed are the dead who die in the Lord."

Her niece.

Loehr.—Jeremiah Loehr was born in Northampton Co., Pa., Aug. 28, 1849; died at his home in Medina Co., Ohio, July 18, 1920; aged 70 y. 10 m. 20 d. He came with his parents to Ohio when 2½ years old, making the trip in wagons. He was united in marriage to Maria Rickert Nov. 14, 1874. To this union were born two children (Freddie and Nettie). Freddie preceded him in death at the age of 4 y. 5 m. His wife and daughter with her husband and three grandchildren, and three brothers survive him, also a host of friends. He confessed his Savior in early life and became a member of the Lutheran Church. About fifteen years ago he cast his lot with the Mennonite Church and remained a faithful member to the time of his death. He bore his sufferings patiently but longed for his heavenly home. He was a kind and loving husband and father. His kind disposition won the hearts of all who knew him. Funeral services July 20 conducted by A. J. Steiner and S. E. Rohrer. Text, John 14:1-3. Burial at Wadsworth.

"There is a vacant place in our home
Which never can be filled,
A voice we loved so well,
Is forever stilled."

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Western District Amish Mennonite Church and Sunday School conferences will be held (D. V.) on Sept. 8, 9, and 10, 1920, with the Pleasant Grove congregation near Tremont, Ill.

Ministers will meet on Wednesday ,the eighth, for preliminary and miscellaneous work and the conference sermon will be preached in the evening of the same day. On Thursday will be the regular conference session and on Friday the Sunday school conference.

Passengers will be met at Tremont and Morton. Those coming to Tremont will please notify D. W. Staker of the same place and those coming to Morton notify S. R. Roth of Morton.

C. A. Hartzler, Sec.

Virginia

The tenth session of the Annual Virginia Mennonite Conference will be held, Providence permitting,at the Warwick River Church, Warwick Co., on Friday and Saturday, September 17 and 18.

The General Board of the Virginia Mennonite Aid Plan expects to hold its annual meeting Thursday morning, September 16, at the above mentioned church; and also the Conference Arranging Committee expects to meet at the same place Thursday afternoon.

Those desiring to be met at railway station, should notify either S. E. Hostetter or M. B. Shank, both of Denbigh, Va., and should stop at either of the stations, Oriana, Va., or Oyster Point Va.

Henry D. Weaver, Asst. Sec.

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, with the Liberty congregation near South English, Iowa, Oct. 12-15, 1920. The schedule is as follows:

Tuesday, 8:00 A. M. The business session of the **Mission Board** has its first meeting.

9:00. A. M. Workers Conference begins its sessions in an all day Sunday School Conference.

Wednesday, 9:00. A. M. Workers Conference continues in a half day discussion of the **Young People's Meeting** questions.

1:30. P. M. A half day of **Mission Conference** begins in the discussion of missionary subjects.

Thursday and Friday, This time is set apart for the regular work of **Church Conference.** Any questions for consideration should be sent to the Secretary, preferably a month before Conference convenes —at least, before the meeting of arrangement on Wednesday, Oct. 13, P. M.

Trains on the Rock Island stop at South English; on the Milwaukee at Webster or North English. Drop a card concerning your arrival to either of the brethren: P. J. Blosser, W. T. Lineweaver, South English, Ia.; Amos Weaver, Kinross, Ia.

A cordial invitation is extended to all. We invite your prayers in behalf of all the sessions and solicit your earnest cooperation and help.

J. R. Shank, Secy.
Carver, Mo.

If Christ cannot save us from all sin, what proof have we to offer the world that He can save them from any sin?—L. L. Picket.

REMEMBER

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you,
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress;
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you
And you will find, through age and youth,
True joys and hearts to love you.

—Priscilla Leonard.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

FAREWELL

Dear Herald Readers: No man has a right to remain in a position when he knows that the task is too large for him, and when he is standing in the way of others who would do the work better than he. The cause is too great; souls are being lost daily because the Church is not properly aroused to a sense of her duty. To be convicted of this she must be informed as to: First, what God says about those who do not have Christ; Second, what conditions exist in countries where Christ is not known; and Third, what the personal obligations are, both to those who go and to those who remain at home.

Mission lectures, meetings, and sermons are needed to stimulate the spirit of evangelism, but the monthly or weekly printed page is indispensable. Instead of speaking once or twice a year to an audience of two or three hundred directly on missionary effort, each issue of the paper preaches to several times that many thousand.

That means opportunity whose only limit, under God, is inability. Who, then, should be the compiler of such a work? Surely, the best talent in the Church—one who could devote his entire time to that work. Let it be the concern of the whole Church praying as one man that the Lord may direct in finding the right party for this important work. After the party is found and assumed his task may our prayers still continue in behalf of the work. May we do our part in making the paper all that it can be made, and may we encourage others to take the paper, not so much for the money that would come to the Publishing House, but for the good that the paper may do in implanting Gospel truth into the hearts of the unsaved.

I retire from this work with gratitude to God and the brotherhood for the help received in making the paper as good as it is. It should have been better, but the pressure of other duties, spiritual and mental inability, and possibly at times the lack of sufficient interest were all causes for it not being better. Praise God for all the good that it has done and ask Him to make it better and more effective in the future than it has been in the past, is the prayer of,

Your unworthy servant
J. S. Hartzler.

The largest and best conducted leper colony (or asylum) in the world is an American institution at Culion, Philippine Islands.

"I can do all things through Christ," was Paul's position. How much does that mean to you from a missionary standpoint? It should mean much.

A native of Japan has a sermon under the three heads, "God," "Sin," and "Salvation." It requires three hours for him to deliver it. He has preached this same sermon eight hundred times, and to more than three hundred thousand persons. Evidently the Japanese have more patience with long sermons than the average American.

It is not an uncommon thing to see a Filipino taking his family to Sunday school, himself walking beside a trusted horse on whose back are his wife and babies. Two baskets are fastened together in such a way that they can be hung across the horse's back just in front of the wife. Into these baskets the children are placed, and seem to enjoy their trip to the place of worship.

Those who have followed closely the articles from the Orphans' Home, West Liberty, Ohio, have learned many new things about it, and about the work connected with it. Possibly never before has the work been written up so well as in the continued articles as they have appeared in these columns in the last year. While Bro. Hilty did not write all the articles, he has done very well in outlining the work. With this issue begins a series of articles by Bro. Allen H. Erb on the Mennonite Sanitarium. If you have lost one opportunity of getting a thorough knowledge of one of our Church institutions by not following the articles from the Orphans' Home, be sure not to make a second mistake in neglecting to follow this second series.

It is remarkable how men in prominent positions are beginning to realize to what extent people of America are sinking into a state of lethargy, indifference, and recklessness. College officials have taken Commencement as an opportune time to sound warnings on increasing gaiety, lowering standards of morality, the modern girl, self-indulgence, self-interest, etc., which, they believe, is threatening "the very core of our civilization." Dean Jones of Yale believes that the fault in a large measure lies with the parents. He says, "It is astonishing how much faith parents have that Divine Providence will bring up their children. They are becoming more and more indulgent. There is no longer insistence on the sacredness of the moral code. When something is twisted in a boy's life, if he gives you his full confidence, you may be practically sure that his trouble can be traced to some peculiarity, neglect or blindness in his home training. Unfortunately, the training of parents is not always negative; the blindly imparting of worldly ambitions is too characteristic of the American family."

If Christ can not save us from all sin, what proof have we to offer the world that He can save them from any sin?—L. L. Pickett.

IS THERE A MORAL NEED IN PEHUAJO?

By J. W. Shank

For the Gospel Herald

Some Christian people in the United States have doubted the necessity of bringing the Gospel to South America, saying that it is already a Christian country. It is also quite probable that many of the inhabitants of the Argentine, if asked the question whether Protestant missions are justifiable, would say, 'no'. Let us consider the problem in the light of facts that are staring us as missionaries in the face. Wewill let the facts speak for themselves. I will give examples taken from our own experiences in getting in touch with the people.

About a year ago we got in touch with a man and wife who had come to Pehuajo to establish a business. They had left their children in another town, hoping to bring them as soon as they should be established. After some months we discovered that there was trouble in the home. The husband accused the wife of receiving visits from another man in his own absence. The wife denied it emphatically and declared that the accusation arose from jealousy, at the same time claiming that she had been converted while in the other town and that she was in perfect peace with God. The story is too long to relate in its entirety. The present circumstances are these: The husband took the children away and left the mother declaring that he would not have his children reared by one of her type. She bewails the situation, saying that she loves her children and that her husband has never been anything but a tyrant to her during all their years of married life.

At about the same time we became acquainted with a woman who showed much interest in our work. We soon discovered that her husband ran away with another woman, leaving her to support herself and their crippled son. Since that the woman has been trying to get separation papers so that she can get half of their property in her own name.

We have come in touch with another family composed of a mother and eight children. It is a pretty little family, children well behaved and neatly dressed. The eldest daughter is an applicant for baptism. But the sad part is that the father of the family is not really the husband. He looks after them in a sense giving them a meager support and compelling all to work almost like slaves taking care of a lot of chickens he raises for his business of cock fighting. He has a fine store in Pehuajo and lives in his own home, we have heard, with what is supposed to be his real family.

We came in touch with an old man and his wife, both of whom are greatly interested in the Mission. The old man, though dreadfully crippled, comes through rain or shine to all of the services. They told about their daughter being interested also, saying that she attended the Mission several times. "Is she married?" we asked. "Well, no, she isn't, we are sorry to say. We have insisted that she ought to be, but she can not seem to persuade her man that they should be. They lived together for several years and have a child but he does not want to get married."

Another man and wife (supposed to be) began coming to the Mission, showing great interest, going as far as to express conversion and a desire to unite with the Church. Suddenly the story went around that they are not married. We have begun investigation but have not learned the absolute facts as yet.

Another woman became greatly interested in the work, expressed conversion, and was baptized among the first group of converts. She has been separated from her husband for over a year. She declares that he had caused her to lead such a miserable life by his terrible immorality that she gave up in despair. Now she lives with some other people away from him and says that she is much happier. They are really wealthy. She has asked for her share of the property but as yet has received nothing. Her husband is a judge in Pehuajo. She says she would rather be a beggar than to lead a life as she had to while living with him.

This ought to be sufficient to show something of the moral status of the people. There are other types of immorality in abundance. If we have, in our short experience, met up with these cases and, in fact, many more, what must be the condition in the hundreds of homes of which we know nothing? May God help us in our fight for Christian standards of morality.

Pehuajo, F. C. O., Argentina.

THE MENNONITE SANITARIUM

For the Gospel Herald

I. Purpose and history

The Mennonite Sanitarium is an institution located at La Junta, Colo., built and maintained for the purpose of giving hospital treatment to those afflicted with tuberculosis. Its doors are open to men of all classes, creeds, and nationalities. It is the purpose of the institution to give such treatment in the name and influence of Jesus Christ that the whole man, soul, and spirit, as well as the body, may be blessed.

The first Mennonite settlements in Colorado were very much increased by some of the eastern brethren and sisters who came here to seek the blessings to health which a dry climate gives. This suggested to some the need and opportunity of the Mennonite Church building a hospital for the tuberculous. This conviction took definite form at the Kansas-Nebraska Conference held at Hubbard, Oregon, Oct. 5, 1905. At this conference a resolution was passed favoring the establishment of a sanitarium at La Junta, Colorado, the same to be under the control of the Mennonite Church. On November 3, 1905, a meeting was called at La Junta to discuss plans and methods of organization. It was decided to present the proposition to General Conference for approval or rejection. General Conference reported that "we express our hearty sympathy with the idea of opening a sanitarium in Colorado and give it our moral support, but that no trustees be appointed." The brethren on the Committee of Incorporation then held a meeting at Kansas City and effected an organization. A board of directors was chosen. Through this board of Directors the work of soliciting funds and erecting a suitable building was accomplished.

The Mennonite Sanitarium was dedicated October 25, 1908. Patients were at once received and since that time over one thousand patients have been cared for. Of this number some were cured and discharged, some were discharged but not cured, and some, who came too late, died. A brief survey of these patients would be interesting and instructive, but space will not permit. They represent people of many classes and nations. How wide the circle of influence made for the Church by this point of contact!

Workers have come to help in this task from many different congregations from many different states. While the institution has been far removed from some of our congregations, the missionary appeal has meant much and secured for us much helpful service. While much of this service has been unobserved because given in an obscure corner, the God who knows will reward in His own way the faithful toil given here in the name of Jesus. At present there are twenty-two workers here from many states and congregations united in the one purpose of the institution.

For some time the benefits of a Nurses, Training School to both the Church and the Sanitarium were considered by the local Mennonite Sanitarium Board. In October, 1914, at a

regular Board meeting, a resolution was passed favoring the organization of a nurses' training school. Through varied steps the Mennonite Training School for Nurses finally received recognition by the Colorado State Board of Nurse Examiners and graduates of this school were made eligible to registration. To this date three of our sisters have graduated from the school and are registered in the state of Colorado. Eleven of our sisters are now in training. The school is growing.

During the year 1919 it became evident to those directly associated with the work of the Sanitarium that provision must be made for natural growth of the work by increased facilities for general hospital work. An opening to secure increased facilities existed in the City Hospital of La Junta. By the consent of the Mennonite Board of Missions & Charities, after necessary negotiations were completed, the Sanitarium Board assumed management and control of the city hospital of La Junta, Jan. 1, 1920. This institution is now operated in conjunction with the Mennonite Sanitarium. All medical and surgical cases are cared for at the city hospital and all tuberculous cases at the Sanitarium.

The above brief outline of the history of the Mennonite Sanitarium we believe, by the grace of God, to be the beginning of the history of hospitals in the Mennonite Church. We shall describe the various phases of the work in fuller detail in subsequent articles.

La Junta, Colorado.

(To be continued)

THE INDIANS OF ALASKA TWENTY-FIVE YEARS AGO AND NOW

(Continued from July Number)

Again, the taboos break down. For example: There is an annual run of lampreys, late in the fall. The catch, however, is uncertain; and doubtless for this reason there were a great many restrictions regarding the methods of taking them. No one who had lost a relative during the previous year was allowed to go upon the ice. Iron was not to be used upon any implements employed in fishing. Young women were not allowed upon the ice. It was not permitted to make shavings on the ice, in the probable direction of the approaching run. All these restrictions are now disregarded. There is an occasional murmur from some exponent of the old school; but it produces no effect, and the younger men open the fishing holes with a miner's pick with a total indifference to the supposed disastrous results that may ensue.

There is a notion that the Indian is naturally reverent. It would be quite as true to say that he is naturally deceitful or lascivious. He is naturally very much like the white man under similar circumstances. The problems of the missionary in Alaska are not essentially very different from those of the pastor in the home church.

The chief difficulty of the missionary who does not expect to compromise his religion, is to get into sympathetic co-operation with the people for the welfare of the whole. This is no more difficult, however, in Alaska than in New York.

A record of thirty years' progress

The first permanent mission founded among the Indians of the Yukon valley by representatives of any society in the United States was opened at Anvik, on the lower Yukon, in 1887, by missionaries of the Protestant Episcopal Church. A reconnaisance had been made the previous year by representatives of the Roman Catholic Church, and the same site had been selected for beginning operations. In the following year, 1888, they established a permanent mission at Koserefsky, forty miles below Anvik. This mission has grown into a flourishing establishment, with a farm, cattle and horses, a staff of about a dozen missionaries and a boarding school reporting one hundred and four pupils in 1916.

The missions of the Protestant Episcopal Church have been extended to the Tinneh in the valley of the Yukon and its tributaries acknowledge this church and look to it for its ministrations. It maintains a boarding school at Anvik and one at Nenana, on the Tanana river, with a total of fifty pupils. It has, also, a large hospital at Fort Yukon and another at Tanana. It maintains day schools at Anvik, at three points on the Tanana and at the mission on the Koyukuk.

The Russian Church established a mission at a point some eighty miles below the first of the Indian villages met as one ascends the Yukon. Some of their missionaries became familiar with the Eskimo language, but their work among the Indians was done by means of interpreters. The Russian missionaries were held in reverence by the Tinneh, who accepted their baptism; and had their initial advantage been followed by a vigorous effort to enlighten and educate their converts, the history of Christianity in the Yukon valley might have been different. But their influence has declined, and there is no indication that they expect to undertake serious work among the Yukon Tinneh. English has entirely supplanted the Russian language as a medium of communication.

In 1887, the missionaries of the Church of England had already made a deep impression upon the Tinneh of the Upper Yukon. They had taught the natives on the Porcupine and at Fort Yukon, and had established a station as far down the river as Tanana. This was taken over by the representatives of the Episcopal Church in the United States, soon after their entrance into the field.

The Tinneh of the Yukon are Christians in name, at least. They desire baptism for their children and have definite views as to their religious affiliations. There are encouraging instances of devotion on the part of individuals. There are discouraging instances of unfaithfulness. But evidences of widespread and profound influence of the Spirit are sadly wanting. One hears of whole communities having been debauched, and of the efforts of those who would have befriended them having been rendered futile. On the other hand, other communities during the period of adjustment, have maintained their self-respect and their community life has been characterized by sobriety and industry.

Reasons for Encouragement

Looking to the future, there are some grounds for a hope that it will be brighter than the past. That a new country like Alaska should have passed a stringent liquor law, reveals a state of public sentiment that is a cause for thanksgiving. Again, the administration of justice through the medium of the courts, and the interests of the judiciary in the progress of the native races gives the native a new incentive to pursue higher standards. Signs are not wanting that this kindly interest is appreciated. All over Alaska the formation of local native councils has begun and is making progress. These councils may be able to act only in an advisory capacity; but they exercise a great deal of influence, nevertheless. They give tone to local sentiment and furnish an education in the art of self-government. Instances are not lacking where members of a local council have called their own relatives to account for practices that were harmful to the community. The friendly cooperation between the natives and the white population, that has been brought about through these councils, promises to become one of the most beneficial and far reaching means of helpfulness that has been brought to light. It involves self-help, effort and sacrifice; and where these are present, success is by no means a vain expectation.

A word in conclusion, as to the rela-

tion of the American Government to the Indians of Alaska.

Interference with the old manner of life of the Indian is inevitable, but two or three things are a source of confusion to the Indian mind. He is required, by the existing law, to procure a marriage license before he is permitted to marry. As things are with us, this involves a winter journey of two hundred miles for both parties and no favors from the weather, as one of the amenities of the courtship. Are we trying to put a premium on immortality?

Game laws in some form are necessary; but is a blanket law for the whole of Alaska necessary, and might not the Indian himself properly be consulted as an authority as to its necessity in his own locality? He knows as much about local conditions as anyone else, and more than the men who make the laws. The native councils might very well be permitted to have something to say about such a matter. Again, lax or partial administration of the game laws must have the effect of making the Indian contemptuous and tricky.—John W. Chapman, Anock, Alaska, a Missionary of the Protestant Episcopal Church, in Missionary Review of the World.

MISSION WORK IN PEHUAJO AFTER ONE YEAR

By T. K. Hershey

For the Gospel Herald

Sunday April 25 closed one year of actual Mission Work in Pehuajo. On this day one year ago the first Gospel sermon was preached in this town. Not in honor to what we did but in honor to Him who gave His life that we may live, special services were held on this date. Due to the fact that nine native brethren and sisters took an active part made it a day long to be remembered. Subjects were given them on which considering the few months that they had access to the Gospel of Jesus Christ, they wrote exceptionally good essays. Certainly God has blessed His servants and His work here in Pehuajo. Little did we expect when the first sermon was preached that after one year nine native Christians would take such an active part in a service. Following are the subjects discussed and the names of those who diccussed them:—

1. Before and after. Maria Cavadore.
2. What the Gospel has done for me. Gabel Peralta
3. The greatest joy of my life. Santina Cavadore
4. What Christ means to me. Felisa Ledesema
5. Our hope for the coming year. Senor Lizarraga
6. After one year living the Christian life. Angela Cavadore
7. Blessings received studying the Bible. Carlos Cavadore
8. My responsibility toward my neighbor. Anita Cavadore
9. The greatest helper in the world. (Holy Spirit) Aurelia Zapico

After these talks the writer followed with a sermon on "After one year in Pehuajo. Thinking that this talk might be interesting to our friends in the States, we have translated it. We do this, not because it was so profound, but that our readers may know the kind of information and advice we tried to give the large and attentive audience present.

At the close of the sermon a special invitation was extended to the unsaved to accept Christ. Several were moved to conviction and we trust that in the near future they will surrender their lives to Him who died for them.

The following evening Angela Cavadore came to the Mission, and said, "All that we got done this morning was to try and get Papa and Mamma to yield their lives and accept Christ. Angela is one of the five Cavadore family that was converted and united with the Church last October. They are anxious that their parents too should be saved. Will you pray for them? Also pray that the coming year may be crowned with success.

Note: A week later several openly confessed Christ. Among them was father Cavadore. We are expecting the mother also. These five children are, O, so happy. Can you blame them?

The Sermon

Dear Friends, Brethren and Sisters:—

Today it is one year since the evangelical work was begun in Pehuajo. I was thinking that it would be well to hold a special service in honor not to what we have done, but in honor to Him who came to the world to save it.

My first point or subject that I wish to develop is:

1. Why were we sent to the Argentine to establish another evangelical work? That branch of the evangelical Church known by the name Mennonite, of the which we are members and which sent us, did it because Christ in His last great commission to His disciples said that His followers should go to all parts of the world for the purpose of preaching the Gospel, teaching all the things that He had commanded, baptizing all those who believe in the only begotten Son of God. Due to this command of Jesus, and a knowledge of the need of the Gospel in this Republic, the Mennonite Church chose to send us here.

In the Church that we represent there is a Mission Board named "The Mennonite Board of Missions and Charities of United States and Canada." This Board is chosen by the Church. It is the duty of this Board to seek out men and women who have the necessary qualifications (spiritual and otherwise) and send them to such countries in which in their judgment the Mennonite Church should begin Gospel work. Therefore this Mission Board found two families and after examining them, with respect to their lives, preparations, and spiritual fitness, sent them to the Argentine. These two families who find themselves in your midst this evening left North America the 16 of August, 1917, landing in Buenos Aires the following month.

At once we began to study the national language, of which we were entirely ignorant. Some of us did not know how to say, "Good Morning," or "Good Bye." This was the first thing to do in a foreign field.

2. The finding of Pehuajo.

But you ask, How did it happen that we chose this town as our center? It was as follows. Soon after having studied a little of the language, Brother Shank and I commenced to travel in search of a location most favorable for the establishing of Gospel work. We took in all six trips and in different directions from Buenos Aires. We traveled south as far as Bahia Blanca, North to Tucuman, and west to Mandoza. The last trip was taken in January of 1919 on the western Railroad, between Once and Toay. It was on this trip that we stopped at Pehuajo. Being well impressed with the town, and knowing that it was without the Gospel, and not only so in this partido but also in the partidos (counties) west of this one, and that the nearest Gospel Mission was at Nueve de Julio, we decided, after making it a special matter of prayer, that this town was the most favorable that we had found for the kind of work that we were planning to establish. Consequently we came here the 21st of the same month. Because of the health of Robert and Sister Shank, Brother Shank with his family arrived here the 3d of July, six months afterwards.

3. A retrospective view.

Now let us take a backward glance of the work that was done during the year, or better said how God blessed His work in Pehuajo. Although we came here in January, 1919, real mission work was not begun until April 27, when John Barrio from Rio Cuaro came with the object of helping us establish ourselves. During his stay of six weeks, he preached 19 sermons and together we visited many homes,

distributing tracts and inviting the people to attend evangelical worship, a thing entirely foreign to the majority of the people. At the same time Mr. Barrio helped us to organize a Sunday School. One of the things that has brought joy and happiness to us was the interest that the people of this town have given in the study of the Bible, the inspired Word of God. Beginning with the first Friday after Barrio left, we began special meetings for the converts, which have been conducted weekly since that time. After several months of earnest seeking for the truth, seven precious souls sealed their covenant with God by water baptism. This baptismal service was held October 7. This act was the beginning of the formation of the evangelical Mennonite Church in Pehuajo. We rejoice to be able to tell you that at this time there are several others who have been converted, and are preparing themselves for further usefulness to the Church. These, if they continue to prove faithful within a few weeks, also will be baptized.

During the year two series of meetings were held, a kindergarten was successfully operated, and three Sunday schools were opened—one here in the center, one on the North West side, and one at Neuva Plata. In these Sunday schools we are glad to report an attendance each Sunday of from 150 to 200. Looking back over the work done, there comes to us a feeling of gratitude for the attendance and good interest shown by those who came regularly, as well as the patience and sympathy shown toward us during our struggle with the language. I am grateful also for the interest shown in the study of the Bible and its message to fallen man. Looking back then, over the year that has now gone into history, we can truthfully say that we are grateful for all that God has done for us, His servants, from the beginning to the present.

4. The work that is before us.

But, dear brethren and sisters, we must not think that since the work is now started well, that we may sit down and fold our arms, believing that it will go forward without our efforts. God alwa s works by means of men and so much the more that we do the will of God so much the more will we be able to carry the Gospel to the man , many, lost souls in this section. I wish to speak for a few minutes on the opportunities that lie before us, of the open doors in the which we are invited to enter.

In order that this work shall go forward, each of us have our part to perform. Not all are called to be preachers; that is, not all are called to stand back of a pulpit to preach, but all are called by means of their lives to preach the Gospel of peace. This is our opportunity, and I hope that during the coming year each one will avail yourself of this opportunity, and will let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Not only should we live such lives this next year, but until death.

God, my friends, has placed the work of carrying the Gospel to this and other towns around us, on our shoulders, and He expects that we shall be useful servants, and fulfill our obligations. From different towns comes the Macedonian call, asking us to please bring them the Gospel also. The other day came an urgent request from "Mone Cason," promising us a place to hold the services if we only would come. All these calls, dear friends, are open doors, and it is our duty to enter them. During the coming year I would like to see no less than two other schools opened here in Pehuajo, and mission stations opened in one or two of these towns that are making these earnest calls. There are thousands of persons, right near us that do not have the opportunity of hearing of the saving power of Jesus, others have heard of this, but have no opportunity of receiving spiritual food. These are the ones that continue to cry, "Come over and help us."

Another thing, my dear brethren, I desire more than any other one thing, is that you may grow in grace and in knowledge of the truth. My daily prayer is that each one of you might receive a definite work of the Holy Spirit in your lives. We must not forget that the work of saving souls belongs to God, but that He uses us as instruments, to carry out His plans. If we are filled with the Holy Spirit, God can and will use us to work wonders. The greatest work, as you know, is that of saving a soul from death and hell. Let us therefore put ourselves under the influence of the Holy Spirit, praying and believing that many more persons during the second year of our work in Pehuajo will open their eyes to the glorious light and liberty of our Lord and Saviour Jesus Christ.

5. How is the work in Pehuajo supported?

One of the questions to us quite frequently is, How is mission work in Pehuajo supported? Where does the money come from, to buy property, and make the changes that you are making?

First, I want to say that the money that we are spending to carry forward Gospel work in Pehuajo, does not come from the United States Government, as some have thought. It comes from consecrated individual members of the Mennonite Church in United States and Canada. It comes from those who are interested in the salvation of lost souls. Very often these men and women of God deny themselves of the comforts of life in order that they may be able to contribute more largely toward the work of carrying the Gospel to those who know it not. With this object in view, the faithful ones have given and are giving of their means. Some seem to think that, since we are North Americans, we are rich and that therefore we have money to distribute or spend at our own good pleasure, but it is not so. The Mission Board of the which we have already spoken, and which has sent us to this country, demands (and justly so) an account of all money received and expended. Besides, the contributors expect that we us our best judgment in spending the money placed in our care. Those who are contributing do it with joy and happiness, desiring only that God may bless it to His glory. You can see then that with respect to spending money we are under obligations to God and to the Mission Board which also must make its report to the Church at large. The only request that the contributors make is that both the missionaries and the members hold fast the faith once delivered to the saints; that we teach nothing that we cannot prove by the Bible; that we teach the whole Bible, as much the part that we enjoy as the part that condemns us. Also that we teach and observe the ordinances and restrictions of this divine Book as the many rich promises and words of consolation. Those who give do it because they have confidence in us, therefore it is our duty to live very near Him who brought salvation to the world, abstaining from all worldly pleasures, for it is impossible to follow the teachings of Christ and of the world at the same time. Nothing less than an entire separation from the inferior and corrupt things of the world will give us power to live the overcoming life, or the life of peace, joy and happiness.

Conclusion:—

In conclusion, my friends, since God has so wonderfully blest us, and since there are many people in United States and Canada ready to deny themselves of many useful things in order that they may give in a larger way for the work here, let us be determined in the future to do only the Divine Will of God let it cost what it will. The property that we have purchased here in Pehuajo was

made possible through the kindness of the good brethren and sisters at home. Being thus better prepared to carry forward the work of the Lord here in Pehuajo and adjoining partidos, let us go forward remembering that "of ourselves we can do nothing" but through Him we can do all things. Neither should we forget that it is not our own power but by the Spirit of the Lord we can bring souls to the foot of the cross, and honor and glorify God.

If God spares our lives to see another anniversary, we hope to see gathered here many more who during the year have learned to know of the saving power of our Lord and Saviour Jesus Christ. May the Lord bless you and fill you with His Holy Spirit. May He also give you a real burning desire to save lost souls from an endless hell, and make you to shine each day for Him who died for you.

Pehuajo, F. C. O., Argentina.

THE VISITATION WORK OF THE ORPHANS' HOME

By Nellie A. Yoder

For the Gospel Herald

Besides the average of seventy-five children which are at our institution and under our direct care, there are one hundred six children who have at one time been in the Home and who, on account of the kindness of good brethren and sisters, have found homes in private families. Until these children have been adopted by the families or have become of age we are still, in a certain respect, responsible for their care and well-being. They are still wards of our institution, and as such we hold guardianship over them. For instance, if it should be found that a child were in such a home and were receiving such treatment, neither of which were fit for a child, it would be our duty to see that the deficiencies were corrected or that the child were removed from the home. On the other hand, if a child should become very hard to manage the Home stands back of the family caring for the child and in case the child becomes entirely incorrigible will, if necessary take the child into its direct charge again. As guardians we are responsible for the execution of such duties as that office implies.

There are a few case in which these children are wards of some county. In these cases we are only sub-guardians and the foster parents of these children second sub-guardians—being sub-guardians under us.

Since we are thus responsible, we, like every other similar institution, try to keep in touch with all of our children in foster-homes that the best moral, educational and religious qualities may be realized by the child.

There are several ways in which we keep in touch with these children. Not infrequently we have correspondence with the foster-parents, we obtain quarterly reports from them, and each year pay the home and the child, if possible, a personal visit. Tho such a visit cannot give us all the existing conditions, yet it can give us a general idea of the prevailing environs and conditions of the child. A summary of what we try to find in such a visit might be as follows: First, Is the child provided with the material comforts due every child and is he strong physically? Second, Does he have proper literature about him, and does he attend school regularly so that he may develop mentally? Third, Is he treated with kindness and affection? Is he happy? Fourth, Is he receiving proper religious instruction? The reports made at the time of these visits are kept on file at the Orphans' Home and a general report of each foster-home is sent to the state department.

Until recently these visits were usually made by some minister living in the community in which the child lived, or in some cases the reports were made by the foster-parents themselves. The laws of the state of Ohio have recently become more stringent in this respect, as well as in several other ways that affect us, and these children must now be visited by someone directly connected with the work at the Home. When one considers the fact that these one hundred six children are in various localities in as many as fifteen states it at once becomes evident that it takes a great deal of time and money to do the visiting. The State Board of Charities has given us the privilege of having a representative from some institution they recommend such as Boys' and Girls' Aid Society of Portland, Ore., Children's Home Society of Seattle, Wash., or State Home for Children of Denver, Colo., to do the visiting for us. We usually find these societies ready to cooperate with us and willing to make the visits. During the past year we have gone east and south no farther than Virginia, west no farther than Illinois, and north no farther than Michigan. For the other states such as Colorado, Washington, and North Dakota, we have employed these representatives previously mentioned.

Unlike former times, our children can be placed into foster-homes in Ohio only. Children already in other states may remain there and could, if desirable, be transferred to another home in the same state in which they already live; but we could not now place any children we have in the institution at the present time in any home outside of the state of Ohio. This fact lessens the number of homes open to our children, and makes the duty fall more heavily upon the people of Ohio.

We believe that every child deserves a home. We believe that a child brought up in institutional environs, where those delicate but strong ties of home and of family affections cannot be present as in a normal home, misses much that is his right as a child. So as those interested in the welfare of children, we cannot fully express our appreciation for what these many parents are doing for needy ones and for the altruism and good will in their efforts. Our great regret is that too often the children do not appreciate as they should what blessings they receive and what privileges are offered. Yet not all are so.

It is gratifying to know that as a whole, this year we have found the foster-homes to be good. Our aim is that by the cooperation of all concerned we may be able to give the best possible to as many children as possible.

West Liberty, Ohio.

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation and in their intercourse with one another, the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me, and he draws me to where the grass is green and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be a long, long time, he will draw me into a place between the mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands upon my head and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterwards I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.—Missionary Review of the World.

HOW CAN PASTORS HELP YOUNG PEOPLE TO FIND THEIR LIFE-WORK?

1. By making clear to them that God has a perfect plan for every life. Many young people grow to maturity without realizing this. Is it any wonder that there are so amny misfits and failures and so much unhappiness in view of the spirit and method in which many life-plans are made?

2. By remembering that all young people help in this realm. Not only those who are to give their lives to Christian work, but also those who are to go into business or professional life need guidance. There is no other matter in which young people generally are more deeply interested than in finding their life-work. Approaching them from this vantage-point of interest, many other helpful influences can be brought to bear upon them. They can also be led in this most natural way to an understanding of many of the deepst facts and principles of life. Can anything be more important than helping young people to find what they can do best and can do with largest measure of personal development and happiness? Surely all of this is in the will of God for every life.

3. By recalling the fact that life-choices are often made at a very early age. Though not then made known, very many of them are arrived at between twelve and eighteen years of age. This emphasizes the great importance of bringing proper influences to bear upon young people during this period, as well as throughout the later years of preparation.

4. By providing adequate public and private instruction in the fundamental principles underlying all right choices in life, and by making very clear and emphatic the spiritual conditions under which God's guidance may be expected and secured. This instruction should include an occasional series of sermons, systematic instruction in the Sunday-school, periodic discussion in Young People's Societies and Mission Study Classes, the circulation of carefully selected literature among young people and a vast amount of personal conference with individuals.

5. By arranging for systematic, comprehensive, and thorough processes of education upon the total task of the Church in this world of need. These should show the wonderful opportunity for the Christian solution to be applied to all problems in our own land and among all the nations of the world, and also the way God uses individuals in expanding his kingdom.

6. By persuading many bright boys and girls to go forward with their education in a college with a healthy and vigorous Christian atmosphere. This is one of the greatest services that can be rendered both to the young people themselves and to the kingdom of Christ. One of the chief aims of Christian colleges is to train an adequate supply of leaders for all kinds of Christian callings.

7. By placing definite responsibility upon some carefully selected individuals in each congregation, who will give special and sustained attention to this matter of helping young people to find God's plan and will for their life-work. These individuals should then be brought together occasionally in District Conferences to share their best experiences with others and thus multiply the number of recruiting specialists and vocational counselors.

8. By following up carefully those who show special interest. This may be done with suitable literature, Bible Classes, Personal Workers Groups, Mission Study Classes, and other forms of Christian education and activity, so that the interest that is once awakened may be fed and developed. Most of this follow-up work can be done only by local leadership, either by the pastors or others working closely with him in these matters.

9. By practicing the habit of prayer for laborers to be thrust out into the harvest fields, and by laying this burden of prayer upon others.

10. By making plain to parents the folly and sin of interfering with God's plan being realized in the lives of their children.

11. By promoting vital religious faith and life in the homes of the people. This may be done in such a way that, from childhood, the young people shall be living in an atmosphere which breathes the habitual prayer: "Thy kingdom come; thy will be done on earth as it is in heaven."—J. Campbell White in The Missionary Visitor.

"Holiness becometh thine house, O Lord, forever." But to get the full force of this we should remember that Pauline word, "Ye are the temple of the living God."—L. L Pickett.

AN ASSYRIAN MOTHER'S EXPERIENCE

Almas was the wife of a Christian dentist in Persia. When the Turks over-ran that country, her husband was compelled to flee for his life. The wife with the three children preferred to remain with a Moslem family whom they had befriended and who made great promises for the safety of their wards. Being beautiful, her danger was the greater. The treachery as well as the heartlessness of the Moslem is in evidence. The following is her story:

"My husband returned from the villages, where he had been sent to carry relief, the night before the 'Flight.' At about three o'clock the following morning we were awakened by a loud knocking at the gate. My husband dressed quickly and went out to see who it was. Without a thought of fear I went to sleep again, thinking it was someone with a bad toothache. Suddenly I was awakened by my husband's voice telling me to arise quickly and prepare for flight. We put my husband's dentist chair, medical instruments and heavy things in our cart and sent them to a Moslem 'friend.' Then my husband asked me whether I would rather flee or remain with one of my Moslem friends. The thought of the fearful journey in the heat with my little ones led me to decide to stay, so with our three children, aged five years, three years and the nine months old baby, we went to the home of a friend whom we had kept in our house for three months while the Armenians were molesting the Moslems. The Moslem made many promises to my husband, and his last words before my husband left were: 'Be assured, doctor, that save by killing me no one can trouble your family.'

"From eleven o'clock until half past two I heard dreadful cries of women and children, and learned they came from the French Mission Yard, where the Moslems had begun a great massacre. I also learned that the family of the 'friend' with whom we had taken refuge were staying at the Mission Yard to enjoy the massacre.

"After the first great carnage of murder was over the Turks came into the city. The next morning I was about to give breakfast to my little ones when the gate knocked and Ishmael Khan (our Moslem friend) arose and said: 'Almas Khannum, if they come, say you have become a Moslem.' Then he ran up a ladder, and we were left helpless. I knelt down with my children and promised God that with His help I would not say that I had become a Moslem. I had hardly finished when I heard footsteps, and the children began to scream. I told them I was sure Jesus

had heard our prayer. Five Turkish officers strode into the room and asked who we were. I calmly replied that I was a Christian. Then they informed me that they were hunting Christian men and that if they should find one hidden in the house they would kill the children and me. They sought thoroughly, looked over our belongings and left without taking anything. I knew I was to face more scenes like that, but for the children's sake I offered up prayers and then assured them that God would keep us, as He had done before. Three more parties came, asking the same questions and leaving without touching our goods; but the next party frightened me very much. They cried:

"See! There is a kachakh's wife and her little dogs. Kill without mercy!"

"One of the officers held a pistol to my head, saying,

"'Show me where the devil is or you die.'

"Again with a calmness that was the gift of God I told them they could search for themselves. This they did with no success, and when they returned they said to the Moslem, 'Why don't you kill them?'

"I said to them—'You know that Dr. Baba Khan has not wronged anyone. How can you wish to kill us?' They found the medicines I had brought for the children and divided them among themselves, after which the officer came toward me the second time with his pistol and said: 'Give me money or I shoot.' I frankly told him that I had no money about me, and finally they said they would come again at five o'clock when I must have twenty tomans for them. They seemed in a hurry to search the neighborhood for food, and left us, much to my surprise.

"I had only one way that I thought we might be saved. I wrote a note to Dr. Packard, asking him to send for us. We waited patiently for an answer, not knowing that he too was a prisoner. A few minutes later another party came. One of them drew out his pistol and put it to my head, asking persistently for gold. After he had been assured we had none he searched a while and left. Fifteen minutes passed and we began to feel a little at rest, when we saw a Moslem with a shaved head come down from a roof straight to the room where we were. He said: 'I am going to take you to my home and you must marry me.'

"I had received no word from Dr. Packard and something must be done quickly. I took a pillow, some of my baby's clothes, a thin quilt and some food and started for the yard where were the remnants of my people left unmassacred. On the way a Moslem woman tried to take off my baby's clothes. In the yard, what a sight met my eyes! Women and children had been brought from the French Mission, naked, dirty, covered with the blood of their own relatives. They seemed to think I had brought bread for them, and rushed upon me in such a mad way that my children began to cry. The air was thick and dreadful, and in desparation I asked of a Turkish officer to find a place for us. Some Moslems looking on said: 'Never mind. Let them sit on each other.' In the meantime a woman who knew us brought us out into another yard where I could sit down and divide my bread and quiet my children. Of course, I could only feed a few of the most hungry.

"Five minutes later the commander told everyone to follow him. Then most of the women lost their children in the confusion that followed. We were driven like cattle into a larger yard. One little boy about eleven or twelve years old was badly wounded and could not walk as fast as the rest of us. So they whipped him and made him run, and the poor little fellow fell every few steps. He must have died that day for I saw no more of him.

"When we reached the next house I found Esther, wife of Rabbi David, with her mother, her brother's wife and three children. Esther burst into tears and told me her brothers had been killed, although she had given all her money in an attempt to save them. She said they had had nothing to eat since the day before. I gladly gave them three sheets of my lawas. Seeing this the crowd began to press upon me for some, and I divided all I had among them; but on looking I found still two sheets left, and I thought of Christ feeding the five thousand.

"Soon afterward I found that the Turks were planning to carry off every good looking young woman that night, so Esther and her family and others got ready and started with us, not knowing what we were to face. Late in the evening we reached the house of a Moslem, and when we saw his wife rocking a cradle we felt sure we would be safe there with our prepared supper for us all. We remained in this home for fifteen days. On the sixth day of our sojourn there I heard that a man by the name of Husien Guli Khan had gone to the house of the false friend who had first received us and had taken all our goods. Our new friends urged me to go at once to this house and demand my goods, so I dressed as a Moslem woman and started off. I had gone only a short distance when I heard someone calling me, and frightened I turned and saw this false friend whispering to someone. A tall man told the servant accompanying me to go back, for I was to remain a prisoner. I fell on my knees and prayed, and suddenly as I prayed a feeling of peace came over me and a voice seemed to say: 'Fear not, daughter, I am with thee!' Just then a man came in and asked if I was Dr. Baba Khan's wife. When I replied that I was he said: 'This is a mistake. I will send some one to take you to your children.' When I got safely back and had my children in my arms I said, 'Never more will I care about things, so long as I have my little ones, and I will never leave them again.'

"After fifteen days our hostess told us it was necessary for her to go to the village and get her wheat, for if she did not do so at once the Turks would harvest it. After she left the house I could stay no longer, so we went to another friend and stayed there a few days, but some wicked Moslems found it out, and I was in great danger. Dreadful days followed, when we hid in great earthen Persian ovens, in boxes, in dark closets and damp cellars but they found me not! My strength was fast waning and my baby suffered greatly so that at last in desparation I went to my mother-in-law. I began to have fever and fainting spells and could no longer nurse my little one. As there was no milk to be had for him he was about to die. My little three year old girl had become sick from fear, and would not say a word, but praise His Name, we all recovered without medicine, and even without sufficient nourishing food.

"Finally at the withdrawal of the Turks we came out of our hiding place and sought refuge with other remnants in the Presbyterian Mission Compound. There we stayed under protection for many months, many times in great fear of our lives, but God kept us. My husband had reached Tabriz from the South, and when Dr. Packard finally came over I returned with him to Tabriz. What a glad reunion we all had, a united and unbroken circle! God's mercy has been very great to us."

Courtesy is really doing unto others as you would be done unto, and the art of it lies in a careful consideration for the feelings of other people. It comes from putting oneself in a neighbors place and trying to enter into his mind, and it demands a certain suppression of oneself and a certain delicate sympathy with one's neigbor.—Sabbath Reading.

THE MEDICAL MISSIONARY AS A PIONEER

While medical work can be carried on most satisfactorily in a hospital where patients can receive better attention than is possible in their own homes, yet comparatively few can be cared for in this way. In mission lands, the vast majority live so far away that they cannot reach the hospital. They must be treated either in a dispensary or in their homes, or must go without attention.

While going out to give medical and surgical aid to suffering people in their homes—usually unsanitary places—is not ideal from a medical standpoint, yet from a missionary viewpoint, it is exceedingly fruitful and brings great good to the people, both physically and spiritually.

In the early stage of missionary work, the itinerating brings the people into touch with the missionary, for the medical work appeals at once to the sick, and to their friends who are indifferent to the Gospel. The physician can reach them more quickly than anyone else. Pain is no respecter of persons, and it breaks down barriers in the heathen mind, especially when the missionary can relieve it.

There are many people in a pioneer field, like Africa, who would not willingly go to the hospital, lest they be considered friendly to the missionaries, or interested in the Gospel. They do not want to be known as in sympathy with the work, yet in case of sickness, a doctor will be greeted as a friend. People who have refused to have anything to do with us in days of health, are won to Christ in time of sickness. They find that they had an altogether erroneous idea of what we are attempting to do and teach. It requires a good deal of faith and courage on the part of a superstitious person to go of his own free will to a foreigner, to take foreign medicine, and even allow himself to be put under an anesthetic by one who is an utter stranger, both in belief and race. By meeting them half-way and helping them to understand us when we go to visit them in their own homes, we are able to reach many careless and indifferent ones.

Visits to native homes in time of sickness give a missionary a sympathy for, and an insight into lives, such as he can get in no other way. It also makes the people friendly, for even in West Africa, they have enough sense of propriety to know that they should return a call. A doctor may also ask about the sick and visit them, although often he does not need to inquire, as they are quickly brought to his attention. Such a visit means much to people who have so little in their lives, and who treasure for many weeks the memory of such a meeting. In this way medical missionaries have access to people who will not listen to others. There are in the native churches in Africa, many splendid, earnest Christians, who have been first attracted to consider the things of God through the visit of a medical missionary.

Medical itinerating is usually difficult, because it is hard for a doctor to leave his hospital. When he has chosen a time, and sent word ahead that he is coming to a certain place, on a certain day, some patients are almost sure to come at the last moment and hold the doctor back. For work in the villages, one must also have the medicines packed, and be sure to have all the things one will need. Something important is sure to be left behind. On the road, a doctor is always working medically under a handicap.

In Africa an itinerating missionary must always carry bed and bedding, mosquito nets, food supplies and cooking utensils, and some things to barter for food for the carriers. Loads must be packed to contain not over 60 lbs. weight, and protected from rain. It is a great relief when everything is ready and none of the carriers have disappointed you, and you can start off as planned. One is not apt to go far before there will be people standing along the path asking you to come and see one who is sick. It is surprising how fast news travels in a country where there is no telegraph, telephone or mail service. The news of the doctor's coming will precede him, especially if he walks or rides a bicycle slowly with the carriers. The doctor is usually greeted very heartily by all, and there will soon be a number of sick people to examine.

Patience, courtesy and the ability to laugh and make fun should be part of a doctor's equipment. I do not forget prayer, and the other features of our personal Christian life, but I am referring rather to the things we often overlook. Patience used in the right way conserves a doctor's nervous strength, and prevents vain regrets; while the opposite does so much to defeat the very purpose for which we go out to the mission field. It is difficult to sit and listen patiently to the story of some people, but it is the only way we can get hold of some of them, instead of driving them away.

Many of the patients we meet have a good deal of confidence in the native medicine men, who apparently trick the people. For example, the native medicine men treat a very severe headache by applying a poultice to the head. In a short time they remove it, and draw from it a long whisker of a leopard, informing the sufferer that some one has thrown it at him and has thus caused the headache. Of course the headache does not disappear with the removal of the hair.

Many natives in the village have never seen a white man before, and expect his medicine to work miracles. They think sometimes that medicine should cure them at the first dose, and it is difficult to persuade them to take medicine regularly and persistently. It is interesting to listen to old men or women graphically describe their symptoms, with many expressive gestures. They follow the "worm" (tracing it by the pain) as it travels from one place in their body to another, and attempt to describe its activities. It is often difficult to separate the truth from exaggeration, for they usually allow their imagination full play.

The itinerating results in bringing people to the hospital for better treatment than they can give themselves at home. We give people we meet in the towns slips of paper on which has been noted their name, the date, and disease, and this serves as a ticket of admission at the station hospital. It is surprising how much confidence this will give the timid person. The result from treating some slight ailment is often as successful in winning a person to Christ, as is recovery from a major operation. The touch of the medical man in the lives of such people throughout his trip may count for much in winning individuals to the service of Christ.

No missionary doctor is a success who is not also an evangelist. Itineration brings one into contact with new villages, and new faces. Needy, but indifferent people, are led to realize that the missionary is willing to be of real help to them. The missionary has the opportunity in his work to press upon the people their need of Christ, and thus his work is more than a mere philanthropy. If patients leave us without seeing in us something more than a healer and go away without the desire for a better life, we have failed them and our Master, in a time when they are very susceptible to the things of God. It is not merely to see broken bodies restored that we work, but to help the people into the new life that enlarges and fills with joy and gladness, the circumscribed existence of so many in heathen lands.—W. S. Lehman, Lolodorf, Kamerun, W. Africa, in Missionary Review of the World.

WHAT MAY REASONABLY BE EXPECTED OF A PASTOR IN THE WAY OF CHURCH LEADERSHIP?

The one thing which the pastor must give in the way of missionary leadership in his own church is inspirational information; that is, the pastor must show to his people that the missionary impulse and the missionary enterprise grow out of the heart of the Gospel. He must preach the Gospel that every man who hears him shall recognize the outreach of Christian service as an essential part of that message; he must so preach the Gospel that every man who hears him shall recognize the missionary enterprise as vitally related both to the local church and its parish and to the church of the world and its task.

The pastor will do this most effectively not by occasional sermons on missions, though such sermons will have their place in his plan and program. He will do this most effectively by relating his sermons continuously and constantly to this great enterprise of the Christian people of our own time. Not that every sermon must have in it reference to the mission field, but that every sermon must have in it the spirit of the mission fields and that frequent sermons will have in them explicit reference to the mission enterprise as showing practically the working of the gospel spirit in the world.

The pastor may reasonably be expected to do his part in the organization and education of the church which he serves for its part in the missionary enterprise. Just how much his share is will depend upon the resources available in the membership of the church. It is safe to say he never ought to do any part of this work for which a member of the church can be secured. It will be his privilege to be in counsel with all missionary committees, and to encourage them in the making of their plans; in many instances it may be necessary for him to teach mission-study classes and to take leadership in plans for securing the gifts of the people. If there is no one else to do this, then he must do it; but his best way of doing it always is to secure somebody else to do it.

If the minister is awake and alive to the riches of the Gospel on the one hand, and to the world's need on the other hand, he will be a means of the communication to his people of the impules to serve and of the opportunity for service. He will be loyal to the accredited agencies of his own Christian fellowship, and he will be alert for new opportunities of service which are born out of new needs. He will be careful that his own energies and those of his people be not so widely diffused as to be without effect anywhere, and he will be careful also lest the work of the missions become so stereotyped and formal as to lose its appeal to the enthusiasm of the Christian heart.

For the pastor who is thus related to the Gospel and to the world the distinctions between the various mission fields will disappear. The Christian care for the children of his church, the effort to reach the indifferent of his own community, and the sending of preachers and teachers and helpers to far-off peoples that the Church may be planted among them and that it may there bear its proper fruitage in the things of the kingdom of God—all these will be felt by him to be one enterprise, will be shown by him to his people as one mighty task. He will inspire each one of his people to desire to fulfil his part in this great work, and it will be his joy to show to each one how whatever he does for one part of the task has its value for all, how each one who honestly seeks it may find his own part in God's great plan and fulfilling his own task there may have a share by faith in the great consummation.

—Missionary Ammunition.

THE HEART OF THE MISSIONARY MESSAGE

"The indifference of great masses of men today to dogma," writes Edwin Bevan in the International Review of Missions, "while they still reverence Christian ethical ideals, is something which confronts the friends of missions with a problematic situation." He then goes on to show in his article entitled "The Apostolic Gospel," that any attempt to get away from apostolic dogma and go back to Jesus simply as the revealer of moral value is an impossibility.

We must either accept the apostolic interpretation of Christianity or give up any attempt to set Jesus on an eminence above all other good men. The cry, "Back to Christ," often means "away from Paul and his teaching." The Sermon on the Mount, however, is not the earliest Christian document. If we consider the chronology of the New Testament books, it is a striking fact that the doctrinal epistles,—Galatians, Corinthians, Romans,—were written and circulated among the churches before the Good News was recorded by Mark or Luke. The first letter of Paul to the Corinthians was written 56 A. D.; the common date assigned to Matthew's Gospel is between 70 and 90 A. D.

The Christian teaching, therefore, of the Apostles, and the doctrine accepted by the early Church, is to be found not only nor first in the Synoptics, but in the Epistles. They tell us of the finished work of Christ. They give Him the pre-eminence above all; they find the center of their teaching in His death and resurrection; their glory in the Cross.

The apparent foolishness of this message did not disconcert them nor lead to compromise. The Jews demanded miracles, and the Greeks were mad in their search for philosophy. Paul determined to disregard the wisdom of doth worlds, Jew and Gentile, and to proclaim a Christ crucified, although a stumbling block to the Jews and foolishness to the Gentiles. In the great resurrection chapter he gives us the theme of his preaching as well as the hope of his salvation and ours. "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures." In a single sentence he confirms the historicity of the death of Jesus, asserts its fundamental character, and gives its supreme significance. All three of these are to-day called in question, discounted, or explained away.

In the non-Christian world the teaching of the Cross is still a stumblingblock and foolishness. The Moslem, for example, reads in his Koran (Surah on Women, vs. 155): "God hath stamped on them their unbelief ....for their saying, Verily we have killed the Messiah Jesus, the son of Mary, the Apostle of God, but they did not kill Him, and they did not crucify Him, but a similitude was made for them." In this respect the Moslem teaching is perhaps borrowed from that of the early Gnostics. In various forms the idea that Christ did not really die, but swooned and came to life again without tasting death, has been taken up even in modern days.

Where men admit the fact of Christ's death on the cross they still stumble because of its implications. Are not Christian Science and New Thought and other modern cults saying to-day, "Any God except one Who died on the Cross"? Yet it was the Lamb slain in John's Revelation Who is the object of all heaven's worship. A Christianity without Christ crucified as its central doctrine and supreme hope is a contradiction of terms. We know from the Scriptures that Jesus Christ died.

The witness of pagan writers, entirely apart from the New Testament record, has been gathered by Samuel Stokes, a missionary in India. He

gives quotations from Tacitus, the historian Pliny, the Roman Governor Suetonius, and others, who record as a matter of well-known history that Jesus of Nazareth was put to death by Pontius Pilate and crucified as a criminal. The famous passage in "Josephus' Antiquities," Chapter 18 Part 3, was once called in question as not being authentic. Its genuineness has now been admitted by Harnack and others. He also gives independent witness, therefore, to the death of Jesus. In the Jewish Encyclopaedia, article on Jesus Christ, it is said: "He was executed on the eve of the Passover Festival." The death of Jesus was foretold in Old Testament prophecy, and when Paul says, "He died according to the Scriptures," he doubtless referred to all the passages in the Old Testament of the suffering Messiah, wounded for our transgressions, bruised for our iniquities.

In addition to the testimony of the Scriptures we have the witness of the Lord's Supper, an outward and visible sign of something that occurred in the breaking of His body and the pouring out of His blood. The evidence of such unbroken tradition coming down the centuries in every branch of the Christian Church cannot be gainsaid.

In stating the content of the Apostolic Gospel, Paul says that the death of Christ holds the fundamental place in Christian teaching. "I delivered unto you first of all"—the Greek word signifies **before everything else**, or as belonging to the weightiest articles of the faith. In the Septuagint the same phrase is used in Genesis 33:2, where Jacob places the two maid-servants and their children in the very front of his cavalcade to meet Esau. Paul evidently means to say that the death of Christ for our sins is of the first importance. It is the cornerstone and keystone of Paul's Christianity. In Weymouth's Version the pasage is rendered, "For I repeat to you the all-important fac' which also I have been taught, that Christ died for our sins in accordance with the Scriptures."

The importance of the death of Jesus Christ as the fundamental fact in the New Testament is shown by the place it occupies. One-third of the New Testament matter deals with the story of the Cross and the Atonement. Matthew devoted two long chapters to the trial and death of Jesus; in Mark the two longest chapters relate to this event; one-seventh of the entire text of Luke is taken up with the same story; and in John's Gospel the shadow of the Cross falls on the scene almost at the outset; while one-half of the narrative deals with the last week of Jesus' life.

In the Apostles' preaching as recorded in the Acts and the Epistles their one theme seems to have been Christ crucified. Peter (Acts 10:38-43 R. V.) voices the message, than which they had no other, the Good News of peace through Jesus Christ which spread throughout the length and breadth of Judea and was carried all over the Roman Empire:

"How God anointed Jesus of Nazareth with the Holy Spirit and with power, so that he went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the devil—for God was with Jesus. And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. But they even put him to death by crucifixion. That same Jesus, God raised to life the third day, and permitted him to appear unmistakably, not to all the people, but to witnesses—men previously chosen by God—namely, to us, who ate and drank with him after he rose from the dead. And he has commanded us to preach to the people and solemnly declare that this is he who has been appointed by God to be the judge of the living and the dead. To him all the prophets bear witness, and testify that through his name all who believe in him receive the forgiveness of their sins."

Paul at Corinth determined to know nothing in his preaching save Jesus Christ and Him crucified. The very word "cross" was used so frequently that it became the synonym for "Christianity." The preaching of the cross, the offence of the cross, the glory of the cross, the power of the cross,—all these phrases indicate the place this doctrine had in Apostolic preaching. The two Christian sacraments are without significance, without symbolism, without mystic meaning, except they refer to the death of Christ. We are buried with Him in baptism, we partake of His broken body and shed blood; it is the washing of regeneration that refers to the washing away of our sins. We are to testify to the fact and the significance of the Lord's death till He come.

In other words, the most solemn office and the deepest mystery of the Christian Church gather around the Cross, and the Crucified. The same witness is borne by the hymnody of the Church throughout the ages. The death of Christ has been the theme of Christian song during the persecutions of the early Church when they sang praises to their dying Lord in the catacombs, until the present time. Take away the death of Christ and the best hymns of the Christian Church are without significance. It was with keen insight that John Bowling, British Consul General at Canton, China, wrote in 1823:

"In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The Church of the Redeemed when they sing the new song, still celebrate the old, old story.

"And I looked, and heard what seemed to be the voices of countless angels on every side of the throne, and of the living creatures and the Elders. Their number was myriads of myriads and thousands of thousands, and in loud voices they were singing. It is fitting that the Lamb which has been offered in sacrifice should receive all power and riches and wisdom and might and honor and glory and blesing. And as for every created thing in Heaven and on earth and under the earth and on the sea, and everything that was in any of these, I heard them say,

"To him who is seated on the throne,
And to the Lamb,
Be ascribed all blessing and honor
And glory and might
Until the Ages of the Ages!" (R. V.)

Take away the death of Christ from your creed and you destroy Christianity. He draws all men unto Himself because He was lifted up on the cross. Deny the significance of the crucifixion and the whole New Testament becomes a scrap of paper, for it is no New Testament, no new covenant **except in His blood.** Without that blood there is no hope for the sinner and no joy for the believer.

Paul therefore points out, in the third place, the **supreme significance of the death of Christ.** "He died for our sins according to the Scriptures." There is no other way to explain the death of Christ than from the Scriptures. It is inexplicable that God did **not** deliver Him from the death, that He did **not** make His escape, as Moslems aver, unless there was a necessity and high moral purpose, a divine purpose, in His death. When Paul said that Christ died for our sins according to the Scriptures he referred to the Old Testament, its types and symbols, its promises and prophecies, its portraiture of the suffering Messiah, without the shedding of Whose blood there could be no remission of sins. Whatever Paul's interpretation is of the doctrine of the Atonement, he himself claims that it is based on the Scriptures,—that which he had received he delivered. Pauline Christianity is rooted in the Old Testament. His Good News was the fulfilment of the promise made unto the fathers.

(To be continued)

NOTES FROM THE STATIONS

For the Gospel Herald

Pehuajo, F. C. O., Argentina

April 20. While in Buenos Aires making purchases of material for the fixing up of the mission property, Brother Hershey secured a generous reduction on practically all of the materials used, and in addition to this, after having presented our needs for a windmill and asking for favorable prices for the same to the Mission, he was happily surprised to receive a donation of a brand new windmill as a present to the Mission from the Drysdale Co. This solves the problem of a water system for the mission grounds. Pehuajo does not boast of a water system as yet. Some of the big business firms in Buenos Aires are learning to appreciate the importance of the evangelical missions in the Argentina and are taking a very kindly attitude. We are thankful for this fact because it makes our money reach farther.

April 21. Sister Shank returns from Buenos Aires looking rosy-cheeked and showing more strength physically than she has shown for many months.

May 1—5. We received a visit from Luis Lujan, one of the native brethren of Rio Cuarto who is out on a tour as a colporteur. He allowed himself to be used as a witness for Christ to the brethren at Pehuajo. His dark skin and his pure Argentine tongue won for him an immediate response by the native people. We can not say that the native people really fear us, but it is easy to see that they feel more freedom when a native speaks to them.

May 4. We hold our first night meeting in Neuva Plata. There by the dim light of a single lamp and in a hall that seats some fifty people, were crowded about a hundred men, women, and children. They listened to the talk by Luis Lujan and sang with great spirit, "I want to be a worker for the Lord," and other songs.

On the same evening the Mission received a visit from two missionaries of the Alliance mission. They expressed great enthusiasm for the work of their mission in the Argentine and seemed greatly interested in what we are doing here. They have about ten stations in the Argentine.

May 5. We held, on this evening our first meeting in our new hall. It still lacked the ceiling, wainscoating, and the finishing of windows and doors; but the 75 persons who listened to the Gospel on that evening enjoyed the service as much as if it had been in a better place. A number of persons stood up on this night expressing their desire to follow Christ. Among them were two old men, one the father of five young people who were baptised last October.

May 12. The writer makes a trip to Santa Rosa to investigate the possibilities of opening work there in the near future. The only present problem is the finding of a house in which to live.

May 16. A woman who started attending the meetings lately brought her brother who came with a desire to find peace for his soul. He said he had sought peace in spiritualism but failed to find it. He says he believes he will find it in the Gospel of Jesus if it is what his sister thinks it is. We are praying that he may.

May 19. The wife of the carpenter, who is doing the remodeling for us at the Mission, came with her children to the services for the first time. Her daughters had come once before to listen and had reported that the message we have is good. Since then they have been present a number of times. The carpenter himself promises to come soon. In this way, little by little, different people become interested. The good thing about it is that they nearly always tell others and bring them also.

May 23. Everything is in preparation for the national holiday, May 25, which is the Independence day in the Argentine. For this reason our Sunday School has a few less than we have had for some Sundays. The night meeting, however, was well attended. We notice that there are many more grown people attending the evening preaching services than formerly. Then, at least half of the audience consisted of children; now, not more than about one-fourth or one-fifth are children.

We find too that our branch Sunday School at the edge of town is bringing more people to our mission services. As many as ten people have walked from that part of town (which is nearly a mile) to the evening services. J. W. Shank.

Pehuajo, F. C. O., Argentina.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

To all who are interested in the work here, and so kindly lend a helping hand in various ways, we ask forbearance because of our long delay in reporting in the Gospel Herald.

May 26, Bishop A. P. Heatwole, Waynesboro, Va., came, and the following evening began meetings at the Mission.

Monday May 31, the brother went with Bro. Jennings to spend some time with the brotherhood at Concord, returning to the Mission Sunday, June 6. The same evening he had services here, and after services started home. While here he served in Communion and received four precious souls into church membership. We all were greatly encouraged, and received much spiritual food. During Bro Heatwole's stay with the brotherhood at Concord, meetings were continued here at the Mission by Bro Elam Horst, Orrville, Ohio.

Feb. 25, Bro. Henry Hershey, Intercourse, Pa., arrived here on his way from Florida, leaving here Mar. 10 on his homeward journey. We were very glad for the visits of these brethren and invite them to come again.

Another has recently been added to our number — Sister Sarah Allen. Many years ago she lived in Canada, was baptized, and received into the Mennonite church. Soon after this she moved to one of the southern states, where she unfortunately was deprived of the privilege of attending the church of her choice, later moved to Knoxville, and finally learned of the Mission. Soon after that she began to attend the services here, and is now a zealous teacher in the Sunday School.

Bro Jennings filled two appointments here last Sunday. Bro H. J. Powell, one of the faithful helpers here, also Sister Powell, are at present visiting relatives in Rockingham and Warwick Co's. Va.

We have been blessed with pleasant weather and a fruitful season. Should any be desirous to know more about this place, or the work here, if you will write to us, we will very gladly give what information we can.

Again we wish to express our appreciation for the many good, and useful things sent here for the Lord's cause. The Lord reward you abundantly. We feel much encouraged. Some have enquired concerning the proposed church here. Would say the debt on the property is paid and now funds are needed for the building.

Work on the building has not yet been started. Contributions received for mission expense only, and not for the building fund since the last report —Feb. 21.

Warwick River Cong Per Bro. Bender	$67 29
A Bro. and Sister Marrieta Pa. Per Bro Reist	10 00
A Bro Johnstown District	10 00
Palmyra Cong Mo Per Bro Bender	10 00
A Bro and Sister Salunga Pa	10 00
A Bro Paradise Pa	5 00
A Sister Lima Ohio	5 00
A Sister Tiskilwa Ill,	10 00
A Sister Chestnut Hill Cong Pa	1 00
A Friend Sewickley Pa	3 00

(Continued on page 462)

GLEANINGS

A Challenge to God in India

A writer in The Christian Patriot of Madras relates an incident analogous to Elijah's conflict with the prophets of Baal. A temple ministrant in a famous Hindu temple challenged an Indian Christian by promising he would make his gods come down on the Christian if he would attend the temple worship. The challenge was accepted and a large assembly gathered to witness the scene, February 27.

The Christian was seated in a central place, facing the idols, while invocations and vows were offered, accompanied by tom toms and other demonstrations. This continued from forenoon until evening, and as nothing resulted, the Christian proposed an extension of time. Finding his efforts in vain and greatly ashamed of his foolish boast, the temple ministrant exclaimed that he had been entirely deceived in such gods.—Sel.

"The Untouchables" in Madras

The Madras Government has recently published a note on the depressed classes which reveals the depth of degradation of vast numbers of these people, and brings out clearly the great work being done among them by Christian missions.

In no less than six districts of Madras presidency more than one person in five is forbidden to come within 64 feet of a higher caste. Public water supplies are forbidden in almost every village to castes which form one sixth of the population. Only two per cent of the total number of these people are in school. Various missionary societies have over 3500 schools for the Panchamas, with nearly 100,000 pupils, and not only have missions been the pioneers in educating these classes but by their resolute stand are creating a public sentiment for treating them as human beings.

Questions still open in the matter of educating the young Panchamas relate to the kind of training which is most practical, whether a purely academic training is possibly a mistake and vocational courses are of more value. A special committee of missionary societies will shortly tour all India to study this problem. The Christian Central Bank is financing many activities on behalf of Panchamas, local boards have opened more than 100 wells, and suitable land has been set aside for them in each district. Temperance teaching has been introduced by the Commissioner of Labor whose duty will be the general amelioration of the depressed classes.—Sel.

Twenty years in the Philippines

A summary of the first twenty years of Presbyterian work in the Philippines contains some interesting facts. Up to the time the United States came into possession of the islands no Protestant missionary work had ever been successful among the fanatical Filipinos. Any venturesome person who offered a Bible to a native risked his life. But with the protectorate of America came religious freedom, and at the end of the first six years, stations had been established in seven provinces, and the Gospel message was being carried, not so much by the missionaries as by Filipinos themselves. The latest project is a united church for the Philippines. To this end a committee was formed six years ago, and a plan of federation was laid out. But the Filipinos are not yet united either in politics or religion, and independent movements have been many. It is hoped that within a few years this factional spirit will have disappeared.—Missionary Review of the World.

When May German Missions Return?

A difficult problem just ahead for missionary leaders is the re-establishment of the now discredited German mission forces in fields formerly occupied by them, and elsewhere. All thoughtful British and American evangelicals appreciate that in time a door must be opened for the German churches to send workers as well as money into the non-Christian quarters of the globe; since it is foreign to any genuinely Christian thought that German Christians should be forever debarred from participation in extending the Kingdom of God. Nevertheless it is recognized that the feeling of bitterness is still quite recent, and thus far no representations have been made; but a conference is planned for this summer in which American, British and French church delegates will meet the Germans for consultation on the best way out. A plan will be laid to approach the allied governments with petitions for the reopening of old fields to the German societies, and probably the strategic time for presenting the matter will be determined.—Watchman-Examiner.

Overcoming Superstition

Kiyoshi Tanaka went to a village of central Japan selling Bibles. A farmer showed him a stone with a fence erected around it and said: "This Book which you have brought, and which you say is written as a message to us from the God of Heaven, doubtless contains some reference to the Stone-god. This stone which you see here, we people fear very much, for if anyone touches it, he becomes suddenly very ill. Not long ago a young man (thinking this was a matter of superstition) trod upon the stone, and was attacked by some disease that prevented him from walking."

By way of rejoinder Tanaka picked up another stone, with it broke off the top of the fearsome stone and threw the fragments into the river. Crowds of people stood about, sure that he would give expression to pain but he assured them he was unharmed. A few days later he returned to this village, sold large numbers of Bibles, and was importuned to explain more about the one true God. Many thanked him for ridding them of the fear of the stone.—Bible Society Gleanings.

Bible Work in the Solomon Islands

Northcote Deck, whose ship is his station, relates a story of the Solomon Islanders' eagerness for the Bible which is typical of the longing in all the one hundred and fifty Christian villages of the Solomon Islands.

Visiting one of the newer Christian villages one day, the leader came to Dr. Deck and said:

"Doctor, twelve men, they stop no good." Expecting to hear of some delinquency on their part, he replied: "What is the matter? What do they do?" "Oh they not do anything wrong, but when we have our meeting, and every man open his 'Sankey' book to sing, there is no book in the hands of these twelve men; their hands are empty, and their mouth is shut. Which way they going to sing praises to God from their hearts when no book in their hands? So their hearts are heavy when we sing. And when we want to give the Word of God to the people and show them His message, every man open his Bible to mark that Word, but those twelve men, they have no Bible, their hands are empty. How are they going to get that Word of God strong in their hearts, when they never see it with their eyes? They feel no good. Please, Doctor, you give me twelve 'Sankey' books and twelve Bibles."—Bible Society Gleanings.

Neglected South America

The greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular territory some two thousand miles long and from five hundred to fifteen hundred miles in width, includes only two or three missionaries. In northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.—Sel.

Jail Audience Decreased

Otto H. Nater, superintendent of Bible distribution with headquarters in Indianapolis, is a Christian worker who may be pardoned for rejoicing over his decreasing

audiences when it is understood that for some years he has held services in a jail. This falling off is due to prohibition. However, he reports forty conversions the past year among prisoners. About 800 Gospels and Testaments were given out.—Bible Society Record.

QUESTIONS AND ANSWERS

What is the average length of service in City Missions?

The following is based on facts found in three missions of the church. We tried to select three that would be a fair representation of all.

In these missions the time of service rendered by workers to the Church varies from six months to twenty-some years. But to give something more definite, we take the average of these missions for the last ten years, when the mission work of the church has been about normal. The average is seven years.

B. B. K.

Are our teachers to be regarded as Missionaries?

This is a question upon which there is no doubt, considerable difference of opinion. Being a teacher myself, I do not wish to be understood as making a plea for either sympathy or pity, and yet it may be worth while to look at the situation from the teacher's point of view.

I believe, judging from the opinions expressed by people in various sections of the Mennonite Church that teachers in our schools are generally not considered in any sense as missionaries, particularly not from the financial point of view. Peculiarly enough, I think it is true that the teacher agrees with this point of view and generally speaking does not wish to be regarded exactly in this light, notwithstanding the fact that teachers and missionaries have many things in common. It is true that our teachers do not leave friends and the comforts of the homeland to venture into the dangers, uncertainties, and discomforts that are sure to be found in heathen countries thousands of miles away where customs and modes of life differ and must all be learned over again. Yet the teachers must have the same Spirit of sacrifice and devotion to duty in no small degree. Otherwise those in our own church schools would long since have deserted their post. More than once have I heard expressions from people in various positions in the Church indicating that they thought that the teachers, especially those in Goshen College, were getting large salaries. They have even been accused of teaching for large amounts of money they make. They teach for money, to be sure, but not primarily. Most of them in any of our schools could get probably twice the wages they are now getting. A thousand or twelve hundred dollars, which would probably represent the average salary of our teachers, set over against the profits of many farms no doubt looks like a considerable sum and yet it must be remembered that in most cases teachers who get this amount must live for a whole year out of it, with little else to depend upon, excepting a possible small back yard garden and a few chickens. The milk, the butter, if indeed they use it at all, the potatoes, the fruit, and the flour used, all represent an actual outlay of cash from the year's salary.

But it is more particularly from the standpoint of the amount of money invested in his educational training that the teacher feels the pinch of being placed upon a missionary basis financially. Counting the amount actually spent while getting his college training, plus the amount he could have been earning while going to school, it would be conservative to estimate the outlay for this necessary training to be easily equivalent to a good average eighty-acre farm under pre-war conditions. This represents an investment upon which the teacher must realize at least sufficient return to pay a reasonable rate of interest. This would not satisfy the farmer. If he got no more he could never pay for his farm, much less hope to enjoy any of the comforts which help to make life more pleasant. Furthermore, the teacher cannot wear overalls at his work, (many of us who come from the farm would prefer it). At the very least he must buy two or three suits of clothes for himself each year, saying nothing about his family. The standards for teachers are constantly being raised. This makes it necessary to attend school during the summer, occasionally at least. The teacher above all others must have books and they are expensive. In addition to all these demands he is expected to subscribe regularly to various student activities and he must subscribe regularly to relief and missionary enterprises, and he does it gladly for he also likes to experience the joy of giving.

But I should not like to be understood as advocating that our teachers be put on a purely financial basis. The financial consideration is only a means to an end to be sure, and yet if they are to keep soul and body together in these days of stress, this phase of their life problem becomes extremely troublesome. Most farmers struggle long and hard to pay for their farms. Once this is accomplished they have laid up means sufficient for their old age, but what about the teachers, missionaries, preachers, etc? Will not the proverbial "rainy day" come for them too? Teachers, as well as missionaries should have the spirit of love and sacrifice. They should be consecrated to the service of God, but these are Christian qualities applying to and equally binding upon farmers, doctors, and business men. Is there not danger of getting into the habit of expecting only the few who are most directly engaged in church activities to make the large sacrifices?

C. B. B.

NOTES FROM THE STATIONS

(Continued from page 460)

Sisters' Bible Class Mt Joy Pa	5 00
Concord Cong Tenn	8 80
A Sister Lima Ohio	2 00
Spring Dale Sewing Circle Va	30 00
A Friend Knoxville	15 00
A Sister Per Bro Reist	8 00
Midway Sunday School Ohio	34 35
Protection Cong Kans Per Bro Bender	3 00
A Bro Akron Pa	50
A Sister Lancaster Pa	75
A Bro and Sister Marion Pa	5 00
A Sister Knoxville	2 00
A Bro Florin Pa	5 00
Leetonia Cong Ohio	24 71
A Bro Atglen Pa	5 00
Lydia A Zook Per Bro Bender	5 00
Salem Cong Ohio	23 00
Chambersburg Sewing Circle Pa	10 00
A Sister Latour Mo	1 00
A Bro Bainbridge Pa R D	2 00
Strasburg Sewing Circle Pa	10 00
A Bro and Sister Lanc Pa R D	5 00
A Sister Knoxville	1 00
Young Peoples' Meeting Ephrata Pa	15 00
Contribution Box	4 58
A Sister Pequa Pa in a package of papers anonymous	2 00
A Bro in Pa with which to buy Bibles anonymous	10 00
For Garments and Shoes	15 95

Package of papers and tracts by Lena Fetter, which should have been acknowledged in previous report.

Aug. 14, 1920. C. B. Byer.

INMAN SAYS U. S. MUST SAVE LATIN AMERICA

One of the signs of the great spiritual advance made by Latin America in the last few years is the new friendship shown toward the United States. S. Guy Inman, who made this statement at the World Survey Conference at Atlantic City, said that unless America saves Latin America it will not be saved.

Latin America, which has increased its population nearly 600 per cent in the last 100 years, is the land of the future, says Inman. In 1810 its population was 15,000,000. The countries which make up Latin America now have a total population of 85,000,000 and an area of 8,321,081 square miles.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For July 1920

EVANGELIZING FUND

Endowment Interest	$125 00

GENERAL FUND

Mary E Shank Calif	$5 00
Science Ridge SS Ill	24 55
Willow Springs cong Ill	22 62
Endowment Interest	35 00
Forks cong Ind	30 20
Howard-Miami cong Ind	20 00
Clinton Frame cong Ind	70 15
Lower Deer Creek cong Ia	57 74
West Union cong Ia	72 49
Protection cong Kans	6 00
Mrs Mary S Benner Kans	8 75
Clearspring cong Md	10 40
Casselman cong Md	2 35
Schellburg cong Pa	3 00
Pinto cong Md	1 20
Midland cong Mich	10 23
Berea cong Mo	1 50
Bethel cong Mo	11 50
Carver cong Mo	1 75
Mt Zion cong Mo	14 85
White Hall cong Mo	4 00
Cherry Box cong Mo	2 41
Coalridge cong Mont	5 00
Spring Valley conn N Dak	13 75
Lakeview cong N Dak	2 65
Beech cong Ohio	178 62
Walnut Creek SS Ohio	48 00
Jonas Smucker Ohio	200 00
Old Sonnenberg SS Ohio	114 75
Women's Missionary Committee Ohio	7 80
Bethel SS West Liberty Ohio	15 00
Plainview Y P B M Ohio	37 88
Elida New Stark Lima Bluffton Blanchard SS Union Ohio	13 00
Tri-County SS Convention Ohio	12 50
Reuben Brunk & wife Ohio	75 00
Fairview cong Ore	13 77
Mary Funk	5 00
Lancaster Co congs Pa	14 00
Skippack cong Pa	14 00
Pleasant View SS Pa	25 00
Lower Salford SS Pa	40 00
Mrs W C Hershberger Pa	16 00
Line Lexington cong Pa	45 00
Thomas cong Pa	50 17
Souderton cong Pa	66 49
Providence cong Pa	22 50
Warwick River cong Va	14 00
Dewey Emswiler Va	5 00
Providence cong Oyster Point Va	17 00
S D Heatwole Va	10 00
	$1,497 57

INDIA MISSIONS

General

Sharon cong Sask Can	$100 00
A Sister Rainham Can	25 00
Salem SS Alta Can	33 35
Biehn Cong Can	86 89
Abbie Detweiler Can	10 00
LaJunta SS Colo	37 67
Waldo cong Ill	50 00
Endowment Interest	161 00
Sugar Creek cong Ia	111 70
Liberty cong Ia	7 50
Pleasant Valley cong Kans	10 00
Reiff cong Md	140 02
A Bro Stauffer cong Md	2 00
Berea cong Mo	80
Palmyra cong Mo	20 05
Mt Zion cong Mo	28 50
White Hall cong Mo	1 00
Cherry Box cong Mo	3 50
Coalridge cong Mont	10 00
West Fairview cong Nebr	90 00
Wood River SS Nebr	17 81
Spring Valley cong N Dak	13 55
SS Conference of N Dak	14 85
Orrville Mission cong O	74 80
Berlin SS Ohio	14 24
Joe B Stutzman Ohio	5 00
Canton SS Ohio	20 95
Portage Co cong Ohio	60 61
A Sister Thomas Okla	3 00
Zion cong Ore	28 00
Allensville cong Pa	22 50
Children of Allensville SS Pa	5 91
A Sister Volant Pa	3 00
Springs cong Pa	21 00
Scottdale cong Pa	10 00
Chambersburg cong Pa	50 00
Souderton Teachers' Meeting Pa	19 86
Elizabeth L Landis Pa	25 00
William Fauss Pa	10 00
Gehman SS Pa	44 77
Bowmansville Mission Friends Pa	66 74
Maple Grove SS Atglen Pa	19 25
Hanover Y P B M Pa	20 00
Elizabethtown SS Pa	50 00
Warwick River cong Va	15 50
Springdale SS Va	28 50
Endowment Interest (for India High School)	8 00
Mrs Joe B Stutzman SS Class (Child Widow Special)	7 50
	$1,709 32

India Missionary Support

Spring Valley S C Kans	$25 00
West Liberty cong Kans	173 00
Salem cong Ind	75 00
Middlebury cong Ind	2 00
Elkhart cong Ind	35 50
Women's Missionary Committee Ohio	150 00
A Bro Millersburg Ohio	150 00
A Bro & Sister West Liberty Ohio	168 75
	779 25

India Missionary Children Support

Lisette Roth Ill	$12 50
Salem cong Ind	95 00
Alma Brenneman Ia	5 00
Primary Dept West Union SS Ia	7 30
Midway cong Ohio	7 00
Children Portage Co SS O	2 20
Martins Creek cong Ohio	30 00
J H Summers Pa	11 50
C H Hummel Pa	5 00
	$175 50

India Native Workers

Anson Hallman Canada	$30 00
Baden Mission Canada	15 00
J I Weldy & family Ind	22 50
A Family Holdeman cong Ind	90 00
C A Shantz & wife Ind	7 50
Larned SS Kans	7 50
Ebenezer SS Nebr	50 52
Spring Valley cong N Dak	5 00
Ephrata Y P B M Pa	45 00
Manheim Bible Study Class Pa	7 50
East Petersburg Y M B C Pa	7 50
A Bro Lansdale Pa	15 00
Esther & May Leatherman Pa	5 00
S H Horst's Class Pa	6 25
	$314 27

India Bible Women

Class 10 Olive SS Ind	$8 00
Clinton Frame SS Ind	11 00
Class 9 Forks SS Ind	5 00
Helping Hand Class Elkhart Ind	3 00
Mrs J H Loucks Kans	24 00
Jonas Wenger & wife Kans	24 00
Jonas Smucker Ohio	16 50
Logan Co S C Ohio	8 00
Katie Nusbaum's SS Class Ohio	8 50
Salem SS Wayne Co Ohio	5 00
Old Sisters Class Bethel SS Ohio	17 50
Martinsburg S C Pa	24 00
H C Deffenbaugh	3 00
Ephrata Y P B M Pa	18 00
	$175 50

India Medical Work

S Union SS Ill	$25 25
Endowment Interest	25 00
Time Investment Interest	3 00
Young Mother's Class Forks SS Ind	5 32
A Sister Clearspring Md	6 00
Mrs Brackbill's Class Bowne SS Mich	3 25
Venora & Iva Hartzler Ohio	12 00
Joe B Stutzman Ohio	15 00
Women's Missionary Committee Ohio	100 00
A Friend New Wilmington Pa	10 00
Maggie Showalter Va	3 50
M B Showalter Va	3 50
Elmer Stutzman & August Kras SS Classes Ohio	136 75
	$348 57

India Famine Relief

John Martin Ia	$5 00
Springdale SS Va	28 50
	$33 50

India High School Endowment

J E Christophel Ind	$10 50
Mary E Shank Calif	25 00
	$35 50

India Hospital Building

Time investment interest	$12 50

India Hospital Endowment

E K Greenawalt Ind	$20 00

India Native Nurse Support

Fuss Sisters Lansdale Pa	$8 00

India Native Woman Teacher

Mary K Zimmerman Pa	$6 00
A Sister Souderton Pa	6 00
	$12 00

India Orphans

Minnie Kauffman SS Class Hubbard Ore	$5 00
Mattawana cong Pa	21 64
Birthday money Scottdale SS Pa (for Daniel & Supbah)	8 70
Mrs C Ruvenacht Ill (Widow & Orphans)	25 00
	$60 34

Education of Native Child

Oak Grove & Pleasant Hill SS Ohio	$16 75

India Evangelistic Tours

Carver cong Mo	$5 00

Hope Evangelistic Station

S P Good Ohio	$200 00
John Diller Ohio	15 00
S M Brunk Ohio	25 00
Simon Brenneman Ohio	5 00
Anna Good Ohio	10 00
Mark Ross Ohio	2 00
Smith Sisters Ohio	2 00
Bro Smith Ohio	2 00
Wilbur Brunk Ohio	1 00
Christian Brenneman Ohio	2 00
Bro Miller Ohio	2 00
Menno Shenk Ohio	5 00
Moses Brenneman Ohio	10 00
E E Troyer Ohio	10 00
S C Brunk Ohio	55 00
	$346 00

India Personal

J F Brunk Kans (Florence Cooprider)	$25 00

India New Testament Fund

F D Kropf & family Ore	$25 00

India Lepers

Five Sisters Allensville Pa	$10 00

Dr C D Esch's Auto

S T Miller Ind	$50 00

India School

Mt Zion cong Mo	$2 00
Total for India	$4,164 10

SOUTH AMERICAN MISSION

A Sister Rainham cong Can	$25 00
Time Investmen Interest	500 00
Olive cong Ind	43 37
Yellow Creek cong Ind	18 00
Norman Bontrager Ind	3 00
Mrs K Bauer	1 00
Brethren Reiff cong Md	62 50
Berne cong Mich	46 29
Carver cong Mo	25
Palmyra cong Mo	2 70
Mt Zion cong Mo	2 00
Cherry Box cong Mo	2 00
Spring Valley cong N D	1 00
A Sister Dauphin Co Pa	20 00
Elizabeth L Landis Pa	25 00
Ephrata Y P M Pa	25 00
Rockton cong Pa	7 25
Malinda Miller Ohio	2 00
Sonnenberg Y P B M O	52 25
Valentine Swartzendruber Okla	50 00
Warwick River cong Va	8 00
	$896 61

South American Bible Women

Weaverland SS Pa	$100 00

South American New Testaments

F D Kropf & family Ore	$25 00

South American Mission Building

Harmony cong Ill	$92 84
Total for South America	$1,114 45

CITY MISSIONS

Altoona Mission

Stahl cong Pa	$14 50
Martinsburg cong Pa	10 00
Scottdale cong Pa	26 86
Weaver cong Pa	14 00
	$65 36

Canton Mission

Wenger Sisters Kans	$1 00
Mrs E D Yoder Ohio	2 00
Sugar Creek S C Ohio	3 50
Beach cong & SS Ohio	25 00
Canton Mission cong O	47 50
Martins Y P B M Pa	9 25
Provisions:	
A Bro & Sister Ohio	2 00
Sugar Creek S C Ohio	6 00
S E Allgyer Ohio	3 00
Chris King Ohio	1 50
	$100 75

Chicago Missions

Willow Springs SS Ill	$18 40
A Bro Flanagan Ill (Home Mission Bldg)	25 00
B J Shertz Ill	5 00
Endowment Interest	155 00
Nappanee West cong Ind	4 23
A R Miller Ind	1 00
Collected by L H Pa	10 00
J A Roucks Pa	10 00
Provisions:	
Hopedale Ill	7 00
Waldo cong Ill	12 96
Frank Snavely Ill	52
Nappanee North cong Ind	17 14
Nappanee West cong Ind	4 46
J P Brenneman	1 96
	$272 67

Fort Wayne Mission

Yellow Creek cong Ind	$43 00
Salem cong & SS Ind	16 16
A R Miller Ind	1 00
O S Hostetler Ind	5 00
J B Bontrager Ind	2 00
Bro Enck Ind	2 00
Bro Short Ind	2 00
John Stock Mich	9 00
	$80 16

Kansas City Mission

Liberty cong Ia	$3 00
Manson SS Meeting Ia	20 17
Stella Sharp Kans	1 00
Alta Erb Kans	1 00
West Liberty cong Kans	18 00
Berea cong Mo	75
Mt Zion cong Mo	13 70
White Hall cong Mo	2 00
Cherry Box cong Mo	2 10
Coalridge cong Mont	12 00
Spring Valley cong N D	10 00
SS Conf of N Dak	14 80
O Grieser Nebr	13 00
Souderton Bible Study Meeting Pa	35 07
Mummasburg SS Meeting Pa	40 00
	$186 59

Knoxville Mission

Warwick River cong Va	$10 50
Providence cong Pa	33 25
	$43 75

Knoxville Mission Building

Clinton Brick cong Ind	$20 00
A P Hostetler Ind	10 00
Daniel Oesch Ind	5 00
John Oesch Ind	5 00
Phineas Weaver Ind	1 00
Eli Hostetler Ind	1 00
	$42 00

Los Angeles Mission Building

Leetonia SS Ohio	$25 00
Midway SS Ohio	50 75
	$75 75

Lima Mission

Endowment Interest	$5 00

Toronto Mission

St Jacobs cong	$35 51
Waterloo cong	50 27
First Mennonite SS	160 00
Weber cong	22 00
	$267 78

Youngstown Mission

Endowment Interest	$60 00
J L Yoder Ohio	1 00
Myrtle M Adams Ohio	5 00
House Income	25 40
Youngstown Mission SS	3 66
Youngstown Mission Sunday evening offerings	5 91
Clothing:	
Aurora S C Ohio	9 00
Beach S C Ohio	20 00
Portage Co S C Ohio	9 00
	$138 97
Total for City Missions	$1,278 78

CHARITABLE INSTITUTIONS

Children's Welfare Home

Primary Dept West Union SS Ia	$12 81
A G Yoder Ia	2 50
P P Swartzendruber	5 00
Manson cong Ia	46 17
Liberty cong Ia	1 50
East Holbrook cong Colo	30 49
Pennsylvania cong Kans	25 00
Protection cong Kans	7 77
Hesston cong Kans	25 47
Larned cong Kans	22 50
Wm Landis Kans	25 00
Berea cong Mo	50
Carver cong Mo	2 00
Mt Zion cong Mo	14 65
White Hall cong Mo	1 00
Cherry Box cong Mo	1 25
Coalridge cong Mont	2 00
C K Pugh & family Okla	25 00
Milan Valley SS Okla	10 20
Children of Zion SS Ore	61 00
West Fairview SS Nebr	22 35
Special Support	222 00
Provisions:	
West Liberty cong Kans	20 00
Sycamore Grove cong Mo	14 25
Catlin cong Kans	13 09
South English S C Ia	2 66
	$616 16

Orphans' Home

Endowment Interest	$20 00
Hopewell cong Ind	10 00
Casselman cong Md	2 35
Pinto cong Md	1 20
Berea cong Mo	25
Mt Zion cong Mo	3 90
Cherry Box cong Mo	1 00
Coalridge Cong Mont	5 00
North Lima SS Ohio	33 50
D C Yoder	10 00
A Brother	50
MamieMetz	2 00
Sister Hollinger	2 00
Gabe Wright	1 50
Midway cong Ohio	10 00
Irvin Good	3 00
Walnut Creek cong Ohio	110 00
Mrs C F Kauffman	1 00
J H Eigsti	10 00
Oak Grove & Pleasant Hill congs Wayne Co O	50 00
Bethel & Guilford SS O	32 00
Allen & Hancock Co SS Union Ohio	13 00
Martin Creek cong Ohio	20 00
Orphans' Home Farm Income	86 00
Scottdale cong Pa	7 50
Warwick River cong Va	2 00
Special Support	600 50
Provisions:	
C F Yake	6 00
Bluffton S C Ohio	7 50
Otis Graybill	2 00
Chauncey Hartzler	14 00
J J Wayre	3 40
A I Yoder	2 00
John L Yoder	6 00
Noah Thut	40 00
A Y Hartzler	4 00
C H Byler	85
B C Esch	8 85
Girls' S C Logan Co O	1 65
J H Eigsti & J E Smucker	12 03
Abe Kng	3 84
Mrs Simon Nafziger	21 75
Trail S C Ohio	8 00
Markham S C Ont	20 00
	$1200 07

Orphans' Home Barn

Maple Grove cong Ind	$39 00

Millersville Orphans' Home

Chambersburg cong Pa	$25 00

Old People's Home

Annuity Interest	$88 40
Endowment Interest	561 00
Sale of Grass Ohio Farm	131 60
Maple Grove cong Pa	31 00
Kauffman cong Pa	28 87
Blough cong Pa	19 00
Berea cong Mo	25
Mt Zion cong Mo	3 10
Warwick River cong Va	3 50
	$866 72

Old People's Home Building

Time Investment Interest	$400 00

LaJunta Sanitarium

Mt Zion cong Mo	$1 00
Endowment Interest	37 50
	$38 50
Total for Charitable Institutions	$3,185 45

MISCELLANEOUS FUNDS

Mary Burkhard Support

Logan Co S C Ohio	$2 50

Missionary Preparation

Time Investment Interest	$43 00
Time Deposit Interest	80 00
	$123 00

Hesston College

Mt Zion cong Mo	$7 55
White Hall cong Mo	1 00
	$8 55

Mo-Ia District Board Adding Machine

Mt Zion cong Mo	1 00

Rural Missions

Yellow Creek cong Ind	$20 00
Ft Wayne cong Ind	14 25
Y P M Holdeman cong Ind	4 39
Norman Hostetler	3 00
Hopewell cong Ind	21 70
Mt Zion cong Mo	1 00
Cherry Box cong Mo	1 00
	$65 34

G L Bender Personal

Pleasant View cong Mich	$10 00
Reuben Brunk & wife O	25 00
Spring Valley cong Kans	84 51
A Bro & Sister Locust Grove cong Pa	5 00
Chambersburg cong Pa	25 00
Bro & Sister H C Swarr	5 00
Weaver's SS Va	53 85
	208 36

Church Building

Endowment Interest	$12 50
Olive cong Ind	69 26
Middlebury cong Ind	54 17
Yoder cong Kans (Manitou)	65 83
Fair View cong Mich	19 43
Bethany SS Mich	9 69
	$230 88

Virginia School

Reiff cong Md	$33 06
Miller cong Md	38 95
	$72 01

Book and Tract Work

Scottdale cong Pa	$10 00

Southwestern Pa SS Conf Miss Fund

Casselman SS Md	$5 89
Martinsburg SS Pa	2 22
Kaufman SS Pa	38 25
Stahl SS Pa	19 10
Blough SS Pa	6 50
	$71 96

Bible Fund

Endowment Interest	$12 50

Aged and Disabled Missionaries

Endowment Interest	$175 00

Southwestern Pa Conference Fund

Scottdale cong Pa	$15 00
Total for Miscellaneous Funds	$996 10

SUMMARY

Canadian Treasurer	$593 02
Eastern Mennonite Board	468 76
Franconia Mission Board	418 18
Franklin Co Pa & Washington Co Md Board	269 10
Ind-Mich Mission Board	1,023 86
Kans-Nebr Mission Board	310 74
Mo-Ia Mission Board	284 41
Ohio Mission Board	425 34
Southwestern Pa Mission Board	343 21
Mennonite Board of M & C	8,224 83
Total for July	$12,361 45

Gratefully acknowledged,

V. E. Reiff, Asst. to the Treasurer

Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 9, 1920 (Gospel Witness Established 1905) No. 24

EDITORIAL

"Can two walk together except they be agreed?"

A man's soundness in the faith is not proven by the many good things that he says and does but by the absence of any unscriptural teachings in all that he says and unbecoming conduct in all that he does.

This week marks the second of our fall conferences. The more fervent prayers there are to ascend in behalf of the brethren engaged in conference work the more such meetings will mean for the strengthening of the cause. Conference members owe three duties toward Conference: (1) attend it, (2) support it by voice and by prayer, (3) carry the message of the Conference back to the people.

Subscriptions.—Usually, during the last few months of the year is the time when people renew their subscriptions. It is also at this time when new subscribers enroll their names. We want to give new subscribers every advantage to begin early. For this reason we have made arrangements for special offers to new subscribers. For new subscribers we will send, from the time the subscription is received until Jan. 1, 1922, the following papers at the prices listed:

Gospel Herald,	$1.50
Christian Companion,	.75
Christian Monitor,	.50

Call the attention of your neighbors to this offer.

"Lie not one to another," wrote Paul to the beloved at Ephesus. Are we astonished that the Church at Ephesus should need that kind of advice? Perhaps there are those in America who could profit by the advice. Even those who are ordinarily trustworthy sometimes forget themselves and violate this precept. To tell an unreasonable "yarn" as a joke on someone else, to make a promise that we never mean to keep, to "stretch the truth" a little to make the things we have to sell appear to good advantage, to put the large potatoes or apples on top to hide the smaller ones beneath, to teach the children to believe that there is a Santa Claus or easter rabbit, to tell things crooked in order to hide some questionable conduct, to say "I don't know" when I do know, and many other things which have a place in the record of too many Christian professors, makes the precept, "Lie not one to another," a very appropriate one even for this enlightened age. In speech, as in character, it should be our aim to be true to the core.

A Question of Authority.--A railroad company advertises for hands. Among the requirements are that the conductors shall wear caps and suits of a certain style and color, with brass buttons. Of course, the men need not accept service under such conditions, but if they would have the position they must comply with the rules. No one questions the right of the company to make any dress regulation it chooses consistent with the welfare of its employes and the public which it serves.

A seminary for women undertakes to set a limit to the indecencies of modern styles. It forbids the wearing of dresses exposing the bosom more than four inches below the neck or the back more than six inches below the neck. In your mind you question some parts of this rule, but you do not question the right of the institution to make any dress regulations it chooses consistent with the welfare of its students. The students, rather than submit to such a rule, may go elsewhere, but so long as they are members of that institution they are expected to comply with the rule.

And why should any one question the right of the Church to specify what its members shall or shall not wear, since no one questions the right of any other organization to do likewise? The Church has an especial reason for exercising such authority, for it is commissioned to exercise discipline according to Scripture, which among other things has some clear, positive, and wholesome instructions concerning scriptural and "strange" apparel. No one ought to question the right of the Church to make any dress regulations it chooses consistent with the welfare of its members. No member should think of any other attitude toward such regulations than that of members of other organizations exercising the right of dress regulation—unquestioning obedience.

Endure Hardness.—"Thou therefore endure hardness, as a good soldier of Jesus Christ." We laud the examples of the apostolic Church and of our Anabaptist forefathers for their sturdiness of faith, for the patient endurance of suffering for Christ's sake, for their faithful preaching of the Word under adverse circumstances. We laud the examples of missionaries who leave homes and kindreds, sacrifice some of the dearest comforts of life, and spend their lives in the midst of hardships while they bring the Gospel to the lost and minister to the needs of others. And while we commend such self-sacrificing labors, let us not forget that it takes just this kind of a life to accomplish great things for God. Many have wished that they might do "mighty works" but they were not willing to pay the price. "Be thou faithful unto death."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

VII. About Separation from theWorld

1. The people of God are a separate people from the world.

In Christ's memorable prayer in behalf of His disciples (Jno. 17) He says, "They are not of the world, even as I am not of the world." His work in their behalf is admirably stated in the assertion, "I have chosen you out of the world." Peter gives voice to this fact by addressing the people of God as "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (I Pet. 2:9). The devil being referred to as "the god of this world," it is but right that the people of God should "have no fellowship" with those who follow the satanic leadership. "No man can serve two masters." There can be no fellowship between the people of God and the children of the evil one.

2. "That which is highly esteemed among men, is abomination in the sight of God" (Luke 16:15).

This is the language of our blessed Lord. It needs no comment.

3. Pure religion requires that one keep himself unspotted from the world."

This language of James (1:27) is one among a number of scriptural ways of testifying for the pure life. "Keep thyself pure" is Paul's way of saying the same thing. The essential difference between the Christian and the worldling is that while the latter walks "after the flesh," the former walks "after the Spirit." (See Rom. 8:1.) To live the pure and holy life means that we keep clear of every mark of worldliness that indicates a walking after the flesh.

One thought worthy of notice in connection with James' definition of "pure religion" is the fact that any number of excellent traits of character are no substitute for purity from everything worldly. A man may be generous, a liberal giver, ready to serve, clean-lifed, and have a number of other excellent traits—and still fall short of the Gospel standard. "Unspotted from the world"—free from uncleanness, foolishness, pride, worldly conformity in dress, covetousness, intemperance, lying, deceit, carnal warfare, and every other sin which defiles the world and marks the path of the worldling—is the Gospel standard of purity and holiness of life.

4. "Be not conformed to this world" (Rom. 12:2).

"Not fashioned according to this world," is the revised rendering of this advice. The German version reads, "Und stellet euch nich diese welt gleich." All of them mean the same thing. It is God's admonition to man to attain and maintain the Gospel standard of "pure religion."

5. "Be not unequally yoked together with unbelievers" (II Cor. 6:14).

A yoke is something that ties us together with another. There is but one yoke which Christians may safely wear, and that is the yoke of Christ. This may be taken in a single or collective sense. Singly, we are yoked as individuals to Christ, bound to Him and led by Him in heavenly paths, in the way of salvation. Collectively, as the body of Christ, the people of God forming His mystical body are yoked to Christ, even as the espoused virgin is bound to her coming bridegroom. Any other yoke binds us to a course which often means ruin, both here and hereafter. The application of this text may be made to the marriage between believers, to the secret lodge, to politics, to business partnerships, to Fashion's bonds. A whole chapter might be written on each of these applications, but we forbear. The unequal yoke of unbelievers makes truth and righteousness a matter of secondary consideration.

6. "If any man love the world, the love of the Father is not in him" (Jno. 2:15).

The testimony of James is even stronger than this. He declares that friendship with the world constitutes spiritual adultery. (See Jas. 4:4.) The test of love is obedience. Christ says, "If ye love me, keep my commandments" (Jno. 14:15). Again, "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). The test of our love is found in this; If when we are confronted with the alternative of obeying the words of Christ or the wishes of the world, we obey Christ and let the world go, it is an evidence of the love of Christ in our hearts. If, on the other hand, we listen to the voice of the world and ignore or disobey the Word of God, it is an evidence that we love the world and therefore the love of God is not in us. Just as the worldling stands before the mirror and sees that his appearance is such that the world will approve and applaud, so the child of God stands before the Gospel mirror, studying to show himself "approved unto God." It is impossible for any one to maintain in his heart both the love of God and the love of the world. "Choose ye this day whom ye will serve."

7. Christians are admonished not to walk as worldlings.

Paul in describing how Christians walked before they were convertd, when they were "dead in trespasses and sins," says, among other things, that they walked "according to the course of this world" (Eph. 2:1, 2). Farther on he admonihses us to walk "not as the Gentiles walk, in the vanity of their mind." Other admonitions along this line read, "Walk as children of light;" "Walk worthy of the vocation wherewith ye are called," "Walk in the light," etc. Our Savior's reference to the "narrow" and "broad" ways (Matt. 7:13, 14) brings forcibly to mind the fact that one can not walk on both roads at the same time and that since the people of God are on one road and the people of this world are on the other, the two must of necessity be separate.

8. A mingling of God's people with the world in its ungodliness means ruin.

As illustrations of this we have the results of mixed marriages among the ante-diluvians (Gen. 6), the 24,000 who consorted with the Moabites at Baal-Peor (Num. 25:3, 9), Israel's desire to be 'like other nations," Solomon's alliances with heathen kings and wives, (Neh. 13:26), etc., are some of the examples in sacred history that should stand as a continual warning to those who are tempted to mingle with worldlings in their worldliness.

9. This separated people is commanded to evangelize the world.

Our Savior's prayer in behalf of His disciples was not that the Father should take them out of the world. but that He should "keep them from the evil" (Jno. 17:15). "Not of the world," yet "in the world," the children of God are commanded to let their lights shine that men might be turned to God (Matt. 5:16) and as lights to the world serve as message-bearers to bring the Gospel of Christ to every creature (Matt. 28: 18-20).

10. Most glorious are the fruits of the separated life.

"But if we walk in the light, as he in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of

God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:11-16).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

Scottdale, Pa.

EVENTS DURING CHRIST'S PASSION WEEK

Christ crucified on Thursday

By I. J. Rosenberger

For the Gospel Herald

It is a common opinion that Christ was crucified on Friday: but when the subject is viewed in the light of God's X-ray, it passes under a cloud; for Christ Himself said: "For as Jonas was three days and three nights in the whale's belly so shall the Son of Man be three days and three nights in the heart of the earth." Let us stop, look, and see: All are agreed that Christ rose on Sunday; hence Sunday becomes a fixed day from which to reckon. Let us count: Sunday and Saturday night would make one day and night; and Saturday night and Friday would make two days and two nights; and Friday night and Thursday would make three days and nights that Jesus names; hence Christ's own prophecy makes it clear that He was crucified on **Thursday.**

The reader will remember of the two disciples on their way to Emmaus and were joined by Christ, conversing about the marvelous event of the day, Christ's resurrection; of which they said: "And besides all this, today is the third day since these things were done." If Sunday was the third day since these were done, then Saturday would be the second day since; and Friday would be one day since; if Friday was one day since, then the event occurred the day before. Hence this text shows that Christ's resurrection was on **Thursday.**

Again, while Christ lay in the tomb the priests and the Pharisees came to Pilate, saying: "This deceiver said while he was yet alive; after three days I will arise again." And they asked Pilate to make the tomb safe. Let us count again: If Sunday after three days, Saturday would be after two days, and Friday would be after one day. Hence if Friday was one day after He was crucified, then He was crucified on **Thursday.** Christ's own words again prove that He was crucified on Thursday.

The advocates of the Friday theory of Christ's crucifixion, begin with Friday to count the three days. In doing so they virtually say they were a day old an hour after they were born. The writer was born April 21 but he wasn't a day old until April 22. But they say Christ was crucified on Friday and then start their count with Friday. Such to the writer is weak and sickly logic.

Christ's daily record during passion week as given by Mark

Please turn to Mark 11:1-16. We have the record of Christ's royal entry. The day of Christ's royal entry is admitted to have been on Sunday. This gives us two fixed days or dates, from which to reckon: the day of His royal entry and the day of His resurrection; one at the beginning, the other at the close of passion week. It will be helpful to remember that Luke says: "And in the daytime he was teaching in the temple, and at night he went out and abode in the mount, that is called the Mount of Olives." This interesting circumstance is recorded by all the evangelists; but Mark and John alone give His complete daily record for the week. "And Jesus entered into Jerusalem, and into the temple" (v 11). This was the first day, Sunday. "And now the eventide was come, he went out to Bethany with His disciples" (v 11. This was Sunday evening. "And on the morrow, when they were come from Bethany, (v 12) he was hungry; and seeing the fig tree, (v 15) etc." "And when the even was come, he went out of the city." (Went again for lodging.) This was Monday evening. And in the morning as they passed by, they saw the fig tree dried up from the roots." This was Tuesday morning: "And they come again to Jerusalem, and he was walking into the temple," etc. Much teaching took place on Tuesday, including chapters 12 and 13. Please keep in mind we now have Tuesday. "After two days is the feast of the Passover" (Chapter 14:1). In each previous year the lamb was slain, but this year Christ, "our passover" is also slain. Let us carefully keep our time—Tuesday. "And being in Bethany, (for lodging Tuesday night) in the house of Simon the leper, as he sat at meat; there came a woman having an alabaster box of ointment, ...and she brake the box and poured it on his head." This was Tuesday evening at supper in Bethany at the house of Simon the leper. "And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the passover?...And when the even was come he sat down with the twelve." This is Wednesday evening, and that pious little company is not now in Bethany but in Jerusalem in his last, last night, instituting the holy ordinance of the communion service. And Christ's betrayal occurred that night and His crucifixion on **Thursday,** the next day. Mark very clearly points out Christ's daily record during passion week. Thank the Lord for Mark's clear record.

As a Sabbath followed Christ's crucifixion; this fact is often alluded to as evidence that Christ was crucified on Friday and the Sabbath that followed was Saturday, their weekly Sabbath. All such have failed to learn that the law provided two annual Sabbaths one at the beginning, the other at the close of the feast.

The law said: "Seven days shall ye eat unleavened bread....in the first day ye shall have an holy convocation...and in the seventh day ye shall have an holy convocation, ye shall do no servile work therein." Hence, following the crucifixion we have two sabbaths, jointly: Friday, their feast day or annual Sabbath, and Saturday their week day Sabbath. That feast day Sabbath was called "an high day" because it drew special sacredness from two angles: (1) it being a feast day, (2) it was reverenced as their week day Sabbath, no servile work done. For this reason it was called "an high day." Both Matthew Henry and Wm. Burkitt's commentaries support this idea. In support of the two sabbaths jointly following Christ's crucifixion, I have the fact well supported by University scholars who render Matthew 28:1 "**Late on the Sabbaths,**" showing that there was a plurality of Sabbaths at that time; and

(Continued on page 470)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

ANSWER, MY SOUL

When I see the wounds in His nail-torn hands,
And know they were pierced for me;
When I see the love-look in His eyes
That wept in Gethsemane;
When I view the thorns on His kingly head,
That Calvary's victory won,
Ah, then shall my heart with anguish break
O'er the little that I have done?

Will He answer me in that day of days,
When I seek on His right to stand,
"Have ye sought my sheep on the desert bare,
With a tender, rescuing hand?
Can I show Him then one scar of pain
That I wear for His dear name?
Can I there unfold to His Shepherd-gaze
One single bleeding lamb?

Shall I fall at His feet, His bruised feet,
And plead as I've oft done here,
"I had not time to seek Thy sheep
Afar on the desert drear;
My hours were full, I could not go,"
While I lave with remorseful tears
Those feet that trod the pain-strewn way
To save me from death's strong fears?

Can I bear it then when He takes the crown
That was woven in love for me,
And places it on a comrade's head
Blood-stained from Calvary?
Can I bear it, soul, when I hear the groans
Of the heathen in their woe,
And know they are perishing for the bread
I withheld from them below?

Can I bear it, ah, to be turned away
In sight of the gates of gold,
My Savior's face no more to see,
And barred from the Shepherd's fold?
Dear Christ, I fall at Thy blood-stained cross—
Oh, nail me there, I pray!
For Thee I will search the utmost wilds
And return with Thy lambs astray!

—Clara M. Brooks.

FROM OUR MISSION STATIONS

For the Gospel Herald

Altoona, Pa.

(1614 8th Ave.)

Dear Readers and all interested in the work in Altoona:—The writer and workers had the privilege of attending the Church Conference at Kauffman's Church near Davidsville, Pa. We were glad to see the unity of Spirit expressed and manifested among the brethren, in discussing the great problems confronting the Church. The attendance at Sunday school has been good for this season of the year, when there are so many other attractions and the weather is so warm. The average attendance is 50.

Sisters Esther Newcomer and Nellie Burkholder, who were spending the summer months with us have returned to their respective homes. We are thankful for their faithful services rendered here.

Bro J. F. Bressler was here a week holding meetings for us, assisting in visiting a number of homes, and holding several open air services. On Sunday we had harvest home services in the evening. Bro. B. conducted a special study on the book of Jude, followed by a sermon. Subject, Backsliders. A visible result of the meeting was one public confession.

The following visitors were here during the month; Sisters Florence A. Yoder and Nora E. Weaver, Johnstown; Ada and Stella Kreider, Paradise; Naomi Yoder, Mary Roberts, Orrie D. Yoder, McVeytown; Phares C. Miller and wife, Jacob Miller and wife, Mary S. Gaujer, Philadelphia; William G. Lauver, Juniata Co.

Sunday the 29th, Bro. J. N. Durr, Martinsburg, was here and conducted the baptismal services. There were five precious souls baptized, and two reclaimed on confession. May you pray for them, as it means something to live a Christian life in a city where temptations are surrounding them.

Report of receipts during August.

Stahl cong.	$14.50
Martinsburg cong	10.00
Scottdale cong.	28.86
Weavers cong	14.00
No. 359	1.00
No. 360	1.00
No. 361	10.00
No. 362	10.00
No. 363	10.00
No. 364	5.00
No. 365	3.00
	$105.36

Cash value of clothing and provisions:

Belleville cong.	$13.00
Martinsburg cong.	10.00
Allensville cong.	17.00
Belleville S. Circle	27.00
Lititz S. C.	50.00
Orrie D. Yoder	10.25
Naomi Yoder	3.00
Effie Hoover	1.50
A. N. Byers	1.50
Aaron Stoltzfus	1.50
No. 50 Belleville	3.70
	$138.45

Many thanks for the support. May the Lord bless you for the same. We beg a continual interest in your prayers in behalf of the work and workers. Joseph M. Nissley.

Aug. 30, 1920.

No matter where you are, don't be afraid to shine for the Master.—J. S. S.

Canton, Ohio

We thought a few lines from this place might be of interest. On Saturday, Aug. 21, the eastern division of the Ohio Mennonite sewing circles had their meeting here. The meeting was quite well attended, sisters from eight different counties being present, this being the first meeting of its kind.

It certainly was very interesting to hear the reports of the different circles. Truly they are doing a great work. May the Lord abundantly bless them in their labors of love. Many of the sisters that day remembered the Mission with some fruit, vegetables, flowers, etc., which were greatly appreciated.

Bro. E. R. Kreider, who was with us a week, and also at the hospital one month taking treatment for his eyes, returned home on Saturday, not as much improved as we wished to see him. However, he is quite hopeful for a permanent recovery.

On Tuesday afternoon we were agreeably surprised to have Bro. J. S. Shoemaker and Bro. A. Eberly come in for a short call.

Raymond, who has greatly enjoyed his several weeks stay in the country, returned Tuesday. The city schools open next Tuesday.

The teachers and pupils in the beginners' and primary departments of our Sunday school are planning for an outing on Saturday afternoon.

We desire your prayers.

Sincerely,

Sept. 2, 1920. TheWorkers.
per Eva Troyer.

THE HAPPY HOUR HOME

By Lizzie M. Wenger

For the Gospel Herald

Dear readers of the Gospel Herald:—A happy greeting to you all in the name of Him who is our Leader and Healer.

Rejoice with us to know that we are on the way south, and are now visiting in Maugansville, Md. God willing, we intend to be at the Mennonite Home Mission Board meeting Wednesday, Sept. 1, held at Reiff's Church.

Thursday morning we intend to leave for Virginia where we expect to spend eight days, then leave for Knoxville, where the Happy Hour Home from Lancaster will locate and be combined with a nursery for the benefit of the poor and "do justice to the afflicted and needy" and to follow the admonition of the apostle Paul: "Only they would that we should remember the poor; the same

which I also was forward to do" (Gal. 2:10).

Being directed by kind Providence, the Macedonian call ("Come over and help us") could not be refused by the writer and on Aug. 9, 1920, the household goods left 323 E. King St., Lancaster, Pa., for the freight station and left for its destination the 12th, reaching Knoxville in less than two weeks, and was hauled to 709 University Ave. by the superintendent of the Knoxville Mission.

We ask an interest in your prayers. New address, 709 Univeristy Ave., Knoxville, Tenn.

THE CHRISTIAN A LIGHT TO THE WORLD

By Echo Stanton

For the Gospel Herald

Jesus said, "Ye are the light of the world. A city that is set on a hill cannot be hid." If we are the light of the world, we should live apart from the world. The Bible says (I Pet. 2:9): "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him which hath called you out of darkness into his marvelous light."

If we as Christians should choose to be a light that is set upon a hill, that cannot be hid, we should take no part in the carnal pleasures of the world, "have no fellowship with the unfruitful works of darkness but rather reprove them."

There are many professing Christians today that are more of a stumbling block than a light to the world. To be a true light to the world, we must not have hatred or envy toward any one. For in I John 2:9 we read, "He that saith he is in the light, and hateth his brother is in darkness even until now." In Eph. 5:8 we read, "For ye were sometime darkness, but now are ye light in the Lord; walk as children of light."

Many Christian professors will go to Church on Sunday and take part in meetings seeming to be in the most earnest desire to be a true light —but during the week they will be talking about their brethren, and saying many things which should not be heard from the mouth of a Christian. Sunday is not the only time we should let our lights shine. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Duchess, Alta.

"The charge that I make against the liberals is that they have lost the warning note in their ministry."

A CHRISTIAN'S DUTY IN THESE "PERILOUS TIMES"

By Phoebe Yeakley

For the Gospel Herald

Nearly two thousand years ago God's vision of the world moved Him to the manifestation of Christ in His own flesh.

Christian men and women, what is our vision of the world today? To what extent have we been moved?

We see a world wrapped in turmoil, confusion, and violence. Oh we see so much to mar the friendship that ought to bind the hearts of people together. We see a vast multitude—friendless, homeless, facing death from starvation and cold—but saddest of all, we see the world with its millions going to Christless graves awaiting the resurrection morning—the world with its millions drooping in heathen darkness, ever seeking for something they have never yet been able to find, and never will until some one comes to the rescue.

What brought about these conditions? Our first thought no doubt would be, the World War. True, the war has been the cause of millions facing death from starvation and to a certain extent has brought on some of the other conditions; but, after all, was it not the great unrest among men, men without Christ, that in the first place brought on the war?

Self-honor, self-interest, self-gain, has been one of the greatest, or, dare we say, the greatest factor in creating the present-day conditions. How unlike Christ who only lived for the good of others. What the world needs today we find in one word—CHRIST. If the world had Christ, every want would be supplied and the longing of every soul would be satisfied.

How bring Christ to the world? or, rather, How bring the world to Christ? Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). Thus how necessary that Christ be lifted up to a lost and dying world.

Have God's people down through the ages not done their duty in lifting up Christ before the world? But why question the past when only the present is ours? This we know assuredly, that unless we put forth our every effort in doing our duty the future generation will suffer even more and the work of our successors will be even greater than at the present age. Let us be faithful to the duties of the present and God will provide for the future.

Some one may ask, What is a Christian's duty?

But first, who is a Christian? Who has a right to claim that name? And second, what is his duty? Christian means Christ-like. To be a Christian then means to be like Christ. Therefore to claim that name we must be transformed with Him into a newness of life. Christ's mission was to do His Father's will; since we have become like Him, are joint-heirs with Him, it is our mission or duty to do likewise. Now what is God's will concerning us? "Fear God and keep His commandments, for this is the whole duty of man" (Ecc. 12:13).

Therefore we must first read and study God's Word and find therein what He commands us to do; and knowing, then go forth and obey. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Do we fully realize the importance of obedience to God's Word? Therein lies the secret of success in Christian service.

Christ willingly left His home in glory. Yes, He gave up more than His heavenly home, He gave His very life to save you and me, to save a lost and dying world. His last command, not only to His disciples but to you and me today, is, "Go ye into all the world and preach the Gospel to every creature." Then following it is that great and glorious promise, "Lo, I am with you alway, even unto the end of the world." What more could man desire than Christ's presence with Him, in his undertaking to fulfill this great commandment?

The thought of Christ's last command generally brings to our mind—"missionaries." In this present age Christ needs you and me—yes, every professing child of God—to be a missionary. Someone may say, "We can not all go out and be missionaries." But first, who is a missionary? Every true child of God How? A missionary is one sent upon a mission. Are we as God's children not all sent by our Creator to fulfill a mission, to carry the news of salvation to others? A. J. Gordon said, "He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing rewards of service"

True, we are not all called to the foreign field or to the crowded city to carry the Gospel to those who so much need it there; but whatever or wherever our vocation in life, we come daily in contact with others and the blessed privilege of telling them of a Savior's love and show them the way is ours.

Oh, why is this most important subject so often not touched when meeting or speaking with others and

(Continued on page 478)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HIS LOVE FOR ME.

By Katherine Mae Loose

For the Gospel Herald

There is a story, ever sweet,
How oft I love it to repeat,
Why Jesus came from heaven above:
It was because of His great love.

When sorrows came and trials sore,
And hopes seemed gone forever more,
For in the world I seemed alone,
That now the one I loved was gone.

To Christ I came in humble prayer,
For strength and help my grief to bear,
There I received a blessing sweet,
And I was kneeling at His feet.

But often I felt sad at heart,
While struggling on to do my part,
I had no full surrender made,
Nor all upon the altar laid.

But when to Jesus I did come
And truly said, "Thy will be done,"
A full salvation I did find,
And joy and peace to soul and mind.

And thus it is I am made to tell
The joy that in my heart doth dwell.
A perfect pardon He doth give,
A new and sweeter life to live.

And now, O lost one, don't you know
He said He'd wash you white as snow?
And what He says I know He'll do,
For I have tried and found Him true.

Menges Mills, Pa.

A FATHER'S REQUEST

(The following message, from a father to his children, fell into our hands, and we take the liberty to pass it on. Two things impress us: (1) the value of goods books; (2) a true Christian parent's interest in the highest welfare of his children.—Editor.)

To My Dear Children: I realize that my days are far spent, and "I am only waiting here to hear the summons, 'child come home.' " Yet, before I take my leave of you, I want to make one request, namely: that these, my good, instructive, soul-inspiring, religious books, that I leave with you shall never be sold, under any circumstances. But since I myself have read and re-read them, and marked many thoughts that have brought light and courage to me, I know them to be good for your souls, and wish you to read them and make them a part of your lives. I want them to be of great value to you and your children and your children's children as long as the world stands. My books I consider the richest treasures I can leave with you, and I want them kept in the family—not selfishly, but lend them, as you know I have done.

My dear family was the greatest concern of my younger days and is by far the greatest of my latter days, not only for their good, but that they may be a blessing and the means of bringing salvation to many poor souls that otherwise could not enjoy God's presence in eternity.

With all the love of a loving Christian father, I tender these to you. May they, in connection with the influence for good I wish to have over you, bring you by the Word and Spirit of God to your graves in peace.

This book is free to any one to borrow and read; but please return after you are through reading it.

P. S. Hartman.

SCARING SMALL CHILDREN

Sel. by a sister

Older persons do not usually think carefully enough about the lasting effect of telling small children scary stories, or scaring them into doing little jobs. Some very common expressions are these: If you do not go on and bring in the wood the old raw-eyes will get you tonight." "If you do not come on and wash your feet that old rag man will come after you." "The bad man is going to get you for fighting little brother." One does not realize what enduring impressions such expressions make.

I remember once stepping over my younger brother who was lying on the floor and an old woman began telling me that I was going to die, that I would have to be taken off and put in a deep hole and dirt thrown over me. Instead of telling me that I should not have done it she kept on till she made me cry about it.

I hope no one else has ever experienced such feelings as those that came over me that night and afterwards.

I think it is wrong. No little child's heart should be touched so when it could be avoided with ease, and when it does not benefit the child. Some of the queerest of superstitions that grown-ups have, arise in this way.

Scary stories about ghosts or murders should never be told at night. Such stories make a deep impression upon the nervous system of a small child. The dark seems to add a deeper thrill to them, and it causes a child to be afraid of the dark. Tell one with a cheerful plot instead.—W. M. Farris.

EVENTS DURING CHRIST'S PASSION WEEK

(Continued from page 467)

these men tell me that the German gives Matthew the same plural rendering, but they say that Mark says, "And when the **sabbath** was past." In these versions there is no discrepancy at all, for Matthew says, **Sabbaths**; alluding to the annual and week day Sabbaths; while Mark had allusion to the week day sabbath only; Matthew included both Sabbaths; hence has the plural form. Both statements are in perfect harmony with the facts. I point to this latter as being a factor of great weight in determining the truth of this controverted subject.

Greenville, Ohio.

The above thoughts are worthy of our consideration as to the day of the week on which Christ was crucified, there is evidence sufficient to convince some people that Christ was crucified on Friday; others, that He was crucified on Thursday; and still others that he was crucified on Wednesday. Whatever may be the view of the reader on this point there are two points on which there should be no difference of opinion: (1) Christ was three days and three nights in the heart of the earth (Matt. 12:40); (2) Christ with His disciples ate the regular Jewish passover which was killed at the regular time (Luke 22:7-20). (To refute the latter statement some quote Jno. 18:28, in support of the idea that while Christ and His disciples had already eaten their "passover" that of the Jews was yet future. A comparison of the English and German versions makes it clear that it was the remaining six days of unleavened bread, not the eating of the paschal lamb, that was yet future. Matthew, Mark, and Luke agree in making this point clear.)—Editor.

Ask yourself the question, What standard do I want my minister to be—what standard of spirituality? what standard of dress? what standard of service? what standard of loyalty to truth?" After you have decided upon what you want yours to be, ask yourself, "Am I willing to conform to this standard?" When the whole congregation is willing to conform to the standard of the Gospel, we have ideal conditions.—J. R. Shank.

Christ said, "If I be lifted up, will draw all men unto me." If we as the ambassadors for Christ fail to lift Him up, who will?—D. S. Y.

Sunday School

For the Gospel Herald.

Lesson for Sept. 19, 1920—Prov. 23: 19-35

EVILS OF INTEMPERANCE

Golden Text.—The drunkard and the glutton shall come to poverty.—Prov. 21: 23.

Introductory.—Today we pause in our series of lessons on the history of Israel, and spend our time in meditating upon the evils of intemperance. This time the real issue is taken up, and the form of intemperance discussed is that of strong drink. At the present time the world is making a desperate effort to get rid of this evil. The United States has already adopted a constitutional amendment prohibiting the barter and sale of strong drink as a beverage; Canada is practically "dry," and other nations are trying to throw off this awful curse. It is well that the churches give proper teaching on this as well as all other evils.

Wholesome Advice (19-21).—"Hear thou, my son, and be wise," is the way the wise man begins his advice. It is a direct appeal to the good sense of young people. We talk about "prohibition"—the instruction is more than this; it is an appeal to mankind, a setting before the young a few well known facts against which no one should close his eyes. "The drunkard and the glutton shall come to poverty." It impoverishes the soul, the mind, the pocket-book. Wherever there has been half a chance to show what real temperance does, there has been a falling off in the number of prisoners, a lessening of crime, a reduced number of cases of insanity, less poverty, more happy families, an improved condition in any way that you want to take it. "Hear thou, my son, and be wise." What is it to be wise? "Be not among wine-bibbers." In other words, be a total abstainer. Let no intoxicating drink pass your lips. And be just as temperate in your eating as in your drinking. In other words, whether in eating or drinking, let the aim be to build up, to strengthen, to nourish the body. This policy in life means the foundation of vigorous, noble manhood and womanhood.

Woes of Intemperance (19-35).—Having pictured the results of temperance, let us look on the other side. "Who hath woe? who hath sorrow? who hath babbling? who hath wounds without cause? who hath redness of eyes?" Is it hard to guess? It seems but logical for the wise man to answer, "They that tarry long at the wine."

Here some one may be tempted to listen to the devil's suggestion that the wise man means only to condemn excessive drinking; that moderate drinking is not condemned. No one contends that only a little wine produces the effects described in the fore part of this lesson. But having listened to the wise man a little while, let us listen to him a little while longer. We all agree that so far he has given us excellent advice. We believe that he will continue in giving us advice equally as wise. "Look not thou upon the wine when it is red, when it giveth colour to the cup, when it moveth itself aright." From this we gather two things:

1. Fermented wine is not fit to drink. The "fruit of the vine" is good, whether you take it just as it comes from the vine or after the juice is pressed out; but after it has gone through the fermentation process, after it has become "red" and "moveth itself aright," it has lost its wholesome properties and becomes the agent of destruction. The same is true of the fruit of the apple or anything else from which strong drink is made.

2. The way to keep from tarrying "long" at the wine is not to look upon it when it is "red." In other words, if you will never be a moderate drinker you will never be a drunkard. The tippler becomes the toper. Total abstinence is the only sure guarantee to life-long soberness.

The wise man goes on enumerating the evils of strong drink. The gradual going from bad to worse is emphasized in the sad finish: "At the last it biteth like a serpent, and stingeth like an adder." An evil eye and an evil heart, vain babbling and awful licentiousness, wretchedness and pollution in body, mind, and soul, is a description that faintly depicts the awful effects of alcoholism. It has been said that every other sin that any one is guilty of is intensified by the use of strong drink. It is not hard to understand, therefore, that no drunkard will enter the kingdom of heaven.

A person would think that the many object lessons we have around us would be enough to keep all men from becoming victims of alcoholism; that when a person has once tasted of the evil effects that he would forever leave it alone. But strong drink weakens the resolution, blunts the moral sensibilities, undermines the judgment as well as the physical man: so that when the unfortunate victims get over one spell they are irresolute enough, blind enough, depraved enough to shut their eyes to results here and hereafter and say in their hearts, "I will seek it yet again."—K.

Our Young People

RELATION OF PUBLIC SCHOOL TO THE RELIGIOUS LIFE OF COMMUNITY.—Dan. 1:3-21

Topic for September 19

MOTTO

"Keep thyself pure."

THE STUDY HOUR

I. The Public School is a place of mixture. All the homes of the community with children regardless of their moral and spiritual standing are generally represented in the same school and taught in the various branches of instruction. If it were in the power of religious people to direct all the activities of the school according to the standard of God's Word the problem would be much more simple than it is. We have to face conditions as they are, however. The public school is an institution of the state. As such it does not hold to any religious standard except what makes for good citizenship in the state. No religious tests are given either for teachers or pupils. A law-abiding citizen with the intellectual qualifications can receive a certificate to teach, whether he or she have any faith in God and the Bible or not. Public schools are under the direction of men whose ideals are not particularly Christian. It is not required, and this brings forth a type of men whose standards are secular instruction and intellectual attainments for the present world in which we live. This kind of a condition makes it necessary for Christian people to supplement the work of the schools with the religious training that goes with the education of children. If this were the only problem it might be remedied quite easily. But often the teachers have such standards of morals and religion that their lives affect the children for evil rather than good. Sometimes there are things carried on by the school which conscientious parents cannot allow their children to take part in. This brings friction at times. But it is a means of developing a healthy condition for the teaching of the standards of God's truth. A Christian who never comes against difficulties will never do a community any good religiously.

II. The Text in Dan. 1:3-21 illustrates the problem in an ancient form. The freedom of our institutions stands out in great contrast to that despotic kingdom. Yet the principle upon which we work is exactly the same as was the duty of these four boys in the government school in Babylon. The public schools will either shape the life of the community after the pattern of worldliness, or by the diligent instruction and faithful protests of parents will hold the child in right attitudes and awake a consciousness in the more negligent parents of the teaching of the Bible.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Learn."
2. An Example to My School Mates.

For Young People

1. Standing for Clean Speech Among Associates at School
2. Remembering the Religious Teaching of Parents at School
3. Standing Like Daniel in School.

For Older People

1. Firmness with Kindness and Modesty
2. How to Influence Our Schools For Good

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 9, 1920

Field Notes

Sept. 20 has been selected as the time when the new church at Pond Bank, Pa., is to be dedicated.

Bro. Ernest Miller preached at Springs, Pa., Sunday morning and evening, his special theme being the work of relief now being done for the suffering ones in Europe and the Near East.

About 350 people, outside of the home congregation, were present at the young people's conference held at South Union Church near West Liberty, Ohio, last week.

Bro. John Risser was ordained a minister at the Miller Church, Washington Co., Md., recently. The Lord bless him and make him a blessing to the congregation which he is to serve. There were ten brethren in the lot.

Sept. 14, 15 is the time set apart by the congregation at Paradise, Md., for a Sunday school meeting. Brethren J. W. Weaver of Union Grove, Pa., and J. C. Clemens of Lansdale, Pa., are expected to be present and take part in the services.

Baptismal services were held in the new mission hall in Pehuajo, Argentina, at which time six precious souls were added to the number of members. There is now a native membership of thirteen there, and several others are to be received later. The Lord be praised for these additions.

A Correction.—In the financial report printed in the Mission Supplement of Aug. 5 the donations from congregations in the Franconia district credited to the Knoxville Mission should have been credited to the Knoxville Mission building fund. The error was caused by the failure of the sender to specify that is was for that purpose.

Correspondence

Duchess, Alta.

To the Herald Readers, Greetings: We still feel to thank the Father daily for His manifold blessings.

On July 20, Bro. Isaac Miller and wife, Bro. William Wideman, and wife, Bro. John Byers and wife, all of Mazeppa, Alta., and Bro. Samuel Wideman and wife of Marquani, Ont., worshiped with us. Bro. Miller preached two impressive sermons, the even-in subject("Thou art weighed in the balance and art found wanting") was especially instructive. We hope all who heard are willing to heed the admonitions. We were also paid a visit by Bro. and Sister Ezra Weber of West Monrose, Ont., and Sister Noah Weber of Carstairs, Alta., Aug. 19 to 23. We enjoy these visits from the brethren and sisters. We need your help and prayers.

The grain is nearly all harvested. While we are gathering in the natural blessings, may we not forget the spiritual. "Take time to be holy."

The last article in referring to Bro. J. D. Charles' visit here, read "Bro. J. D. Charles of Hesston was also with us for two days of this week, speaking to us on the evening of the 22nd in behalf of the S. S. work at Hesston." It should have read "In behalf of the S. S. work, and the school work at Hesston."

Yours in the Master's name,
Aug 25, 1920. Lottie Stanton.

Westport, S. D.

Dear Readers of the Herald, Greeting:—We came here in October and are well pleased with our move. Altho we did not get our Sunday school organized until May 9, yet we were not idle in that time. While the attendance is not as good as we would like at times, yet it is good for a new place. On June 5, Bro. D. G. Lapp came to hold the first Mennonite meeting in this place. Then on the 8th Bro Simon Gingerich of Iowa came and the two brethren looked the field over as they were appointed by their respective Conferences. They were favorably impressed with the outlook here.

On July 17, Bro. J. C. Gingerich of Wolford N. D. came into our midst and preached three impressive sermons. On Aug. 14 Bro. N. Landis of Alpha, Minn., came and held meetings over Sunday. On Sunday morning we were agreeably surprised when Bro. Wm. Weaver of Elkhart, Ind., came and took charge of the morning services. Both left again on Monday for their homes. There are 15 members here at present and prospects are good for more in the near future. We have no minister here yet but hope to have in the near future. This is a good field for our people. Land is not so high priced as in some of the eastern states. We have good markets, good location, good soil, and very seldom have a crop failure. Any one wishing to change locations would not miss it to cast his lot with us here. Any one interested may write to Bro. Wm. Stutzman or the writer.

In His name,
Aug. 29, 1920. D. F. Miller.

Job, W. Va.

"Endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). This is a hard field to work for the evangelist at the present time, but we are glad Bro. David Garber was willing to endure hardness and come here to help us. He began the meetings here at Bethel Church on July 29 and continued until Aug. 15. Three souls were restored to fellowship and the congregation strengthened.

On Aug. 14 an all-day Bible meeting was held with good attendance and interest.

Communion was held on the Sunday following. We were glad to have with us Bros. S. H. Rhodes and Henry Blosser of Harrisonburg, Va., and Bro. D. E. Weaver and wife of Waynesboro, Va., in these meetings.

Aug. 30, 1920. J. R. D.

Onego, W. Va.

"Let brotherly love continue" (Heb. 13:1). We have reason to believe that the brotherhood at this place has been helped and bound together in Christian love by having a continued meeting here Aug. 15—29. These meetings were conducted by Bro. David Garber and the workers from the West Virginia Mission at Job. Two were received by baptism and one restored on confession. Communion was held on the 29th with Bishop David Garber officiating.

The church house here needs remodeling and also to be kept in better repair. In its present condition it is neither safe nor comfortable. We hope the way will soon be provided to do this work. Pray for the work here. J. R. D.

Aug. 30, 1920.

Lewistown, Mich.

Dear Herald Readers, Greetings:—We are very thankful for the messagse God is sending to us here at Lewistown. On Aug. 15 Bro. Menno Esch preached a good sermon which was appreciated by all who attended. On the 29th Bro. Ben King and Bro. D. Yoder came to this place and held meetings Saturday evening and Sunday noon and evening. There were a good many from the rural districts here. Everybody seemed to feel that they were refreshed by the good messages

We are thankful for all these blessings and encouragements we have received We pray that God may richly bless all the brethren who come to Lewistown.

Aug. 31, 1920. Cora E. Tracy.

Vestaburg, Mich.

(Zion congregation)

Dear Herald Readers, Greeting:—On Aug. 17 Bro. J. M. Kreider of Palmyra, Mo., came to this place and remained until Aug. 25. He presented the truth with great earnestness and power. There were no public confessions but we trust the seed sown may bear fruit in due season. Pray for the work at this place.

Several of the brethren and sisters of Huron and Midland Co.'s gave us a short call on their way to the Sunday school conference at Bowne. We were very glad to meet with them.

Yours in His name,

Aug. 31, 1920. Susanna Switzer.

Midland, Mich.

Greetings to all Herald Readers:—Again we have been favored with visits from some of our ministering brethren. On the evening of Aug. 27 the brethren B. B. King and D. A. Yoder, stopped with us one evening and preached the Word in an earnest and helpful way. May we take heed to the admonitions given. On the evening of Aug. 30, Bro. Christian Miller of Indiana, preached an instructive sermon in the German language, which was much appreciated by many. May the Lord bless his faithful servants everywhere that they may preach the Word with power. We as a brotherhood are very thankful for these visits.

Yours in His name,

Sept. 1, 1920. Katie Bontrager.

Dale Enterprise, Va.

Greeting to all Herald Readers. The brethren Melvin J. Heatwole and Leonard Jones were with the congregation in Orange Co., Va., from Aug. 14 to 20 holding meetings. There were no public confessions, but we hope the seed sown may have fallen on good ground and have taken root and may yet yield fruit to the glory of God and the salvation of some lost souls.

In His name,

Sept. 3, 1920. S. M. Burkholder.

Scottdale, Pa.

Dear Readers of the Herald. Greeting in Jesus' name. The past week has been a happy one for the workers at the Publishing House for several reasons, among which is the unusually large number of visitors. We name some of them: Bro. J. F. Swartzendruber and wife, Bro. Oesch and wife, and Bro. Hostetler and wife, all of Johnson county, Iowa; Bro. Beachy and little daughter of Kokomo, Ind.; Bro. C. W. Bender and wife of Springs, Pa.; Sisters Alma and Fannie Weidman, Catherine Harnish, and Lydia Zimmerman of Lancaster county, Pa.; Paul Sauder of Millersville, Pa.

On Sunday evening, just before the close of the Young People's Meeting, we were agreeably surprised to see Bro. J. W. G. Hershey of the Church of the Brethren, Lititz, Pa., with his wife and two sons and daughter, come into the service. Bro. Hershey preached a short but very edifying sermon. This party continued their journey homeward on Monday morning accompanied by Bro. and Sister John Miller, who had spent a few days visiting Bro. and Sister Yake.

Monday morning finds our numbers depleted by the absence of Bro. Kauffman, Senior Editor of the Gospel Herald, who is to be in the west for several weeks, and Brethren Shoemaker, Christophel, and Ernest Miller, who spent the week-end at Springs, Pa.

Sisters Hilda, Esther, and Ruth Hege, formerly of this place but whose home is at present at Wellington, Ohio, spent a few days with their relatives and friends here. They are cousins of the Horsch children. Sister Hilda is taking a Deaconess' training course at Beatrice, Nebraska.

Others we miss very much in the church work are Sisters Elizabeth Horsch and Anna Loucks, both of whom have left us for Hesston College.

The temporary garage which is on the Publishing House property looks more like a second-hand clothing store than an auto shop. It is hoped that these bales and bales of clothing may be safely transported to the suffering ones of Russia in the near future.

Scottdale is a busy place.

Sept. 6, 1920. J. A. R.

WHAT WE STAND FOR

For the truth which makes men free;
For the Christ of Galilee,
For the bond of unity
Which makes God's children one,.

For the love which shines in deeds,
For the life which this world needs;
For the Church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
And the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For thet truth against superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the new earth now appearing,
For the heaven above us clearing,
And the song of victory.

—Sel. by Ireta Gassman.

Let us remember the peculiar, holy relationship which we have toward God. We are members of His body. When Christ halted Saul of Tarsus on his way to Damascus He did not say, "Saul, Saul, why persecutest thou my members?" but "Why persecutest thou me?" In persecuting the members of the body of Christ, Saul persecuted Christ Himself. We are a part of Christ, members of His body.—J. A. Ressler.

Miscellaneous

NEWSPAPER "SCIENCE"

By J. A. Ressler

For the Gospel Herald

Paul speaks of "science falsely so called." Had he lived in our day, he would have had no occasion to change the expression.

Science literally means things that are known; yet how little of the things that are sent forth into the world as scientific facts are actually known. This is especially true of the current newspaper literature.

Newspapers have to fill up with something. When fresh news does not occur, there is always on hand some "startling" or "interesting" notes of a "scientific" nature that people will read and feel that they have not been cheated when they paid their two cents for the paper.

A certain well-known medical doctor writes interesting and often instructive articles for a syndicate of dailies and answers questions on health. The other day he undertook to teach us something on laws of heredity as enunciated by the exponents of evolution. He says that it has long been a point of contention between different schools of biology as to whether characteristics that have been acquired are transmitted by heredity. Among those who say they are not and cannot be transmitted he names Darwin, Wessman (Weisman?), and Mendel. He names others who say that acquired characteristics may be inherited—the strength of the blacksmith may be transmitted to his son.

It is amusing to remember that Darwin's whole theory was founded on the assumption that inherited characteristics are transmitted and that Mendel was among the first to successfully by experimentation disprove Darwin's theory. Herbert Spencer, a believer in evolution, quoted in Sunday School Times last week, said, "Either there has been inheritance of acquired characters or there has been no evolution!"

And our learned doctor puts Darwin and Mendel in the some class!

But newspapers may be excusable. They must have something to print or go out of business. Books should be more accurate. And yet even in books there is an abundance of "assured fact" founded on the assumption that evolution is the correct plan of creation. And the changes in the "assured facts," mostly contradictory, are so rapid that one who would follow them is inclined to become dizzy in the process.

And while we are thinking of newspapers, I want to register a protest against the corner devoted in many daily sheets to what they call "Today's Horoscope."

This is simply a revival of the old heathen teaching of astrology. Whether it began in Babylon five thousand years ago, or in Greece twenty-five hundred years ago matters little. It is heathenish, and intelligent people have long ago known its folly.

Our assistant master in English in the Mission in India once went on leave. He out-staid his time limit and we wrote to him. His reply was that he had consulted the horoscope thru his astrologers, and they advised him against going on a journey to the east and south until the following week. So he left the school to suffer, and underwent the loss of pay, rather than do a thing in the wrong sign! The sad part of it is that many people in America are becoming just as foolish as this heathen Jain.

Here is a brief extract: "There is some possibility of change or travel which may be advantageous. It will be well, however, to be on guard against treachery or fraud." What this says of this particular day is equally applicable to any other day of the century. Another: "Those whose birthday it is have the augury of an active and successful year if they keep matters well in hand." Sure. So have all other people.

In turning from these "for a day" foolishnesses to the Book of Books, how refreshing it is to read truths that last thruout eternity!

Scottdale, Pa.

THE MIRROR

By John Schrock

For the Gospel Herald

The mirror is something we look into to behold ourselves. There is where we can behold our earthly bodies, to see whether we are soiled or not. How much shall we be concerned to see whether or not our spiritual body is soiled. Are we just as particular to have the spiritual body cleansed as the natural? If so, where shall I go to examine myself?

Go to the mirror of God's Word. Look into it and you can see if you are clean or not. Examine yourself and see if you are soiled from the things of this world which are perishable; such as the pride of life, untruthfulness, covetousness, etc.

Faith is the key scripture for the Christian life. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity" (II Pet. 1:5-7). "He that lacketh these is blind"(v. 9).

A blind man cannot see himself in a mirror, neither can the scripturally blind understand God's Word. Some people are so blind that they take darkness for light and light for darkness. Woe unto them, for they are wise in their own eyes" (Isa. 5:20, 21). God's Word says we should be a separate people from the world—touch not the unclean thing" (II Cor. 6:17). Be not deceived: let us draw near with a true heart, and have our bodies washed with pure water. (Heb. 11:22).

Let us be more careful to examine ourselves in the mirror of God's Word than we are the natural body in the natural mirror; for the fleshly body passes away, but the spiritual will exist through eternity—if soiled with fleshly lusts, in hell; if washed and cleansed by the Word, in the heavenly kingdom with the Lord Jesus.

Protection, Kans.

NATURAL AND SPIRITUAL HARVEST

Mamie G. Metz

For the Gospel Herald

God's promise after the flood, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22)—shows that we shall have seedtime and harvest each year.

The industrious farmer is careful to select the best kind of seed, sees that it is free from weeds, or as nearly so as possible.

He is careful that his soil is in proper order before he sows. All these are essential to good crops. Then, too, he expects a larger harvest than what he has sown. This taken spiritually, "We sow a good deed and reap blessings, sow an evil deed and reap calamities."

Life can be regarded as a seedtime. Everyone has his field to sow, to cultivate, and finally to reap. By our habits, by our intercourse with friends, by exposing ourselves to good or bad influences, we are cultivating the seed for the coming harvest. We cannot see the seed as it grows and develops, but time will reveal it. Just as we cannot reap a good harvest unless we have sown good seed, so we cannot reap eternal life unless we have sown to the Spirit.

Weeds grow easily. They grow without planting, so also sin springs up naturally in the human heart,

"Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting."

Again, if you speak a kind word to some one in need, you look for a ready response; but in the natural sowing there is delay before the seed comes to maturity. The successful farmer is not disappointed if his crops do not spring up in a night, but looks forward to the harvest with patience. So with the harvest of our actions. Few men, if any, would indulge in sin unless they expected pleasure out of it. The thief does not steal for the mere sake of stealing, but for gain. Nor does the good man make sacrifices for the mere sake of sacrifice, but because thereby he hopes to do good and help others.

"The kingdom of God is as if a man should cast seed in the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn on the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29). Thus we need to consider our sowing which may develop into a pleasant or disagreeable harvest. Taking the natural side, we sometimes have a failure of crops, it being too wet or too dry; but none of these things occur to prevent the harvest of our actions. The Bible tells us (Rom. 2:6) He "will render to every man according to his deeds." How careful we should be of our actions. The deeds we do, the words we speak, the thoughts we harbor, are all recorded and shall meet their just reward, for "God is no respecter of persons." We have often heard the proverb: "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny."

We all know the demand for workers in the natural harvest, what will be the thought of the Master when He needs to make the appeal found in Matt. 9: 37,38? "The harvest truly is plenteous, but the labourers are few, pray ye therefore the Lord of the harvest that He will send forth labourers in His harvest."

Are we doing our best to gather in the harvest?

Souderton, Pa.

Do you know that when you give to the relief of the needy you are helped by the gift more than any one else?—W. A. Derstine.

THE SPIRIT OF DAVID

By John W. Hershey

For the Gospel Herald

In studying the Sunday school lesson, "Sins and Sorrows of David," I had vividly brought to my mind the thought why David was so well beloved of God and I came to the conclusion that it was because of his whole-hearted repentance—not as we so often repent, because our sin is found out before men, but because he had sinned and caused the displeasure of God. Now how should we conduct ourselves? Did David stop or quit all public or spiritual life. No he made a full repentance and then broke forth in his wondrous praises of God's goodness and exhorts men to praise Him. Let me give my personal experience and illustrate what I mean.

I was braking on a fast freight last Saturday night and Sunday morning, August 15, and we pulled in the clear in the town of Manheim to let an extra passenger by. I noticed a crowd of people on the platform and among them a number of our young people. I inquired and was informed that there was an excursion to Atlantic City. Well, certainly I was hurt at the idea of so many of our people being in the crowd of Sabbath desecrators. And believe me, nobody knows the relation he holds to the fellow members of his church, until he is isolated among a bunch of rough, God-forsaking men.

Well, I went home and told about the affair. One member of the family said, "Well, maybe they would say, you are as bad as they for working on Sunday." But I declared the necessity in the present times of hauling freight and also we get in on Sunday morning and don't go out until the next Monday night. Then mother said, "Yes, but sonnie, you started to the factory to get an auto on a Sunday some time ago," and I declared that I would not go picnickng and make a lot of ungodly noise, and that I was at church before I went. She declared me guilty, only in another form.

What was I to do? Keep quiet forever and not try to better my fellowmen because I had sinned, or was I to make acknowledgement of my sin and still condemn the other fellow for being worse than I? No, God forbid, but I must fall into the spirit of David. Not only I, but all must repent and then help others in loving admonition.

Lancaster. Pa.

"One of the greatest needs of the present time is workers with time and inclinations to do the work."

PLACE OF THE HOLY SPIRIT IN OUR EVERYDAY LIVES

By Phoebe E. Brubaker

For the Gospel Herald

Near the close of His earthly life Jesus promised His disciples "another Comforter" when He would no longer be with them in person. This Comforter is the Holy Ghost. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." "Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for He dwelleth with you, and shall be in you."

It is impossible for us to live a life that will meet the approval of our God if we fail to give the Holy Spirit first place in our hearts. We cannot serve two masters at the same time. Christ says, "No man can serve two masters, either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

If the Holy Spirit has found a place in our hearts it will be our earnest desire to do God's will in our daily pursuits of life. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"The heart is deceitful above all things and desperately wicked, who can know it?"

"I the Lord search the heart, I try the reins even to give every man according to the fruits of his doings." "I even I, am he that blotteth out thy transgressions for my own sake and will not remember thy sins."

The presence of the Holy Spirit in the heart manifests itself in outward form. "The fruit of the Spirit is love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

By the help and grace of God, let us try to walk so that our lives may prove a blessing instead of a hindrance to the cause of Christ.

"This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

Duchess, Alta.

Dear young people, let us not fail to follow the leadership of those who are older. They have had experience. There are many things that we do not know because our experience is limited. If you are faithful to follow the leadership of our fathers, I'll tell you what will happen. You will find that many of the problems which we have tried so hard to solve will be solved already.—Oscar Burkholder,

FINDING CHRIST

By Joseph M. Nissley

For the Gospel Herald

I. **What does it mean to find Jesus Christ?**

1. **Realize the need of Christ.**

Unless he realizes the need of Christ the sinner will not be able to find Him. The sinner must come to the place that the publican did when he came to the temple and smote on his breast saying, "God be merciful to me a sinner." God cannot help us so long as we think we can help ourselves. There is no use in trying to save a drowning man so long as he can help himself. If you attempt it the chances are you will both be drowned. If you wait until he cannot help himself, he will throw his body upon yours and you can rescue him.

2. **To believe that He is able and willing to save you now.**

"That whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16)." He that believeth on the Son hath everlasting life (Jno. 3:36). Let us take God at His word, and we can have everlasting life as a present and future possession. We have the example of the Philippian jailor who in response to the question, "What must I do to be saved?" received the reply, "Believe on the Lord Jesus Christ and thou shalt be saved." He believed and his whole house was saved. "He that believeth, and is baptized, shall be saved" (Mark 16:16).

3. **Confess your sins.**

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I Jno. 1:9). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

4. **Make Restitution.**

Some people think that by confessing their sins that is all that is necessary. But the terms of salvation imply more than this. After we have confessed, the Spirit will reveal our deeds done in our past life. Then only can we have peace with God if we make restitution regardless of the cost. When Christ came into Zacchaeus' heart he was willing to give half of his possessions to the poor, and if he had taken anything by false accusation was willing to return it four-fold.

II. **What it Means to Us after We Have found Him.**

1. **"New creature."**

"Therefore if any man be in Christ, he is a new creature; old things have passed away, and behold, all things are become new" (II Cor. 5:17).

We praise God that He does not patch up this old nature of ours, but He creates in us a new nature. The things we once loved we now hate, and He opens our eyes to a new vision.

2. **Forsaking the world, the flesh, and the devil.**

"Love not the world, neither the things that are in the world...for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father but it is of the world" (I Jno. 2:15, 16). If ye then be risen with Christ seek those things which are above" (Col.3:1). It may mean trials, self-denial and persecution; but by the grace of God we can do it.

3. **Called out of darkness.**

Praise to him who hath called you out of darkness unto his marvelous light" (I Pet. 2:9). "We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14). When the blind man was asked from whence he received his sight he did not know. But one thing he knew: "Whereas I was blind, now I see."

4. **Peace.**

"There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit" (Rom. 8:1). This is described as "the peace of God which passeth all understanding" (Phil. 4:7). We cannot express in words the satisfaction of having this peace. We can be as free as the air we breathe.

5. **Adopted into His family.**

"But as many as received him he gave power to become the sons of God" (Jno. 1:12). "Beloved, now are we the sons of God" (I Jno. 3:2). We have a rich Father, one who owns everything in heaven and upon earth. When we are adopted into His happy family we become legal heirs to His possessions.

6. **Part in first Resurrection** (Rev. 20:6.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

7. **Glorified bodies.**

"Behold, I will shew you a mystery: we shall not all sleep but we shall all be changed...for this corruption must put one incorruption and this mortal shall put on immortality" (I Cor. 15:51, 52). Thanks be to God, we will have bodies no more subject to pain, sickness, or death.

Experiencing the presence of God in this present life, and knowing what God has in store for His children, we rejoice with unspeakable joy."

Altoona, Pa.

FAITH WHICH WORKETH

Compiled by Enis B. Stoltzfus

For the Gospel Herald

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13). "We are saved by hope." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

But it is faith which worketh by love. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom 5: 1). "But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

It is faith which worketh by love. "He that believeth and is baptized shall be saved" (Mark 16:16)." Love is the fulfilling of the law. For he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor" (Rom. 13: 8-10).

It is faith which worketh by love. "And hereby do we know him, if we keep his commandments. And this is his commandment that we should believe on the name of his Son Jesus Christ, and love one another as He gave us commandment" (I Jno. 3:23). "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him" (I Jno. 3:17-19).

"Who is he that overcometh the world, but he that believeth that Jesus is the son of God" (I Jno. 5:5)? "Verily, verily, I say unto you, he that believeth on me hath everlasting life" (Jno. 6:47). "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35).

Dear readers, how can we love Jesus and our enemies if we have not faith which worketh by love? "Verily, verily, I say unto you, the hour is

coming, and now is, when the dead shall hear the voice of the son of God: and they that hear shall live" (Jno. 5:25). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). Why? "Because he hath not believed in the name of the only begotten son of God"(Jno. 3:18).

Jesus said, "He that loves me will keep my commandments." "The fearful and unbelieving, and all liars and whosoever loveth and maketh a lie, shall be cast into the lake of fire which is the second death" (Rev. 21:8; 22:15).

Bird-in-hand, Pa.

SOME TRUTHS

(Heard at the all day meeting held at Maple Grove near Atglen, Pa., which caused me to meditate)

By the Secretary

"The world cannot see the signs of His coming."

Many of the present day church problems are caused by looseness in discipline."

"The greatest problem is to be a witness."

"People can be liars, hypocrites, adulterers, fornicators, etc., even commit open sin, and still be retained as church members."

"Some seem to think they may have salvation without repentance."

"The pictures, literature, and conversation in the home, school, and church have much to do with fixing the character of a child."

"It is easy to change the character of a child."

"Every thought, word, or deed, no matter how great or how small, has its effect which will reach farther and farther until it reaches the throne of God, or it will descend and descend to the darkest regions of hell."

"Would you be proud of second-hand clothing? Wool, silk, or leather is all second-hand clothing."

"Mission work is com-mission and co-mission, with Christ."

"Why did you change your job? Because I give less service, and get more pay? That's the spirit of the present day."

"Read Ezra 7:10. Three things: (1) prepared his heart to seek the law of the Lord; (2) after that, to do the law; (3) then and then only can you profitably teach others also."

"Compare the traitor in natural warfare with those of spiritual warfare."

"Are you blameless in what you have thought, said, or done this day?"

In the children's part of the programme they were taught about Bible characters.

Atglen, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

On Wednesday afternoon, Sept. 1, at 4:30 o'clock, the steamship "Providence" sailed out of New York harbor, bound for Naples, Italy. This in itself would not deserve notice in these columns were it not for the fact that on this boat were three of our brethren, Miller, Slagel and Kratz, bound for South Russia via Constantinople and composing the first independent war relief unit ever sent out by the Mennonite Church. Many and difficult problems lie before them, and many are the prayers from the Church in America that will ascend in their behalf, both that they may have wisdom in meeting and solving the difficulties and problems which they will be called on to meet, and in behalf of their protection and safe return. We especially call your attention to the farewell message written by Brother Miller just before sailing. Let us think of them often during these next few months.

* * *

Arrangements have been made to ship the supplies of clothing, shoes and medicines to be used by our unit, about September 15, thus getting them to Russia just in time for the beginning of the severe winter, which begins in October. A special express car will carry the clothes gathered at Scottdale to New York the latter part of this week. The clothing from Lancaster Co., will be shipped to New York about the same time. Medical supplies are being purchased in New York, and shoes and shoe supplies have already been purchased as noted previously in these columns.

* * *

The total amount of clothing sent to Scottdale by the sewing circles and congregations of the Church outside of the East, amounts to about twelve tons. This was shipped in 450 packages and came from 120 different communities and churches. Estimating the value at the very conservative figure of fifty cents per pound would make the total valuation of the clothing alone about $12,000.00. In addition to this there were received here with the clothes, about 1200 pairs of shoes, a few of them new and all of them in good condition. The clothing too was nearly all in good condition. No doubt much of it was sent at a real sacrifice and we are sure that the donors will feel amply rewarded by the feeling that thru them some destitute and suffering people will be relieved and helped, as well as by the knowledge that in "doing it unto one of the least of these" we are doing it unto "Him."

* * *

As soon as needs and conditions can be more fully determined further efforts will be made to secure clothing and supplies, both new and second-hand. Meanwhile money will be needed, and it is hoped that our people everywhere will respond liberally and cheerfully. As God has blessed us with this world's goods, so may we serve Him by passing on a portion of material blessings to those who have not been so fortunate as we.

A letter from Bro. A. J. Miller states that he is now located at Simferopol in the Russian Crimea. Soon after arriving he met a group of Mennonite refugees who had left their homes on account of the fierce persecutions. One Sunday he attended church services at Spat, near Simferopol, and to his surprise and delight heard them sing a hymn in German that he had often heard sung as a little boy in the little white church where his father was bishop. He tells some most distressing stories of how Mennonites were robbed, mistreated and killed. The great need for the present, he says, is clothing and medicines. Food was still to be had in sufficient quantities. Bro. Miller is very anxious that the Church actively interest herself in the sad conditions obtaining among our brethren in Russia and that an active campaign be undertaken to raise supplies and money. As previously noted, Bro. Miller expects to meet the unit at Constantinople so that they may have the benefit of his observations and experience.

* * *

A FAREWELL MESSAGE

The good-byes have nearly all been given. Bro. Mumaw, Elta and Clarence Hess are still with us. The "Providence" is scheduled to leave port at 3 P. M. today, after which the home folks and home land will rapidly be left behind.

Brethren Slagell and Kratz unite with me in expressing our deepest appreciation of the interest shown by the Church in us and the work to which we have felt ourselves called. Our desire is to represent in all our work and labors the interests and principles of our Church in the most effective way, and likewise minister to those who are cold, sick and suffering in the country to which we are going. To this end we wish your prayers, your sympathies and support, suggestions and criticisms. Our address for the present time is c. o. Near East Relief, Constantinople, Turkey.

A constant effort will be made to keep the home people informed in a clear understandable way of disposition being made of your money and clothes. Think of us as your servants in their distribution that all may be done to His honor.

Orie Miller.

One of the things that should win for us young people the recognition of our church leaders is not education, not talent, not brilliancy, but a clear evidence that we have been born again and have consecrated our lives to the service of Jesus Christ.—Oscar Burkholder.

A CHRISTIAN'S DUTY IN THESE PERILOUS TIMES

(Continued from page 469)

especially when we know they are not saved? Are we so little concerned about their souls? Christians—like Christ; then where is our love for the lost soul?

Christians in the home land have the privilege to carry the Gospel to a foreign people. Statistics show us that America has one million immigrants annually. What an opportunity for American Christians.

The foreign peril of the city should awaken every child of God to his or her duty in regard to raising the intellectual, moral, and (above all) the spiritual standard of this people.

Missionaries in the home land are realizing the great need of learning the foreign language and not until they have accomplished this will they be able to bring the Gospel to the foreigners of our own land.

We believe the missionaries on the field at home and abroad are doing their best; it remains with us as a church to support them with means and more workers as they are needed. Many times they are handicapped from doing what would be even better because of the lack of one or the other of these necessities or sometimes both.

If God has called us to fulfill the place of a farmer or some of the himbler vocations of life, He has called us there to help support His work. We may not always know just why God chose such and such a place for us, but just so we know He chose it and we should be content. We almost hear people say at times, "Oh, that old call for money again." God is going to call—for our money? No, for His money as long as He needs it to carry on His work. "The earth is the Lord's and the fulness thereof: the world and they that dwell therein" (Psa. 24:1). Since God's Word plainly tells us that He is Lord over all, how have we a right to claim anything we have or possess?

Do we have a right to expect a greater sacrifice from those on the field than we are making ourselves? If God asks of our means to help support the work or workers already on the field, to open new fields, to clothe the poor and needy, to feed the starving millions who are today looking to us for the necessities of life it is our duty to give according as God has blessed us with this earth's goods.

Miss Baker, who is now working with the "American Committee for Relief of the Near East" in Turkey, sends back a message across the waters, "If only America would do something! The situation seems as different from what it did while I was at home. Then I felt that America ought not go so far afield and that we did not want Turkey: but out here it seems as if it was the God-given duty of America to come over and help this poor, down-trodden people."

Today the door of opportunity is open to the Church of God as never before in the history of time to carry the Gospel to new fields. The call comes from almost every country, "Come over and help us."

The means of travel are better and swifter today than ever before, as a church we have the means, we have the men and women. What is lacking? Let us take heed that we bid not farewell to our duty to satisfy our earthly desires. It is through the Church that the greatest tasks are accomplished today. It sends out many missionaries to carry the Gospel to dark and benighted portions of the world. It cares for many needy through her benevolent institutions. It has responded nobly during the last year or more in bringing relief to the suffering and needy in war-stricken lands.

Our work in the Near East is just begun. If every professing child of God will be awake and alert to his or her duty our finite minds can not grasp or realize what the results of the future will be in this new field of labor.

Although the greatest success of bringing the world to Christ depends on the united efforts of the Church, it is after all the happy privilege of every child of God to consider his or her own personal responsibility in the great work in winning the world for Him. The Church is after all what its individual members make it. May we stand together in the principles and doctrines of Jesus Christ, and work together in love, harmony and unity wherein lie the strength of the Church. And may each one readily and willingly fill his or her place be the duty great or small?

Unless we are willing to do the little things that come our way, God can never use us in a greater work. Small duties neglected may be the means of never accomplishng the greater ones awaiting us. We seemingly live in an age where men want to do great things, be great in the sight of man. It may seem so little just to speak to one soul and that perhaps where it will never be known to man. Christian men and women, "What is the value of one soul?" We know what the Bible values it at; but in your estimation is it worth more than all the honors, fame or riches the world could give you? If so, it is after all such a little thing to speak to or save one soul.

If every professing child of God would bring one soul to Christ and that soul do likewise, how soon the conditions of the world would change and peace—a far greater peace than men are seeking today in the riches and pleasures of the world—would be theirs.

Last, but not least, it is the duty and happy privilege of every child of God to pray. The missionaries on the field need our prayers, the Church needs them, our ministers need them, we need to pray for each other, and without prayer our own life would be a failure. How true are the words of a certain writer: "The experience of the race is clear that some things God never can do until He finds a man who prays." Prayer is the key to the power-house of God. The world today needs men and women who know and have experienced the power of prayer.

One thing greatly lacking even in our own church homes is family worship. Family worship and the missionary spirit go hand in hand. Dare we say that a home where family worship is not observed takes very little interest in the spreading of the Gospel?

Through the negligence of religious teaching in the home this responsibility has largely fallen on the Sunday school. As Sunday school workers, what is our duty? Think of the great work God entrusted to us: think of the lives He entrusted to our care to mould and pattern for a life of service. It has been said, "Save an old man and you save a soul, save a young man and you save a soul plus a life of service."

The author of a well known magazine choosing for his motto, "Give me today and you may take tomorrow," chose wisely. Today is the time to go forth and do our duty. Let us never miss the opportunity to speak to a lost soul. we may have the joy of bringing many others to Christ, but those we miss are beyond our reach forever.

Oh, that every professing child of God were out and out on the duty which God has purposed for him. Then and then only will we be able to do our whole duty and succeed in bringing a lost and dying world to Christ.

Who but He can ever bring this torn and disagreeable world together? Men have tried it and have utterly failed. There is only one way in which the world can ever be united and that way is by the CROSS OF CHRIST.

Milford, Neb.

NEW BUILDING

For the Gospel Herald

At the recent meeting of the Mennonite Publication Board, the question of larger quarters for our publishing interests was taken up. Action was taken authorizing the erection of a new building. Seven years ago the Board authorized the installation of a bookbindery and the provision of additional room necessary for the business. War conditions were threatening the country and it was thought best to postpone building for a year or two. Then the world war began and building conditions continued to get more unfavorable.

Our present buildings are being overtaxed by weight and our stock rooms are overcrowded. The accumulation of printed books, bound and unbound, is ever increasing. The room for bindery equipment and the place for storing stock in process of manufacturing of necessity requires much more available space. Our office space is also too limited for our present needs.

The necessity of adding new machinery with no place to put it, made it necessary for the Board to take action. We have two automatic-feed cylinder presses but need another. We also need an additional automatic folding machine and another large cutting machine. If either of the two last named machines should become disabled so seriously that they could not be used for a few days it would, at certain times, interfere seriously with the business.

When the Board authorized an addition to the present plant, seven years ago, to meet the needs of our growing business, it was thought that our needs would be met for some time along the building line. Since that time the business has continued to expand and it was decided that the wise thing to do is to put up a new building, as further additions to the old ones would only provide temporary relief and that they would sometime be in the way of new buildings that would ultimately have to be built.

The Board has appointed a building and finance committee. Our present plan in accordance with the action of the Publication Board is to get out plans and specifications for a new building to be located in the rear of our present plant, 80 by 110 feet, 3-story above basement, fronting on Walnut Ave., which is paved, and extending back to the alley. A building of that size would doubtless provide sufficient room for years.

The cost of the new building will be approximately $125,000 with some additional equipment. The Board can make provision to furnish $50,000 of this amount. In order to proceed with the work, it will be necessary for the Board to secure $75,000 in donations. This amount seems large, but we believe it ought not be too great a task to provide sufficient funds for the purpose.

In the beginning of this work, the Publication Board received $40,000 in donations. About one-half this amount has gone back to the Church by way of donations.

We know no other cause that will mean more to the cause of Christ and the Church than money invested in the dissemination of religious literature. There are many tracts, pamphlets, books, and periodicals that ought to be published and widely circulated. The power of the press is making a strong appeal to the present generation. Will you to whom the Lord has committed much, find in this appeal an opportunity to give largely out of the abundance with which the Lord has blessed you to the cause of spreading good literature?

We should like to hear from you on this subject, so we may carry the work to completion as rapidly as possible. Our workers are willing to sacrifice and work hard to carry on the work. Will you lend us a helping hand? Any information you may desire will be cheerfully given upon request.

Thanking all who have had a part in building up this phase of the Lord's work, and craving an interest in your prayers in behalf of this work, we are

Yours in Christian Service,
Aaron Loucks, Gen. Mgr.

FINANCIAL REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for August, 1920

For the Gospel Herald

General Mission Fund	
A Bro Lebanon Pa	$2 00
No 3388 Lititz Pa	5 00
Kraybill and Mt Joy congs	61 43
Millersville Harvest & SS meeting	100 00
Slate Hill SS	28 53
	196 78
Columbia Mission Repairs etc	
Millersville Harvest and SS meeting	$97 14
India Mission	
A M SS Belleville Pa	$15 00
Mt Joy Y P M	4 23
Old Road SS	11 00
	30 23
India Native Workers Support	
Manheim Bible Study Class	$7 50
E Petersburg Y M B C	7 50
	15 00
India Orphans	
Jr and Primary Classes Belleville SS	$15 00
South American Mission	
Y W B C Kraybill's SS	$ 5 00
Frazer Pa SS	38 50
	43 50
Bible Women S A Mission	
Young Sisters B C Mellinger's SS	$10 00
Lancaster Pa Y P B M	54 00
	64 00
Total for Month	461 65

Gratefully acknowledged,
Eli G. Reist, Treas.

REPORT

Of second Year's Work of the Annville, Pa., Sewing Circle

For the Gospel Herald

No. of meetings held	12
Average attendance	8
No. of garments made	210
Total money received	$68 96

1 comforter made and donated to the Lancaster Mission

Mary K. Umberger, Sec.

Obituary

—Mann.—Tobias, oldest son of Christopher and Magdalena Mann. was born Aug. 28, 1870, died Aug. 18, 1920; aged 49 y. 11 m. 20 d.

At the age of 21 he united with the Mennonite faith. He leaves wife, 3 sons, 3 daughters, 4 brothers, and 4 sisters. Funeral services at the Prairie St. Mennonite Church, Elkhart, Ind., conducted by J. F. Funk and W. B. Weaver.

Rohrer.—Susanna Weaver Rohrer, widow of the late Isaac H. Rohrer, was born in Lancaster Co., Pa., July 14, 1845: died Aug. 9, 1920; aged 75 y. 24 d. She leaves two daughters, four grandchildren, and six great-grandchildren. She was a faithful member of the Mennonite Church for many years. Death seldom takes three from one family in so short a period of time. Her husband died Jan. 8, 1920, seven weeks later her oldest daughter passed away after a few days' illness, and now mother is gone. She was afflicted for some time from the effects of several light strokes and two weeks before her death she suffered another which weakened her body and deprived her of speech. This, together with grief over the death of husband and daughter, caused her death. While these losses seem hard to bear, we that remain must try to feel that our loss is their eternal gain, and live so that when our time comes to leave this world we can meet them all in heaven. Funeral services at her late home Aug. 11, by Bro. C. M. Brubaker, and at Strasburg Mennonite Church by Frank M. Herr.

J. A. M.

Meyer.—Kathryn Pauline, only daughter of Mr. and Mrs. Ben Meyer, was born Jan. 23, 1920, near Wayland, Iowa, died of complication of diseases Aug. 27, 1920. Age 7 m. 4 d. Se leaves mother, father, two brothers (Donald and Harold), four grandparents, and a host of relatives and friends. Kathryn Pauline was a blessing in the home the short time she was with us. But God saw fit to call her higher while just a bud, and our home is now lonely.

"Sweetly sleeps our own dear darling,
All her toils and cares are o'er;
Freed from pain and all earth's sorrows,
Now she rests on Canaan's shore."

Funeral services were held at the Sugar Creek Church on Sunday afternoon, conducted by the home ministers and C. R. Gerig of Albany, Oreg. Text, II Kings 4:26.

I am inclined to think that there are a great many parents who are not careful enough in their example to bring up their children in the nurture and admonition of the Lord. —J. S. Shoemaker.

Items and Comments

Two things were said of the financial record of the United States for the month of July: (1) The exports exceeded by $82,694,312 the exports of July 1919. (2) Their national debt increased by $101, 755,000.

Sir Aukland Geddes, British ambassador to the United States, in appealing to Canada to "bridge the chasm" between Great Britain and the United States, says: "If the bridge failed, if trouble arose between the English-speaking nations, it would then be a foolhardy man who would look for any peace in the future. There would be collapse after collapse and civilzation would not long exist."

The largest single tract of coal land known to have been sold in one deal was the Cochran tract in Monongahela Co., W. Va., a tract of 13,608 acres which was sold at approximately $500 an acre. What would be still more welcome news would be the report that this coal was to be put, at reasonable prices, into the cellars of people who need it to keep warm this coming winter.

As we go to press, news on the war situation in Europe seems scarce. No new developments have taken shape between Poland and Russia and the conflict is at least in part transferred from the field to the diplomatic table. Gen. Wrangel, who is opposing the Reds in Crimea is reported to have gained some success from a military point of view. Just how the Lord may open the way for relief to enter the strife torn nation of Russia we do not know, but as our relief unit journeys eastward, it is in order that we unitedly pray for the way to open in some way or other.

The Federal Council of Churches has sent out a call directing attention to the great peril of Protestantism in Germany. Two enemies are seeking to crush it. The one is the atheistic, unbelieving element which has been growing so rapidly for many years and is now the greatest power in Germany. Thru the influence of this class hundreds of thousands are leaving the Church. The second danger comes from the Roman Catholic Church which is making great advance in the land. It is conducting a vigorous propaganda and is meeting with large success. A greater danger comes from the effort of the Catholic Church to form an inner block of European Catholic nations. Rhineland, South Germany, Poland, Lithuania, and Austria are being brought together with the hope of forming a combination of Catholic powers that will crush Protestantism in Central Europe. The Protestants of Germany are greatly troubled over this matter and have appealed to the "Evangelical Society for the support of German Protestant interests" to use every effort for the preservation of the Protestant faith.—United Presbyterian.

It is high time that we teach our young men that the best place in the world for them is at home.—Oscar Burkholder.

Our responsibilities are measured by our talents and our opportunities. —J. S. Shoemaker.

CONFERENCE ANNOUNCEMENTS

Virginia

The tenth session of the Annual Virginia Mennonite Conference will be held, Providence permitting,at the Warwick River Church, Warwick Co., on Friday and Saturday, September 17 and 18.

The General Board of the Virginia Mennonite Aid Plan expects to hold its annual meeting Thursday morning, September 16, at the above mentioned church; and also the Conference Arranging Committee expects to meet at the same place Thursday afternoon.

Those desiring to be met at railway station, should notify either S. E. Hostetter or M. B. Shank, both of Denbigh, Va., and should stop at either of the stations, Oriana, Va., or Oyster Point Va.

Henry D. Weaver, Asst. Sec.

In connection with the Virginia Conference, as above announced, the following meetings will be held, D. V.:

On Thursday, 9 A. M. the Virginia Mennonite Aid Plan will convene. At 1 P. M. of the same day, there will be a meeting of the Virginia Mennonite Board of Missions and Charities, at which a general attendance is desired. This is to be followed by the work of the Conference Committee.

These meetings will be held at the Church. G. R. B.

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, with the Liberty congregation near South English, Iowa, Oct. 12-15, 1920. The schedule is as follows:

Tuesday, 8:00 A. M. The business session of the **Mission Board** has its first meeting.

9:00. A. M. Workers Conference begins its sessions in an all day Sunday School Conference.

Wednesday, 9:00. A. M. Workers Conference continues in a half day discussion of the **Young People's Meeting** questions.

1:30. P. M. A half day of **Mission Conference** begins in the discussion of missionary subjects.

Thursday and Friday, This time is set apart for the regular work of **Church Conference.** Any questions for consideration should be sent to the Secretary, preferably a month before Conference convenes —at least, before the meeting of arrangement on Wednesday, Oct. 13, P. M.

Trains on the Rock Island stop at South English; on the Milwaukee at Webster or North English. Drop a card concerning your arrival to either of the brethren: P. J. Blosser, W. T. Lineweaver, South English, Ia.; Amos Weaver, Kinross, Ia.

A cordial invitation is extended to all. We invite your prayers in behalf of all the sessions and solicit your earnest cooperation and help.

J. R. Shank, Secy.
Carver, Mo.

If people lack patience to stand a two-hour religious service here, what must be their feelings when they will be called upon to spend an eternity in the midst of a spiritual atmosphere?—J. E. Suter.

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Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
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Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 16, 1920 (Gospel Witness Established 1905) No. 25

EDITORIAL

When Christ, who is our life, shall appear, then shall ye also appear with him in Glory."

Do your best to make people happy. Begin at home, and continue as far as your opportunity reaches. And remember that the happiness you want to bring to the hearts of others is the kind that will continue in the realms of glory.

This is the time for Christian people to remember that greater than any issues now convulsing the political world is the issue of salvation. If Christ were to come to earth today some professing Christians would feel rather small in finding themselves devoting so much time and energy to getting themselves or their friends elected to office and so little time in getting any one elected to the eternal Kingdom.

In the midst of a stirring political campaign, when so much is said about ways and means of recovering from the evils of war, there is practically nothing said about compulsory universal military training. If young America is to be trained in the paths and arts of peace there is nothing more conducive to this end than that of keeping the specter of militarism entirely out of the lives of the coming generation.

Church Loyalty.—The word "loyalty," for many people took on a new and added meaning during the late World War. We have only to look back to the time of that unfortunate struggle, recall the discussions and impressions at that time and we have an illustrated definition of the word no matter in what connection it is used. With this in mind, let us consider briefly the matter of loyalty to our Church.

Church loyalty, in the first place, means loyalty to Christ, the Head of the Church. We can not think of being loyal to any church organization that is itself disloyal to Christ the great Head. In Him is vested all power and authority, "in heaven and in earth," and to Him, therefore, we render unswerving obedience, doing His will so far as we have the light.

Loyalty to Christ means loyalty to His Word. "Ye are my friends," says He, "if ye do whatsoever I have commanded you." John emphasizes the importance of obedience to Him when he says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The New Testament, the Gospel of Christ, is the book, the record, which He left. To it we go, Spirit-directed, to learn what is His will concerning us, both as individuals and as a Church.

Loyalty to Christ also includes loyalty to the Church that acknowledges His Headship, and keeps His commandments. If upon a careful and prayerful examination, after a close acquaintance with God and the Bible (especially the New Testament), you find it impossible to be loyal to both Christ and the Church — that is, if you find that your church is not making a sincere effort to keep **all** the commandments of Christ — then you should seek a church home where you can be truly loyal to Christ and be in full accord with the doctrines and policies expoused by your church at the same time. A member out of joint with his church is like a fish out of water, not only uncomfortable but exceedingly difficult to live.

To be loyal to a church embraces six things: (1) obedience to the tenets of faith espoused by the Church; (2) submission to its rules and regulations; (3) faithful support of its enterprises; (4) faithful attendance at its public services; (5) earnest endeavor to defend, promulgate and exemplify in daily life its doctrines; (6) untiring efforts to win souls for Christ and the Church.

A profession of loyalty is no proof of loyalty unless it is backed by a loyal life. In fact, members who are loyal at heart and submissive in action very seldom find occasion to say very much about their loyalty. Their life speaks for itself. The man who in habitually honest needs not proclaim his honesty among people who know him. His record has already proclaimed it more eloquently than words can proclaim it. The loyal member of a church that stands for the doctrine of simplicity and nonconformity to the world in attire needs not proclaim his loyalty to that standard, for his appearance is a continual witness of his loyalty. The believer in missions needs not make much noise about that, for his wholehearted support of the mission cause makes manifest his loyalty. Profession is good as far as it goes; but if in the matter of loyalty we have profession only, the louder we profess the more emphatically we advertise our **disloyalty**.

Church loyalty includes more than proving our case by either words or actions. It is possible to conform to all the requirements of our church and still lack the essentials of loyalty. Form, like profession, is good in its place; but it is no substitute for the real experience. When a person has been born again; when the love of Christ constrains him to be true and faithful, doing his Master's bidding in all things, dedicating his life to the great cause of salvation, obeying "from the heart that form of doctrine" delivered unto him, then can he be said to be truly loyal to Christ and the Church.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the thi[illegible] which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

DIVINE PERFECTIONS

Father, how wide Thy glory shines,
How high thy wonders rise!
Known thru the earth by thousand signs,
By thousands through the skies.

Those mighty orbs proclaim Thy power,
Their motions speak Thy skill;
And on the wings of every hour
We read Thy patience still.

Part of Thy Name divinely stands,
On all Thy creatures writ;
They show the labor of Thy hands,
Or impress of Thy feet.

But when we view Thy strange design
To save rebellious worms,
Where vengeance and compassion join,
In their divinest forms:

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.

Now the full glories of the Lamb
Adorn the heavenly plains;
Bright seraphs learn Immanuel's name,
And try their choicest strains.

O may I bear some humble part
In that immortal song!
Wonder and joy shall tune my heart,
And love command my tongue. —Watts.

THE PURPOSE OF CHRISTIAN ORDINANCES

By Allen Christophel.

For the Gospel Herald

Christianity is the life of Christ within the soul. The soul is the habitation of the Spirit of God and from it come the motives that prompt our actions. What the heart is to the human body, the soul is to the spiritual part of man—the source of energy and life. When the spirit of evil has possession of the soul, the deeds are evil; when the Spirit of Christ controls, the deeds are right. Christianity, then, is a matter of heart and soul, and with these fully in divine control, the deeds will testify to and confirm the spirit that dwells within. Apple trees produce apples because of the kind of life that flows within the tree. The kind of fruit is an evidence of the kind of a life that exists within. It is not a matter of chance. In the same way, people's actions, over a reasonable time, are not a matter of accident. They are an expression of the life within the soul—one's spiritual self. To try to attach good deeds to an evil life would have the same result as tying good fruit to an evil tree—the fruit would soon be rotten and repulsive while the tree would remain unchanged.

But the fact that Christianity springs from the heart does not discount good deeds or excuse disobedience to Christian principles. After the children of Israel were delivered from Egypt they were instructed to institute the Passover feast as a memorial of their deliverance from bondage. They were further enjoined to teach the purpose of these feasts to their children throughout all generations. When the Jordan was divided before them they were commanded to erect a monument to testify of God's deliverance toward them. These and many other similar observances, served two purposes: (a) to give a concrete symbol of God's favors, (b) to give others an example of their belief. This also states the general purpose of all Christian ordinances. Each typifies some particular Christian principle but all have two general purposes: (a) a memorial to renew the mind of the observer, (b) an example to show to others a faith in and obedience to Christ. They are given to strengthen and help make the Christian life more real.

Obedience is a testimony of faith, but cold, formal obedience is formalism. Christian life is a property of the soul, but a Christian profession without outward acts is an intangible state without proof of existence. The heathen formally falls down before his gods without a soul experience. It gives him no spiritual benefit. His religion becomes idolatry. The spiritualist ignores outward obedience. To him religion is an imaginary thing and soon becomes a dream. To take saving grace from Christianity takes out its very life. To take obedience to its principles away, removes the content. The Christian ordinances, if properly observed, avoid both. True conversion and the Spirit of Christ within the soul prompt the life and are the source of Christian life. Observances of ordinaces manifest a willingness to do God's will. This obedience helps to strengthen the believer's faith and testifies to others of this faith. The secret and power of obedience and observance of Christian principles lies in a proper relation to God. The tangible expression and the living witness of Christian faith is expressed in the doing of Christian deeds and the observance of Christian principles. To observe these principles without genuine faith is a mere ceremony. To refuse to observe them gives evidence of an absence of faith. To observe them because of a love to Christ and a desire to witness for Him assures His approval. "If ye know these things, happy are ye if ye do them."

Scottdale, Pa.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

IX. About Dress.

1. It refers to the clothing of Adam and Eve as the first thing mentioned after the fall (Gen. 3: 7, 21).

It is significant that the invention of fallen man was rejected of the Lord and more substantial garments furnished. The same difference between the human and divine mind with reference to clothing exists today (Compare the teaching of God's Word with prevailing styles.).

2. It commends and commands modest apparel.

"In modest apparel" (I Tim. 2:9). Read also the "not with" catalogue of forbidden articles of apparel in Vs. 9 and 10. Then read I Pet. 3: 3, 4. The essential difference between modest and immodest apparel is that while the former appropriately covers the body and serves for health and comfort, the latter is for the ornamentation of the body, quite frequently violates the laws of health and decency, and promotes vanity and often lust. Bodily ornamentation is the opposite of modest apparel. The Christian standard—"even the ornament of a meek and quiet spirit"—is obscured when the idea of beauty of character takes second place to attempted beautifying the person.

3. It forbids the wearing of jewelry.

Read again I Tim. 2:9, 10 and I Pet. 3: 3, 4. Aside from the fact that the wearing of jewelry is unscriptural, it should not be worn because it is both useless and expensive.

4. It forbids gay clothing.

Read Isa. 3: 16-24. There are several noticeable things in this scripture: (1) The daughters betrayed their haughtiness by the kind of clothing that they wore. (2) It brought upon them the condemnation of the Almighty. (3) It was made the occasion of their humiliation. "Pride goeth before destruction, and an haughty spirit before a fall."

5. It teaches sex distinction in clothing.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord" (Deut. 22:5).

6. It forbids conforming to the world.

Read Rom. 12:1, 2. "Unspotted from the world" (Jas. 1:27), is the standard for pure religion. To conform to the fashions of the world in dress is a clear violation of Rom. 12: 2. When the style of your clothing changes with (or soon after) the changes in prevailing styles, it shows that you are more closely yoked to the world than you are to Christ. Such people may find a word picture of themselves in Jas. 4:4 and I Jno. 2: 15. It is impossible to obey God in the scriptures above named and not appear "odd" in comparison to a fashionable world. Uniformity among those who are "not of the world" is as natural as is uniformity among the devotees of Fashion.

7. "Soft clothing" are not to be looked for among the children of God, but rather among those who live in king's houses" (Matt. 11:8).

Search through the Bible, and you look in vain for gay clothing upon God's people. Among such people, wherever their clothing is described it is found to be in keeping with the scriptural teaching on simplicity and modesty. Gorgeous array is to be found among worldlings only.

8. Partiality toward richly dressed people is condemned.

Read Jas. 2: 1-9. Such partiality is contrary to the spirit and letter of the Gospel. It is an evidence of the spirit of the world which prizes vain display more than worth of the soul.

Observations

As we study the scriptures noted above, we are impressed with the fact that there is but one precept—"in modest apparel"—that tells us how Christians should be clothed. The rest of the precepts are all prohibitions. The explanation is to be found in the fact that the whole world has gone wrong on the dress question—and Christian people who are patterning after the world are going wrong with it. The gist of the whole teaching is this: Adorn yourself in modest apparel—and steer clear of the worldly practices in the wearing of jewelry and gay clothing, in bodily ornamentation, and in all unscriptural practices. Do this, and your appearance and testimony will show you to belong to "the plain people."

Scottdale, Pa.

Christ cared for the perishing. Do we? Does the salvation of the lost move us as it did our Lord?—D. S. Yoder.

It is high time that we teach our young men that the best place in the world for them is at home.—Oscar Burkholder.

PREEMINENCE OF LOVE

By a Young Disciple.

For the Gospel Herald

Love is the ruling principle of the character of God. While God has many attributes, love seems to be the greatest and crowns all others. As we think over some of the contrasting qualities if Christ's character as shown to us in his earthly career, we think of His righteous indignation at some of the prominent evils of His day, His severity in moral standards, and His sternness in judgment—the opposite of which are His susceptibility to sorrow as He noted others' misery, His exhaustless cheer and joy, His great love shown to humanity in giving Himself as a sacrifice.

We know that God is all powerful, but that alone would not make us safe. Power provoked may destroy and our sins are very provoking. Justice which unrestrained would destroy us is drawn by love to Christ on the cross and that alone ensures our safety. It was love that restrained power when the nails were driven into His hands and feet and the crowd mocked Him in His awful agony.

It is hard for human beings to understand the love of God. We cannot conceive of a love that would give an only son for a sin-cursed world. We cannot comprehend God's love, neither can a fish comprehend the ocean's vastness but swims in it and enjoys it just the same. Rom. 5:8, "But God commendeth his love towards us in that, while we were yet sinners, Christ died for us."

Love is the greatest force in the Christian home and the Church. Professor Ramsay gives this description of it: "Love is the quality which Jesus meant, when He gave the order to 'love thy neighbor as thyself'. It embraces the comprehensive and strongest kind of good will to all men, a deep burning desire to seek after the progress of the race and improvement and benefit of every individual with whom we are brought into relations; it is entirely unselfish; it develops the side of our nature in which we can approximate nearest to the divine nature, for it is the human counterpart of the feeling that God entertains to man." It is as hard to give an exact definition of Love as of life. We know it by what it does. In the 13th chapter of 1 Corinthians we have fifteen virtues of love. They are: "love suffereth long, is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." These are all common names, they are virtues that may be practised by every man in every place in life and they are all very essential to Christian living.

Good works have a very important place in man's life but these alone do not bring salvation. But on the other hand good deeds are an outward confession of an inward love. Paul says: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass." He means to say that eloquence is of no avail unless it is prompted by love, but then it may be a powerful instrument. He says that to have the gift of prophecy and to have faith enough to remove mountains will do a person no good unless it is coupled with love. He further says we may bestow all our goods to feed the poor but without love, it profiteth us nothing. The Pharisees gave to the poor to keep up appearances before men but many in the early Church sold their possessions and gave to the poor out of love and that is what Christ requested of the rich young ruler as an expression of love.

In summing up we say that love stands out above everything else. Every man's life is measured by that standard and if we have not that love abiding with us we are none of His.

Topeka, Ind.

THE TWO KINGDOMS

By H. H. Baer

For the Gospel Herald

Jesus said to Pilate, "My kingdom is not of this world." His is a spiritual kingdom, and consists of spiritually-minded citizens or members.

Paul in Rom. 13 said that "the powers that be are ordained of God." Providence is over them. Christ left the worldly kingdoms under control of civil laws.

Paul says (Col. 1:13) that God has delivered us from the powers of darkness and translated us into the kingdom of God's dear Son. The same laws will not do for both kingdoms. The kingdom of Christ and the kingdoms of this world are entirely separate. The Gospel of Christ is for the spiritual kingdom and the law is for temporal kingdoms. If we leave the governments under the law and separate the spiritual kingdom or Church from the world, the solution is simple and easy, and we can understand why we can not serve in more than one kingdom at a time. All Christians, citizens of the heavenly kingdom, should be satisfied with this arrangement.

Hagerstown, Md.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

A LETTER FROM JERUSALEM

Dear Friends in the Homeland: Greeting. Thinking possibly many of you will be interested in the summer work of a large orphanage, I will give you a very brief description of our summer work.

Our school work closed on the last of June and will again begin about the middle of September, giving us about ten weeks of school vacation. To keep four hundred boys and girls busy and out of mischief during these weeks was one of the tasks that worried us not a little as the vacation season drew on, but is being solved quite nicely.

In the first place we tried to send as many children away for a part of this vacation as we could. From the records of the children and from them personally I secured the names and addresses of the nearest relatives of as many as possible. To these I wrote letters stating that the school had closed and that the child related to them was desirous of paying them a visit. Then there was a request that they might take them for a little while and a statement of a few conditions that the entertainer would need to meet. A reply was called for as we had received instructions not to permit any children to go to places from which there had not been a written or verbal request. All sorts of replies came, many of them being brought in person, and as a result of this effort I succeeded in finding visiting places for possibly 170 of the children. Some of the relatives who called were in such rags and filth that I persuaded them that it was much better for us to look after the children than for them to take them. These went for periods of time ranging from one week up. It was sort of a summer outing arrangement except that some of the children went to places from which they are bringing back all kinds of dirt and infectious diseases. The best of care on our part was not successful in avoiding all of this. With these children gone, there remained nearly three hundred for whom the following program was arranged — subject, of course, to any changes:

A vacation school was started in which all the children were given physical exercise the first periods in the morning, followed by classes in clay modeling and similar light play study work. This was followed by classes in singing. The entire forenoon was occupied in this manner and in the afternoon there was an hour of rest after which the older boys went to the shops for work, the younger boys cleaned the grounds and the girls met in sewing classes. No one had idle time and discipline under this plan was good. About the middle of July we took one hundred of the older boys for a ten day stay at Ain Farah — the location connected with the theme of the 23rd Psalm according to the best informed Jerusalem Bible Students. These were followed by a seven day stay of all the older girls and they in turn by another group of orphanage boys, those afflicted with infectious soreheads. During this time the blind were taken on day vacation trips in our large lorry, as were also the very small children. The school work was continued for the groups who remained behind so that there was some activity for everyone all the time. At this writing the last group is at Ain Farah and nearly all the children who went to relatives have returned, everyone is happy and the general atmosphere around the institution is wholesome.

Every teacher is granted a two weeks vacation sometime during the Vacation period. Since most of these are residents who assist in the general work with the children their vacation times have been so distributed over the ten weeks that their absences make very little change in the orphanage work.

Another interesting feature—possibly more pathetic than interesting—is the constant stream of applications for admission that came to us during the past four months. Many of them come in person traveling for miles with the hope of gaining admission. For others the applications come by mail. In many instances strong outside pressure accompanies the application like letters from Military Governors, missionaries, native pastors, and muktars of villages. Always there is a feeling on the part of the applicant that theirs is the most pressing case. My first experience in listening to these applicants was that of permitting my sympathies to overcome my better judgment and accepting without investigation. But I soon learned that the keen rivalry between applicants to have the most exciting tale was the cause of most monstrous falsehoods being told. With openings for a possible twenty-five additional children the present task of deciding which of the two hundred applicants are to be accepted is not an easy one. Among the applications on my desk there are letters from Military governors of at least six Palestine districts, letters from missionaries in Nazareth, Haifa, Nablus (Shechem), Jerusalem Bethlehem, Beersheba and EsSalt; letters from directors of Education in several different districts together with many different personal appeals from less official people. One boy who was a former inmate of the orphanage wrote most pathetically to his "Dear Papa" urging that compassion might be had on an orphan boy with a broken leg whom his brother picked up by the roadside, and who is now cared for in his own home. Another writes with the same phrasing asking that at least one or two out of a large family with only a mother might be taken into the orphanage. With all the tales that have come to us we are confident that the worst have not been told and that there are still scores of children in Palestine whose sole source of food supplies is through the begging channel and whose bed is by the roadside or in some deserted ruin. The orphan problem in Palestine is not yet solved even though conditions are much better than in the large districts throughout Syria, Mesapotamia, Armenia, and other sections of the North. Will you continue to pray and work for the destitute and homeless in the Holy Land?

Jerusalem, Palestine. A. M. Eash.
August 8, 1920

A LETTER OF THANKS

The Mission at Dhamtari is in receipt of Sunday school cards from the following persons. We are most grateful for these gifts: Mrs. E. L. Burkholder, Newville, Pa., Route 3; Salem Mennonite Sunday school, Tofield, Alberta, Canada, %Keturah Kauffman; Albert Miller, Limon, Colorado; Eli G. Hochstetler, Wolford, N. Dakota; J. J. Zimmerman, Harper, Kansas; One parcel without a name; Mrs. Ira E. Yoder, Middlebury, Indiana, Route 3; W. W. Oesch, Bristol, Indiana.

It is most encouraging to receive these contributions from those who are interested in the work we are doing to the extent that they will spend time and money and energy to help us in this way. It is also encouraging to note how widely the above names represent the Church. From this we know that you all are interested in spreading the Cause at Dhamtari. May your efforts ever be blessed and may your prayers ever continue in behalf of the Kingdom.

Yours for Him,

Lydia Lehman.

WHAT DOES IT MEAN TO VOLUNTEER FOR SOUL-WINNING WORK IN FOREIGN LANDS?

The missionary's education should consist of at least a high school course, followed by a thorough Bible training. On the other hand, God can abundantly use, and I fully believe is calling from this generation, many who shall have passed through college or university courses, but who have been enabled, in spite of all the uncertainties of modern thought, to maintain their faith in the eternal God and in the Deity of His Son, the person and work of the Holy Spirit, the Divine inspiration and integrity of the Scriptures, and who also realize that it is impossible to conceive that God would have sent His blessed Son to the cruel death of Calvary unless there had been something to save men from other than that which is seen in this life, and that it must ever stand as an evident fact that to despise God's sacrifice of Christ would be so infinitely worse in its sinfulness as to preclude the possibility of such rebels having a place in the presence of the rejected Christ.

But the missionary will need more than his education. He should be prepared to make "bricks without straw;" to build houses without tools, save such as his genius might invent for the need; to discover paths through trackless wilds; and find ways of preaching to the Africans through devious processes of thought and action. He will need to know I Cor. 13—to believe all things, endure all things, to suffer long and to be kind. He will need to "suffer the spoiling of his goods" without redress, or without any bitterness of thought or action. He will need to "endure affliction with the people of God" and also with the heathen. He must know II Cor. 6:1-10 inclusive:

"We then as workers together with Him. . . . . Giving no offense in anything, that the ministry be not blamed:

"But in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessities, in distresses.

"In stripes, in imprisonments, in tumults, in labors, in watching, in fastings.

"By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned.

"By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left.

"By honour and dishonour, by evil report and good report; as deceivers, and yet true.

"As unknown, and yet well-known; as dying, and, behold, we live; as chastened, and not killed.

"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Frankly, let me say that there have been few people I have known in twenty-seven years of Christian service who have begun to measure up to these things. We believe that they are greatly needed in the homeland, and if this is true, how infinitely more so on the mission field.

THE MISSIONARY FOR THE NEED must be some one who will undertake any task from road or hut building, to the erection of church and chapel and the preaching of the sermon of dedication; from the bandaging of a simple cut upon some native's body to the effort to heal the most repulsive ulcers, and in return to receive, not gratitude, but crookedness or abuse; to bear their reviling and revile not again. He must be willing to learn how to do many things from those who are far less educated than himself perhaps, and to be subject to those who may in many other ways be his inferior. I could best sum it up by saying that he must be ready to submerge himself totally in quiet trustfulness that the Christ who said, "He that humbleth himself shall be exalted" will most certainly some day prove it in the case of His missionary.

The missionary must also be willing to become a unit in a company of missionaries; to sink his own personality wherever it is necessary in order that he may fit into the plans and procedures of the organization into which he casts his fellowship, with whom he labors. He must also remember that we are all members of the Body of Christ, and that each has a functional relation to the other which necessitates patient forbearance with co-laborers; He will find many times that others forget this, and he himself will be a marvelous man of whom this will not also be true; but he must be prepared, whatever others may do in forgetting, to set himself in the strength of his Lord to the task of maintaining a right attitude, lest he sink to the level of one who has thus forgotten. It is our conviction that if this had been done among Christian workers throughout the past ages, the Church would be complete, would have been joined to her Lord, and the kingdom of heaven would be established under the hand of the reigning Christ!

Will you pray that THE MISSIONARY FOR THE NEED may be found to meet THE NEED FOR THE MISSIONARY? If you are one of those to whom God is saying, "Go ye," then, my brother, my sister, be His MISSIONARY FOR THE NEED, and go to this great and dark field to meet your portion of THE NEED FOR MISSIONARIES.—O. M. Fletcher in The King's Business.

A LETTER FOR THE GOSPEL HERALD

Dear Friends:

That the Lord does hear and answer prayer is being verified in our midst day by day and in so many ways. Our hearts are filled with praise and gratitude for the wonderful ways in which He has led in the past. Many prayers have ascended to the throne for help, and answer has come and is still coming.

Apr. 6th Sister Stalter arrived at Dhamtari where she was so much needed. Bro. M. C. Lapps met her in their car at Raipur and altho her train was so late in arriving that they did not reach Dhamtari until midnight, yet she found crowds of people waiting in the night to welcome her home. Soon after her arrival—Apr. 12th—she was called to Champa to comfort Sister Burkhalter, a young missionary of the General Conference Mennonite Mission at Champa, whose husband was on his death-bed from typhoid fever. Sisters Stalter and Burkhalter are acquaintances and it was a great comfort to her to have Sister Stalter near in that hour of sorrow. Dr. Cooprider was there attending him in his sickness.

Apr. 13th dates the surprise arrival of Bro. J. N. Smucker. No one knew he was about until he stepped on the verandah after making his way down to the bungalow from the station (depot) by following some Indian people who knew the way. He was welcomed by one and all, Indian and American and his visit was an inspiration to us all. This same day Dr. Cooprider brought her new car—Ford—home from Raipur for which money had been given her before she came to the field.

Apr. 24th Bro. Silas Hertzler arrived, going home from the Near East via Dhamtari to visit the work here and meet Bro. Smucker with whom he had hoped to complete his journey. They remained together at Dhamtari till May 4th when they went to Calcutta, Serampore, Lucknow, Benares, Delhi, Agra, and Cawnpore, visiting Missions and places of interest as they went. May 15th they arrived in Darjeeling where they had planned to spend only a few days visiting the missionaries and children there as well as the schools and as many places of interest as they could crowd in, in the short time they had to stay. The Lord had other plans

(Continued on page 494)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

DAWN

By Ursula Miller

For the Gospel Herald

Who has not known the brimming bliss of
dawn's awak'ning hour,
When lifts the bird his first full throated
praise,
And gentle winds play soft to the roseate
eastern sky,
As yet again morn comes to bless our
days.
The eastern rosy tinted sky brings hope
in us again,
New vim for work as day is ushered in.
O, dewy dawn, O dewy dawn, we welcome
thee with praise,
For revived strength, a new day to begin.

There'll be a Sometime when these dawns
of promise come no more
When God says we've done long enough
and well.
There'll be a blissful, glorious dawn, of
more than brimming bliss.
O, such a dawn, as no mere words can
tell.
When we have crossed our latest night
and entered into rest,
There'll be a dawn of unsurpassed delight.
And at the dawning of that long eternal
best of days,
Our night is vanished in God's glorious
Light.

Protection, Kans.

A PUZZLED MAN

Selected by a Sister

A gentleman glanced at the lady who happened to come within his range of vision. The sight was both strange and familiar. She wore a plain bonnet, it was neat and tasty to him. That looked familiar, for he had seen thousands of Christian women wearing plain bonnets. But this woman also wore a garb of the latest fashion. The man looked at the stylish garb, then at the plain bonnet. He noticed that her stylish gown corresponded with what the worldly wear rather than with her sensible bonnet. He was puzzled. He wondered whether he should judge the woman by her plain bonnet or by her stylish dress. For the one seemed to contradict the other. When he looked at the bonnet, he thought that she might be a plain Christian woman; but on looking at her general attire, she appeared to be as fashionable as other ladies.

He was not only puzzled, but he was badly puzzled; for he could not determine whether the woman meant to be transformed from the world or conformed to it. So far as he could analyze the situation, it was this way. The woman wore the plain bonnet to distinguish her from the world and then wore the stylish dress so that she might look like other fashionable ladies.

But where did the woman belong? Her plain, sensible bonnet told one thing, while the other parts of her attire told another story. Which one was the man to believe? He could not believe both. And then he mused, as all men will sometimes muse. Are the woman's convictions on the side of her bonnet, or on the side of her ribbons, laces, and jewelry? Evidently she could not believe both ways. The man could not solve the problem. It might puzzle the angel Gabriel. And yet we have hundreds of these contradictory combinations. The head tells one thing, while the body tells something else. The head by appearance says it wants to live the separate life, while the body has decided to go with the fashionable world. Were the case referred to the Church what would be the decision? Would the Church look at the mark of simplicity on the head, or at the display on the body?

Reverse the order a moment by placing the marks of pride on the head, and the sign of simplicity on the body. Would the Church have anything to say? Why make a difference between the head and the body. Or does the New Testament teach non-conformity for the head only. Women are instructed to attire themselves in modest apparel. Does that mean the head only? or does it include the body as well? But candidly when the plain bonnet says one thing and the stylish dress says another, who can tell where the heart is? But do not apply this lesson to the women only. How about the plain brother and sister who make special efforts to attire themselves in a plain manner, and yet live in a fine, stylish, up-to-date house? Are these people to be classed by the clothes they wear, or by the house in which they live? One more point. A minister noted for his loyalty to his Church cranks up his fine $4,000 automobile and rides twenty miles to preach a well prepared sermon on "the simple life." Look at his splendid sermon, and then look at his costly automobile. Do you say you are puzzled? Who would not be? Is it not time for something to be said about the long lost jewel of consistency.—Gospel Messenger.

Do you know that when you give to the relief of the needy you are helped by the gift more than any one else?—W. A. Derstine.

TRUE SIMPLICITY

By Dorothy Hartzler

For the Gospel Herald

The world today needs men and women of simple lives who prove that they are in the world as Christ was in the world, and that their object is none other than was Christ's object—the glorifying of the Father and the saving of men.

"The Lord preserveth the simple." He giveth understanding which will enable our lives to attain real success for time and eternity. If we have true simplicity at heart He will enable us to live a life which is simple in everyday life, conversation and action.

A story is told of a girl who had the talent of music. The people were very much impressed with her singing. The manager of a comic opera offered her a place with a large traveling company at a large salary. The question comes to her, "What would Jesus do?" For some time she was undecided. She was under conviction that Jesus would do something else. She decided to use her talent in her own church. During the week she attended the tent meetings in the slums of the city. She took an active part in the song services. She was willing to live a simple life and work among the poorer classes of people. At this meeting it became the power of drawing souls to the kingdom of God.

What made her a power to bring souls to Christ? It was using her talents daily, with the common and even the poorer classes of people. This is an example of power in a simple life. A life of simplicity is surely a life of power.

Another thing about a simple life is that it does not only affect the one who is trying to live such a life, but it has its effects on all who come in contact with it.

Simplicity also shows itself in our attire. In 1 Pet. 3:3,4 it shows the heart condition of a Christian man and woman.

Simplicity is a fundamental principle in Christian living. Verily, verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein (Mark 10:15). Are we living in the simplicity given to us by Christ Jesus?

Topeka, Ind.

If people lack patience to stand a two-hour religious service here, what must be their feelings when they will be called upon to spend an eternity in the midst of a spiritual atmosphere?—J. E. Suter.

Sunday School

For the Gospel Herald.

Lesson for Sept. 26, 1920.—REVIEW

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart.—I Sam. 16:7.

Introductory.—The series of lessons in this quarter cover only a comparatively small period of history, but many important events are recorded in the seventy or more years of time thus covered; and many are the valuable lessons brought to our attention. During this time we notice the latter part of the reign of Saul, the whole of David's reign, and the fore part of Solomon's. It is but natural, therefore, that by way of review we give the series of lessons a biographical setting and consider the lives of these three kings.

Saul.—This able man began his kingdom under promising circumstances. Under the leadership of Samuel the nation had made considerable progress and Saul seems to have been the best man who could have been chosen at that time. He was called of the Lord, and the early part of his reign justified the wisdom of God in choosing him. But after having been on the throne for some time he began to give evidence of a serious weakness—he was very rash. He also lost the humility which he had at the start, took matters into his own hands, and defied the Lord. After his rejection as king and after David's anointing at Bethlehem the sin of jealousy was added to his other shortcomings. This was deepened into a murderous hatred of David which made him act more like a mad-man than like a king. It is in this hour that the character of Jonathan stands out in peculiar luster. Jonathan had proven himself brave and faithful, and now he proves himself true as steel, absolutely above the rancor of jealousy and hatred. His friendship for David was not marred by the hatred of Saul. But Saul kept on going from bad to worse. Gradually the day of his doom drew nearer and he was overthrown in a battle with the Philistines. He died a suicide, going down in ignominy and sin, a perpetual reminder to all coming generations of the folly of trying to fight against God.

David.—After the rejection of Saul God told Samuel to hunt out a man for Saul's successor, as He desired a man after His own heart. Samuel listened to the voice of the Lord, went to Bethlehem and anointed David as king. This young man proved his worthiness by his faithfulness to the cause of the Lord when he delivered his people from the hands of the Philistines in slaying Goliath. Afterwards he incurred the displeasure of Saul and for a number of years was a fugitive from the wrath of this rejected king. After the death of Saul, David was crowned king over Judah and seven years later was recognized as king over all Israel. He began his reign as a worthy prince, proving himself "a man after God's own heart." He was not without faults, as we shall notice later on, and his shortcomings led him into grievous sin.

After David was recognized king over all Israel he moved his capital to Jerusalem. He rewarded those who gave Saul honorable burial, and remembered the kindness of Jonathan by showing special favors to his crippled son, Mephibosheth. He made Jerusalem religious headquarters for Israel as well as the capital of the nation. He removed the ark to Jerusalem, being compelled, however, to make the second attempt as the first attempt was in disregard of the word of the Lord concerning how the ark should be moved. He spared no pains to promote the welfare of his people, and completely won their hearts. His faithfulness is referred to many times afterwards, and unfaithful kings were rebuked for departing from the standard which he maintained.

But as said before David was not without faults. His treacherous treatment of Uriah called forth the severe rebuke from the Almighty, who thru the prophet Nathan brought him to repentance. God forgave him, but his shortcomings were the means of bringing many sorrows into his life. Notable among the rebellions against him was that of Absalom who well nigh succeeded. But the Lord was merciful and the kingdom was spared to David. Just before his death he had Solomon crowned king and thus headed off another rebellion.

David desired to build a house for the Lord. But the Lord decreed that since he was a man of war he should not build the temple, leaving that task to his successor, a man of peace. He was permitted, however, to proceed in preparing materials for the ark, and when Solomon came to the throne the work was already well under way.

Solomon.—Solomon, like Saul and David, began his reign under favorable circumstances. He was devout, prayerful, devoted to God and to his people. Because of this he was especially blessed of the Almighty, in wisdom and riches and honor. The temple was built and dedicated. The fame of his kingdom increased, and surrounding nations brought him tribute. The close of this quarter finds our study of the life of Solomon unfinished, and it is left, for the time being, to take up the life of Christ as recorded in the book of Matthew.—K.

Our Young People

THE NEED OF OUR NEAREST CITY MISSION.—Ps. 112.

Topic for September 26

MOTTO

"My God shall supply all your need according to his riches in glory by Christ Jesus."

THE STUDY HOUR

I. Needs of City Missions.—The need of a city mission, like the need of every other mission, is first of all a corps of workers who feel the conviction to do the Master's work there. It takes men and women who are acquainted with the maladies of men's souls and know the Lord Jesus and the remedies He has to cure men of sin. The conviction should be stronger than just the fact of the appointment of the Mission Board and the support of the Church in giving the needed funds. Love for souls constrains the soul winner to seek them if no one else in the world cares. If the Church had no Mission Board there ought to be a city mission just the same, if there are any workers in the Church fit for it. The fact that some of our brethren had the conviction and began the work without such an organization opened the way for a number of people to share in the conviction and organize a Mission Board that others might share in the work more largely. Now that God has brought a Board into existence for the work it does not mean that workers should be independent of its oversight or fail to labor faithfully under its instructions, but that the convictions for the work ought to be a call from God that pulls harder than any compelling power or inducement of men or men's opinion.

The need of the city mission is the need of the souls which they can reach. Is it the poor and sick that can be reached? They need the workers equipped to reach them. Is it the enslaved drunkard or the libertine? They need the workers equipped with the message and the personal interest to deal with them. Is it neglected childhood? They need those who can deal with children and bring them that which Jesus would have children receive. Brethren and sisters, do we have the means to supply such needs? Is the city mission nearest us doing the work as effectively as it could if we would let the Lord have all our talents and means to use as He can in all the needy avenues of the city life?

PERSONAL THOUGHT

Our nearest city mission. Is it yours? Does God hold you responsible for its success as far as lieth in you? Have we awaked to our responsibility?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Save."**
2. What Can We Do?

For Young People

1. Gifts in Our Hand to Supply the Needs of our City Mission
2. A View of the Needs (Get these by touch with the mission workers or work. See articles in this number of Christian Monitor)

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 16, 1920

Field Notes

Brother Jesse Smucker will begin a series of meetings at the Pleasant Hill (O.) Church on Sept. 12 (D. V.).

The Kansas-Nebraska Conference, held at Spring Valley Church near Canton, Kans., Sept. 2-5, was well attended and the meeting was pronounced the best in the history of the Conference.

Steps have been taken looking to the ordination of another minister at Harper, Kans.

Sept. 19 is the time set for the ordination of a deacon at the Hopewell Church near Hubbard, Oreg.

At the present time there are a few applicants for membership at the Mennonite Mission, in Peoria, Ill.

Sister Alma Eigsti is the latest addition to the working force at the Peoria, Ill., mission.

Brother I. R. Detweiler preached to the Orrville, Ohio, Congregation morning and evening of Sept. 5.

Bro. Simon Gingerich of Wayland Iowa, worshipped with the Mt. Zion (Mo.) congregation on Sept. 5, filling the regular appointments.

The present address of Bro. C. F. Derstine, Eureka, Ill., is Clarkesville, Mich., where our brother is conducting meetings Sept. 13-23.

The conference sermon before the Western A. M. Conference at Tremont, Ill., last week was preached by Bro. S. G. Shetler of Hubbard, Oreg.

According to present plans, Bro. I. W. Royer will spend Sunday, Sept. 12, serving the little flock at Morral, Ohio. Bro. C. Z. Yoder will preach for the Orrville Congregation.

Brother John Blosser spent Sept. 4 and 5 with the Turkey Run Congregation near Bremen, Ohio, preaching the Word and conducting the communion service for them.

Brother A. J. Steiner worshiped with the Martins Congregation near Orrville, Ohio, on the evening of Sept. 5, bringing a Gospel message for the worshippers.

Sunday, Sept. 12, was the time set for the beginning of a series of meetings at the East Union Church near Kalona, Iowa, with Bro. N. E. Miller of Springs, Pa., in charge.

Bro. Noah Showalter of Harrisonburg, Va., closed a 3-week work in the service of song among the congregations in the vicinity of Kalona and Wellman, Iowa, on Sunday evening, Sept. 5.

We are requested to announce that the new church building at Pond Bank, Pa., is to be dedicated on next Sunday, September 19. Bro. J. C. Clemens of Lansdale, Pa., is to be present to conduct the services.

Bro. J. D. Mininger and family, of the Kansas City Mission, after a very satisfactory rest among the brotherhood of the West Liberty (Kans.) congregation, returned to the Mission at the beginning of last leek.

Brother I. W. Royer, Secretary of the Ohio S. S. Conference assisted the Turkey Run Congregation in holding an all day Sunday School Meeting, giving a number of helpful talks during the day and an inspiring sermon in the evening, on Friday, Sept. 3.

The Western A. M. Conference, at the annual meeting near Tremont, Ill., was attended by 22 bishops, 35 ministers, and 7 deacons. These represented ten states and included visiting members from six other conferences.

Brethren A. P. Troyer and S. G. Shetler attended the recent Kansas-Nebraska Conference near Canton, Kans. After the Conference Bro. Shetler filled the regular appointments at Yoder, Kans., and Bro. Troyer went on to Cass Co., Mo., his former home. Both attended the Western A. M. Conference last week.

Bro. C. R. Gerig and wife, of Albany, Oreg., spent several weeks recently at their former home near Wayland, Iowa. Our brother filled the regular appointments at Sugar Creek Church Aug. 29 and Sept. 5. He attended the Western A. M. Church Conference near Tremont, Ill., last week.

A company of 10 brethren and sisters from Montgomery County, Pa., are making a short visit in Lincoln and Waterloo Counties, Ont. Among them are the ministering brethren, Bishop A. G. Clemmer, of Franconia, and A. Z. Derstine of Souderton. A number of appointments are being filled by these brethren.

A very important and interesting meeting of the Western A. M. Conference was held at Pleasant Grove Church near Tremont, Ill., last week. There was a ministerial meeting on Wednesday, an open conference of the Church on Thursday, and a Sunday school meeting on Friday. "Good to be here" was heard quite frequently.

One of the faces that is seldom, if ever, absent from the meetings of the Western A. M. Conference is that of Bro. Joseph Hauder of Milford, Neb. He is not a preacher, but "the love of Christ constraineth" him to take an active interest in the activities of the

Church, and this draws him to the center of activities wherever that may be.

There were three ministering brethren at the Western A. M. Conference last week who have passed the allotted time of fourscore years. They were Sebastian Gerig, of Wayland Iowa, Daniel Grieser of Fisher, Ill. and Daniel Roth of Morton, Il. They were all on hand, bright in interest and their presence was an inspiration to the younger conference members. May God give them many years of useful service.

We have the following communication from Bro. M. C. Lapp, of Dhamtari, India:—

"I wish to point out that you have made a mistake in June 10 number of the Gospel Herald, in connection with a poem which was selected by Lydia Lehman, the reason for you printing it as you did was my fault, in not stating clearly that she had not composed it. Please make the following corrections:

"M. C. Lapp did not select the poem, he sent the material only.

"Sister Lydia Lehman is not the author, but selected the poem for publication in the Herald.

"Sister Lehman was quite embarrassed when she saw her name as the author."

We regret this blunder, but explain that even editors have to take many things on the information of others, and often take matters for granted that should be first investigated.

Correspondence

Landisville, Pa.

Program for Landisville and Salunga S. S. Workers' Meeting.

Lesson for Oct. 3 assigned to Bro. Hiram G. Kauffman.

Lesson for Oct. 10 assigned to Bro. Geo. J. Lapp.

Lesson for Oct. 17 assigned to Bro. Hiram B. Strickler.

Lesson for Oct. 24 assigned to Bro. Joseph Boll, Jr.

Lesson for Oct. 31 assigned to Bro. Joseph Boll, Sr.

Next meeting will be held at Landisville, Sept. 25, 1920 at seven oclock. All are invited to attend.

J. W. Kreider, Sec.

Westover, Md.

(Holley Grove congregation)

Dear Herald Readers:—Greeting in Jesus' name. The band of workers at this place were permitted to have Bro. John M. Hartzler of Belleville, Pa., with them from Aug. 25 to Sept 2. Bro. Hartzler gave three lessons on Bible Doctrine, also preached a sermon each evening. He was here and filled the regular appointment Sunday. During the day Bro. Hartzler was busy painting the Church House. Bro. Jacob Beachy of Delaware is here plastering the Church. The work of the brethren has been very much appreciated by the workers here. May God bless the work at this place. Yours in the Master's service, Ruth Hostetler.

Sept. 5, 1920.

Los Angeles, Calif.

(3079 Lanfranco Street)

Greeting to all Herald readers. First we wish to thank our kind heavenly Father for providing a place of worship for the little band in Los Angeles, Calif. We are now holding our services in the new building, and we all wish to extend our thanks to the friends of the work here in the City, for their help in the work. May the Lord bless and prosper them for their gifts of love. We also feel to express our thanks to the Mission Board of the Pacific Coast Conference for the help and encouragement in the work. The building that we have now is on the rear of the lot, and is 20x30. When the larger building is built, the present one will be used for a cottage for workers to live in. We are looking forward to the time when we can have the larger building for worship, as we need the class rooms very much. Any of our friends in the east or west that feel to help in establishing the work here in L. A., you can send your offering to Bro. C. R. Widmer, R. R. No. 4, Albany, Ore., treasurer of the Pacific Coast Mission Board, and it will be used as desired by the doner and to the glory of God.

Los Angeles, like all large cities, is a very needy field, and the place where the Mission hall is located is a very needy as well as hopeful field. The Mennonite Church can and will succeed in the work here in this location if we will but put forth a united effort and prayer.

Any one desiring further information can receive it by writing either Bro. D. Parke Lantz, 316 West 76 Street, or the writer J. P. Bontrager, 3079 Lanfranco Street.

We have recently been favored with a visit by the following brethren and sisters: Bro. John Shank of Elida, Ohio, spent Sunday with us some time ago. Bro. J. R. Miller of Terra Bella, Cal., spent Sunday Aug. 22, as well as several others, that have been with us in the services here. At present Bro. Christ Bender and wife of Pa., are with us and will remain with us thru the winter; also Sister Elizabéth Miller, from Kokomo, Ind., will worship with us this winter. Bro. and Sister Horst have returned to Ill. We invite our brethren and sisters to come and help in the work at this place. Pray for us and the work here. Fraternally,

J. P. Bontrager.

Sept. 6, 1920.

Fisher, Ill.

Greetings:—Blessed be the Lord who daily loadeth us with benefits. We enjoyed the privilege of having several ministering brethren with us recently. On Aug. 15, Bro. Samuel Gerber of Pekin, Ill., was here and preached from Eph. 4: 11, 12. He also preached to us in the evening. On Aug. 29, Bro. Jacob Zehr of Deer Creek, Ill., was with us, preaching from James 4:8 and also in the evening. On Sept. 5, Bro. David Zehr of Manson, Iowa, was with us and preached from James 4:8. He also took part in Young People's Meeting. May God bless the messages and the mesengers in their different fields of labor.

Sept. 7, 1920. Josephine Schrock.

Pigeon, Mich.

(Berne Congregation)

Dear Herald Readers:—Greeting in Jesus' name. On Sept. 4, Brother Menno Esch from Mio, Mich, came into our midst. Instruction meeting was held on Saturday evening and Sunday forenoon and on Sunday evening 12 souls were baptized and 3 were received into church fellowship. May we continue in prayer that we may not be weary in well doing. On Monday, Sept. 6, Bro. S. E. Allgyer of West Liberty, Ohio, gave us a short talk on France, following with a sermon. May God bless his laborers as he goes from place to place. Pray for the work at this place. Cor.

Sept. 8, 1920.

Ask yourself the question, What standard do I want my minister to be—what standard of spirituality? what standard of dress? what standard of service? what standard of loyalty to truth?" After you have decided upon what you want yours to be, ask yourself, "Am I willing to conform to this standard?" When the whole congregation is willing to conform to the standard of the Gospel, we have ideal conditions.—J. R. Shank.

Christ said, "If I be lifted up, will draw all men unto me." If we as the ambassadors for Christ fail to lift Him up, who will?—D. S. Y.

Miscellaneous

"YE SLAVES OF THE WEED."

There are fathers and mothers all over this land,
A-chewing and smoking as hard as they can,
While the children are scolded and pushed off to bed,
All dirty and ragged and crying for bread.

A father once said, with his eyes full of tears,
"I cannot quit chewing—I've tried it for years;"
While the dying young man says he sadly regrets
That he ever did learn to smoke cigarettes.

A snuff-using mother! Oh, what a shame!
Shall we call her mother? She's not worthy that name,
For her babe is now lying in the cold grave at rest
From the poison of the snuff that it nursed from her breast.

Oh! snuffers and puffers, ye slaves of the weed,
Is your path clear to heaven? Is your hope sure indeed?
Are you snuffing and puffing to the glory of God?
Are you traveling the pathway our Saviour once trod?

You'll confess that you're angry and cross and all wrong,
When you're craving a chew and your plug is all gone;
Oh, where does your patience and religion then lie,
On a plug of tobacco, or a home in the sky?

Ye slaves of the weed, heed the words that I say,
Lay down your tobacco, no longer delay,
For Jesus is calling to you and to me,
"I'll save you and cleanse you and let you go free."

Now surely you'll confess that my story is true;
Then how can you continue to smoke, dip or chew?
Quit snuffing and puffing, be wise evermore,
And seek for a home on Canaan's bright shore.—Selected.

THE OASIS

By John L. Horst

For the Gospel Herald

The traveler in the deserts of the Orient becomes weary and faint, exhausted alike by the burning heat, the tiresomness of the journey, and the dreariness of the landscape. Suddenly he lights upon one of those beautiful, restful spots of the desert—the oasis. Here are the thickly-leaved trees protecting from the fierce rays of the sun, the luxuriant green grass in restful contrast to the burning sands, the sheltering rock from the driving, blinding storms of the desert, and the cool, sparkling spring quenching the consuming thirst of both man and beast. How the cool water soothes the parched tongue and provides nourishment for the exhausted body. Here the traveler finds sweet rest and calm repose from the barren surroundings.

The world is a dreary desert. All that it has can not satisfy the soul. Everyone that is born into it must realize that there is something exhausting and consuming about it that leaves the soul hungry, thirsty, longing, and unsatisfied. It has been so ever since the subtle serpent seduced our fore-parents in the Garden of Eden. It is a world that is at enmity with God, and "God has made the soul so large that nothing but God can satisfy it." Everything else in the last analysis leaves an "aching void" which gnaws at the soul and makes it miserable in the quiet hours of reflection.

But there is an oasis in the desert, blessed be God. God provides a place of refuge in Jesus Christ and His Church from the desert of this world. Recently we were down town on a Saturday night. The streets were crowded. It was the restless, surging crowd with which we are familiar. We turned up a side street and sweet music fell upon our ears. From somewhere came the sound of voices singing the familiar Gospel hymn, "I know not how God's wondrous grace to me He hath made known." "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," rang out into the evening air. Following the sound we found that it came from the third story of a nearby building and upon inquiring we learned that a Bible class had its sessions there. Long ago Charles Dickens coined the phrase, "the domestic oasis in the commercial desert of Boswell Street," but here was a spiritual oasis in the commercial desert. It was the Gospel in song. The Gospel of Jesus Christ only can bring rest and peace in the midst of a world of toil and care and turmoil Do we take time to take some spiritual nourishment from the sacred Pages each day and to commune with Him, or are we allowing the world with its cares and empty pleasures to absorb our life?

"He maketh me to lie down in green pastures, He leadeth me beside the still waters." He is the true Oasis. In Him only do we find rest and peace and nourishment. We are in the world and we cannot escape its blighting influence because we come in contact with it. Yet a life of seclusion from the world would not be in harmony with Christ's example and teaching. He did not pray that God would take His people out of the world but that He should keep them from evil. And so with Him abiding in us and interceding for us, and His angels ministering unto us we have an oasis from this bleak world. Yet many seem to prefer to be lulled to spiritual insensibility by worldly influences and fancy they are secure and at rest? May we do what we can to arouse them to a consciousness of their true condition!

Then again the desert is subject to violent, blinding storms which no one can long survive without protection. But sometimes the traveler may come upon a great rock as a refuge from the storm. "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2).

Such a refuge is Christ. In Him only can we find refuge from the storms of life. In these latter days, when the apostasy which precedes His coming is fast ripening, how glad we should be that we have a spiritual oasis in the desert of this world, in "the Church which is His body."

But the corrupting leaven is doing its damaging work in the professed church. How are we as a church going to maintain a spiritual atmosphere in the midst of the wave of commercialism and worldliness in general? Christ's example is of great value. He associated with sinners but He did not partake of their sins in order to win them. Separation from the world in its evil deeds must be maintained. The invitation of the world in its follies is not the proper way to win them. The idea that we must lower ourselves to the same spiritual level as the world in order to win it is as foolish as it is dangerous. Yet we notice a decided tendency to imitate the world in our own church which recognizes separation from the world as a vital Christian doctrine.

There are a number of different ways. There is the matter of dress. More and more we notice the tendency to imitate the world in this respect until in many cases no distinction is made at all. When sisters remove their coverings you can not tell them from worldlings. The brethren do not even have this distinction. Dame Fashion is a hard master. Her devotees are kept so busy in trying to conform to her whims that they think and talk of little else. The Gospel standard in this matter is refreshing in the freedom it affords from Fashion's demands. What are we going to do to keep alive these teachings of God and the Church? Imitation of the world has the opposite

effect. Let us discard all unnecessary apparel, jewelry, etc., and strive to keep the Church in this respect a refuge from the folly of the world.

Then there is the question of pleasure. We imitate the world with its pleasures. We do not believe in attending theaters and movies, but class-plays, baseball games, parties, etc., seem to be embraced all too eagerly. To illustrate how indulgence in some of these things blights the spiritual life of Christians we can perhaps do no better than to quote from the Sunday School Times issue of July 17, in which an account is given of a Christian student who took part in the rehearsal of a college play on a Sunday afternoon. This will illustrate too how all improper Sabbath observance has a deadening effect on our testimony for Christ. Extracts from the article follow:

"Rehearsal is over at last. John looks at his watch. 'Why I have just time to eat and get to meeting. Goodness, I have to lead tonight. What'll I say? Gracious, I'll have to trust the Lord to—Mercy . . . I don't feel like leading a meeting tonight. Somehow, I don't feel in the right frame of mind to go to church. My, I wish I didn't have to lead. I wonder what I'll say. Why I don't usually feel this way. I know, I'll read a lot from the Bible. Where'll I read? Let's see—I wonder if there isn't some one who will sing. I wonder if the minister won't say something.'"

Here we have a vivid description of the feelings of one who had done something which severed his communion with God. This is a good test when considering amusements. Will my presence there blight my spirituality? If so, then surely the only proper thing for me to do is to let it severely alone. We give another extract from the same article which is quite pointed.

"No Christian has any business ever doing anything, going anywhere, or saying anything which would hinder him from witnessing for Christ . . . If I am at any questionable place, I am not in a frame of mind to talk with my friend Bill about his attitude toward the Lord Jesus Christ. May we see clearly and act firmly, in these day of confusion of thought and inconsistency of action."

In our language too many of us imitate the world. We borrow and use the slang, vulgarisms, near profanity, etc., of the world instead of having "our conversation in heaven."

Again, the spirit of dissatisfaction and insubordination which is so prevalent in the world is wriggling its way into the Church. We are dissatisfied with the organizations and the leaders of the Church instead of being submissive to the God-ordained body of Christ.

Let us keep a clear testimony with regard to these matters. Can we not go the second mile and freely, voluntarily avoid those worldly things which can only mar our communion with God and silence our testimony for Him?

As young people, especially, let us be loyal to God, loyal to the Church with which we are identified, and do what each of us can to maintain in our hearts and in our beloved church, "a spiritual oasis in the desert of this world."

Scottdale, Pa.

THE GENIUS OF CHRISTIANITY

"Christianity," said a professor of Comparative religions in a great university, "is only one of the religions among many in the world. There will be other religions after Christianity has passed away." These words are blasphemous, and do not reflect faith but infidelity. It must be admitted, however, that unless Christianity posseses a genius for something superhuman—can accomplish something infinitely beyond that which any other religion ever has or can accomplish, it, like all other religions, is destined to pass away.

Are we as Christians willing that our religion be submitted to such a test as this? Wherein does the genius of Christianity lie?

Not in Art.

Art is older than Christianity. Descendants of Cain became artisans, manufacturing musical instruments and playing upon them; also makers of instruments of copper and iron. Egyptians and Babylonians were familiar with many of the arts. They made ornaments and decorated pottery. Egyptians manufactured papyrus from which was learned our paper industry. They knew the art of embalming so perfectly that their mumified dead remain until this day. Their portraits enable the archaeologists to trace the subjects to the races to which they belonged. The genius of Christianity does not lie in the realm of art.

Is It in Architecture?

Architecture is not a child of Christianity. Enoch, the first from Cain, builded a city. Egyptians, Babylonians and Assyrians built their palaces, temples, colonnades and walled cities. Their ruins remain to this day. Greece adorned her acropolis with architecture which made her the far-famed mistress of the world's art. The majestic splendor of the architectural ruins of bygone civilizations testify to the fact that the genius of Christianity cannot lie in architecture.

Not in Engineering.

The answer to this question need not be sought beyond the pyramids of Egypt. The great Pyramid, itself, which was built two and one-half milleniums before Christ, which was originally seven hundred and sixty-eight feet square at its base, and four hundred and eighty-two feet high, and whose blocks, of which there are over two millions, average two and one-half tons, will forever remain a marvel of engineering skill. How these builders quarried, transported a distance of twelve miles from across the river, fitted and placed these huge blocks of stone will never cease to query the minds of the tourists. But whatever the answer is, it is evident that they were constructed without the assistance of Christianity. The genius of Christianity cannot lie in engineering skill.

Not in Libraries.

Contrary to popular thinking, libraries are not of modern origin. The art of writing was known and practiced at least a thousand years before Moses. The records of the earliest civilizations take us back almost three thousand years before Christ. The materials used in writing were different — earliest stone and clay, later papyrus, but the practice was quite general. The Tell el-Amarna tablets more than four hundred in number, found about two hundred miles south of Cairo, Egypt, on the east bank of the Nile in the winter of 1887—1888, was a veritable library of correspondence, written to Amenophis III and Amenophis IV of Egypt, by their vassal kings in Palestine and Phoenicia, about thirteen centuries before Christ. Ashurbanipal, King of Assyria from 668—626 B. C built a great library at Nineveh which contained thousands of volumes of every variety of Babylonian and Assyrian literature, dictionaries, grammars, hymns, incantations, epics and chronicles. This library was discovered in 1852 by Rassam, who excavated at the direction of Rawlinson. Consequently the genius of Christianity was not necessary to the building of libraries.

Not in Legal Codes.

For several centuries before God gave the law by the hand of Moses, the Babylonians had a highly developed code of laws, called the code of Hammurabi. This great Babylonian king lived about 2100 B. C., and is now generally believed to be the Amraphiel mentioned in Gen. 14:1. This code contains laws relating to commerce, agriculture, banking, marriage, divorce, etc., etc It has some striking parallels to the Mosaic law, but is in no sense a religious but a purely civil code, and seeks to maintain a standard of equity and justice. So there has been and can be codes

of laws which maintain certain moral standards, apart from Christianity.

Not in Education.

The Babylonians, Assyrians and Egyptians wrote their poems, epics, proverbs, laws and chronicles. In the civilizations of the past there are plenty of evidences that the arts and sciences and even the existing classics were studied. The practice of reading and writing are very ancient, and the present is but the heir of the past in these things. The genius of Christianity is not in education.

In Spiritual Regeneration.

Great as are the achievements in art, architecture, engineering, library building, legislation and education in the past and present, Christianity has a task infinitely beyond the possibilities of all these combined. All these have existed entirely apart from Christianity, although Christianity has greatly stimulated all of them wherever it has touched them. But the genius of Christianity lies in the ability to minister in spiritual things —to effect a spiritual regeneration and transformation of the human heart. Whatever contribution Christianity makes to these legitimate material things, is secondary to spiritual, and with an ultimate spiritual purpose. By its proper adjustment of the human heart in its relation to the true God, through the Christ of Calvary, it purifies, ennobles and exalts human ambition and endeavor. Touching first the spiritual being, it penetrates into all legitimate pursuits of life. Its progress must be measured by spiritual not material standards. The consummation of Christianity will be the return of Christianity's Christ to rule and judge the world and to deliver a redeemend world to God the Father. Not fine art, beautiful architecture, skillful engineering, great libraries, well defined legal codes, endowed educational institutions, but regenerated hearts—character that reflects God—this is the real genius of Christianity. J. A. Huffman.

HELPING MINISTERS BEAR THEIR BURDENS

By a Sister

For the Gospel Herald

And who then is willing to consecrate his services this day unto the Lord?

"For of him, and to him, and through him are all things."

Our desire to see His cause prosper is the motive in writing.

Your ministers work His consecrated, faithful service every Sabbath. It is to you an inspiration, a help along the way, an uplift to the soul,

My purpose is not to enlarge on his work, but rather to show what stress his labors are carried under, when under obligations which weigh heavy on one busy to the limit, every day of the week, and Sabbath days also. His daily labor is a duty surely to God and man and his labor on Sabbaths a blessing and joy not confined to this life. Yet when Jesus sent them forth He said, "Carry neither purse nor scrip nor shoes.....for the laborer is worthy of his hire."

It seems to me in the view of the spiritual work which takes so much nervous energy (and if a minister does his duty he spends time in research work and a great deal in prayer), he ought not be unduly concerned for the affairs of this life. A little material help from each of the members would very much lighten his burden.

My plea is for those where the need is felt. There are those who are worthy and who strive to supply the need of their congregations regularly for whom the burden of maintenance for their families might be lightened with material benefit. Even so it is apparent the Lord has ordained. Did not He call them from their secular labors to be "fishers of men?" It seems to me a mistake to mix secular affairs with spiritual to so great an extent as is often seen.

The Church may surely win for herself a blessing in seeing to the spiritual benefit of hers by lightening responsibilities of the natural life of their servants.

An instance came to notice of a place where a minister was obliged to leave because he could not meet the needs of his family. The congregation small and poor, could not help. For such circumstances Mission Boards could intervene. Will you please consider as to the truth of the foregoing in which your servant in Him tried to explain a way of winning favor of Him? Those who give their time almost wholly to the work of the Lord in the pulpit surpass in interesting and gaining the audience of the people. To Him be glory for the same. The cause is more time for studying the needs of the people, more time for research work, more time alone with Him in prayer. For all these there is more need in this day than ever.

Lancaster, Pa.

I am inclined to think that there are a great many parents who are not careful enough in their example to bring up their children in the nurture and admonition of the Lord. —J. S. Shoemaker.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

This week will see the final wind-up of the clothes campaign for the relief of Russian sufferers. About the fifteenth of September, according to present arrangements, the boat which is to carry the clothes collected to their destination is to sail out of New York Harbor direct for Constantinople, arriving there very little later than the brethren who sailed on September 1. The total amount will consist of about twenty tons of clothes and hundreds of pairs of shoes. From Constantinople the goods will be taken in charge by our unit, taken into Southern Russia, if possible, to the destitute Mennonites and others there and distributed as economically and as justly as possible.

* * *

Over eight tons of clothes, similar to the ones received here at Scottdale, were collected, baled and wrapped for shipment at Lancaster, Pa., by the brethren and sisters there. Several score of men and women spent Labor Day at the Lancaster Mission, sorting, counting and packing the goods as they were brought in. Others were busy on the Tuesday and Wednesday following. Altogether there were collected at this place, 11,945 garments, 1,560 pairs of stockings, 142 pairs of gloves, and 709 pairs of shoes. Much of the above mentioned clothing and shoes was new, and the second-hand goods were in excellent condition. The goods were collected largely through the organized sewing circles of the county. In view of all that the brotherhood there has been doing previous to this in the way of contributing garments and money for German and French relief it is surely a splendid record.

* * *

The clothing collected and prepared for shipment at Scottdale was shipped in a special express car to New York City last week. Last Saturday, September 11, two five-ton auto trucks started from Lancaster for New York with the clothing collected there. The two lots will be brought together at New York ready for loading on the boat, as mentioned at the beginning of these notes. The prayers of many accompany the cargo, both that it may arrive safely and that it may prove a blessing to such as are in need.

* * *

Many inquiries are made as to future plans of the Relief Commission with reference to the collection and forwarding of clothing to Russia. We quote the following from a letter recently sent out to the sewing circles of the church on that point:

"It is not possible for the immediate present to give definite detailed information as to just what is needed. Russia is large and different sections differ in habit and dress. Until our workers get located it will not be possible to determine

on special patterns. According to present plans Bro. Orie O. Miller expects to return to the U. S. after three or four months. Upon his return we will then have definite needs, no doubt, to present.

"Instead however, it is our opinion that for the present the circles who desire to continue their sewing may very profitably make some of the articles we have listed below;

Knit goods to include,—children's stockings, men's socks, sweaters, head shawls (these shawls to be in size from 3½ to 4½ feet square. They are used by Russian women either as a protection for the head or to throw over the shoulders).

Baby and children's clothing—any kind made after some simple American pattern.

Men and boys' shirts.

Girls' dresses.

Comforters and quilts.

"These articles should be made over some good American pattern. American made goods are general enough so that any class of people will be able to wear them. The word "American" means much to the native of the Near East and so in most cases any garments made over an American pattern are acceptable.

"It is not our intention to make another shipment of clothing to Constantinople for several months. Therefore we request that you hold any new or used clothing you may now have on hand or any you have planned to make until such a time as we may call for it. By holding it until we can arrange for another large shipment overseas, we can then take care of all your shipments at one time. Larger shipments by you will also save express charges. You may be assured that there will be need for any clothing you may make in accordance with the above suggestions. We might further suggest that any new clothing that you make for the next six months ought to be for spring or summer wear."

* * *

Latest reports from Bro. Leon Myer, for the past twenty months in the Near East, indicate that he would soon be on his way home. Brethren Ezra Deter and David Zimmerman are reported enroute home from Beirut. Bro. Paul Snyder was last heard from at Beirut. Latest word from Bro. Silas Hertzler at Darjeeling, India, stated that he was improving from his relapse after an attack of typhoid fever. It is probable that Bro. Hertzler will return to America in company with Bro. Will Stoltzfus, via China and the Pacific. The absence of Bro. Hertzler is very keenly felt at Hesston College where he was to teach during the coming year. Bro. J. J. Fisher who has been engaged in relief work in Vienna during the past six months is expected home in time to take up his work at Goshen College in a few weeks. Bro. Russell Lantz is also reported as being on his way home from Poland, though definite information as to the probable date of his return is lacking at this office.

Sometimes it is wrong to look. For David a look meant downfall in grievous sin.—A. G. Yoder.

The young man who smokes cigarettes is a cipher with the ring knocked off.—Burdette.

Received by the Mennonite Relief Commission for War Sufferers during the Month of August 1920

For the Gospel Herald

General

Abraham Eby	60 00
O O A Cong Thomas Okla	67 00
Warwick River Cong Va	14 50
Walnut Grove & South Union Cong Ohio	75 20
Brethren of Roanoke Ill	35 00
Nathan J. Jones	75 00
A Brother Nebr	139 70
Milan Valley Cong Okla	5 00
Firdale Cong Ore	14 56
Liberty Cong Ia	1 00
Mt Zion Cong Mo	5 00
Mt Zion Cong Mo	5 50
Surrey Cong N D	1 50
Palmyra Cong Mo	47 25
Cherry Box Cong Mo	2 35
Matilda Beachy	2 00
So Dist O O A Custer Co Okla	95 00
A R Miller	3 00
Springs Y P B M	32 91
	676 47

Germany

Elsie Yoder's S S Class Ohio	6 80
D S Weaver	100 00
O O Amish Belleville Pa	61 87
Scottdale S S Class No 8 Pa	15 00
	183 67

Near East

Church of God in Christ Mennonites Kans	375 00
J W Gingerich	20 00
J W Ioder's S S Class Ill	5 00
H V Albrecht's S S Class Ill	5 00
Christ Albrecht's S S Class Ill	5 00
Eigsti Bros	5 00
H V Albrecht	5 00
Emanuel Ulrich & wife	10 00
Upper Deer Creek S S Ia	60 00
Turkey Run S S Ohio	15 00
A Bro & Sister Ill	20 00
Amos I Bontrager	30 00
Tuleta S S Texas	6 10
A Friend of the Needy	5 00
Mt View S S Alberta	20 00
Friends Ohio	18 00
Jonas Yordy	5 00
Int & Sr Girls Class Martin S S Ohio	5 00
Adult Men's Class Martin S S Ohio	5 00
Salem S S Wayne Co Ohio	5 00
Pleasant Grove S S Ohio	40 00
Allensville A M S S Pa	65 00
Hesston College S S Kans	10 00
Protection Cong Kans	19 55
Spring Valley Cong Kans	25 00
Milan Valley S S Okla	5 00
Frances B Lapp	15 00
Bro. Reiff Cong Md	10 00
Brethren Row Cong Pa	24 00
Alpha Cong Minn	10 00
Liberty Cong Ia	45 00
Mt Zion Cong Mo	22 00
Berea Cong Mo	1 50
Palmyra Cong Mo	1 00
Cherry Box Cong Mo	10 00
Surrey Cong N D	6 00
Class No 5 North Lima S S Ohio	5 00
Canton S S Ohio	10 00
Oak Grove S S Champaign Co O	80 00
Pleasant View S S Ohio	5 00
Bethel S S West Liberty Ohio	29 12
Oak Grove S S Champaign Co O	94 50
Int & Sr Boys Class Martins S S Ohio	5 00
Sycamore Grove S S Mo	71 30
7 Classes Sycamore Grove S S Mo	35 00
F. P. Kauffman & Family	5 00
Berean Class Goshen S S Ind	15 00
Bethany S S Mich	5 00
Clinton Frame S S Ind	10 00
Clinton Brick Cong Ind	8 40
Maple Grove S S Ind	108 88
Gladsome Girls Nappanee S S Ind	5 00
Class No 7 Emma S S Ind	5 00
Olive S S Ind	45 90
A Sister Goshen Cong Ind	5 00
6 Classes Elkhart S S Ind	23 00
The Gideons Elkhart S S Ind	5 00
Good Samaritans Elkhart S S Ind	5 00
Y M B Class Elkhart S S Ind	10 00
Helping Hand Class	5 00
C A Shantz & Wife	5 00
Primary & Junior Depts Manson S S Iowa	70 00
Effie Hoover	5 00
Scottdale S S Pa	50 00
Thomas S S Pa	42 00
Blough S S Pa	25 00
Stahl S S Pa	75 00
Weaver S S Pa	15 33
Scottdale S S Class No. 6 Pa	5 00
	1 821 58

Russia

Upper Dear Creek S S Ia	14 00
D S Weaver	300 00
Anna Brubacker	5 00
O O Amish Belleville Pa	62 00
A P Neufeld Kans	35 00
A Sister Ohio	50 00
Hopedale Cong Ill	17 00
Luke 17:10 per S B	10 00
A Friend, Pekin, Ill	2 00
Pleasant View Cong Ohio	37 00
Plainview Cong Ohio	61 00
Per Ben Earnest Milford Neb	84 60
Mennonite Cong Milverton Ont	34 08
H R Newcomer	5 00
Erlis Guengerich	5 00
Alpha Cong Minn	9 56
Protection Cong Kans	15 00
Shore Cong Ind	46 07
George Brand	15 00
A Sister Goshen Cong Ind	5 00
Hopewell Cong Ind	30 00
Harvest Meeting Morrison Cong Ill	52 00
	894 31

Total amount during August	3 576 03
Previously reported	424 128 07
Total	427 704 10
Previously reported by the E M B of M & C	128 929 14
Grand Total	556 633 24

Gratefully Acknowledged,
Mennonite Relief Commission,
G. L. Bender, Treas.,
per V. E. Reiff,
Elkhart, Ind.

REPORT

Of the first Eastern Ohio District Sewing Circle and Missionary Meeting, Held at the Canton, Ohio, Mission Church, Aug 12, 1920

For the Gospel Herald

Morning Session

Devotional services, opened by singing No. 49 in Life Songs and Scripture reading and prayer led by Sister Della Smucker.

1. **Women of the Bible Who Have Sewed,**—Essay read by Sister Barbara Schrock.

2. **The Purpose of Our District Meetings,**— Discussed by Sister Martha Steiner.

Short Talks Were Next Given by Sisters of the Various Circles on the nature of their Work. Twelve circles were represented.

Afternoon Session

Devotional services conducted by Sister Freidt, reading Psa. 27 followed by prayer.

1. **How Can our Circles Help to Promote**

(a) Simplicity and Modesty of attire? By Sister Minnie Cample.

(b) Reverence for the House of Worship? Essay by Sister Charity Hostetler.

2. **Work that Should be Encouraged and Done in our Sewing Circles.** —Discussed by Sister Crissie Shank.

Many helpful thoughts were given on all these subjects. Meeting closed by a Benedictory prayer.

Sister A. L. Smucker, Chairman.
Sister J. S. Gerig, Sec.

REPORT
Of The Old People's Home, Lancaster, Pa., For July and August 1920

For the Gospel Herald

The following Brothers and Sisters of the church donated clothing, groceries, and merchandise: Seth Ebersole and wife, Mrs. Jacob Ulrich, Isaac Miller and wife, Edward Shafer, Sister Fry. The following gave cash donations: Bro. David B. Freed 5.00; Magdalina Hershey 1.00; Abraham Gall 1.00; Henry B. Wideman 1.00; Dr. E. R. Hershey 1.00; Peter B. Hess 5.00; Abraham Huber 1.00; Fanny S. Stauffer 1.00; Lydia Zimmerman 1.00; Lydia Kindig 1.00; Rachel Clare 1.00; Elizabeth Hiestand 1.00; Barbara W. Horst .50; Albert H. Erb 1.00; Amos Erb 1.00; E. G. Martin 1.00;A. S. Martin 1.00; Daniel Ellsworth 1.00; L. W. Weaver 1.00; John Risser 1.00; Amos Coble 1.00; Aaron Coble 1.00; Daniel H. Good 1.00; Henry Miller 5.00; Isaac Geigley 2.00; Lydia S. Sensenig .50; Levi Weaver .50; Amanda S. Hollinger .50; Anna H. Gehman .50; Hiram Strickler 5.00; Clayton H. Herr 1.00; contribution box 29.50. Services—July 4th, regular services were conducted this afternoon by Bros. Isaac H. Brubaker, D. N. Gish, and D. S. Metzler. Bro. Gish read for opening lesson II Tim. 4, and text Isa. 12 by Bro. Brubaker.

July 18. Regular services were conducted this afternoon by Bros. Jacob Mellinger and Amos G. Kauffman. Bro. Kauffman read for opening lesson Psalm 23 and Bro. Mellinger took for text John 10:27-29.

Aug. 1. Regular services were conductel this afternoon by Bros. Jesse Harbold and Abraham Brenner. Bro. Brenner read for opening lesson John 16, and Bro. Harbold took the 33rd verse of the same chapter for a text.

Aug. 15. Regular services were conducted this afternoon by Bros. Bishop Noah Risser, Bishop David Westenberger, Aaron Wenger, Aaron Coble, and D. S. Metzler. Bro. Westenberger read for opening, John 14:1-20. He commented from this in German and Bro. Risser took for text, Matthew 15:13, and Psalm 92:12-14.

Aug. 29. Regular services were conducted this afternoon by Bros. Bishop Noah Landis and Amos G. Kauffman. Bro. Kauffman read for opening, I John 1 and Bro. Landis took Luke 10: 41, 42 for his text. We have a few on the weak side of life but can say we are blessed with good health for so many aged ones, but it seems I can not get rid of begging for help. Why is it that we can not get the needed help in this work of caring for those aged pilgrims? Is the pay not enough? Or is it that a person is tied down too much? The Lord knows. Let us all keep praying that this work may not suffer and that the good Lord shall strengthen those that are here till we get help. Yours for the needy,

T. E. Moyer, Supt.

SPECIAL MEETINGS

Risser's Church, Lancaster county, Pa.; Sunday School meeting, Aug 17, 1920; Moderator, Simon Garber; Secretary, Aaron Coble; Choristers, Amos Eby, Clayton Brubaker. Speakers, Brethren John G. Ebersole, Noah Risser, S. B. Landis, W. F. Charlton, and others.

Dohner's Church, Lebanon county, Pa.; Harvest Home and Sunday School Meeting Aug. 26, 1920; Moderator, Aaron Coble; Secretary M. N. Reesor; Chorister, Jos. D. Wert; Speakers: Brethren David Westenberger, Geo. S. Keener, John H. Mosemann, David Garber, Noah Risser, and others.

Manheim, Pa.; Sunday School Meeting, Sept. 2, 1920; Speakers: Brethren A. H. Wenger, Peter R. Nissley, Noah H. Mack, Geo. J. Lapp, John W. Weaver, and others. Moderator, John H. Mosemann; Secretary, C. N. Hostetler. Choristers, Amos G. Kauffman, Amos F. Eby.

Kralltown, York Co., Pa.; Annual Bible Meeting; September 4, 5, 1920; Speakers: Brethren N. B. Bowman, Amos Geigley, Jesse Harbold, Reuben Bair, and others. Secretary, Kathryn Loose.

A LETTER FOR THE GOSPEL HERALD

(Continued from page 485)

for them, plans that required patience, grace, much prayer, but not without great blessings and Divine presence. Bro. Hertzler went to Church Sunday morning, the day after their arrival. On Mon. morning early he saw Mt. Everest in all its glory and grandeur, a sight very few people see the first time they make the trip to the place from which this peak is visible. From there he returned and went to bed where he has been ever since with a hard attack of typhoid fever and a relapse. Among those of us who were at Darjeeling he was nursed and treated for two weeks after which it was known as typhoid fever when he was removed to the Eden Sanitarium. Those were anxious days. The boat on which they were to sail would leave, passage had to be transferred, Bro. Smucker was needed at home, Bro. Hertzler had an appointment to teach at Hesston, etc. Time went on and Bro. Hertzler continued to have fever. Again passage was transferred and arrangements made to sail June 30th. All were rejoicing because the patient was improving rapidly and temperature was normal for ten days which meant he would be taken off of liquids and given light food to eat. The eleventh day his temperature suddenly went to 101½. What to do next, when will this end, how long must they be detained, how will they meet this heavy unexpected. unplanned for expense? The very cheapest at the hospital would be ten rupees per day. The Lord had been so near and precious in the past so we again met and poured our hearts out to him in prayer. In the meantime May 31st Sister Kaufman took sick with the same sickness and went to the same hospital June 16th. We are glad to say she has recovered and was able to return home with Bro. Kaufman July 19th. Bro. Hertzler too is improving and we trust he may soon be able to come to Dhamtari where he can gain strength until he is able to start on his long journey.

Dr. Cooprider and Bro. J N. Smucker met the new missionaries in Calcutta on their way home from Darjeeling and all arrived at Dhamtari June 23rd. They came to us well, happy, full of zeal and ambition for the work to which they are called. All the missionaries, save Bro. Friesens who were in Naini Tal yet and Bro. Kaufmans in Darjeeling met at our bungalow. After the noon meal we all met in special prayer for the sick, and praise to the Father for bringing safely to their journey's end Bro. and Sister Smucker and baby Earnest and Sister Good. Did we not remember the time when we were only nine and now we are thirteen? Did we forget the anxious hours as to whether we ever would again get help? Truly there was rejoicing in our hearts. About 4 P. M. the people left for Balodgahan where the new missionaries would study the language. There too they received a hearty welcome by the Indian people.

Bro. Jesse Smucker having been detained so long decided to sail for America as soon as he could get away, which was on the very boat on which his cousin Ralph Smucker had come. He finally sailed July 7th. With him go the prayers of the people at Dhamtari. The visit of these two brethren was much appreciated and will be a great help to the work.

During the hot season there were several deaths among the Christians—results of weakened bodies from the first famine. Among them were Budhiyarin Sagon, Ghasni Shiwarasing, blind Punau, Phirtu the elderly man, and six small children.

The rains broke June 19th. They have not come in floods like last year but gentle. Some prophesy scarcity but we pray it may not be so. Boys are still coming for admission to the orphanage.

July 17th the glad news came from America that Dr. Esehs have their permits. Can we praise Him enough thru our service for all His goodness to His children?

Sincerely,
Lydia Lehman.

July 23, 1920.

MY MOTHER

Often into folly straying,
Oh, my mother! how I've grieved her!
Oft I've heard her for me praying,
Till the gushing tears relieved her;
And she gently rose and smiled,
Whispering, "God will keep my child!"

She was youthful then, and sprightly,
Fondly on my father leaning;
Sweet she spoke, her eyes shone brightly,
And her words were full of meaning;
Now an autumn leaf decayed;
I, perhaps, have made it fade.

But whatever ills betide thee,
Mother, in them all I share;
In thy sickness watch beside thee,
And beside thee kneel in prayer.
Best of mothers! on my breast
Lean thy head, and sink to rest.—Selected.

Married

Becker—Enck.—On June 10, 1920, Bro. Roy D. Becker and Sister Mamie M. Enck were united in marriage at the home of the bride, 156 E. James St., Lancaster, Pa., by Bro. John Charles. May the Lord bless and keep them thru life.

Weaver—Brackbill.—On June 10, 1920, Bro. Paul Weaver and Sister Naomi Brackbill were united in marriage at the home of the bride, 132 E. New St., Lancaster, Pa., by Bro. John Charles. May God bless and keep them through life.

Stauffer—Lehman.—On Friday, Aug. 20, 1920, Bro. Ezra Stauffer and Sister Irene Lehman were united in marriage, at the home of the bride's parents, Bro. and Sister J. K. Lehman, near Tofield, Alta., Bishop N. E. Roth officiating. May God's choicest blessings attend them thru life.

Erb—Boshart.—On July 11, 1920, at the home of the bride's parents and officiating minister Pre. Peter Boshart, Milverton, Ont., Bro. Menno Erb and Sister Salome Boshart both of the Poole congregation were united in matrimony. May God bless them thru life.

Obituary

Weaver.—Sister Anna Weaver, widow of Bro. Noah Weaver who passed away years ago, died Sept. 3, 1920; aged 76 y. 5 m. 5 d. She is survived by one sister and the following children: Cyrus of California, Emma, wife of L. H. Weaver; James at whose home she died, and Josiah of Johnstown, Pa. Funeral at the Weaver Mennonite Church near Johnstown, Pa., of which she was a member for many years. Buried in adjoining cemetery. Services conducted by Hiram Wingard and D. S. Yoder. Text, II Cor. 5:1.

Weber.—Daniel Weber was born in Berlin, Ont., Sept. 11, 1843, and died at his home near German Mills, Ont., Aug. 26, 1920, after a short illness, aged 76 y. 11 m. 15 d. In his youth he was converted and joined the Mennonite Church and had been a member of that body ever since. At the age of 22 he was married to Elizabeth Histand, to which union 4 sons were born 3 of whom survive, who, together with 10 grandchildren, also 3 brothers and 4 sisters mourn the loss of a kind parent and brother. His wife pre-deceased him over 3 years ago. The funeral was held on Aug. 29 at the First Mennonite Church, Kitchener, with Bro. U. K. Weber speaking in English and Bro. Jonas Snider in German. Interment in the adjoining cemetery.

Wagner.—Emma Wagner, wife of David Wagner, nee Dellenbach, was born July 1, 1873, near Metamora, Ill.; died August 9, 1920; aged 47 y. 1 m. 8 d. She united with the Amish Mennonite Church in her youth and remained a faithful member until death. She was a kind and loving wife, her kind disposition won the hearts of all who knew her. She suffered intensely for a course of time but bore it patiently for she longed for her heavenly home. She leaves to mourn her departure a sorrowing husband, five step daughters, two step sons, eight grand step children, three brothers and one sister and a host of relatives and friends. Three brothers and three sisters preceded her to the great beyond. Services at the house by A. A. Schrock; and at the Roanoke Church House by C. F. Derstine and A. A. Schrock.

Heatwole.—Sister Mary Ann Heatwole, nee McMullen, wife of David G. Heatwole, died of paralysis at the home of her daughter, Sister Hannah Shank July 28, aged 87 y. 11 m. 21 d. Sister Heatwole was married to Brother Heatwole July 20, 1856. United with the Mennonite Church soon after marriage. Her husband died in August, 1857. She was not of Mennonite parentage but she remained a true, loyal, faithful member of the Church for sixty-three years. In appearance she was a pattern of humility. She led a life worthy of imitation. She was a faithful church attendant when the opportunity was offorded her. She leaves a daughter and nine grandchildren. Funeral services were held at the Bank Church on July 29 by the Brethren L. J. Heatwole and H. B. Keener from II Timothy 4:7 in the presence of a large congregation after which her body was laid to rest in the cemetery nearby.

Leichty.—Harvey C. Leichty was born in Green Twp., Wayne Co., Ohio, Jan. 30, 1889; died Aug. 19, 1920; aged 31 y. 6 m. 19 d. He was the youngest son out of a family of 9 children. Mother and one brother preceded him in death. He leaves to mourn his early departure father, three sisters and four brothers; also a large circle of near relatives and friends. In early life he gave his heart to Jesus and accepted Him as his Savior. He united with the A. M. Church, where he served his Master until the final call came to go to his eternal reward. While our hearts are saddened we submit it all to Him who doeth all things well and calmly say, "Thy will be done." Services held at the Oak Grove Church conducted by the brethren J. S. Gerig and I. W. Royer. Texts, Jno. 11:36 and Psa. 17:15.

Brother thou art sweetly resting,
Cold may be this earthly tomb;
But the angels sweetly whispered,
Come, and live with us at home.

Musselman.—Lena Roggy was born in Germany Sept. 7, 1834. She came to America in her youth and was united in marriage with David Musselman in March, 1869. This union was blessed with three children, two sons and one daughter. One son died in infancy. She united with the Amish Mennonite Church in her early youth and remained a faithful member until her death which occurred Mar. 15, 1920, at the age of 86 y. 7 m. 8 d. She leaves two children, nine grandchildren, and 12 great grandchildren. The last three months of her life she suffered greatly with a broken hip but bore her suffering patiently and expressed herself as ready to depart this life. Short funeral services were conducted at the home of her son near Manson, Ia., by Bro. J. C. Eigsti after which the body was shipped to Tiskilwa, Ill., where services were conducted in the Willow Springs Church by Brethren H. V. Albrecht and C. A. Hartzler. Burial in the adjoining cemetery.

Schultz.—Menno Schultz was born near Baden, Ont., Oct. 22, 1841. After a lingering illness for some months, on July 6, 1920, he went to his long desired home beyond in which he often expressed himself in his favorite hymn (Die welt ist meine heimat nicht) Aged 78 y. 8 m. 14 d. He was united in marriage to Elisabeth Litwiller May 22, 1866, and lived in the holy state of matrimony 54 y. 1 m. 14 d. To this union were born 11 children of which 2 died in infancy and 1 daughter at 14 years. In his departure he leaves a sorrowing widow, 6 sons, (Christian, Menno, Peter, John, Enos, Samuel), 2 daughters (Nancy wife of Peter Boshart, Matty wife of Dan. B. Zehr), and 1 adopted daughter (Emma, wife of Sol. C. Richer), Ft. Wayne, Ind. Funeral service July 9 at his late home with his son Enos near Poole, Ont., by Christian Gascho and at the Poole Mennonite Church by Dan Jutzi and Eli Frey. Text, II Tim. 4:7, 8. The remains were laid to rest in the adjoining cemetery.

All is over, hands are folded
O'er a quiet and peaceful breast;
All is over, pain is ended,
Now dear father is at rest.

P. B.

Blosser.—Brother Noah Blosser of Dale Enterprise, Va., died very suddenly while driving his car near Mt. Jackson, Va., August 15, 1920; aged 69 y. 7 m. 15 d. He left his home in the morning in company with Sister Blosser and Sister P. A. Swope to attend an old people's singing. When about 30 miles from home they noticed that he was running on the side of the road, when he fell over on the seat and expired. Sister Swope stopped the car. Several men came along who were traveling toward Harrisonburg who kindly assisted them to get to Harrisonburg from which place his body was taken to his home. He was supposed to be in his usual health except he complained a little with his stomach but not enough to cause any anxiety. He had been a consistent and an active member of the Mennonite Church for a good many years, respected by all who knew him as honest and sincere. He was a lover of music from a boy up. He was a song leader in one of the churches here for some years. He leaves to mourn their loss his wife, one brother and one sister. Funeral services were conducted at the Weaver Church on Aug. 16 by the brethren L. J. Heatwole and S. H. Rhodes in the presence of a large audience. Text, Revelation 14:3. The body was laid to rest in the cemetery near by.

Every longing after God is a response to God's longing after us.

Items and Comments

Lloyd George is left-handed.

Forty millions of people in the provinces of Chi-Li, Honan, and Shantung, China, are said by a recent report to be facing famine.

Many of the miners in the anthracite coal region of Pennsylvania are returning to work as a result of the negotiations aided by President Wilson. A few are still out and disorders are reported in Pittston, Pa.

After an extended investigation, the National Industrial Conference Board announces that the cost of living has gone up 104.5 per cent since 1914. The largest increase is in food stuffs, some of which have advanced as much as 382 per cent.

A loss of more than 35,000,000 in world population has been traced to the World War by a committee formed to investigate the losses. The actual battle deaths were more than 9,000,000, while the others were caused by war epidemics, food blockades and starvation, and the fall in the normal birth rate.

Under date of Constantinople, September 12, comes the following report: "Fifteen hundred refugees have arrived in Ismid, Asia Minor, from the village of Kirazli, after having wandered forty days in the wilderness and uncharted valleys of the mountains at the mercy of bandits. They report having lost a thousand persons by starvation and other privations."

Lord Mayor McSwiney of Cork, Ireland, entered into thirty-second day of his hunger strike last Sunday at noon. He was last reported as sinking rapidly, tho still conscious. The mayor is refusing food as a protest against what he considers wrongful imprisonment. A number of other persons are similarly abstaining from food in the vicinity of Cork as a protest against the policy of the British Government.

CONFERENCE ANNOUNCEMENTS

Lancaster Conference

The Fall session of the Lancaster Conference will be held, the Lord willing, at the Mellinger meeting house, 3 miles east of Lancaster, Pa., on Friday, October 1, 1920. Bishops' council on Thursday, Sept. 30. All welcome.

Peter R. Nissley, Sec'y.

Washington and Franklin Counties

The annual church conference of Washington Co., Md., and Franklin Co., Pa., district will be held, Lord willing, at the Chambersburg Church, one mile north of Chambersburg, Pa., Friday, Oct. 8th at 9 A. M. The district mission board will meet at the same place, Thursday, Oct. 7, at 1 P. M. Jos. E. Lehman, Sec.

We frequently hear of the necessity of the Church "putting on the brakes." Let us never forget that there is no necessity for putting on brakes so long as we are moving up hill. It is only when there is a downward trend when brakes are needed.

Virginia

The tenth session of the Annual Virginia Mennonite Conference will be held, Providence permitting,at the Warwick River Church, Warwick Co., on Friday and Saturday, September 17 and 18.

The General Board of the Virginia Mennonite Aid Plan expects to hold its annual meeting Thursday morning, September 16, at the above mentioned church; and also the Conference Arranging Committee expects to meet at the same place Thursday afternoon.

Those desiring to be met at railway station, should notify either S. E. Hostetter or M. B. Shank, both of Denbigh, Va., and should stop at either of the stations, Oriana, Va., or Oyster Point Va.

Henry D. Weaver, Asst. Sec.

In connection with the Virginia Conference, as above announced, the following meetings will be held, D. V.:

On Thursday, 9 A. M. the Virginia Mennonite Aid Plan will convene. At 1 P. M. of the same day, there will be a meeting of the Virginia Mennonite Board of Missions and Charities, at which a general attendance is desired. This is to be followed by the work of the Conference Committee.

These meetings will be held at the Church. G. R. B.

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, with the Liberty congregation near South English, Iowa, Oct. 12-15, 1920. The schedule is as follows:

Tuesday, 8:00 A. M. The business session of the **Mission Board** has its first meeting.

9:00. A. M. Workers Conference begins its sessions in an all day Sunday School Conference.

Wednesday, 9:00. A. M. Workers Conference continues in a half day discussion of the **Young People's Meeting** questions.

1:30. P. M. A half day of **Mission Conference** begins in the discussion of missionary subjects.

Thursday and Friday, This time is set apart for the regular work of **Church Conference.** Any questions for consideration should be sent to the Secretary, preferably a month before Conference convenes —at least, before the meeting of arrangement on Wednesday, Oct. 13, P. M.

Trains on the Rock Island stop at South English; on the Milwaukee at Webster or North English. Drop a card concerning your arrival to either of the brethren: P. J. Blosser, W. T. Lineweaver, South English, Ia.; Amos Weaver, Kinross, Ia.

A cordial invitation is extended to all. We invite your prayers in behalf of all the sessions and solicit your earnest cooperation and help.

J. R. Shank, Secy.
Carver, Mo.

ANNOUNCEMENT

The executive committee of the Canton Bible School met recently and arranged for a six weeks' Bible School beginning Jan. 4, 1921, the details of same to be worked out in near future. A cordial welcome is extended to all who wish to avail themselves of this opportunity of getting better acquainted with God and His Word. May a goodly number report of their coming. N. E. Troyer.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 23, 1920 (Gospel Witness Established 1905) No. 26

EDITORIAL

"The Lord is good to all."

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Punctuality.—"What advice have you to give me with reference to building up the cause in your field?" wrote one preacher to another who had the oversight of a number of congregations in which the former was to labor as evangelist. "The only advice I have to give you is to get the home preachers to form the habit of coming to church on time," was the reply.

That is not the most important point connected with the ministry, but it is nevertheless important enough that every minister of the Gospel should recognize its value. There is a wonderful difference between the minister who makes it a business to be among the first at the house of worship and greets the brethren with a smile of welcome as they come, and the minister who comes trailing on behind and encourages others to come late and help drag the life out of the meetings.

Be on time. Whatever the hour set for meeting, be on hand promptly by that time, and thus prove that you are as good as your word when you set the time. There are times when you are excusable for being late—but never when you might have been on time but indifference made you start late, and you are late because you did not start on time.

Unity.—"That they all may be one," was our Savior's prayer in behalf of His disciples. We were forcibly impressed with the beauty and power of unity at a recent conference which it was our privilege to attend. A certain question of vital interest to our people was discussed at length. A dozen or more brethren, ranging in age from eighty to thirty, took part in the discussions and all were in perfect harmony in all they said. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The approaching autumn brings many things to our minds. All people and all nature are getting ready. People gathering in the harvests, and fruits and vegetables and corn are maturing for further harvesting. The attractions of summer foliage are giving signs of the none the less attractive foliage of autumn. The gathering in of fuel is evidence that people realize that the coming fall is to be succeeded by winter. And not the least in importance among present day reflections is the fact that all these things are typical of the fact that for many people the summer of life is fading into autumn and winter is not far away.

A Novel Calculation.—Some curious calculations sometimes reach our notice. Here is one of them which was recently handed to us by a brother who had clipped it from some current magazine:

> "All French soldiers at the front were ordered to shave off their beards, for sanitary reasons, no doubt. An officer of a mathematical turn of mind figured that the weight of the beard worn by the 2,000,000 men at the front was 120 tons, which he described as 'a useless weight.'"

Notice the two points: sanitation and "useless weight." How would this apply to the little bunches of hirsute ornaments which many lightweights of the present day carry under their noses.

Our Illustrated Book Catalogue will not be reprinted this year. We therefore ask that you save your 1919-20 issue. A new Price List will be issued soon which can be inserted in the old catalogue. The old prices will hold good in most instances until the new price list is distributed. The high cost of all printing material and the constant change of prices makes it necessary that this course be taken. We trust our patrons will co-operate with us in this matter. If you do not have a 1919 catalogue, please write us and we will send you another one with the new price list as soon as it is ready.

Book Department

Sowing and Reaping.—It is a rule that has few exceptions, we reap as we sow. Other things being equal—whether it is natural or spiritual seed that we sow; whether our seeding consists of money, time, labor; whether it is the individual or the congregation that is considered—our harvest is in proportion to our seeding. Many congregations starve—first spiritually, then numerically—because the members withold their money for spiritual purposes while the cause suffers. Many congregations prosper because their wealth is upon the altar of the Lord and no cause is allowed to suffer for want of financial support so long as they have any money to give. Sow sparingly, and you will reap sparingly. Sow bountifully, and you will reap accordingly. "The Lord loveth a cheerful giver."

The other day, as we were passing through the city of Canton, Ohio, we were impressed by the sight of a number of new houses. Near the railroad there was a sign which explained that there were three hundred new houses being built and these were offered to laboring men at cost. The houses seemed to be substantially built, but had the appearance that not a dollar

was wasted on them. There were no "extras" about them that we could see.

We had plenty of time for reflection. We wondered: Why would not that be a good rule to follow in all kinds of buildings—private dwelling houses, church houses, and all other buildings? Certainly no one who recognizes that "the earth is the Lord's" and who wishes to so exercise his stewardship that God will be glorified and humanity benefited to the greatest possible extent by all that passes through his hands should want to waste a single dollar in buildings, in furniture, in wearing apparel, in automobiles, in anything else.

Wherein lies the power of a sermon or other public message? Two things that are very essential are truth and impressive language; but many sermons have both, and still fail to stir the hearts of the hearers.

A brother was greatly disturbed. There were some disquieting reports circulated about his daughter. He was sure that they were the pure inventions of the gossiper. About that time a visiting minister came around. Not knowing anything about this incident, in the course of his sermon he paid his respects to neighborhood gossip. It was but a small part of this message and he considered it one of the minor points, yet it reached the spot in this man and he pronounced it "a wonderful sermon."

Similar illustrations might be given without number. The more points of contact a sermon has with the inner hearts and lives and needs of the people the more it grips their lives, the deeper the impressions made. Two things are very important for every public speaker: (1) a live touch with God, that the Spirit may direct him to the truth, in the truth, and in presenting this truth to the people; (2) a sympathetic touch with the people, that he may know their needs and present truth in a way that grips their hearts.

Blessed are the youths of the land who have the opportunity to work their way thru life whether their parents are wealthy or poor. These youths will develop character and strength and durability to meet the problems of everyday life and will be men and women of usefulness. Physical, mental and spiritual development is essential for a rounded out life and a life of that sort will spell success in any task undertaken.

Be grateful for that legacy good health, a strong robust body, a clean character. Rejoice in the fact that you have had or do have parents who have labored to make a livelihood and whose characters are noble and pure. Disregard either poverty or wealth but consider such things as the real essentials to being a useful man or woman. Plan early in your life, whatever your lot, that you want to work your way and, if you do, life will have more in store for you than it ever could have had had you inherited thousands or millions and relied upon them to make your way in life. One dollar earned is worth many times more than the dollar inherited. The earned one gives you a hundred per cent purchasing power plus the satisfaction of knowing its value and the true realization of the results attained by it. The one inherited may have the hundred per cent purchasing power but it is seldom realized by the possessor; there is no true satisfaction the result attained for it merely gratifies certain desires. Therein is the great evil,—the curse of the unearned dollar.

Building New Churches.--The question of building new churches confronts many of our congregations from time to time. Sometimes the old building becomes inadequate because of age, sometimes the congregation keeps growing until the old building gets too small to hold the crowds. Naturally this raises two questions: (1) What should be the style and size of the building? (2) Would it be better to build a larger building, or divide the congregation and provide two houses of worship?

With reference to the style and size of the building we should remember (1) that a building substantially built is often the cheapest in the end; (2) that a church building should be built for worship, not for display; (3) that a simple Gospel fits best to a plain, modest structure; (4) that as stewards of the Lord we should waste no money on ornamentations or other manifestations of pride.

But it is the second question to which we wish to devote most of our attention. Whether the congregation should be divided or remain as one depends upon the number and the location of the members. In most cases, where a country congregation reaches a membership of several hundred it is better to divide the congregation than to let the membership pile up too much. Here are a few of the reasons:

1. It would give opportunity for active service to a larger number of church workers.

2. It would open up a new center around which young people might find homes without moving too far away from church.

3. It would keep the church within attending distance of the entire membership, and thus prevent some young people from being drawn away to stray elsewhere.

4. It is in keeping with the apostolic missionary idea of bringing the Gospel within hearing distance of the greatest possible number of people.

5. History has proven that in communities where the Church was inclined to reach out and build new houses of worship wherever there was an opening and a need, the membership kept on increasing; but wherever the piling-up-in-one-center policy was clung to, many of those on the border were lost to the Church, the membership became inactive, and the congregations decreased in membership or barely held their own.

But some may say that large congregations are inspiring and ought not to be discouraged. Amen. Let it not be forgotten, however, that the membership, to remain healthy, must work as well as feast. Where there are several hundred members in a community they could have their two or more places of service and worship and still get together occasionally for their inspirational meetings. Reach out; build up; press on; make it possible for all the members to have ready access to their houses of worship, and the occasional large gatherings will be all the more inspiring because the workers assembled have a mind to work.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

X. About Covetousness

1. It is idolatry.

It is so stated in so many words (Col. 3:5). In Eph. 5:5 we are told that a covetous man is an idolater. We are told that whatever we love more than God is our idol. Whether it is things to eat (Phil. 3:19), or money that people covet the things which they covet is their idol and they that covet them are idolaters. If the worship of this great national god could be discontinued it would put an end to profiteering. It is covetousness more than any other sin, that is responsible for our modern warfare.

2. It is the root of all evil.

"The love of money is the root of all evil" (I Tim. 6:10). What was it that spurred on the nations until they found themselves involved in warfare in spite of themselves? Covetousness. What keeps up the liquor evil in spite of the prohibition law? The love of money. What keeps up the tobacco evil in spite of the fact that it is no food, undermines health, produces moral and spiritual stupefaction, and is everywhere recognized as a filthy habit? The love of money. What keeps up the constant turmoil of strife between labor and capital? The love of money. And is there any other evil known to man that the love of money does not satisfy? May the Lord deliver His people from this great snare and pitfall. So long as evil is to be found among the children of men, that long will the sinister influences of love of wealth be found at the root of it.

3. It excludes its victims from the kingdom of heaven.

Paul, in naming the different classes of men who will be barred out of the kingdom of heaven (I Cor. 6:10; Eph. 5:5) includes the covetous man. This is quite frequently heard with reference to the drunkard, but why should we not with equal emphasis warn those given to covetousness? Let us pray God to be delivered from the awful curse. When will churches begin to discipline the extortioners and others given to covetousness? If the profiteer and other trouble-makers who are money-mad would but read the awful warnings which the Word of God proclaims against their kind, it might move some of them to turn from the error of their way, consecrate themselves to the Lord, and live for the glory of God and the good of others.

4. Christians are warned against it.

"Take heed, and beware of covetousness for a man's life consisteth not in the things which he possesseth" (Lu.

(Continued on page 511)

OUR PART IN THE WORK

As you have already been informed, the Mennonite Publication Board has authorized the erection of a new building to properly care for the publication interests of our Church. The considerations which prompted such action are the following:

Seven years ago the Board authorized the erection of an addition to the main building large enough to accommodate a book bindery and other needed equipments. About that time war conditions forced up prices, and it was decided best to postpone action until conditions became more nearly normal. Since that time, the work has continued to expand and, while conditions are far from what they were before the war, it is felt that the demand for better facilities is so urgent that some action must be taken at once. It would be extremely difficult, if not impossible, to make new additions to the present buildings that would not be very inconvenient. Besides, every additional attachment would encumber the land owned by the Publication Board so as to make the ultimately needed new building more difficult to erect. So, after prayerful consideration from every angle, it was decided that the best and most economical thing to do is to put up an entirely new building.

But the new building and equipment will cost approximately $125,000. This looks like a large sum, but by a working together on the part of all friends of the institution, it can be raised.

The Board has decided that it can carry $50,000. That leaves a balance of $75,000 to be raised by other means. An opportunity is being given to those who are interested in this work to contribute as the Lord has prospered them. If five brethren who are impressed to help along in this part of the Lord's work each contribute $5,000, a larger number contribute $1,000 each, and a still larger number give $500 each, the $75,000 will soon be raised.

But we are not dictating to any one how much or in what way he or she should contribute. It is a matter in which we are all interested, and every one of us wants to have a part in some form. Here is one way in which such of the Gospel Herald family as are not able to contribute in larger amounts can have a share:

By consent of the Management of the House we submit an annuity offer in which we believe you will be interested. To every subscriber, new or old, sending in $30, we will send an annuity paper showing that you have donated this much to the Mennonite Publishing House, and that the Gospel Herald will be sent to you without further payment as long as you live. This will be a great advantage to the House, and no great inconvenience to you. The House would have the use of the money immediately. The subscription price of the Gospel Herald amounts to five percent of this annuity, so you would be getting five percent on your investment, in the form of the subscription, as long as you live, and there would be no further trouble to you in renewing the subscription from year to year. Will you be one of a thousand to favor the Mennonite Publishing House with $30 annuity?

It is understood that the annuity plan is not to take the place of straightout donations that are being solicited. In fact, it would be unwise to raise too large a part of the required $125,000 in this way. Our hope is that many will remember the proposed new building with substantial donations. This is simply an effort on the side. But we want to do our part. Will you help?

Any questions that may occur to you will be cheerfully answered.

Send all donations to the Mennonite Publishing House, Scottdale, Pa.

Hoping to have a large number of favorable responses within a few weeks, we remain,

Yours for wholesome literature,

Gospel Herald

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Millersville, Pa.

(Mennonite Children's Home)

The work of the Home is going on as usual, even though there was no correspondence in the columns of the Herald from this place for some weeks. Several children were admitted and quite a number of applications for the admission of support children were refused. There are a number of small boys under our care that should be in private homes, thus making room for others who are dependent. Our boys' dormitory is full, winter is coming, and no doubt many applications will be received. The visiting committee, consisting of three of the members of the Board of Trustees and the Superintendent, have recently finished their annual visit in Lancaster and adjoining counties, visiting about one hundred and fifty homes. The majority of the homes visited were found satisfactory and the foster parents expressed themselves in the following words: "We couldn't do without the child," unless God would direct otherwise. We trust this spirit of good will may continue.

Brother Landis Shank has made his annual donation of peaches, Brother Christian Hess and family a lot of melons and cantaloupes, the brotherhood at Morgantown, Pa., five barrels of dropped apples, the Sewing Circles, cash and clothing. Another family donated four bushels of pears and thru the kindness of the H. D. Charles' family, these were quickly converted into pear butter. A second lot was canned and we want to assure those who have made contributions that everything is appreciated by the children and workers.

For want of space we do not mention all who have contributed but feel to extend our thanks, as workers of the Home, to the brother and sister who recently sent a ten dollar check to be divided among the workers.

The question on our minds at this time is,—What shall we do with our many little boys under school age? We are not tired of them, but think there are, or ought to be, many Mennonite homes where these dear little boys could be cared for, better than we can care for them in the institution.

Our heating plant is torn down for repairs and will cost over two hundred dollars for repairs. An additional heating plant may be installed to relieve the large furnace in extreme weather. This will mean additional expense. May the Lord bless all who have supported this work in the past and may the work increase to His will is our earnest prayer.

Yours for the needy,
The Workers.

ARGENTINA AND THE MENNONITES

By C. B. Schmidt

For the Gospel Herald

The great exodus of the German Mennonites from Russia to Kansas and other western states of North America during the seventies and eighties of the last century, no doubt, is a familiar subject to the readers of the "Gospel Herald." It was an event, second in importance only to the exodus of the Israelites from Egypt to Canaan and of great importance in the economic development of the "American West." To the Mennonites belongs the credit of having made Southern Russia the greatest wheat producing country of Europe during the first century of their settlement in the province of Taurida, near and along the coast of the Sea of Azov. The "Odessa Wheat" governed the wheat market of the world for a century. The Empress Catherine II, a German princess, evidently knew what she was about, when, A. D. 1782, she invited the German Mennonites to settle in her newly acquired territory along the Black Sea and the Sea of Azov and granted them land and certain privileges, the most important of them "immunity from military service" for a period of one hundred years. Ten years before the expiration of that period the Mennonite colonies in Southern Russia developed into the richest agricultural communities of the empire and a spirit of envy among their Russian and Tartar neighbors, who had remained in poverty and squalor, foreboded strong opposition to a hoped-for extension of the special privileges granted by Catherine. Some of the leading men of the colonies advocated emigration to America and the idea spread and was encouraged by some of the American railroad companies, who had been granted vast tracts of of land in the western states for colonization. To this writer had been entrusted the mission of colonizing the three million acre land grant in Kansas, given by the government to the Atchision, Topeka and Santa Fe Railway Company. Thru some descriptive articles about Kansas which I had published in newspapers in Germany, I had come in touch with the Mennonites in Southern Russia and this led to a very large immigration to Kansas, which began in the summer of 1873 and continued until 1885. The movement stopped when the Russian government granted with limitations, an extension of Empress Catherine's special concession for an indefinite period.

For nearly a half century the Mennonites have prospered in Kansas and they have made it the leading wheat producing state in the Union. Their settlements in the central counties of the state are models of agricultural beauty and prosperity. When Oklahoma was granted statehood and opened for settlement by white people, a great overflow of Mennonites from Kansas into the new state set in, and it is now a question, which of the two states has the largest Mennonite element in its population.

It is now a serious problem for these thrifty farmers, where to provide lands for the growing generation. The families are usually large and land values have increased, even in the far west, to a point where a fortune is required to provide a half dozen sons with farm homes. The quest for new colonization opportunities is becoming serious. The situation in Russia has become unbearable to the Mennonites who have remained there. Their lands are being taken away from them and many of the leading people are being killed by the soldiery. Reports from there are appalling! The Mennonites in America are called upon for relief, and efforts are being made by them to create a fund to bring their suffering friends and relatives away from Russia to safety in the western hemisphere.

The attention of the government of the Argentine Republic had been attracted to the Mennonite immigration into the United States, and during one of my visits in New York some thirty years ago, the Argentine Consul called upon me to ascertain what his government would have to do to secure a share of that immigration, but by that time the movement had ceased. Argentina, at that time, was prepared to offer to the Mennonites similar and even more liberal inducements, than those granted by Catherine, the imperial immigration agent, a hundred years ago. The government was prepared to transport the immigrants and all their ef-

fects at its own expense from South Russia to Argentina, and there all the land required by them was to be placed at their disposal as a free grant. Immunity from military service would also be guaranteed them. Further evidence that the Argentine government had not lost its interest in the Mennonites, came to me during a visit at the Department of Commerce and Labor in Washington in the year 1912, when the first Assistant Secretary of the Department showed me a typewritten copy of an address on "Immigration and Western Development Work," which I had delivered at a meeting of the Chicago Association of Commerce, and in which the Mennonite Immigration and its effects upon that state was dealt with at some length. This copy of my address the secretary had been given by the Argentine Ambassador the very day when I called on him on some Mennonite business. It was proof to me that the Argentine government had not forgotten the Mennonites yet.

The participation of the United States in the great European war caused much uneasiness among the Mennonites, as it would interfere with their plans of aiding their brethren in Russia in coming to America. They requested me to correspond with the Argentine government, with a view of ascertaining terms and conditions under which Mennonites might be admitted as colonists to that country, and especially as to whether immunity from military service would be granted them, in which event the proposed emigration of the suffering people of southern Russia should be directed to the Argentine Republic where a large contingent of young Mennonites from the United States would join them. The Information I received from the Ministry of Agriculture of Argentina in reply to my inquiry was quite encouraging in all but the military service question, which would have to be taken "higher up."

Much to my surprise I was commissioned by one of my Mennonite friends in Kansas to proceed to Buenos Aires and to treat with the government of the Republic personally. In August 1918 I started from Kansas, only to find, on my arrival in Chicago, that there would be some difficulty in securing the necessary United States passport, owing to the fact that we were engaged in war. However, my petition was sent to the State Department in Washington thru the clerk of the District Court at Chicago, but it was temporarily shelved there. After several repeated petitions it was finally granted, after a suspense of thirteen months. On December 15, 1919 I landed with my son at Buenos Aires after a voyage of 27 days. Among our fellow-passengers on the steamship "Vauban" we had found two Mennonite friends S. C. Yoder of Kalona, Iowa and S. H. Musselman of New Holland, Pa., who were on a mission of inspection. We were naturally interested in each others' objects, but our ways parted soon after our arrival at the capital. Thereafter however, we had the pleasure of an occasional visit from them at Buenos Aires.

Several weeks passed before I succeeded to get in in touch with the government officials. My first "audience" was with the "Minister of Agriculture and Colonies," Senor Alfredo De Marchi. I was introduced to him by Dr. Pedro L. Carnet, a Diputado Nacional (Member of Congress), a large cane grower. With that Minister I had exchanged some correspondence from Kansas, which he courteously remembered. He, in turn, referred me to the Director-General of the Public Domaine, Dr. Isidro De Maza, and to the Director General of the Department of Immigration, Senor Remigio Lupo. All three of these high officials manifested a lively interest in my mission in Argentina and promised me their active co-operation, after I had given them my story of the Mennonites, but none of them would give me any promises regarding the chief object of my mission, "immunity from military service." My final resort was the President of the Republic himself, Dr. Hipolito Irigoyen; I sent him, by special messenger, a letter—in the Spanish language, of course—explaining the object of my visit to his country and requesting a personal audience. I received no acknowledgment from him direct, but several weeks later I received an invitation from the Minister of Foreign Affairs, Dr. Honorio Puyrredon, to a personal conference at the Ministry. This was evidence to me that my letter to the President had done its work. The Minister speaks English quite well, and I needed no interpreter at the three conferences I had with him. He was much interested in my mission and gave me his assurance that he would in every possible way facilitate an immigration of Mennonites to Argentina, as he appreciated the value of good farmers to his country. He informed me that he was somewhat of a farmer himself, and indeed, considered himself a better farmer than a statesman. He told me of his extensive land-holdings, and pointed them out to me on a map. Much of his land is already in wheat and farmed by tenants. The Minister gave me to understand, that he would encourage a Mennonite immigration, not from any selfish motives, but solely on patriotic grounds. Immunity from military service however, no government officer could promise, as that would be in violation of the Constitution. The immigrants themselves, however, would not be subject to that service, only the sons born to them in the country, when they reached the twentieth year of age and automatically became citizens of the Republic. In all other respects the Mennonites would have the fullest liberty in religious, educational, and business affairs. They could have their own schools and churches if they wanted them and would in no manner be restricted in their individual rights. Moreover, the Minister suggested that within twenty years many changes might be effected; compulsory military service might be done away with, or an exemption clause in favor of the Mennonites might be adopted by the National Congress, when the Mennonite Colonists had demonstrated that they were much more valuable to the country as farmers and in other civil occupations than as soldiers. Moreover, the Minister pointed to the fact, that Argentina is a peaceable republic. The country had had no war during the last fifty years, and had maintained absolute neutrality in the great European war, just passed. At my request he dictated a letter, covering all the points of interest to the prospective colonists, a translation of which I have forwarded to my Mennonite friends in Kansas.

The mills of the South American governments grind slowly. It has taken several months before I could secure a hearing by the various department chiefs, but when I had secured it, thru the influence of prominent citizens, I was treated with the utmost cordiality. Any of the departments in the government building were open to me whenever I desired an audience, and my mission has been discussed in the Spanish as well as in the German and English newspapers of Buenos Aires, in a sympathetic manner. My friends in the capital have assured me, that it has not been a failure, and that another effort, a little later, may lead to a complete success, that "the ice has beeen broken."

The "Mennonite Board of Missions and Charities" has entered the field in Argentina and has established its first "Mission" at the inland city of

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHAT HAPPENED

For the Gospel Herald

The following letter was received by a father who was away from home at the time, from his daughter:—

Dear Father:—

You did not definitely say if I am allowed to attend Chatauqua when I asked you recently. The time is approaching and tickets fast declining. Kindly reply by return mail. Price $2.50.

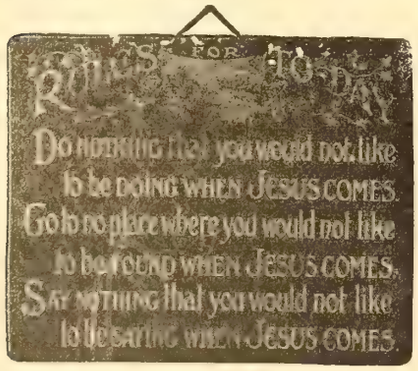
Your Loving daughter
M———.

REPLY:—

My Dear M———.

Chatauqua? It is not a matter of $2.50, but there are those things taught which are pure worldliness and vanity. If you could pick out the good and not be a partaker of the abomination in the sight of God, and have it for educational purposes, it might be edifying, but we must always see what we give our mind, time and money for. Read I Cor. 10:31. I do not say that you dare not attend.

I once saw a motto



I Epistle John 3-20	I Epistle John 3-21

Your Loving Father

She did not attend.

THE SECRET PLACE

By Mabel Groh

For the Gospel Herald

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psa. 91:1).

Psalm 91 has been a refuge of strength, assurance, and comfort to the true child of God for almost three thousand years. It is crowded full of unconditional promises of protection and blessing to the one who abides in the secret of His presence. But, in order to appreciate the richness and wonder of God's grace as revealed in this Psalm let us notice a few great facts in verse 1.

He That Dwelleth

To dwell means to be at home, or settled in one place. A visitor may spend several days or weeks in a home, but he does not dwell there. The time comes when he must depart. Messengers come and go as occasion requires. Neighbors come for an hour of fellowship or for business. Strangers may find shelter and help, but none of these enjoy the full freedom and privilege afforded to the one who dwells there. He may come and go at his own pleasure. It is the spot to which he instinctively turns when in need of food, rest, or confidential fellowship with those whom he trusts, and who can understand as the outside world can not. Unity of purpose and fellowship of kindred spirits, mark the ideal dwelling place.

When Paul exhorts to, "Pray without ceasing" (I Thess. 5:17) "Praying always with all prayer and supplication—" (Eph. 6:18) he does not have in mind the continual asking of things from God. True prayer is far more than making requests, it is more than worship; it is an attitude of confidential fellowship and communion. It is abiding in Christ, and then the asking is sure of a full and unstinted reward. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). Many Christians are dwelling in the sphere of their own plans and purposes. In the morning the first thought is of the self appointed duties of the day. Yes, they take time to enter into God's presence with a few hurried requests for blessing, and do not even wait for His answer. All day they are too busy to give Him a thought, but again at night there is a hasty call for protection, but no time to tarry that God may speak. Somehow they don't seem to feel at home with God, they prefer to dwell apart, and only come to Him in times of special need or blessing. But Oh, the joy of dwelling with Him, of making Him our habitation. Then whether joy or sorrow, prosperity or adversity, success or disappointment, it does not matter, because as we talk it all over with Him we have this assurance, "That all things work together for good to them that love God,"——(Rom 8:28) "Men ought always to pray" (Lu.18:7). "Abide in me, and I in you" (Jno 15:4). The promises of Psalm 91 are for, "Him that dwelleth."

The Secret Place

This is the private study, the innermost chamber into which strangers may not come, and where even the immediate family and friends can enter only upon invitation. A servant may dwell in the house, and even enter the secret place for special duties, but not to dwell. To be permitted the freedom of the private study is a mark of the closest intimacy and confidence, and to be allowed to dwell there is friendship of the fullest degree.

He that dwelleth in the **Secret Place,** not in the servants quarters or in the kitchen. What a matchless privilege we have in Christ Jesus, that, we should be made joint-heirs with Him, of all His Father's love and favor.

The Most High

"The high and lofty One that inhabiteth eternity, whose name is Holy;——" (Isa. 57:15). The creator and preserver of all things, King of kings, and Lord over all.

When Isaiah of old had his vision of the Lord on His throne, he cried out, "Woe is me, for I am undone; for I am a man of unclean lips—" (Isa. 6:5). Moses spoke face to face with God, but when he plead for a vision of God's glory he was told that no man might see God and live.—Ex. 33: 17-23. In Heb. 12:14 we are told that without holiness no man shall see the Lord. And since everyone is condemned by sin; "for there is none righteous, no not one," who then may stand before the Most High? The man Christ Jesus has ascended to the throne of God and in Him, by faith, every one may be made the righteousness of God.—II Cor. 5:21; Phil.3:9. With our sins hidden under the blood of the Lamb of God, we are counted holy even as the Son is holy and we may enter with boldness into the holiest by the blood of Jesus.—Heb. 10:19.

Shall Abide Under the Shadow of the Almighty

How can anything come near to harm one who is sheltered under the very shadow of the All-Mighty? Even the arch-enemy can do nothing to the one whom God protects. Satan's power is great and his wrath is fierce, but he is not all-mighty, and when God says to him as He did in the case of Job, "Behold he is in thine hand: but save his life" (Job 2:6), Satan can not go beyond God's permission to destroy or harm one of

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Sunday School

For the Gospel Herald.

Lesson for Oct. 3, 1920.—Matt. 2:1-15

BIRTH AND CHILDHOOD OF JESUS

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

Introductory.—With the beginning of another quarter we leave the study of Old Testament history and take up the study of the life of Jesus. The coming of the Messiah had long been foretold. Centuries before the advent of Jesus the prophets of the Lord had not only foretold His coming but had accurately described the place and manner of His coming and also His subsequent history. What we are studying in today's lesson is merely a confirmation of the truth of prophecy.

The Wise Men at Jerusalem (1, 2).—The visit of these wise men from the east like the desire of good old Simeon that he might not depart out of this world until he had seen our Savior, was one among many evidences of the general expectation of the Messiah in that generation. The wise men having seen the star in the east, started out in search of the coming King. They naturally supposed that He should be born at the Jewish capital and went to King Herod to find out. This was their inquiry: "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." There was no question in their minds about the reality of the birth. They had read the prophecy, they had witnessed the star, they took it as a matter of course that prophecy was true, and that the King was born. It was a case of simple faith. Would that we might all have a similar faith.

The Craftiness of Herod (3-8).—The news was a great shock to Herod. He looked upon this infant King as a rival, and determined by all hazards to get rid of Him. But he pretended to have an unselfish interest in the event, gathered the chief priests and scribes together, and demanded of them where Jesus should be born. They found it plainly written in Scripture that Jesus should be born in Bethlehem. Herod then called the wise men to himself, told them to go find the infant King, and then return to him that he also might go and worship Him. It is hard to decide which was the most infamous, his hypocrisy or his murderous disposition. But such is the character of men who occupy positions which indicate that they should be chief among the champions of Christianity but at heart are its worst enemies.

The Wise Men at Bethlehem (9-11).—Having received the desired information the wise men proceeded to Bethlehem. The star which had been lost to their vision again returned to sight, and "they rejoiced with exceeding great joy." It is a reminder to us that so long as we have our eye on God the star of divine guidance is in sight; but that as soon as we put our trust in man we lose sight of the star. They came before the infant King, worshiped Him, and poured out an offering of the most priceless gifts at their command. It is to us a picture of real worship. Having left their sacrifices, they joyfully returned to their homes.

God's Warnings (12, 13).—Herod's murderous trick failed to work. God warned the wise men that Herod's design was not worship but murder, and that they should return to their homes by another route. He also told Joseph of Herod's design to murder the infant Jesus, and directed him to take Jesus and His mother to Egypt. Both the wise men and Joseph heeded this heavenly warning, and Herod's design failed, His slaughter of innocents which followed proved both the heartless cruelty of the man and the power of God to care for His own.

Flight into Egypt (14, 15).—Joseph arose in the night, took Jesus and His mother, journeyed to Egypt, and there remained until after the death of Herod. The prophecy, "Out of Egypt have I called my Son," was literally fulfilled, although Jesus was born in Bethlehem and later called a Nazarene. Only the wisdom of God could foreknow the details of future events. This lesson, besides being a simple narrative of a few events surrounding the birth of Jesus, is a most illuminating proof of the fact that the prophets of the Lord were among the "holy men of old who spake as they were moved by the Holy Ghost."—K.

Let us remember the peculiar, holy relationship which we have toward God. We are members of His body. When Christ halted Saul of Tarsus on his way to Damascus He did not say, "Saul, Saul, why persecutest thou my members?" but "Why persecutest thou me?" In persecuting the members of the body of Christ, Saul persecuted Christ Himself. We are a part of Christ, members of His body.—J. A. Ressler.

A gun is not polished without friction, nor a life perfected without trial. —Selected.

Our Young People

THE SELECTION OF GOOD LITERATURE.—Eccl. 12:8-14; Acts 19:19.

Topic for October 3

MOTTO

"Upright, even words of truth."

THE STUDY HOUR

I. Good Literature.—Just what good literature is is differently defined by people of different tastes. Regardless of the difference of opinion as to the good and the bad there is but one standard of the good. Whatever fails to come up to this standard is evil, regardless of men's opinion. Man calls a thing good which pleases him. God calls a thing good which brings man to God and His righteousness regardless as to whether it pleases the man at first or not. No literature is good which will not come in the class that helps man in the way of truth and righteousness. That literature is evil which in anyway leads the reader away from the love of the truth and the worship of the Creator.

The standard of all good literature is the Scripture. There may be good literature aside from the Scripture but it must be tested by the Word of Scripture before it will bear the right to be called good. It should in no way contradict the fundamentals of Scriptural doctrine and in no way detract the mind from an appreciation of Scripture. Good literature builds up all the divine institutions. The home in all its God designed relationships is rightly encouraged. The Church in all its functions and relationships is properly recognized and respected. Jesus Christ as the Savior of mankind is to be kept as the center of all human activity and learning or it is false and injurious. The human soul in its God designed development, not the design of the world, must receive the right direction from what is read or it is evil.

II. The Text. Eccl. 12:8-14.—The words which the preacher wrote were the words of truth. They have their source from "One Shepherd," hence they are the inspired words of God and have authority. Man made books are many. Much study of other than inspired words is a weariness to the flesh and unprofitable as well. But it is well to be admonished by the inspired Word. The judgment which God renders will prove every work and place it in the right class. So it is well to judge literature by that standard which comes from God.

III. Outline Study

1. Spoken or written words to avoid.—
   a. Words to no profit.—II Tim. 2:14.
   b. Profane and vain babblings.—II Tim. 2:16-18.
   c. Foolish and unlearned questions.—II Tim. 2:23, 24.
   d. Things which turn from the truth. —Tit. 1:10-14; I Tim. 6:3-5.
2. Spoken or written words to encourage.
   a. Approved of God.—II Tim. 2:15.
   b. Sound doctrine.—Tit. 1:9; 2:1; I Tim. 4:13-16; II Tim. 1:13.
   c. Which make wise unto salvation by faith in Christ.—II Tim. 3:15-17.
   d. Edifying and grace imparting.—Eph. 4:29; Phil. 4:8.

PERSONAL THOUGHT

Let us cultivate a taste for such reading in ourselves and others which will bring lasting blessing for time and eternity.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY SEPT. 23, 1920

Field Notes

Bro. Amos Kilmer of Persell, Mo., filled the regular appointment at Hesston, Kans., on Sunday, Sept. 12.

Bro. J. A. Ressler, and family accompanied by Bro. B. N. Gamber, all of Scottdale, spent last Sunday with the congregation at Schellburg, Pa.

Bro. W. C. Hershberger of Johnstown, Pa., was with the congregation near Greenwood, Del., Sept. 12, and preached inspiring sermons, both morning and evening.—B.

At the opening of Hesston College and Bible School there was an enrollment of 166, with several more prospective students in sight.

Bro. C. A. Hartzler of Tiskilwa, Ill., spent Sunday with the Chicago Missions, handing out the bread of life. On Monday there was a meeting of the Local Board of the 26th Street Mission.

The Altoona Mission at 1614 Eighth Ave. has announced a Sunday school meeting that is to be held on Saturday evening and all day Sunday, October 23, 24, 1920. Subjects of special interest to Sunday school workers will be discussed and some general Bible subjects will be studied.

We have received a copy of the program of an all-day Sunday School Meeting to be held at the Strickler's Mennonite Church near Middletown, Pa., on Sunday, October 3, 1920. All are welcome and everybody is requested to bring lunch. May God richly bless this gathering in His name.

On Sunday, September 12, baptismal services were held at the Zorra A. M. Church, Ontario, when forty-eight young souls sealed their vows to God, and were received into Church fellowship by water baptism. Bishop D. S. Jutzi officiating. May God richly bless these young souls in His service.

Brethren Silas Hertzler and Wm. Stoltzfus left India for America on August 10. "The visits of these brethren meant much to the missionaries, to the Indian people, and we are sure will to the Church at home," is Bro. M. C. Lehman's comment on their visits. Bro. J. N. Smucker had left a month earlier.

The closing session of the Illinois Sunday School Conference at Tremont, Ill., was brought to a sudden close by a severe wind storm at about what was intended to be the middle of the session. The meeting, up to this point, was by many thought to be among the most interesting held in connection with the Western A. M. Conference.

A communion service was held with the Science Ridge congregation near Sterling, Ill., on Sunday, Sept. 12. The interest was heightened by the fact that the Morrison congregation came in a body and had a part in the service. The two home bishops, Brethren J. Nice and J. S. Shoemaker, were present and handed out the communion.

Bro. Frank Raber stopped with us at Scottdale last week on his way from Altoona to his home in Portage county, Ohio. He will pay a brief visit to friends and loved ones and then go to the Eastern Mennonite School at Harrisonburg, Virginia.

Correspondence

West Liberty, Ohio
(Bethel Congregation)

Sunday, Sept. 12, was a day of rejoicing for our congregation. Bishop John M. Shenk of Elida, Ohio, and Bishop John Blosser, of Rawson, Ohio, were with us. Bro. Shenk opened services by reading, and commenting on Romans 5. Bro. Blosser preached an edifying sermon from Acts 8:26-39. At the close of his sermon, twenty-four young people were received into the church by water baptism. That they may fully realize the important step they have taken, and fully consecrate themseves to the service of the Lord is our prayer. May we heed Christ's command to, "Feed my lambs." Some are very young and need to be fed with the "sincere milk of the Word." We are having a prosperous Sunday school, good attendance and good interest. Young People's Meetings are also well attended and good interest is manifested. We realize the Lord is blessing the work at Bethel, for which we praise His name. May we "be stedfast, unmovable, always abounding in the work of the Lord." Let us live close to Jesus that our lives will show that we, "Love not the world." Cor.

Pigeon, Mich.
(Pigeon River congregation)

Dear Herald Readers: Greeting. On Aug. 18 Bro. S. D. Greiser of Archbold, Ohio, came in our midst and remained over Sunday, Aug. 22. He preached several helpful sermons while here.

Bro. Chris. Miller of Topeka, Ind., was also here a few days and gave us two helpful sermons.

On Sept. 5 Bro. S. E. Allgyer of West Liberty, Ohio, was with us in Sunday school. After Sunday school he preached from Rom. 5:1, and in the evening a mission sermon. May the Lord use the brethren to His honor and glory from time to time.

Five precious souls were received into church fellowship by baptism on Aug. 29. May they be true soldiers of the Cross is our prayer.

Health is good in this community. Some farmers are busy threshing yet

while others are harvesting beans.

We wish all readers God's blessings.

Sept. 11, 1920. Agnes B. Byler.

Elizabethtown, Pa.

Program for Workers' Meeting at Elizabethtown, Pa., Sept. 30, 1920, is as follows:

Lesson for October 3rd, "Birth and Childhood of Jesus." Bro. Reuben Miller.

Lesson for October 10th, "Baptism and Temptation of Jesus." Bro. Samuel Oberholtzer.

Lesson for October 17th, "Jesus Begins His Ministry." Bro. Martin Rutt.

Lesson for October 24th, "What the King Requires." Bro. Jacob Miller.

September 14, 1920.

Wolf Trap, Vo.

We are very thankful for the presence of Bro. William Jennings and wife from Tennessee in our midst, Sept. 10, and Bro. S. H. Rhodes Sept. 11, 1920, and especially thankful for the messages they delivered. We were taught of the promises, how precious they are, if we meet conditions, how to be loyal, and were earnestly admonished and entreated to be sure to get into the "Ark of Safety."

There was one confession. Christians, encouraged on the way to heaven. We pray the Lord to bless these dear people as they go on their way to Conference that the work there may be the more noble, and God's name honored in the work. I wish the whole church would pray for the Conference bodies that they may have wisdom and understanding to decide between good and evil, then let us continue that prayer, that we all, submissively, gladly, obey the wishes of the Conference (God's authority on earth). Other visitors were Sister Fannie Shank, Bro. Simon Brunk and wife, Mrs. C. R. Harmon and son, Kimmel and Katherine Keener. Cor.

Sept. 16, 1920.

Peoria, Ill.
(900 Garden St.)

Dear readers and all interested in the work in Peoria:—The workers here all enjoyed the sessions of the Western A. M. Conference, held in Tremont, Ill., last week, and which we were privileged to attend. We were glad for the spirit of unity and love which prevailed throughout the conference, and for the favorable outlook toward the merging of conferences. May the Lord be praised, and may we as His followers ever stand solid on the Rock, Christ Jesus, and hold fast the "all things" of Scripture.

Sunday afternoon Sept. 12, Bro. S. C. Yoder was with us in Sunday school and gave a short interesting talk on child life and Sunday schools in South America. A number of brethren and sisters were over from Pleasant Grove congregation, near Tremont. Come again.

For the evening service Bro. and Sister Chris Graber of Noble, Iowa, were with us. Bro. Graber talked on Armenia and relief work in the Near East. We believe it was much appreciated by all present. An offering was taken for the Near East Relief.

Other visitors stopping here during the last two weeks were: Walter Grey, Tiskilwa, Ill.; Lydia Zook, Chicago, Ill.; Noah Oyer, Hesston, Kans.; J. C. Eigsti, Ira Miller, Harvey and Fannie Birkey, D. D. Zehr, Silas and Martha Zehr, all of Manson, Iowa; Miss Roth, Wayland, Iowa; and Susie Harnish, Peabody, Kans.

Thanking you all for your interest, support and prayers, we beg a continued interest in your prayers in behalf of the work and workers.

In His name,
John L. Harnish.

Sept. 17, 1920.

THE GREAT COMMISSION

By Dema G. Horst

For the Gospel Herald

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.—Matt. 28:19.

This last great commission which Jesus uttered before ascending into heaven was the greatest concern of His loving heart. Jesus promoted the missionary cause not only by precept but by example. He was willing to come down from the Father and spend thirty-three years of His life living and working with mankind. His last three were very busy years. He taught in the synagogues, by the wayside, and on the seashore. He healed all manner of sickness, raised the dead to life, and often we find Him in some solitary place praying for the lost multitudes.

What caused Jesus to make all this sacrifice for the world? We answer, His passionate love for dying humanity. It was that love that caused Him to die for the sins of the whole world. Jesus worked with humanity while upon earth, and He knew their needs. He saw how easily they were led astray and how they could be tempted. He saw the multitudes as sheep without a shepherd, some hungering and thirsting after something they knew not what, others satisfied with their sinful life. He trained men to carry on the work after He was gone, and He still expects His followers to continue the work of evangelizing the world. He is still calling some to work in the home land and some to go to the uttermost parts of the earth.

The motive that prompts every true missionary must be a passionate love for God and the lost. The Church was instituted to evangelize the world. Much has been done toward accomplishing this task and we have reasons to expect greater things in the future. Someone said, "Attempt great things for God and expect great things from God." Why is it that the Church stands embarrassed before such opportunities? Because the Church as a whole does not have a conception of the world-wide purpose of the Kingdom. What we need is missionary intelligence, bringing before the youth the world-wide vision of conditions as they actually exist in heathen lands and in our own land. Then after we have brought before their minds the need give them something to do that will make them feel that they have a part to perform in missionary work.

We should expect the Gospel to be taught in all nations thru obedience to the Great Commission. Fifty years ago Christian people prayed that foreign nations would permit them to enter and teach the Gospel, and now missionaries have entered practically every country on the face of the globe. The prayer of the Church at the present time is not for open doors but for laborers to carry on the work that has been begun. We should expect the Spirit of God to strive with the hearts of men when we bring to them the soul-stirring message of the Gospel, for He said, "My word shall not return unto me void, but is shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

We should expect some to believe and be baptized thru obedience to the Great Commission and become willing to observe the "all things" which He has commanded.

Christ did not intend that we should convert the whole world, but He does expect that we should carry the Gospel to all the nations. We owe to them the meesage whether they accept Christ or not. Christ said, "This is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. But he that doeth truth cometh to the light that

(Continued on page 508)

Miscellaneous

A HEART TO HEART TALK WITH THE CHURCH ON A VITAL ISSUE— LIBERALISM

By C. F. Derstine

For the Gospel Herald

There are many evils in he world, seeking loopholes to enter the Church. The above named, **liberalism,** is a subtle one. It is **masked unbelief.** It is often not known by its sly approaches. The liberal movement in the world is an evil of immense proportions. In the Mennonite Church it has begun to show its masked face. It is small, but seeks to gain momentum. This liberalism does not only enter present day Educational circles. but has a fertile place in radical and unscriptural conservatism. I have been impressed for some time to state some things in defense of those who cannot speak for themselves without being misunderstood. I speak of members of General Conference and our various Boards, those representing the mission, educational, and publication interests of the Church at large. It seems to me they are being unfairly attacked. Not being a member of any of the Boards, I am at liberty to speak, while they may not feel free to do so. I have traveled from coast to coast in our congregations and this gives me a fairly good viewpoint on matters which I shall speak of. I am confident that the Mennonite Church at large wants to see matters as they really are, and have the Bible taught, as the Holy Ghost directs, through human instrumentality.

Past and Present Shocks

The Mennonite Church has withstood awful shocks from various sources down the centuries. She has gone through a hard siege in the late war. Of all past experiences, I fear liberalism more than any. It is Satan as " an angel of light," not the "roaring lion." It is the ghost of Robert Ingersoll in religious garb, not lecturing in theaters, but in sound churches and conferences of God-fearing people.

It is worse than the rum curse. Where one man fills the drunkard's grave, five go to a liberal man's grave. It is worse than Bolshevism. That mostly has to do with government of outward acts, but liberalism loosens the soul from God. It is worse than Ingersoll since it professes to believe all, yet puts question marks (privately) to nearly all fundamental Bible doctrines and teachings, and facts. Ingersoll at least was fair. He was an acknowledged infidel. He promulgated his error in error's clothes. He labeled it accordingly. But liberalism parades in clothes of truth. It gloats over the fact that the ignorant cannot detect it. It glories in the fact that two (differing) parties in an audience can both be satisfied. It pulls the wool over the eyes of the laity.

Unfrocking Liberals.

This is a hard matter since local ministers feel that the Church thinks them to be envious or jealous. Then again, the messages preached appear scriptural through intellectual jugglery of words. As one left the platform at a Sunday school conference, I said to him, "That was unfair to deceive nine-tenths of those people, by your silence on matters of import, and high-sounding words which appeared correct." Yet his conscience, seemingly allowed it, as he confessed that he questioned fundamental truths.

The Secret Approach They Use

The approach of liberals to audiences is like a book of psychology recently shown me by a teacher. In the introduction, he speaks: "Now as you teach this subject, which among other things teaches Evolution, start carefully. Do not let them know all at once, or it will shock the moral sensibility of pupils that have conscientious scruples on the Creation, holding to the antique notion of the inspiration of the Bible." Such undermining, liberalism sets out to do. It has done much destructive work in the world. God beholds this with eyes of love, yet unbending justice against him who sets out to destroy souls — they who themselves do not love and receive the truth and who systematically set out to destroy the faith of others.

Liberalism Partly Defined

I shall give some of the earmarks of liberals and radicals by which they may be known.

Denial of the verbal inspiraton of the Bible.

Denial of the Genesis account of the creation.

Veiled belief in Evolution.

Undue emphasis of social service.

Undue emphasis on personal righteousness instead of the imputed righteousness of Jesus Christ.

A deathly silence on the preaching of the cross, the blood, or atonement of Christ.

Efficiency instead of Holy Ghost unction.

Popular lectures instead of preaching the Word.

Neglect of the unpopular doctrine of separation form the world in business, dress, association, and marriage.

Making much of the man of Galilee instead of the fact of Christ's deity.

Silence on the miracles recorded in the Bible.

Teaching that the world is getting better every day.

Well-nigh silence on judgment and hell-fire.

The imitation of Christ apart from salvation and pardon thru Christ.

Denial of authority of the Bible, Christ, and Church.

World improvement instead of world evangelization.

Liberty of Conscience Cry Wedge

There are those who claim that conscience is snuffed out. They say, "Let us 'smash the Hindenburg line'" (referring to General Conference and the Boards). Such speech and attitude is anarchy; it is democracy gone to seed. It is a Korah and Dathan rejection of the Mosaic order. Christ said of even the hypocritical Pharisees, that they were to be obeyed as they sat in Moses' seat. Our conferences and Boards are not without faults, but such measures to rectify will never bless the Church or the world. Let us unitedly reject such a foreign spirit. To reject authority in the Church is but to reject ourselves for setting apart those in authority. Much of this attitude is but a plea for every man to do as he pleases, which they did in the days of the judges in Israel and which brought national degeneracy.

Our Conferences Public Forums

It is likewise claimed that it is impossible to get anything accomplised through them. It is not true, as I would not fear bringing anything before General Conference or the Boards that can stand the public limelight. Error cannot stand an open forum, so they speak against it. Liberalism is afraid to openly declare itself before an audience of Bible-loving people. Let them bring their cause before all.

There are liberals who in conference helped write resolutions that were scriptural and then went home and advocated liberalism. Let the Church awake to such instability and double-tongued deception. Our Boards have rather been too lenient than too strict. They have allowed things to go too far in some instances, because the laity was not able to see the magnitude of the evil. I think a good remedy for this would be for every layman, who has a heart for the Lord's work, to at once inform himself of the workings of the Boards. It is true they have rejected some men, but it is likewise true that they should rather have rejected more men than less men. It is true that some articles are rejected for publication. It is a poor editor and an unfaithful

steward who would not reject any. The day of judgment will not be comfortable for spineless churches, preachers, boards, and editors. There is a Bible motto, **"They watch for your souls."** They are ordained to keep their eyes open.

Evading the Real Issue

One of the unreasonable things occasionally noticed is the attack upon men who reveal evil. That is, if John Brown warns people of a rattlesnake, it will not be received because he may not have said it wisely, or because he may be noted for being radical. Let us not believe everything but let us seek to get at the truth of matters, regardless of who puts us on the track.

The Worker Problem

It has been erroneously said that the young man in the Mennonite Church has no chance. This is not true. My personal experience is proof sufficient apart from my observation. Bishops, ministers, churches give all the open doors any young man needs. Let young men prove themselves on the side of God, truth, and Christ, and if the Holy Ghost really called them, no man can close the door of opportunity. There are exceptions and always will be, even if the young men were at the helm alone. The mission boards and others are scouring the country for men who are ready for places, like Antioch when Barnabas sought Paul for the work there.

Some Remedial Measures

There is need for wholesome church discipline—not for evil practices only, but for liberal and destructive unbelief. A warm friend of D. L. Moody came to him and remarked, "I have come to the place where I have decided to give up my faith in the atonement," to which Moody replied, "Then you and I part company."

When Luther was informed that men were turning against him when he stood for truth, one even saying, "The whole world is against you;" he replied, "Then I'm against the world." Let us as overseers fling away friends and reputation, if need be, if loyalty to truth is at stake. Let us not harbor unbelievers in our conferences and churches.

Let us give men a chance to get their bearings in seeing truth. All of us have our days to come to the knowledge of the truth. The class we need to discipline are those that Paul states are "ever learning but never able to come to the knowledge of the truth." Let us not act on gossip, (as I was just recently told that someone said I did not believe the Genesis account of the Creation). Let us be sure of our ground, then act.

John Mark was unstable for a while. He later came back strong. I find in my travels bishops and ministers several years ago questioned as to leaning towards liberalism are fast taking their stand on Bible grounds. We do not want inquisition racks for heretics, but we need in some places Peters to rise up and say, "Thou child of all subtility, thou hast no part or lot in this matter."

There are men who can honestly say, "I cannot see this quite as plainly as you say you do." But when they get up on platforms of conferences and reject plain Bible teachings it is time for someone to act. And I am sure the laity is responsible with the ministry at the judgment day on such matters.

The Preached Word

On all questions let us **"preach the word."** Let us likwise with Paul give proof and reason with ever returning frequency. Let us not only quote Rom. 12:1,2 and such other truths, but let us prove to the minds of our hearers their truth.

Careful Ordinations

One of the things breeding liberals has been to ordain good men who were not **"apt to teach."** Consequently members were left unfed and not carefully indoctrinated and any wolf could easily pry in after the flock. I know of quite a number of cases where liberalism would never have sprouted had the whole counsel of God been sown continuously. Paul emphasized two things, especially of the ministry: (1) sound in the faith; (2) able to teach others also. Another danger that undermines churches is following preachers for their oratory and palatable speeches who often are devoid the truth of God.

Take Care of the Ministry

There are those who advocate a salaried ministry. This can be counteracted by a supported ministry. There are men who are struggling with the "wolf at the door" because they are ministers. There are others who are in debt. If they are true to their calling as ministers, they can not work six days and visit the aged, feeble, widows, orphans, study the Word, attend funerals and preach. I Cor. 9:7-18 needs to be read by the church at large. Liberals point to this condition and seek to enlarge their ranks by this sore spot. There will come no salaried ministry (that is, gagged ministry) if the ministry is scripturally cared for. Where men are ordained at forty-five years this would be no problem, but such is not always the case. Where men receive a farm or home, as in some places, it is no problem. But it is a matter that the laity needs to scripturally consider. I know ministers so poor and busy that they could not visit the converts or go after those under conviction, and that in rich conferences This is wrong.

The Dark Night of Apostasy

Our resources in these times of departure from God are many. We briefly name some:

The Word of God—well fed, thoroly preached.

Effective, fervent prayer availeth much.

Vigilance—eyes wide open.

Deepened experience—"I know whom I have believed."

Salvation by grace—"Through the Lord's death" (Eph. 1:7).

Depend much upon the Holy Ghost.

The second coming of Christ—the forward prospect.

Spiritual worship—it still helps the soul.

Service in the name of Christ—it still pays.

The prophecy dish—it was especially prepared for the last days. It is rich food.

Cast Down Four Anchors

When the ship in Acts was wellnigh wrecked, they cast down four anchors, and waited for the day. Our day is Christ's coming. We will suggest four anchors for young and old, ministry and laity. As I left the special Bible term students at Harrisonburg, I gave them this parting counsel. None of you will ever be sorry for **believing the Bible too much, for doing too much,** for **being separated from the world too much.**

The four anchors that will hold in the storms of life, present and future, will give peace, hope, and joy. They will cushion our dying couches. They are:

1. The Verbal Inspiration of the Bible. II Tim. 3:16, 17.

II. The Atonement of Christ. Rom. 3:24-26.

III. The Deity of Christ. Jno. 8: 19, 56.

IV. The Entire New Testament, the Truth for Christian life and service. Matt. 28:20.

Finally, in the name of Christ, the Captain of our Salvation, I summon all to the Gospel trenches and let us all say with Paul, **"I am set for the defense of the Gospel."**

Eureka, Ill.

ARGENTINA AND THE MENNONITES

(Continued from page 501)

Pehaujo, a station on the Western Railroad, about 200 miles southwest from Buenos Aires. Thanks to my friends and fellow steamship passengers, Messrs. Yoder and Musselman, I received an urgent invitation from the two missionaries to visit them at Pehuajo with my son, and be their guests until our return to the United States, which might likely be several weeks off. We left the capital city on July 6, and had a comfortable and interesting daylight ride thru a country that looked exactly like Western Kansas did half a century ago, before the Mennonites from Russia transformed it from a grass covered, treeless plain into a country of attractive farm homes. There are immense herds of cattle, horses and sheep browsing on the short grass, but houses, or rather huts, several miles apart. The land is owned in very large tracts by stock raisers and not for sale, altho located close to the backdoors of one of the greatest and richest seaports and capitals in the world, with close upon two million inhabitants. On our arrival at Pehuajo we were met and heartily welcomed by our hosts, Messrs. T. K. Hershey and J. W. Shank with their "Ford" car and taken to the home of Mr. and Mrs. Shank, where we were cordially received by the family, and where we have been entertained like long time friends for several weeks. I soon realized that the two familes, Hershey and Shank, are a strong and well matched team of Mennonite workers in the cause of Evangelical Christianity. As pioneers in their line of work in Argentina, they have wonderful results in an intensely Roman Catholic country, dominated by a Catholicism of the mediaeval kind. The liberality with which "The Mennonite Board of Missions and Charities" supports this new mission, is bearing wonderful fruit under the care of the two young men with their wives and even their young children, each of them in their special sphere.

I am not a flatterer. During my seventy years of life I have had ample opportunity to recognize success and failure in human endeavor. I have been in touch with the Mennonites for nearly half a century, and I have closely followed their work in Kansas and neighboring states—not only as farmers and business men, but also as educators and as missionaries among the North American Indians, but during my visit in Argentina I have had my first opportunity to see them as missionaries in a foreign field, and it has been a revelation to me! At the beginning the enemy of enlightenment had been unsparing in his denouncements of a "new devil" threatening the flock of the faithful. Substantian proof of the honesty and earnest purpose of the "invaders" had to be produced, before a friendly welcome could be secured from the community. When the new-comers showed evidence of their intention to stay, when they acquired valuable real estate in the heart of the city, paying cash for it, an improved tract, equal to a quarter of a city block, and proceeded to further improve that, until it represented an investment of about $8,000 in gold, thereby enhancing the value of all nearby property, the ice melted and the prejudice was turned into a welcome from fair-minded people. The credit of the "Mennonite Mission" or, as it is officially styled, "Mision Evangelica" was established; merchants and mechanics are pleased to be patronized by the missionaries.

The mission grounds are rapidly becoming a beauty-spot in this one-story town of Pehuajo. Under the clever and industrious hands of the missionaries themselves the original buildings on the ground, consisting of a large Meeting House and the missionary's dwelling have been enlarged, remodeled and painted a pure white. The large grounds are being transformed from a wilderness of shrubbery and neglected trees into an orderly and attractive little park, with some bearing fruit-trees, a grape arbor, vegetable garden and artistic flower beds. A large space is reserved for a playground for the children who attend the Kindergarten, and there they enjoy themselves to their hearts content under the supervision of a young lady teacher or the missionaries themselves. No roughness is permitted and the parents may feel safe when their youngsters, boys and girls, have a good time at the playground of the Mission. The attention and care given their children by the Missionaries makes warm friends also among the parents, as is clearly shown by the steadily increasing attendance at the religious services.

The physical improvement work on the grounds is done chiefly by the missionaries, Brethren Hershey and Shank, themselves. They seem to be as efficient carpenters, joiners, painters, decorators, and landscape-gardeners as they are Christian ministers.

Attendance at the church services, prayer meetings, Sabbath school, kindergarten and the children's playground seems to be steadily increasing. The seating capacity is sometimes overtaxed. The children, both boys and girls, seem intensely interested in the song-service and in the moral and religious lessons they receive, and their parents seem gratified by this interest of the young and are rapidly acquiring the habit themselves.

The wives and even the young children of the two missionaries are active helpers in the grand work that is so unostentatiously going on in this Spanish-American community of 10,000 people. A branch mission has been established at the little town of Nueva Plata, ten miles from Pehuajo, a community of mostly poor people. The two missionaries of the Pehuajo Mission serve this station alternately every Sunday afternoon. I have had the pleasure of accompanying Mr. Hershey to Nueva Plata one Sunday afternoon. As our auto approached the town and tooted its horn, the boys and girls rushed thru the streets in great glee to meet us, all eager for the meeting.

The Mennonite Board of Missions and Charities surely have entered upon a very important field in Argentina, one that promises great results under the endeavors of the two pioneers and their wives. They are gaining upon the respect and affections of the natives thru their genial and captivating methods, as I have had ample opportunity to observe every day during a visit with them of seven weeks, seven of the brightest weeks in my long life.

5702 Blackstone Ave., Chicago, Ill.

THE GREAT COMMISSION

(Continued from page 505)

his deeds may be made manifest that they are wrought in God."

Following is a testimony from one converted thru missionary effort in India:

"When I was 10 years old my parents both died of cholera and I was left with a relative to be taken care of. When I was 15 years old I received some instruction concerning Jesus Christ from the hands of a missionary lady, whereupon I determined to become a Christian and forsook my old gods which had always been a burden to me. When my relatives learned of my desires they said that if I became a Christian they would put me out of their house. But nothing would alter this determination, for I knew that the gods of my fathers were only dead images but that Jesus was the loving, living Savior of all mankind. I was then taken to the Orphanage. There I was baptized and received the blessed assurance of salvation and peace in my soul through faith in Jesus."

This is one of the many testimonies made possible by obedience to the Great Commission.

Let us notice some of the results of Paul's missionary work. Thru the effort of the Galilean fisherman much good was accomplished in Palestine, but it took a man with the combination of gifts which Paul possessed to extend the Gospel to the cultured people of Greece and Rome. He ventured out into the unknown world and was the means of establishing churches in Greece, Macedonia, Rome and in many provinces of Asia Minor. After establishing a church he would immediately press on into new regions, believing that the light would spread in his absence. Paul said, "I am debtor both to the Greeks and to the barbarians. So much as in me is, I am ready to preach the Gospel to you also that are at Rome." From the time Paul was converted on his way to Damascus he knew that the missionary cause should be his life work and how we admire his strong life in Jesus Christ and patient endurance of the many hardships which were his to encounter.

David Livingstone did his great work for Africa because, like Paul, he dared to venture out into the unknown and go into the very heart of heathenism, tramping over thousands of miles where no missionary ever trod. He said, "It is something to be a missionary. It is something to be a follower however feeble in the wake of the great Teacher and only model missionary that ever appeared among men. And now that He is King of kings and Lord of lords what commission is equal to that which the missionary holds from Him?"

The church work at home rightfully claims our first attention but the Church has not attained its highest state of usefulness so long as we are only at Jerusalem. We need also to extend our influence to Judea, Samaria, and the uttermost parts of the earth. D. O. Sheldon said, "The church that most intently obeys Christ's command to declare the Gospel to all men will be most forceful and effectual in its home work. The best evidence of a church's vitality is the effort it makes to extend widely the Kingdom of Christ." Another writer said, "The light that shines farthest shines brightest nearest home."

May we obey the Great Commission, whether it will mean our prayers, some of our means, or by giving our time to mission work. Then we can expect an ingathering of the lost. Then we shall also receive the promise connected with the Great Commission, "Lo, I am with alway, even unto the end of the world."

Dalton, Ohio.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

A cablegram from the Mennonite relief unit to Russia which sailed from New York harbor on September 1, has been received at Scottdale stating that the unit arrived safely at Naples on September 14. All of the party was reported as being in good health. After a six day stay at Naples they were to sail for Constantinople on September 20th and were due to arrive there on the 27th.

* * *

During the month of October the brethren who have undertaken to begin relief work in Russia ought to be specially remembered in daily prayer by all who are interested in the cause. They will have important decisions to make and plans to formulate for carrying on the work. No definite plans could be worked out until they get on the field, hence the responsibility is largely theirs. It is impossible for human reason or foresight to see what the effects of some of these decisions and plans will be on the future policy of the Relief Commission, the Church in general, and the thousands of Russians who may or may not be helped. Government and relief officials and organizations will need to be dealt with and satisfactory agreements reached. The whole undertaking is really a very big one, and the brethren have repeatedly stated that unless they felt confident that the prayers and support of the church at home were back of them they would not think of attempting the task. No one feels their own inability and unfitness to cope with the task more than themselves, and they realize that only in the strength of Him who can do all things can they accomplish anything.

* * *

To this end they have requested and it has been thought well to ask the entire brotherhood to remember these brethren often in prayer, especially during the month of October when the policies and plans will be largely worked out. That there will be a power in thousands of daily petitions ascending to the Throne is beyond doubt. The effectual fervent prayer of the righteous man availeth much. Let us feel our responsibility in this matter and do what we can to help the brethren in their difficult task. They have sacrificed much in going to the field and are entitled to the hearty support of the Church. Let us both give and pray, but most of all let us pray. Pray that they be given wisdom and strength for the duties that lie before them, and that they may have judgment and foresight in the plans which they adopt for their work. Pray that God may open the hearts of those officials with whom they come into contact, so that they may be moved to grant the things which will mean most for the cause. Pray that they may be preserved from bodily harm and from the temptations which surround them on every hand. Pray that God may keep and protect their loved ones at home and that His will might be done in all our activities and undertakings. Will we daily remember them along these lines?

* * *

According to a notice just sent out by Bro. P. C. Hiebert of Hillsboro, Kans., the Central Committee for coordinating the relief activities in South Russia of all the branches of the Mennonite Chuhch will meet on Sept. 27, at 9 A. M. This is the committee which was provided for at the general meeting held at Elkhart some time ago to consider the work of Russian relief, and consists of one member selected by each relief organization represented among the different branches of the Church. Bro. Hiebert is chairman of the committee and Bro. Levi Mumaw is secretary.

* * *

A cablegram from Brother Paul Snyder indicates that he is at the present time on his way home, somewhere on the Atlantic. No doubt he will arrive in this country soon after this reaches the eye of the reader. Bro. Snyder was a member of the second party that sailed for the Near East a year ago last winter and by the time he returns will have been gone from this country for about twenty months.

* * *

Wilbur K. Thomas, Executive Secretary of the American Friends Service Committee just recently completed a trip to Europe in which he visited a number of the fields in which the Friends are conducting relief work at the present time. These included Austria, Germany, Serbia and France. His information is therefore first-hand and authentic, and sets at rest the occasional reports that one hears to the effect that relief work in Europe has been overdone, and that the need is not as great as we are led to believe. Among other things he says:

"There is poverty and need in some sections of America, but nothing compared with the widespread distress found universally among the poorer classes and even the middle classes in Europe. In Vienna 97% of the children are undernourished, according to an investigation made by the American Red Cross. During last winter there were many cases of people using their furniture for fuel. A mail-carrier, for instance, gets 400 - 600 kronen a month; the present value of the krone is ⅓ to ½ cent consequently his month's salary would amount to about $2.00,—enough to buy one good, square meal in Vienna.

"For child-feeding work planned by the Quakers in their various fields this coming winter, $10,000,000 is needed. About half of this is in hand or promised, and we appeal to the people in America who are living comfortably and luxuriously to help in preventing the European children from growing up as a generation of dwarfs and cripples.

"Unemployment and lack of raw materials is, of course, the great problem in both Germany and Austria. The people are trying their best to improve their own condition, and are willing and anxious to work. Food and clothing are desperately needed in Germany. The official allowance of coal in Germany is now 30% of the normal consumption, but the people will get only 10% during the coming winter, and the lack of fuel makes the need

for warm clothes and nourishing food even more acute. Children of Germany this summer are universally running barefoot, and clothed in a two-piece garment. The serious part, though, is that they have no other clothing in prospect for the cold of the winter.

"The German and Austrian children average 2 to 10 inches under normal height and from 5 to 20 pounds underweight. Even the feeding that we can do now cannot prevent them from growing up stunted and weakened physically.

"The Unit in Germany is now feeding 500,000 children daily, and will continue this until July 1st, 1921, if funds permit. We ought to feed 1,000,000 every day. Those securing food at present are the seriously undernourished children between 6 and 14 years of age, and about 20,000 mothers. We are not reaching the young children under 6 years except in limited degree. Another group that is seriously needing extra food are the apprentices between 14 and 18 years of age—young boys and girls who are just beginning to work. They have not had sufficient food during the war, consequently are already below normal health, and it is impossible for them now to perform a normal amount of work.

"The unsanitary conditions in Serbia are more serious than the food supply. The working classes generally are living in conditions not known in this country. They seem to be about 500 years behind the times; thousands of peasants live in little, one room huts, with mud floors; pigs, chickens, sheep and the family all inhabiting the same building. The task in Serbia is chiefly hospital and medical work, trying to help a people who have for years been subjected to poor government, with no opportunity for improving their condition. One of our chief units is at Petch, a city of 20,000 inhabitants 50 miles from a railroad. The erection of 153 sundried brick houses for Montenegrins is being supervised.

"The French work of the American Friends Service Committee is now in connection with a maternity hospital at Chalons. A new plant is being erected and money is still needed for equipment."

REPORT

Of the Kansas-Nebraska Conference held Sept. 2-4, 1920, at the Spring Valley Church near Canton, Kans.

For the Gospel Herald

Meeting was called to order by the Moderator. Conference Sermon by S. G. Shetler. Text, Acts 15:6. Many practical truths were presented. The following bishops, ministers and deacons responded by testimony.

Bishops.—A. Shiffler, S. C. Miller, T. M. Erb, D. G. Lapp, J. A. Heatwole, D. H. Bender.

Visiting Bishops.—S. G. Shetler, A. P. Troyer, J. C. Driver, Simon Gingrich.

Ministers.—D. A. Diener, J. M. Brunk, J. M. Nunemaker, D. S. Brunk, J. D. Charles, Paul Erb, J. B. Brunk, Geo. Landis, J. F. Brunk, David D. Miller, Noah Ebersole, Chris Rieff, Allen Erb, Edward Diener, J. L. Brubaker, R. M. Weaver, Charles Diener, L. O. King, J. D. Mininger, Caleb Winey, John Thut, C. D. Yoder.

Visiting Ministers.—Harry Diener, S. M. Kanagy, Milo Stutzman, D. S. King.

Deacons.—B. F. Buckwalter, J. L. Shellenberger, L. L. Beck, J. R. Brunk, S. Enos Miller, Samuel Winey, Fred Newschwanger, Aaron Landis, H. E. Hostetter.

Resolution Committee,—L. O. King, J. D. Mininger, S. G. Shetler.

Ques. 1. What is the relation of the sisters' sewing circle to the work of the Church in general and what encouragement has this Conference to give?

Ans. Whereas,—we recognize the special adaptability of women along this line of this work and the large amount of good that has been accomplished by the sisters in the various sewing circles of the Conference District, therefore be it resolved that we encourage the sisters to continue their work in the various circles of this District and under their present system, subject to the Church organizations of this Conference.

Ques. 2. What is the Mission of the Mennonite Church to the world in this generation?

Ans. Believing that the Mission of the Mennonite Church in this generation is identical with that as given by Christ to His disciples (Matt. 28:19, 20), we wish to call the attention of our people to the following distinct and special phases of that mission: 1st. The spreading of the Gospel is our chief work. Mark 16:15; Acts 8:4. 2nd. Witnessing for Christ. Acts 1:8; 4:20; II Cor. 12:10. 3rd. Giving the full Gospel of Jesus Christ and especially the doctrines that make God's children a "peculiar people." Tit. 2:14; Heb. 10:33. Such as (a) Love as Christ loved. Jno. 13:35; 15:12; Matt. 5:44; I Cor. 13. (b) Non-resistance. Matt. 5:38. (c) Separation from the world and unto God. Jno. 17:15, 16; Rom. 1:1. (d) Fruitful in every good work. Jno. 15:16; Col. 1:10, 11. We refer our people to the statement of Christian Doctrine as issued by our Publishing House and adopted by our General Boards for a concise presentation of our interpretation of the Holy Scriptures.

Ques. 3. Under what condition can a minister who has withdrawn or has been expelled be restored again to his office?

Ans. Inasmuch as a minister withdrawing or being expelled from the Church loses his ministry therefore be it, **Resolved,** That a minister returning to the church shall not have his office without being again called by the Church. See Discipline of the Church Regulations, Paragraph 4: "Ministers or deacons scripturally expelled shall not have their office without being again called by the church."

Ques. 4. What does Conference advise as to the work at Manchester, Okla.?

Ans. Since the Church at Manchester, Okla., is virtually extinct, **Therefore,** be it **Resolved,** That we appoint a committee composed of the Bishop in charge, the Moderator of Conference and the president of the Mission Board to investigate conditions and determine the disposition of the work or property. If the house is sold the Executive Committee of Conference is to decide the use of the money.

Ques. 5. What plan should be pursued in the examination of brethren for the ministry?

Ans. It is the mind of this Conference that the action taken in Conference of 1905, question 2, in connection with the provision set forth in our Rules and Discipline of our Conference shall continue in force. We further advise that at least two Bishops take part in the examination of candidates for the ministry.

Ques. 6. What does this Conference advise as a remedy to stem the trend toward immodest and unscriptural attire?

Ans. Recognizing the evil results that follow those who depart from the scriptural injunction to wear modest apparel Therefore, be it **Resolved,** That we be awake to its existence; that we get the standards of attire from the proper source; that we remember that God is a lover of the beautiful, I Pet. 3:3, 4; that we need more regenerated (Eph. 5:18) and Spirit-filled lives, Jno. 3:3-5; that we recognize the principle of Bible expediency, Rom. 14:21; I Cor. 10:23; that there be faithful teaching in the home and from the pulpit; that the home and the churches exercise proper discipline, Eph. 6:4; Heb. 13:17.

Church reports were given.

The Wichita Mission Investigating Committee report was given. **Resolved,** that we accept the report of the Committee and that the Mission Board be instructed to continue its investigations and take steps for opening the work when conditions are advisable.

The Mission Board Report was accepted.

The report of the Manitou Mission was given.

Moved, That we accept the report and approve of the work done and that the management of the same be organized on the same basis as our city missions under the M. B. of M. and C. Therefore accordingly we appoint two brethren to act conjointly with a similar number appointed by the Western A. M. Conference.

J. A. Heatwole and John Thut were appointed.

The S. S. Field Worker's report was accepted.

The Merger Committee's report was given.

Moved, That the report be accepted and the Committee be retained till the work is completed.

Inasmuch as the matter of merging the Western Conferences as outlined by the General Merging Committee has received favorable consideration in the churches of this district, Therefore be it resolved that we favor the merging of said Conferences and be it further resolved, that we instruct and empower the Executive Committee of this Conference to take such steps and actions that may be needful in the completion of the proposed merging.

Whereas, James I. Hamilton of the Pleasant Valley Congregation has after repeated efforts made by the officials of the church to retain him, voluntarily severed his relation with the Church, therefore be it Resolved that we deeply regret the loss of a member of the church a co-laborer in the ministry and a member of the Conference and be it further resolved that earnest efforts be made through united prayer and the Holy Spirit lead us in winning him back to Christ and the Church.

Whereas, the Holy Spirit has through His servants so vividly brought to our remembrance the urgent need of carrying to our churches "by letter" and "by mouth," the proceedings of our Conferences, therefore be it Resolved that we urge every official to comply with a former resolution (Conf. 1900) backed by the Holy Scriptures Acts 15:22-32; 16:45.

The report of the Christian Workers' Conference was read and accepted. Moved that we appoint two to assist the moderator to arrange program.

Edward Yoder and Edward Diener were appointed.

Moved that the Pleasant Valley Congregation be granted the privilege to ordain a minister. The same privilege was granted the West Liberty Congregation under the direction of the Bishop.

Moved that the location of the next Conference be left in the hands of the Executive Committee with the invitation of Yoder, Kans., and La Junta, Colo., considered.

Moved that the work of completing the Program Committee be left in the hands of the Executive Committee and S. S. Field Worker.

The Russia investigating Committee report was given. Moved that we accept the report and that we appoint Bro. D. H. Bender on this Committee.

Moved that the date of future Conferences shall be the 1st Thursday in Sept. and all other meetings to be arranged accordingly.

Nominating Committee: T. M. Erb, David D. Miller, B. F. Buckwalter, J. M. Brunk, J. F. Brunk.

Election of officers: Moderator, D. G. Lapp; Ass't Moderator, R. M. Weaver; Sec'y, C. D. Yoder; M. B. of M. and C., T. M. Erb; Mennonite Board of Education, D. G. Lapp; Publication Board, D. H. Bender; Trustees of Kansas City Mission, B. F. Buckwalter, T. J. Cooprider, Trustee of Children's Welfare Board, D. S. Weaver, R. M. Weaver; Sanitarium Board, J. A. Heatwole, D. S. Weaver, S. S. Stalter, S. G. Winey.

Member of Relief Commission, D. H. Bender.

Delegates to General Conference, J. D. Charles, L. O. King, Allen Erb, R. M. Weaver, and Charles Diener.

Closing remarks by Moderator, D. H. Bender.

C. D. Yoder, Sec'y.

Obituary

Snyder.—Jacob S. Snyder was struck by a street car near the home of his daughter near Massillon, Ohio, on Sept. 8, 1920, and lived only a short time. He was born in Lancaster Co., Pa., June 12, 1835. He had reached the age of 85 y. 2 m. 26 d. His wife departed this life a number of years ago. He was a faithful member of the Church of the Brethren for many years. He leaves 4 daughters and two sons and many relatives and friends to mourn his departure. Funeral Sept. 11 at Pleasant View Church by N. Flohr and I. J. Buchwalter.

Horst.—Mary E. Wenger, wife of Soloman Horst of Shippensburg, Pa., was born March 28, 1857, died Sept. 12, 1920; aged 63 y. 5 m. 14 d. In company with her husband she was visiting in Lancaster Co., when she was taken sick and after a short illness died at the home of her brother, Levi Wenger, R. D., Gordonville, Pa. She died in the same house in which she was born. A short service was held there after which the body was shipped to her former home near Shippensburg, Pa. She was for many years a member of the Mennonite Church and was active in the work of the Church. She was widely known and her departure will be keenly felt in the circle in which she moved. She is survived by her husband and two daughters, Cora M. Horst and Mrs. Reuben Eberle. One daughter Mrs. Christopher Sollenberger preceded her to the great beyond. Four grandchildren, four brothers and one sister also survive her. The funeral was held from her late home, Sept. 15, Bro. C. V. Martin conducting the service at the home. Further services were held at the Rowe Church, the brethren J. S. Burkholder and W. W. Hege officiating. Text, Isa. 32: 17, 18. The body was laid to rest in the burial ground near the Rowe Church.

"She is sleeping, calmly sleeping
In a new-made grave today,
We are weeping, sadly weeping,
For our mother gone away.
One by one the tender Shepherd
Gathers loved ones to His fold,
And He draws them to His bosom
With a tenderness untold."

Married

Lehman— Horst.—Bro. Victor H. Lehman of Cashtown, Pa., and Sister Edith B. Horst of near Marion Pa., were united in marriage at the home of the officiating minister, Bro. J. S. Burkholder, on Aug. 19, 1920. May happiness and peace accompany them thru life.

"WHAT SAITH THE SCRIPTURE?"

(Continued from page 499)

12:15). The story of the rich man who proposed to build greater; The story of Achan with his Babylonish garment and wedge of gold; the story of Dives, clothed in purple and fine linen; the story of Ananias and Sapphire, of Demas, and of many others held forth in Holy Writ as covetous men, all tell the same story—"the deceitfulness of riches" which lures many a poor soul from the path of purity and holiness to a course which lands its victims in utter ruins "Take heed and beware of covetousness." Only in a life of sacrifice and unselfish devotion to Him to whom we owe all may we find the true riches which satisfy and later glorify the soul.

5. Covetousness has its seat in the human heart.

"Out of the heart of men proceed .....covetousness.' (Mark 7:21,22). Get the heart filled with love of God, and there is no room left for covetousness. "Ye cannot serve God and Mammon."

6. Covetous men make dupes of unsuspecting people.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Pet. 2: 3). Who has not seen the cunning craftines of agents—perhaps trying to persuade you to take out an insurance policy on your life for the benefit of your poor widow and children, perhaps being a thousand miles from home trying to talk you into investing in stocks and bonds that you know nothing of—pretending to be talking for your own good, when in reality it is your money they want. Be very wary about listening to the pleadings of one who is trying to talk you into something that he himself expects to reap a profit from. Covetousness has many ways of playing the spider-and-the-fly game.

7. We are warned that there will be covetousness in these last times.

This is a very general sin. Even in the days of Jeremiah the existing state of affairs was described as follows: "From the least of them even unto the greatest of them every one is given to covetousness" (Jer. 6: 13). Now need we look for improvement, for Paul says that in the latter days there will be "perilous times" in which "men shall be lovers of their own selves, covetous," etc. II Tim. 3:2. Covetousness is one of the great and hideous sins of men, and can only be eradicated by the blood of Jesus.

8. We are commanded to keep free from it.

"....covetousness, let it not be once named among you, as becometh saints" (Eph. 5:3). Let your conversation be without covetousness; and be content with such things as ye have" (Heb. 13:5). This is the Christian ideal. Selfishness has no place in the life of true, devoted, consecrated servants of the Lord. Their desire is not to exalt self or to gratify their carnality but to exalt Jesus Christ and to bring all men unto Him. The covetous life has for its first object the taking in of things for which there is a selfish craving. The consecrated, devoted Christian life has for its first purpose the giving out of that which will redound to the glory of God and good of fellow men. Live for others, and God will see that true riches will come to you in heaven-approved form.

Scottdale, Pa.

THE SECRET PLACE

(Continued from page 502)

God's abiding children. The Psalmist enumerates many terrors of wild beasts, pestilence, famine, sword, etc., but he has nothing to fear and neither has anyone who accepts his God given privilege of dwelling in the secret of His presence. "For He shall give His angels charge over thee, to keep thee in all thy ways" (Psa. 91: 11). What a wonderful refuge is our God.!

Preston, Ont.

Dear young people, let us not fail to follow the leadership of those who are older. They have had experience. There are many things that we do not know because our experience is limited. If you are faithful to follow the leadership of our fathers, I'll tell you what will happen. You will find that many of the problems which we have tried so hard to solve will be solved already.—Oscar Burkholder.

We hear much these days about getting together. But we will never get together, in the way God wants us to, until we are first separated from the world.—Ezra Yordy.

Items and Comments

More than 75 per cent of the narcotic drug addicts in the United States are boys and girls under 16 years of age is the estimate given by Albert Weber of the American Institute of Criminal Law and Criminology.

President Deschanel of the French Republic has resigned because of ill health. The election of his successor is to be held Sept. 24. Premier Millerand is the most likely successor, according to present indications.

The Swiss Legation in Washington has undertaken the very commendable task of collecting and forwarding financial aid to the Swiss Relief Fund for German Children. The children were not in the war, and they have been in many cases the greatest sufferers.

According to Nathan Strauss, of New York City, American Jews, assisted by non-Jewish friends, have raised $40,000,000 during the past four years to aid suffering Jews in eastern Europe. He further states this amount to have been inadequate and that conditions now are worse than they were four years ago.

The Russo-Polish peace conference at Riga has at this writing (Sept. 20) failed to secure a cessation of hostilities. It is believed that this must come thru an armistice. It is expected that the military situaton will determine the final terms. Polish successes have caused them to be rather indifferent towards a treaty.

Connecticut was the 37th state to ratify woman suffrage. Tennessee had taken such action and the amendment had been declared in force but a number of legislators who had absented themselves, to prevent a quorum, protested the action and the need of a supreme court decision was a possibility. The action of Connecticut averted further difficulty.

Ten out of a total of fourteen representative industries showed a decrease in the number of employes on the payroll during August as compared with July. The following decreases were noted: automobile industry, 10%; woolen industry 6%; leather, hosiery, and underwear industries, 5%. Increases of 3½ per cent and 1½ per cent were shown in carbuilding, repairing, and papermaking industries.

An explosion in Wall Street, New York City, resulted in the death of 37 persons, more than 200 hundred injuries, and the damaging of much property. The cause of the explosion is laid to a monster TNT bomb and the instigators are supposed to be a number of Russian bolshevists. Some letters of warning had been previously sent and one man has been arrested. Other arrests are expected to follow soon.

Northern Italy was convulsed with a series of earthquake shocks during early September. More than 500 are reported killed, more than 2,000 have been injured, and more than 20,000 have been rendered homeless. These occurrences are in harmony with Christ's prophecies for the "last times" and should be heeded by two classes, (a) the unsaved need to consider the certainity of death and the need of preparation; (b) the children of God need to remember their privilege and duty of warning others of the issues of eternity.

The "hunger strike" being carried on at Brixton prison, London by Mayor MacSwiney of Cork, Ireland has continued for 38 days and his condition is reported as being serious. His action places the British government into a rather peculiar predicament. To refuse his release will make Irish relations more strained than before. To grant it will mean a surrender of British authority in Ireland and the government fears more disturbances in that section. Lloyd George has expressed himself willing to release MacSwiney in case a guarantee of cessation of riots in Ireland is given.

CONFERENCE ANNOUNCEMENTS

Lancaster Conference

The Fall session of the Lancaster Conference will be held, the Lord willing, at the Mellinger meeting house, 3 miles east of Lancaster, Pa., on Friday, October 1, 1920. Bishops' council on Thursday, Sept. 30. All welcome.

Peter R. Nissley, Sec'y.

Washington and Franklin Counties

The annual church conference of Washington Co., Md., and Franklin Co., Pa., district will be held, Lord willing, at the Chambersburg Church, one mile north of Chambersburg, Pa., Friday, Oct. 8th at 9 A. M. The district mission board will meet at the same place, Thursday, Oct. 7, at 1 P. M. Jos. E. Lehman, Sec.

SEWING CIRCLE REPORT

July 26, 1920, the 18th Semi Annual meeting of the Sewing Circles of the Lancaster Conference District was held the Vine St. Mission, Lancaster. Twenty six circles were represented at the meeting. Two new groups were organized since the January meeting one at Chestnut Hill and one at Groffdale, Lancaster County. Sept. 6-9, the Sewing Circles were privileged to assitst the Eastern Board of Missions and Charities to pack and ship a consignment of clothing to southern Russia. One hundred and forty-four bales containing 11,945 garments were sent.

Sept. 13th our 14th shipment of clothing was made to the Friends Unit in Philadelphia. It consisted of ten (10) bags containing 1261 garments, valued at $1,057. This will be our last shipment to the "Friends" for the present at least. Our next work will be for Russia and will no doubt be shipped from Scottdale.

Mrs. H. E. Metzler, Sec.

Sept. 14, 1920.

We can never gain eternal life by the labor of our own hands. We do not get service from a corpse, but from a living body. Service is but the expression of life.—By A. C. Brunk.

We as a denomination should be known as a people that are ready to serve.—A. C. B.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 30, 1920 (Gospel Witness Established 1905) No. 27

EDITORIAL

"Shall we continue in sin that grace may abound? God forbid."

How long are your prayers? Some count by words, others by minutes; but the true measure of length is the distance from your lips to the throne.

It takes more than machinery to make a church effective. This machinery must be sympathetically linked together, lubricated with the oil of grace, energized and directed by the power from heaven.

When a man goes wrong he invariably tries to hide his own guilt or make his sins seem lighter by bringing charges against other people. Nine times out of ten, the sins which he charges against other people are the ones of which he is personally guilty.

Our Sunday school lessons, for the next quarter, will be taken from the life of Christ. We trust that this study may be fruitful, both in enriching the lives of believers, and in causing sinners to accept Him as their Savior and Lord. Remember the promise: "And I, if I be lifted up, will draw all men unto me." Let us do our share of the lifting.

There are three strong and helpful features connected with our conferences: (1) the propagation of truth; (2) helpful Christian fellowship; (3) the instilling of courage and loyalty and will to work into the workers assembled on such occasions. Attend conference wherever you have the opportunity. Put to practice the good things you hear.

Attention is called to two articles in this issue. One is the unofficial report of Mennonite relief work in Germany, in which Bro. M. Horsch gives us confirmation of the reports we have had before regarding the conditions of thousands of sufferers in war-stricken Europe.

The other article is written by Sister Groh of Canada, and is a strong warning against stumbling-blocks.

There are three ways in which you may give evidence of your loyalty to the Church: (1) by faithfully defending and promulgating her distinctive doctrines and activities; (2) by being "an example of the believers" in that you put into daily practice the things which you profess to believe; (3) by giving loyal support to those in authority who make a faithful effort to keep the whole Church lined up for the full-Gospel standard.

"Man looketh at the outward appearance." The other day found us at a railway station, at meal time, awaiting the next train out. Going out in search for a lunch, we saw a building. On the outside was "Meals **at all hours."** Upon investigation we found that the sign was a fake—the building was locked.

Brother, your outward appearance should be such that men are thereby drawn to the God whom you profess to worship. But be sure that your inner life is in harmony with this outer sign, for "the Lord looketh on the heart."

Capitalizing Talent.— A young man is ardently desirous of being of the highest possible service to God and the Church. It is not ambition, but the love of God, that spurs him on. He prepares himself for useful service and the Church knows that he is available for service in any capacity that God and the Church may see fit to use him. He becomes a preacher, or missionary, or teacher, or doctor, or fills some other position in which he may be of real service. A pure ancestry and a bringing up in the nurture and admonition of the Lord are factors in his favor, and his worth receives recognition. His services are in demand and he keeps growing in favor with God and man.

It is not surprising that he should receive some flattering offers, from a financial or social or political viewpoint, for the world is ever on the lookout for splendid talent and is willing to pay for it. But he thinks only of the good of the cause, and these offers make little impression on him.

Now the enemy of souls begins to take a hand. The young man is reminded of how nice it would be to have more money and social prestige, and the difference between what he is getting and what he might get if he were only a little "broader" is continually bandied before his eyes, until the temptation actually modifies his views and (perhaps unconsciously but) gradually he becomes more and more soured against the Church for not being more generous and sympathetic toward him. He keeps on brooding until the lure of capitalized talent becomes stronger than the loyalty for his church—and the stronger bond holds him. He is lost to the Church, and his faith degenerates under the corrupting influences of commercialism.

Brother, your duty toward this young man (if he is within reach of your influence) it to encourage him in his desire to be useful to God and the Church, to help him remain on the altar of the Lord, to keep his eyes open to the subtle dangers which surround every bright and active worker—in short, to do all in your power that the slogan, **"Not for sale,"** may be found not only upon his lips but in the innermost depths of his soul.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"WHAT SAITH THE SCRIPTURE?"

By Daniel Kauffman

For the Gospel Herald

XI. About Nonresistance

1. **"The weapons of our warfare are not carnal"** (II Cor. 10:4).

In carnal warfare men fight to kill; in spiritual warfare they fight to save. In carnal warfare men strive to inflict violence upon others; in spiritual warfare they seek to rescue others from harm, willing rather to suffer violence themselves than to inflict it on others. Tho our weapons are not carnal, they are after all "mighty thru God." The "sword of the Spirit" has proven itself the strongest weapon known to man. The cause of Christ has suffered greatly because so many of the professed followers of the Prince of Peace have chosen to rely upon the sword of steel rather than the sword of the Spirit.

2. **"All they that take the sword shall perish with the sword"** (Matt. 26:52).

This is true of nations as well as of individuals. History furnishes numerous examples of nations that fell under the weight of their own militarism. But it was of individuals that Christ spoke. It was a terrible sentence, and all Christendom should take heed and put the sword into its sheath.

3. **"If thine enemy hunger, feed him"** (Rom. 12:20).

It is the Christian way of treating an enemy. The best way to get rid of an enemy is to make a friend out of him.

4. **"Love your enemies"** (Matt. 5:44).

This is directly contrary to the practice of nations. Their command is, "Kill your enemies;" and millions were slain, during the past few years, in obedience to this command. Our Savior proceeds to tell how we may give practical evidence of our love to enemies: "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." The peaceful dominion of the Prince of Peace is prefigured in the heavenly proclamation at the time of His birth: "On earth peace, good will to men." "Like begets like." You stir up bad blood when you undertake to subdue men with carnal force. You "overcome evil with good" when your soul is beaming with "good will toward men." The mightiest victory ever won was the victory of the cross on Calvary. Conquer with love—even tho, as in the case of Christ, in the meantime your enemies may kill your body.

5. **"Resist not evil"** (Matt. 5:39).

The most perfect illustration of putting this command into practice was the life of Christ Himself. Tho all power in earth and heaven was concentrated in His hands and tho He might have called to His assistance more than twelve legions of angels from heaven, He never even so much as lifted a finger in His own defence. "When he was reviled, (he) reviled not again; when he suffered, he threatened not." "As a sheep before her shearers is dumb, so he openeth not his mouth." Peter says that He left us an example, "that we should follow in his steps." History has proven that God is abundantly able to care for His own; and that whenever He permits His people to suffer it is either for their own good, or the good of the cause. "The blood of the martyr is the seed of the Church." No one should hesitate to trust God fully in every time of danger. No one can go farther in harming us than God permits.

6. **Resist the devil"** (Jas. 4:7).

Nonresistance is limited to relationship with fellow men. But even in the matter of resisting the devil we are clearly taught in the Gospel of Christ how that is to be done. Matt. 4:1-11 tells us how. "It is written," was our Savior's sole weapon for resistance. It is the sword of the Spirit against which the devil can not prevail. Use this weapon freely, and the temptation to fight your fellowman with carnal weapons will never make any headway in your life.

7. **"Fight the good fight of faith"** (I Tim. 6:12).

The best illustration of this admonition is the record of Paul himself. His life, after conversion, was entirely free from carnal warfare, yet, because of his trials and hardships and sufferings and victories for the Lord, he was able to say at the close of his career: "I have fought a good fight." Let us understand that ours is the "fight of faith," not the fight of carnage. "This is the victory that overcometh the world, even our faith."

8. **"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid"** (Jno. 14:27).

Scottdale, Pa.

HERESIES WITHIN THE CHURCH

By Silvanus Yoder

For the Gospel Herald

We are often made to wonder why it is that doctrines of unscriptural foundation that are strange and foreign to the teachings of Jesus Christ and which bear in a concealed manner the heresies spoken of by Peter and Jude are brought into the Church. Why are not those battles fought with the avowed enemies of God? Why are not those questions settled when the applicant is received into church fellowship and thus avoid all schisms and dissensions? Why must inconsistent members clog the energies of the Kingdom of God and impede the growth of the Kingdom for which the Church has prayed all these centuries?

Surely the primitive Church in the days of the apostles has borne its share of heretical teaching. Paul foresaw its threatened doom as he spoke of grievous wolves not sparing the flock and as we behold the work of the Nicolaitanes and later on the Gnostics, we recognize at once the parental protection of Him who gave Himself for the Church Who never slumbers nor sleeps.

Paul teaches his converts that heresies must come that the bad may be distinguished from the good. How can I tell whether my brother is faithful if no test of faithfulness is brought to bear upon him? It is a grateful feeling of reverence we bear toward God when we realize the fact that He is no respecter of persons: that he never has in any age in a supernatural manner coerced any generation of mankind into virtue nor rendered heresies in the Church impossible at any time and today as we contend for the faith which Paul exemplified we have no other conflict than that which the primitive Church endured: a conflict for truth, a war against wickedness in heavenly places.

It is a pleasing dream and one in which we so much delight that represents the primitive Church as a society of angels and it is not without a struggle that we open our eyes and are made to behold the real conditions of its existence in the days of the apostles. Then as now sluggish members hindered its prosperity and seeds of unbelief matured into doctrines of heresy. Then as now the faithful were separated from

the unfaithful by their zeal amidst persecution to contend for the faith. Our access to the throne of grace is as convenient as it was in the days of the apostles, and the same power which stooped to hear the petitions of Paul is at our disposal for the welfare of the cause of Christ.

Dear friend, do you long for the manifestation of the sons of God and for the Church without spot or blemish? Have you sought for the Church ideal as described in the Epistles and failed to find it? Therefore if we sigh, as well we may, for the Ideal Church as the Scripture paints it because it does not exist, let us thank God that it does and has existed in heaven, and as we grasp by faith the promises of God, let us look forward with joy to the time of Christ's appearing when the Church militant shall shall be joined with the Church triumphant, when we shall we know as we are known and be satisfied when we awake in the likeness of Christ.

Dear friend, do not clog the energies of the Kingdom of God nor mar the beauty of the heavenly bride lest haply you be found to fight against God and the portion rendered to unbelievers will be your lot. Do not stand in the way of sinners and by your irreverence give unto the enemies of God an occasion to blaspheme the name of the Savior of mankind Who in loving kindness stooped to raise the fallen. Do not bring into the Church the seeds of disobedience and unbelief which mar its beauty and render its merits less effective. Beware of the false teachers who shall privily bring in damnable heresies, for swift destruction shall follow in their path.

Goshen, Ind.

STUMBLING-BLOCKS

By Mabel Groh

For the Gospel Herald

The Scripture treats of three classes of stumbling-blocks. First, that which is intended as a stepping stone to something higher, second, personal liberty, and third, license.

Christ is the chief cornerstone in the spiritual house which God has built, but to those who reject Him He is a stone of stumbling and rock of offence. Paul says, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness" (I Cor. 1:23). Not only the Jews, but Christian Scientists, and all classes of modern critics are still stumbling over a crucified Christ, and tumbling headlong into the bottomless pit. "Whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Lu. 20.18).

Of the second class of stumbling-blocks Paul says, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak" (I Cor. 8:9). He is speaking of meats offered to idols and shows that because an idol is not recognized as a god by Christian worshipers of the true God, such meat is in no way affected and may be eaten by Christians. But, he says, not all men have that knowledge and because such meat is associated in their minds with idolatrous worship, they stumble at the liberty of the enlightened Christians, even tho their conduct is perfectly consistent and right. It is a Christian duty to deny ourselves of things that are lawful and good if by the exercise of our liberty weak souls are going to be lost.

It is the third class of stumbling-blocks we wish to note especially at this time. They are those things which are clearly contrary to scriptural standard, and in many cases to natural laws and standards as well. The conversation of many Christians is such that the unsaved are disgusted, and are thus driven away from, instead of being drawn to Christ. Foolish talking and jesting in the mouth of Christians is a common cause of stumbling to multitudes of unsaved. Questionable business methods and covetousness are stumbling-blocks over which myriads of souls go to ruin. The world expects the Christian to live up to a certain standard and is ready to cry, "hypocrite," if that standard is not observed.

In many ways Christian are going beyond the law of liberty in Christ, and taking license to do things which even the world is shocked at. The matter of woman's dress is one of the things that has gone entirely out of bounds. The strange apparel, (Zeph. 1:8) which formerly marked the bold and vile, has become so common that it seems to have lost its strangeness in the eyes of many. Even Christian women of pure and noble character are carried away by the demands of fashion that they seem to have lost all sense of modesty and propriety. Surely no one would argue that the dress of the average woman of today is the modest apparel spoken of in I Tim. 2:9.

The following extract taken from The Missionary Review of the World, reveals the depth of shamelessness in dress to which the Christian women of America have fallen, and the Mennonite Church is not guiltless.

"The free and easy ways of Americans are outrageous to Chinese and Japanese eyes. Foreign women students are sometimes spoken of in Tokyo as "foreign geisha," for only geisha (or worse) dress so loudly or act so boldly. The high class women in Japan have ideals in many respects like those of the old Puritan days in America. Missionaries therefore dread the coming of a great convention or tourist party. .... A missionary writes, 'I hate to think of the scandalous dressing that crowds of Christian visitors display, for almost all the new arrivals shock us, and must shock Christian Japanese and nice women much more.' No gauze or very thin material except for scarfs is used in Japan by women, and no matter what Japanese customs shock Americans, it does not make our Western manners less of a stumbling-block to them, especially when women from America are considered on a par with the geisha, who are men's playthings...."

In churches where the Bible teaching on dress has been neglected for a couple of generations there may be many sincere Christians whose minds have never been directed to the subject, but what excuse can we offer for our Mennonite young people who persist in wearing gaudy, extravagant, fussy, and immodest dress, in spite of all the teaching we have had against it. If only the weak and ignorant were guilty, the harm might remain with themselves, but when our brightest and most capable, our ministers' families, and those in prominence in the Church, are yielding to subtle influence of fashion and appearing in the lowcut, transparent apparel of the present age, they constitute a stumbling-block not only to the weak and worldly minded in the Church, but to the multitudes outside who know what principles the Church stands for, and who expect us to live up to our profession. Compromise has never brought any gain to the Church or to any individual, and yet it is sweeping multitudes along in its treacherous current. Compromise with the world in dress has ever been a stumbling-block to the individual who compromises, to the Church, and to those outside of the Church. "Therefore to him that knoweth to do good and doeth it not to him it is sin." (Jas. 4:17). "But judge this rather, that no man (or woman) put a stumbling-block or an occasion to fall in his brother's way" (Rom. 14:13).

Preston, Ont.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE LORD WILL PROVIDE

Genesis 22:14

Tho troubles assail and dangers affright,
Tho friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide,
The Scripture assures us the Lord will provide.

The birds without barn or storehouse are fed,
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as it's written the Lord will provide.

We may, like the ships, by tempests be tossed,
On perilous deeps; but cannot be lost;
Though Satan enrages the wind and the tide,
The promise engages the Lord will provide.

His call we obey, like Abraham of old,
Not knowing the way, but faith makes us bold;
For tho we are strangers, we have a good Guide,
And trust in all dangers the Lord will provide.

When Satan appears to stop up the path,
And fills us with fears, we triumph by faith;
He cannot take from us, tho oft he has tried,
This heart-cheering promise, the Lord will provide.

He tells us we're weak, our hope is in vain,
The good that we seek we ne'er shall obtain;
But when such suggestions our spirits have plied,
This answers all questions, The Lord will provide.

No strength of our own or goodness we claim;
Yet since we have known the Savior's great name;
In this our strong Tower for safety we hide,—
The Lord is our power, the Lord will provide.

When time sinks apace, and land heaves in view,
This word of His grace shall guide us safe through;
Not fearing, nor doubting, with Christ on our side,
We hope to rise shouting, the Lord will provide.

—John Newton.

Call the attention of your friends and neighbors to the fact that new subscribers may receive the Gospel Herald for fifteen months for the regular subscription price of $1.50.

NOTES FROM OUR STATIONS

For the Gospel Herald

Norristown, Pa.

(21 W. Marshall St.)

Truly the Lord has been very kind to us. He has blessed us with health and strength and has given us fruitful seasons.

The Mission at this place was started in April, 1919, with only a very small number but it has slowly increased and now we have a good many interesting scholars and teachers who are taking active part in the work. We have Sunday school every Sunday afternoon and children's meeting in the evening, followed by Bible study. We also have Bible study on Tuesday evening.

Pray for the work at this place.

Allan A. Freed.

Altoona, Pa.

(1614 Eighth Ave.)

Reading Bro. Shank's article, "The Moral Needs of South America," I was impressed and sad to recall that we need not go as far as South America to find these same conditions. They exist in our cities. It is almost a daily occurrence to hear of or get in touch with a family that either the husband or wife has gone away. I will give examples of some of our experiences.

We are in touch with a family where the mother is married the third time and all three men are living at present. When we speak to her of salvation she weeps bitter tears because she was caught in such a trap and says she was never taught the evil of getting a divorce and remarrying until it was too late. There is another family in which the mother and two daughters were lately received into church fellowship. Last winter her husband left her unexpectedly. She does not know of his whereabouts since he left her alone to support her family of four children.

Last winter we came into a home in zero weather when there was a twenty-inch snow. The mother of five children was hugging the stove in the kitchen. The only fuel left to burn was a storebox and there was nothing left to eat in the house. The husband was associating with other women, leaving his wife to support the children as best she could. The wife has since become a member with us.

Another example is a family of six children, with the father and mother never married. Not long ago, we overheard a conversation of a young girl regarding choosing a life companion. She was warned of the kind of companion she ought to choose. She then said she would choose whom she wanted, regardless of consequences and if she could not get along with him, she would get a divorce.

How sad to find such conditions in this enlightened country with all its religious opportunities! I fear some of us have not been awakened to our responsibilities.

Pray for us, that by God's grace, we may be willing to do our part.

Joseph M. Nissley.

Millersville, Pa.

(Children's Home)

Frederick and Mary Anna Yordi, aged 3½and 2½ years are the latest addition to the Children's Home family. Will some one open the door for these dear children? We do not like to separate them, as they are very much attached to each other. We still have other small boys to be placed. Will you assist in caring for them by admitting them into your homes? The boys' dormitory is still crowded.

Yours in Him,

Sept. 22, 1920. Levi Sauder.

PRESENT OUTLOOK OF MISION INTERESTS ON THE PACIFIC COAST

By S. G. Shetler

For the Gospel Herald

In speaking of the work in this needy field, it might be profitable to call attention to the fact that the field is much larger than it is generally thought of. For instance, Oregon would make two Pennsylvanias and five Rhode Islands left over. Idaho is equal to two Ohios and one Delaware. California is equal to four Indianas and one Maryland left over. Montana is equal to two Illinois' and four New Jerseys combined. In the four states compared with eastern states is the principal part of the present mission work.

There are many open doors on every side, and an encouraging feature is that the brotherhood is seeing the opportunities that lie at their very door. With such a field and the membership comparatively small, no one can expect to have many stations established at once.

At Los Angeles, active steps have been taken by the members located there and by the District Mission Board of the Pacific Coast. A lot has been bought and a temporary building erected on the rear part of the lot. The present outlook is encouraging for a live Sunday school. The membership will be partly floating on account of tourists and others who spend a winter or so in the state.

Portland has appealed to a number

as a ripe field and some active members have expressed themselves lately as being in favor of opening work there. A mission in this city would be conveniently located to some of the strongest churches on the coast. This would be a material advantage along the line of supplying eatables for the workers. Several hundred dollars are in the hands of the General Board now for this work.

The mission offerings in the Sunday schools and churches are taken up regularly and are much larger than in former years. Some of the brethren give one-tenth of their entire income. Wherever this is done, the amounts are larger than they otherwise would be.

A quarterly mission meeting is being held by the six churches in Oregon, which is always well attended and a live program carried out. Thru this channel much missionary information is disseminated, and a live missionary interest awakened and maintained. Besides these results, the offering is always very encouraging.

The District Mission Board held its first public meeting with a well-prepared program in connection with the church conference. This proved very profitable in putting the people in general thruout the conference district in closer relation to the Board. Some active steps were taken at this meeting, which are being carried out. While the Board is rather in its infancy, it promises to be a very prominent factor in the mission interests of the field.

Every one connected with mission work knows how difficult it is to get a sufficient number of qualified workers for the various stations. This is true here also, but there are some very promising young brethren and sisters in preparation.

In reviewing the field as it appeared seven years ago, when we first came west to work in the churches of this district, and in looking over the field as it appears to us since our return a few months ago, we can say that great progress has been made. With workers and finances in sight, and with the harmony prevailing between congregations, Mission Board and Church Conference, we can surely expect the next decade to mark the opening of more city missions, the establishment of more rural churches, and the salvation of many lost souls.

Hubbard, Oregon.

The greatest hindrance to the cause of Christ today is not murder, or drunkenness, or lust, or some other vile sin, but lack of respect for the things of God.—H. R. Buckwalter.

Sunday School

For the Gospel Herald.

Lesson for Oct. 10, 1920—Matt. 3:13-4:11

BAPTISM AND TEMPTATION OF JESUS

Golden Text.—This is my beloved Son, in whom I am well pleased.—Matt. 3:17.

Introductory.—Twice in the history of the life of Jesus did God refer to His Son in the language of the golden text—once at His baptism, and once at His transfiguration. He could say this very appropriately in connection with every act of Jesus. The two events connected with the lesson hold forth our Savior in a light which ought to be an inspiration to us all. Let us notice them briefly.

Baptism of Jesus (13-17).—The "voice from the wilderness" had stirred the nation. From all the country round about the people of Judea came to be baptized of John. Among them was Jesus of Nazareth. John recognized His greatness and said, "I have need to be baptized of thee, and comest thou to me?" Jesus quickly allayed his timidity, saying, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." The events surrounding this baptism confirmed John in his estimate of Jesus. The heavens were opened, and the Holy Ghost, in the bodily form of a dove, descended upon the head of Jesus. The Father added His testimony, saying, "This is my beloved Son, in whom I am well pleased." There never was anything more convincingly proven by testimony and signs and wonders than the Sonship of Jesus.

Temptation of Jesus (1-11).—After Jesus was baptized He was led by the Spirit into the wilderness where He fasted forty days and was afterwards tempted by the devil. In three different forms did the devil tempt Him sorely, but He withstood each attack by clinging closely to the Word. Finally, when the devil found it useless to tempt our Lord, he fled from Him and angels came to minister unto Him.

Points for Meditation.—The life of Jesus is rich in illustrations which are profitable for our meditation. As we think of these two important events of His life the following are among the many thoughts that crowd upon our minds.

1. John saw the inconsistency of our perfect Lord being baptized with the baptism of repentance, but he had not seen the necessity of Him submitting to all the commandments, since Christ in the flesh was man as well as God.

2. If Christ was not too good to be baptized, why should any one today shirk from observing the same ordinance? It is clearly commanded. Matt. 28:19.

3. The supernatural demonstrations at the time of Christ's baptism are an illustration of the fact that the evidences of Christ's divinity are complete and perfect. We must close our eyes to undeniable facts to disbelieve. Unbelief in this case is more marvelous than faith.

4. There is a hint at the mode of baptism in the fact of the descent of the Spirit at the time of the baptism of Jesus.

5. In resisting the devil in temptation Christ showed us how to do it. His sole weapon was the Word. "It is written" is a wall which the devil's sharpest and fiercest darts can not penetrate. They who fall as victims to temptation do so because they fail to use "the whole armor of God."

6. The devil's point of attack is where man is weakest. Naturally, after a 40-day fast, Christ's weakest point was His appetite. After this, the devil doubtless thought that Christ was now about ready to celebrate His victory by accepting dominion. Again victorious, Christ was (the devil thought) ready to demonstrate His personal power by casting Himself down from the pinnacle. Weak or strong, the impenetrable wall of "it is written" kept the devil away. It will do the same for us.

7. This lesson is valuable to us, because it teaches us how to overcome the tempter. The glory of being a devil-fighter is as nothing compared with the satisfaction and safety of overcoming by the power of the Word.

8. If Christ refused to yield when the world was offered Him, why should any one think of yielding for the sake of capturing a little insignificant county or township office?

9. "And, behold, angels came and ministered unto Him." To overcome the tempter means the double blessing of remaining pure from the defilements of sin and of being blessed with the comforting grace and fellowship of God.—K.

"Flies do not settle on a boiling pot." When people get filled with the Spirit of God they will not be bothered so much by defilement of worldliness, but they will be diligent in seeking the things above.—Ezra Yordy.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WE KNOW IN PART

I DO not know what adverse winds
Shall rock my frail barque to and fro,
If swiftly borne on mountain waves,
Or on calm ripple, still and slow;
"I only know" my Pilot steers,
Thru calm and storm His power appears.

I do not know if I shall tread
The homeward way 'mid busy throng,
Or if some lonely rough-hewn track
My weary feet shall press along;
"I only know" my Shepherd leads
As tenderly He meets my needs.

I know not how His sight doth sweep
The whole vast earth from pole to pole
Controlling and o'erruling all,
Yet caring for each needy soul;
I know He notes the birds that fall,
Then "how much more" His children's call?

I see not now my blissful home,
With all its radiant glory bright,
Nor "my Beloved" upon the throne.
The source of Heaven's deep delight;
"I only know" His promise sure,
I soon shall see Him evermore.

I know not when my Lord shall come
To take me up to yonder skies,
When I this "earthly house" shall leave
Changed in a moment as I rise;
"I only know" the hour draws near
When He and I shall meet up there.

—Selected.

TO YOUNG MEN

By D. J. Johns

For the Gospel Herald

Young men, you are needed, you are wanted. From the street corners and playhouses, from the idler's place and the loafer's seat turn your steps into the highway of noble aim and earnest work. There are prizes enough in this world for every successful worker and crowns enough for every honorable head that goes thru the conflict to victory.

Altho there are obstacles to be surmounted and difficulties to be vanquished yet with truth for a watchword, leaning on noble purposes, and exertions that know no fatigue, he may crown his brow with honors that will not perish. Tho, he may never wear the laurels or honors of great men, so called in this world, or even his name never be heard beyond the limits of his own neighborhood, yet is his mission none the less a high and holy one.

In this not only the field of battle but the consecrated cause of truth and virtue calls for champions and the field for doing good is white unto the harvest, and if he enlists in this rank, and his spirit faints not he may write his name with those that shall shine as the brightness of the firmament and as the stars for ever and ever. Beautiful lives have blossomed in dark places and fragrant flowers among thorns. There are still Babylons for Daniels to show forth the true purpose of life. No possession is so productive of real influence as character built on the **right.**

Wealth, birth, or official station may secure to the possessor an external respect; but they never did and never can command the reverence of the heart. It is only to the man of large and noble soul that men yield the tribute of genuine respect.

But why do so many young men who are enjoying privileges and advantages in early life fail to distinguish themselves? The answer is obvious; they are not willing to apply themselves to that toilsome culture which is the price of great success, only the laborious and studious will attain to that which is really worth while. Great men have ever been men of thought as well as men of action. The invisible spring of selfculture is the source of achievement. Arise, then, young man, and prepare yourself for the work of self-cultivation. Set a high price on your leisure moments. They are as sand full of precious gold. Properly used they will procure for you thoughts that will stir and fill your soul. In this age of literature the thoughts of good men can be had at prices in reach of most every one. Collect a library of the best and make them your own. Let thought and reading go hand in hand. Let the moments of meditation even exceed those of reading.

Man is born to advance, and if his forward movement is to be for usefulness and his eternal welfare he must do battle for every forward step. "Fight the good fight of faith." Selfcontrol, and control over surrounding influences, are alike the duty and birthright of man. But self-control is the highest and noblest form of dominion. "He that ruleth his own spirit is better than he that taketh a city."

"If you intend to marry, if you think your happiness will be increased and your interest advanced by matrimony, be sure and 'look where you are going.' Join yourself in union with no woman who is selfish for she will sacrifice you; with no one who is fickle, for she will become estranged; have nothing to do with a proud one, for she will ruin you; leave a coquette to the fools who flutter around her; let her own fireside accommodate a scold; and from a woman who loves scandal flee as you would flee from the evil one. 'Look where you're going' will sum it all up"—Royal Path of Life.

Let not beauty deceive you. Unless it is accompanied by virtue it will soon fade away. The time will surely come in life when you will not so much desire a pet as you will a heroine. One who under trials and afflictions can raise the notes of comfort from the heart and sing, "Jesus lover of my soul," "Rock of ages cleft for me," "Whisper your troubles to Jesus," etc.

The strongest arm in this world is not the arm of the blacksmith or of the giant. It is the arm of the woman, into whose heart God has put his own moral omnipotence, thru faith and submission to His will.

There is no more beautiful spot on earth than the home of the family consecrated by purity; the abode of the Holy Spirit, under the canopy and protection of hovering guardian angels.

Young man! God has given you intellectual power. Awaken in the cause of right. Put on the beautiful garb of virtue. Let truth never forsake thee.

Goshen, Ind.

SPECIAL MEETINGS

Skippack, Pa.

All-day Sunday School Meeting held at Skippack, Pa., Sept. 11, 1920.

Subjects considered:—The Dangers of an Aimless Life; Temptation; Memorizing Scripture; Methods for Teaching the Sunday School Lesson; Reverence for God's House; The Sunday School a Mission Plant; The Sunday School a Watchtower; Let Us Stay by the True Thing and Run Less for the New Thing; The Sunday School from Monday to Sunday; Co-operation between the Home and the Sunday School thru the Parents.

Speakers:—Elmer Moyer, Rhine Alderfer, Henry Bechtel, Frank Swartz, Menno Souder, J. G. Ruth, A. O. Histand, J. C. Clemens.

Sermon:—(Job 9:2), Enos Wismer.

Mary H. Mensch, Secy.

Bremen, Ohio

Sunday School Meeting held at Turkey Run Church, Logan Co., Ohio, Sept. 3, 1920.

Organization:—Mods., P. R. Lantz, J. A. Good; Chors., Bertha Good, Bertha Huber, Secy., S. L. Christophel.

Subjects considered:—The Necessity of Prayer; The Purpose of the Sunday School; How Obtain a Deeper Spiritual Life? The Holy Spirit in the Sunday School; Why We should Go to Sunday School (Essay); Little Things that Spoil the Sunday School; Choosing Associates.

Speakers:—P. R. Lantz, J. S. Hodyshell, I. W. Royer, S. L. Christophel, Bertha Huber, Mary Hodyshell.

Children's Meeting:—P. R. Lantz.

Round Table:—I. W. Royer.

Sermons:—I. W. Royer, P. R. Lantz.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY SEPT. 30, 1920

Field Notes

Change of Address.—Bro. A. W. Hershberger, from Kent, O., to Harrisonburg, Va.

Bro. J. R. Shank of Carver, Mo., spent week before last in a series of meetings at Judge, Mo.

Bro. Henry Harder of Versailles, Mo., lent his services to the cause of Christ in south Morgan Co., over Sunday, Sept. 12.

Bro. Andrew Shenk and wife of Orongo, Mo., are two active servants of the Lord who have passed their allotted time of three score years and ten. Our brother is still active in the service, and our prayer is that his voice may be heard in the evangelistic field for many years to come.

Bro. J. K. Bixler, Elkhart, Ind., is suffering an attack of typhoid fever. May God grant him a speedy recovery.

A series of meetings, conducted by Bro. J. R. Shank, Carver, Mo., was closed at Judge, Mo., on Sunday evening, Sept. 20.

Bro. Homer Kauffman, a worker at the Publishing House during the past summer, has gone to Harrisonburg, Va., to attend school.

Bro. J. A. Ressler, of this office, accompanied by his family, and Sister Anna Smucker, Smithville, O., spent last Sunday with the congregation near Gortner, Md.

Bro. Levi Mumaw, of this office spent the fore part of this week in Chicago, attending the meeting of the Central Relief Committee of Mennonite Churches.

Bro. C. B. Driver of Versailles, Mo., has recently purchased a farm and his permanent connection with the Mt. Zion congregation seems an assured fact.

Sister Martha Mumaw, Wooster, O., a former worker at the Publishing House, after spending the summer at her home, returned the fore part of this week to assist in the work here.

Fallen Asleep.—Bro. Daniel Miller, Springs, Pa., passed away last Saturday night. He was the father of Preachers G. D. and Ed. Miller, both of the Casselman Valley district. May God comfort the bereaved friends.

Bro. John Blosser, Rawson, Ohio, spent the week-end of September 12 with congregation near Bremen, Logan Co., Ohio. One soul was received into church fellowship by water baptism and the ordinance of communion was observed.

Bro. Perry Shenk of Orongo, Mo., expects, the Lord willing, to assist the brotherhood of the West Union Church near Wellman, Iowa, in a series of meetings, beginning the latter part of this month.

Bro. Daniel Kauffman, senior editor of the Gospel Herald is spending some time in Missouri in the interests of the Church there. Last week found him in his home community, near Versailles.

Bro. and Sister J. B. Hernley, with their sons Melvin and Ivan and wife all of this place, are spending this week visiting relatives in the eastern part of Pennsylvania.

Bro. N. E. Miller, Springs, Pa., announces the following communion dates in the Casselman Valley district:

Springs, Pa., Oct. 10.
Glade, Md., Oct. 17.

Bro. E. J. Berkey, of Orongo, Mo., began a series of meetings at Cherry Box, Mo., on Sunday evening, Sept. 12. It is our brother's intention, God willing, to serve the Pea Ridge, Mo., congregation in a similar capacity the middle and latter part of October.

Bro. S. C. Yoder, Kalona, Ia., sends us a postal dated Sept. 20, bearing the following items: Spent Sunday at Tremont; two souls confessed Christ: Brethren W. S. Gingerich, Levi Miller, Samuel Gerber, and I were at Flanagan, Ill., Sept. 15, where Bro. Joseph Hartzler, Gridley, Ill., was ordained to the ministry.

Bro. and Sister M. P. Yoder, Bro. J. N. Smucker, and Sisters Katie Smucker and Mattie Zook, all of Wayne county, Ohio, visited Scottdale last week. They made the trip by auto and had a very pleasant journey eastward and we trust the return trip was equally successful. Their visit was much enjoyed by the workers in the Publishing House, and especially by those whom they personally visited.—R.

Correspondence

Kitchener, Ont.

Dear Herald Readers. Greetings. Bro. Peter Boshart of Milverton, Ont., stopped and preached at this place on Sunday morning, Sept. 5, while on the way to the Sunday school conference near Preston.

The semi- annual Ministers' meeting for this district was held here on Thursday, Sept. 9, at which time Bro. W. B. Weaver of Elkhart, Ind., preached a forceful sermon.

Communion services were held on Sunday, Sept. 12, at which time Bishop Jonas Snider of Waterloo, was with us.

Bro. Allan Good formerly of Kansas City, now of Alberta, Canada, but who is staying with his parents at Waterloo for the present time, was with us in our worship on Sun-

day, Sept. 19, and broke the Bread of Life to us.

Cor.

Flanagan, Ill.

To all Gospel Herald readers, Greetings:—We are glad so say that many brethren and sisters from Ohio, Iowa, and Nebraska, have visited with us, also from the different congregations of this state. Their visits were appreciated.

On Aug. 29, Bro. Joseph Heires of Fisher, Ill., was with us both morning and evening and Bro. John Conrad, Sterling, Ill., gave a talk on the Sunday school lesson.

Sept. 4, Bro. Unruh of Russia and Bro. Epp, Henderson, Neb., came and told us of the conditions in Russia. On Sunday morning they preached to us. At the same time Bro. Jacob Frey and Sam Grieser, Archbold, O., were with us and held meetings Sunday, Monday, and Tuesday evenings.

Sept. 11, Bro. Levi Miller and Will Gingerich came and preached to us Saturday evening and Sunday morning and evening. On Monday the Brethren S. C. Yoder and Samuel Gerber came and held meetings Monday, Tuesday, and Wednesday. On this day Bro. Joseph Hartzler was ordained to the ministry. May God give him grace to labor faithfully in His vineyard and may we as a church pray more for our ministers instead of criticizing them.

On Sunday, Sept. 19, Bro. Henry Allbrecht of Tiskilwa preached to us and also spoke to us a while after Young People's Meeting. Bro. Zook of Eureka gave a talk on the Sunday school lesson.

Pray for us that we may live for Him who gave His life for us.

In His service,

Lydia H. Smith.

Brooklyn, N. Y.

Dear Brethren in the Faith. Once more we see God speaking to mankind. I refer to the terrible explosion in Wall St., where many lives were lost and many more persons were seriously injured. For over an hour after the explosion one could see people in ambulances going to the various hospitals. The cause of the explosion is still a matter of question. I thank God for the way He cares for His own. I was but half a mile from where the explosion occurred, and if my plans had not been hindered by Him who is a foreknowing God, I should have been a victim with the many.

Yours in Him,

Henry Gertman.

Limon, Colo.

Dear Readers, Greetings. We rejoice to have so many of the brethren and sisters, to stop with us while going thru to or from the Springs or Manitou. Among them were Bro. J. D. Mininger and daughter, L. Schrock of Thurman, Bro. E. E. Zuercher and family of Elida, Ohio., on their way to Idaho, and Joe Brenneman and family of Iowa. These ministers preached unto us the Word of life. Last night Bro. J. A. Heatwole of La Junta, came here and preached, also this morning. His text was Psa. 16:11. He presented unto us the joy and pleasure of the true Christian. As the congregation here is without a resident minister yet, we praise the Lord for these faithful servants of His and we invite others to come and do likewise.

The harvest is not all gathered yet, but there is much of the fall wheat sown. This is no irrigating country. Come and see for yourselves. May many souls be gathered in from the barren fields of sin.

In His name,

Sept. 19, 1920. Sarah Hartzler.

Manitou, Colo.

Greeting to all Herald Readers. We wish to praise God for His goodness in permitting us to enjoy a place of worship at this place. Having attended worship with other denomination for some time, we are glad to get into our own house of worship. We feel at home and more free in our own church home.

We have many things to contend with here that we do not have at home, among them are neglecting the study of God's Word. Many come here to see the wonders of nature and forget (apparently) to magnify God who made them all. The result they forget to study their Sunday school lesson, neglect the helping along in being consistent in attending worship. Many also attend entertainments and amusements that they would not be caught at in their home.

The new house of worship was dedicated Aug 15. Bro. D. H. Bender officiated. The following week Bro. J. D. Mininger of Kansas City held meetings every evening and two day meetings. There were two public confessions besides many expressions of gratitude from the town people who attended, for the real Gospel sermons. Some said, "We have not heard such sermons for forty years." Do we who enjoy them regularly appreciate them? Do we thank God that we have a living message? Are we in sympathy with the old story and do we testify to it by our lives?

We have Sunday school and preaching services every Sunday morning, Christian Workers' meeting and preaching every Sunday evening. We have a good attendance in both morning and evening services, an average of about 70 every Sunday morning. We ask an interest in the prayers of God's people that the work here may prosper in a way pleasing to God and to His glory.

Yours in Christian love,

Aug. 20, 1920. J. E. Kurtz.

Birch Tree, Mo.

(Berea congregation)

Dear Herald readers We greet all in Jesus' worthy name. We are having fine weather which helps greatly in getting in the crops, which are pretty good, and we praise God for these as well as for the spiritual blessings. One of our workers has gone away to teach school in another part of the county since we wrote last. We have meetings as usual. There is some decrease in attendance since schools have begun. We were very glad to have Bro. Perry Shenk and Bro. Showalter with us over the first Sunday of August. We were encouraged by their visit and preaching. On the second Sunday of Sept. Bro. J. C. Driver was with us, but on account of rain had only two services. We were very glad for these. May God bless all to His glory.

In His name,

Sept. 20, 1920. B. D.

Sterling, Ill.

Dear Herald Readers, Greeting:—The congregation at this place was greatly favored. Bro. Daniel Kauffman of Scottdale, Pa., was here Sept. 10-12, and preached five soul stirring sermons.

On Sunday morning Sept. 12, communion was observed. Nearly all the members were presnt. The members from the Morrison Church were present and partook of the communion. The brethren, Kauffman, John Nice, and J. S. Shoemaker conducted the services. One young sister was received into church fellowship on confession of faith.

On the evening of Sept. 7, the annual business meeting of the Church was held.

A number of visitors from various states worshiped with us during the summer. We are always glad to meet with those of like faith.

Yours for the cause,

Sept. 21, 1920. M. M. Ebersole.

Palmyra, Mo.

Dear Herald Readers, Greeting in the worthy name of our Master.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Bro. and Sister L. J. Johnston of Cherry Box, Mo., favored us with a visit over the first Sunday in September. Bro. Johnston preached three good instructive sermons for us.

Bro. J. S. Buckwalter and wife of Philadelphia, Pa., visited here from Sept. 5 to Sept. 20.

On Tuesday, Sept. 14, Bro. Daniel Kauffman of Scottdale, Pa., came into our midst. He preached for us Tuesday and Wednesday evenings. Bro. Kauffman was once bishop of this district, so his visits are always very much appreciated.

Bro. Joseph Gramley and family of Freeport, Ill., spent the night of Sept. 20 with us. They were returning home from an auto tour thru Missouri and Kansas.

We appreciated the visits of all these kind friends very much and invite others to stop with us.

Two of our number left recently to attend school at Hesston, Kans. Their absence is felt very keenly, but we trust that our loss will mean great gain to them as well as to others.

A number from this place attended the S. S. meeting at Cherry Box, Sept. 19.

In His name,

Sept 21, 1920. Anna M. Kreider.

Hagerstown, Md.

Greeting in Jesus' name. The congregations of Washington Co., Md., and Franklin Co., Pa., have recently been favored by a feasting from God's Word thru the instrumentalities of Bro. John W. Weaver of Union Grove, Pa., and Bro. J. C. Clemens of Lansdale, Pa. After rendering a well balanced program at a Sunday school meeting at the Paradise Church near here, Bro. Weaver left for home, while Bro. Clemens remained with us and visited the various congregations. On Sunday afternoon Bro. Clemens conducted a dedication service at Pond Bank, Pa., where he also filled an appointment in the evening.

We believe their visits were divinely directed and trust the Lord will bless their labors.

Temporal blessings are everywhere in evidence here. Grain, fruit, and vegetables are in abundance and we feel that our appreciation should be given utterance.

We are already looking forward to the time when our communion services will be held,, as the dates are already set. We hope that all can be in such a state of worthiness as to partake of the sacred emblems in commemoration of Him who died for us.

Yours in His service,

Sept. 21, 1920. J. D. Risser.

READING THE NEW TESTAMENT

I am sure some of the Herald readers will be interested to hear some thing of those who are reading the New Testament thru in this year.

I am reading in Acts. Have just finished the 18th chapter. I am getting much good from my reading. Reading slowly and marking some verses which are definite promises to us, make the Bible more precious to us.

For the benefit of those who may have forgotten, or do not know about our plan, we will again repeat. As we are nearing the fall and winter long evenings, it would be well for many more to join with us.

Being convinced that many neglect reading God's Word, we have been trying to see how many would begin reading the New Testament with the intention to finish before Jan. 1, 1921.

We appointed one in our congregation to gather names who were willing to try and when they finish they will again report to the one appointed. We had the privilege of meeting with other congregations and put forth the same effort with the same plan, only that Sister Alma Egsti of Manson, Ia., who was appointed at our home congregation, would be the one that your brother or sister could report to of what is being done at your place.

We again will give you a hearty invitation to take this up with your congregation and join in with us. Our response has this far reached the western part of Kansas and Nebraska, as far north as Minnesota, as far south as Louisana, and as far east as Pennsylvania.

We were especially glad to get word from Lake Charles, La., that thirty-three had finished already. We will be glad to do all we can to help any one and will try to give a report at the close of the year of how many congregations took part, how many began, and how many finished. Thus far there are about 1450 who said they will begin and we hope many more have begun who have not yet reported.

Yours for reading His Word,

J. W. Hess.

Our Young People

MEMORY GEMS (Jr.)—Ps. 119:9-16.

Topic for October 10th

MOTTO

"My son, forget not my law."

THE STUDY HOUR

I. Gems.—Gems are beautiful and rare stones cut and prepared for ornamental purposes for the enjoyment of those who behold them. They are considered of great value, and often cost great sums of money because they are so very rare.

The wise man Solomon called truth something to be bound about the neck as people who wear gems wear them. "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man."—Prov. 3:3, 4. If we want to keep anything that is very precious safe, we must bind it with a strong cord to ourselves where we will always know it is safe. The Bible teaches us that we should not wear jewels on the outside of our bodies (I Pet. 3:3, 4; I Tim. 2:9, 10); but that we should adorn the inside with such a spirit that is in the sight of God of great price. One way to have such jewels in our hearts is to have the Word of the Lord in our memory and its truth in our hearts. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:17. There are a number of Scripture passages which contain very precious truths that will make our lives very happy and useful if we obey them and get them in our hearts. It would be well for us to get as many of these Scriptures in our memory as possible. Let us endeavor to learn a number to repeat in the Young People's Meeting.

II. The Text.—Ps. 119:9-16.—The writer of this Scripture knew how very valuable the Word of God is. He tells of its power to cleanse the way of our life. He hid it in his heart to keep him from sin. He rejoiced in it as much as in all riches. He intended to keep it in his memory so that it would not be forgotten.

III. Outline Study

1. Dangers in not remembering.—Deut. 8:19; Ps. 9:17.
2. Blessings in remembering.—Ps. 103:18; I Cor. 15:1, 2.
3. Some Gems to remember.—
   a. Promises.—II Cor. 6:17, 18; Matt. 6:14, 33; 7:7; 10:32; 11:28; Matt. 28:20; Luke 6:35; Jno. 15:7; II Cor. 12:9; Phil. 4:19.
   b. Truths.—II Tim. 1:12; 3:15; Tit. 2: 11-14; 3:5; Heb. 7:25; Jno. 3:2; Rev. 1:7; 14:13.

SUGGESTIVE ASSIGNMENTS

For Younger Children

1. Text word, "I Will"
2. Make a list of all the verses you can think of.

For Others

1. The Use of Remembering Good Things
2. The Danger of Forgetting.
3. Let all make the occasion a memory exercise on gems of scripture. If possible be able to tell where each verse is found.

Miscellaneous

MENNONITE RELIEF WORK "CHRISTENPFLICHT"

(Translation)

Hellmannsberg, near Ingolstadt, Germany, August 30, 1920

Within the last few weeks representatives of our committee had in the city of Munich two conferences with representatives of the Municipal Charity Organization and other charity endeavors of the city. In consequence a commission was formed in the city of Munich to work hand in hand with our relief work. In accordance with our principle to render aid without respect to religious or political creed, this commission consists of the Municipal Charity and of other Protestant, Catholic, and secular charity organizations. The aim is, thru the help of this commission, to find the poorest among the poor people. Thru this commission we are brought in touch with all the poor of the city. We have promised for the present to give aid to 2,000 persons (the population of the city is about 2 million) with whose needs we have become acquainted thru the commission.

The whole of the city of Munich has, by the Municipal Charity Organization been divided into 85 "poor-districts." Every district has its local committee, and each committee has made itself acquainted with the most needy families in its district. The said commission has made a comparative estimate of the needs existing in every district and has informed the committees for how many persons it will furnish some support and has requested that every district make out a list of the cases for which aid is most urgently needed, making use of the printed forms which are furnished for this purpose. Other charity organizations of the city will cooperate with us in a similar manner. In a meeting of the commission the lists will be examined and the names be reduced to 2,000 to receive support.

These 2,000 persons will, beginning with September 1, receive a weekly allowance of five Marks (about 15 cents), not however, in cash but in food. Besides this support for individuals and families our committee have sent 20,000 pounds of beans and peas and 40,000 pounds of potatoes to Munich for the use of charitable institutions. In these institutions about seven thousand children and fifteen hunderd adults are cared for, the latter being old people and others who are unable to work. Some of these institutions have recently seen themselves compelled to abolish the daily supper; these are now enabled to have a soup of potatoes or beans for supper. The said support for 2,000 persons we have promised for the month of September.

In the **Erzgebirge** there was a meeting held on August 18 in the county of Annaberg, and on the following day in Schwarzenberg county, in the interst of our relief work. The burgomasters and other officials of the villages came together, besides many other representative persons who are interested in the work of charity. The purpose of the meeting was to confer freely concerning our relief work, both in regard to what has been done and what is to be done in the future. The meetings were well attended and the discussions were lively and interesting. Our plan of work has proved a success; a suggestion to change or improve it could not be made. When our committee announced that we had decided, beginning with September 1, to reduce the support by one half in view of the fact that the harvest had been gathered in, all persons present in both meetings asked us unitedly to make, if possible, no reduction at the present time. In the **Erzgebirge** the new harvest does not cut much of a figure, for nine tenths of the grain needed for bread must be imported from other parts, and food does not become cheaper after harvest. The number of those who are out of work is large. In both meetings it was generally emphasized that the aid given by our committee has meant a great deal to the recipients and that those present would regret if it had to be reduced.

In various visits in the **Erzgebirge** I have met quite a number of Protestant ministers of the conservative type, also Methodist and Baptist ministers who appreciate very much the aid given to the poor and suffering. They also expressed the hope that the support given at the present time will not be reduced. As far as one can now judge, there will be greater need in the coming winter. In view of the urgent needs our committee has decided to continue our aid for the **Erzgebirge** as given heretofore.

The care for the Russian fugitives in German is now centralized and unified, to make it more efficient. To this end Bro. Warkentin, of Russia, has undertaken a journey to visit all fugitives in Germany. Bro. Warkentin will remain in touch with them, and his advice will be taken into consideration when decisions are made concerning the support of the needy among them.

The continuation of our relief work in the manner and to the extent described means that the resources at our disposal will be exhausted by the middle of October. It will depend primarily on help from America to what extent the work will be kept up during the winter. Tho by far the greatest part of our means comes from America, it is but fair to say that our brethren and sisters in Germany have nobly and liberally contributed to this work. Their number, however, is small and the German money is much depreciated in value.

Many a need has been alleviated, many a tear dried thru our relief work. For this we are above all thankful to God the Giver of every good gift, but we also thank heartily all those who have supported this work by their contributions. The Lord will be their rich rewarder both spiritually and temporally. We ask, especially in the name of the poor in the **Erzgebirge**, not to cease contributing, that we may not be compelled to reduce the work at a time when the need is increasing.

We ask all our brethren and sisters in America, Germany, Switzerland, and Alsace to co-operate with us, not only by material gifts but especially by their prayers, that the relief work may prove a factor for the extension of the work of the Lord in a spiritual sense and redound to the glory of His name.

Mennonite Relief Work
"Christenpflicht"
per M. Horsch.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The following somewhat lengthy letter written by Abraham Lepp, from the Old Colony Settlement in South Russia, but later from Halbstadt in the Molotschna Colony, gives a striking picture of the suffering which our Mennonite brethren in Russia endured during the spotted typhus epidemic there, and incidentally also as a result of the roving robber bands of Machnos. The letter was secured at Sebastapol by Bro. A. J. Miller who sent it to this country for publication. It is among these needy people that it is hoped our brethren who have recently sailed to Constantinople will be able to do active relief work and distribute the clothing and medical supplies which were so generally contributed by our people.

The letter was written to C. Hiebert, Refugee, Sebastapol.

* * *

Halbstadt, March 6, (N. T.) 1920.

Dear Friend Hiebert:—I have been requested to send information at first op-

portunity to Johann Lepp, Abraham Koop, and Jacob Niebuhr, who, according to all accounts are staying somewhere in Crimea. The place where they are staying is not known to me but you will no doubt be in communication with them. Possibly they are again in Sebastopol. Please pass the letter on to them. It is addressed to all of you.

Nothing joyous do I have to relate to you, only of sorrow, want, and death—that is, of our home villages Schoenwiese and Chortiza. Here in the Molotschna colonies it is quiet, everything goes on in its ordinary routine; no one is molested; no contributions forced, and no Chesvachaiaka. Seldom does the "military pass thru Halbstadt, and when it does all passes by in good order; property is respected. During the spotted typhus epidemic which indeed spread thru all the villages, the citizens did not suffer, for the very best regulations were put into effect to prevent the spread of the epidemic. Owing to this there have been only a few deaths—I refer to the Mennonite villages. In the Russian villages the epidemic raged fearfully, especially in the cities as in Milatopol, where, it is reported are 7000 typhus cases among the soldiers alone, and the daily victims number about three hundred persons. Here died of spotted typhus, Johannes Cornelius Epp, who is well known to you. Now let me begin with the account of home. I was freed by the "Volunteer Army" on December 31, at Nicolaipol where I had staid with Abraham Fraser, teacher. On January 1, I went away with the Volunteer Army toward Chortiza. Ahead of us moved the battle line and late in the evening we arrived at a camp. As I left Nicolaipol there lay sick of spotted typhus at that place 135 persons; n Franzfeld 138. At the time of my departure there had been but few deaths to report but according to later reports many died, especially men. Among the dead are numbered; Heinrich Penner the brother of A. Penner of Pavlograd; the brothers Block, brothers of Mrs. Vogt; Jacob Braun, (his wife is my cousin). In all the Nicolaipol villages remained only one preacher able to fulful his duties—Heinrich Epp. Abraham Hamm was confined to his bed many weeks as the result of maltreatment by the Machno bandits;' later he contracted spotted typhus and at the time I departed the crisis had not yet come. The other preachers are all murdered. Eichenfeld is known to be entirely deserted. All the men were murdered: in Hochfeld, seventeen persons were murdered; in Petersdorf eight; Nicholaidorf five; Franzfeld, six; Tschornoglas, two; only in Reinfeld and Adelheim were no murders—that is, while I was there. (I was there ten weeks). In Einlage, as I entered there eleven corpses lay on the bier, among them Johann Reimer and wife, both died the same day. Later died Abraham Bergman and wife; (Abraham Bergman moved to Schoenweise after the death of his wife and died there and was also buried there.

Friday evening, January 3, (N. S.) I departed on the last sanitary train to Federovka to find my family. Monday January 6, the Machnos were again in the town immediately after the departure of the Volunteers, and remained there five days right at Christmas time (Old style). The Machnos robbed frightfully. They went from house to house, from lodging to lodging and robbed whatever fell into their hands. Whoever had been spared until then now had to suffer, but murder they did not commit but they brought the spotted typhus along, that is, they increased the epidemic.

Friday, January 3, (N. S.) Andreas Wallmann died of spotted typhus at 10:00 in the morning. From the first days on he lay unconscious. The next day, Saturday, January 4, he was buried. Early in January Dr. Schneider died also and lies buried beside Br. Spindler. In January (date not stated) Julius von Kampen, jurist, died after five days' illness. He had heart and kidney trouble. The fatal illness overtook him at the deathbed of his father. On February 5, Mrs. Gerhard Pries died; soon afterward her husband. Mrs. Jansen, the youngest daughter of Peter Pries died also at about this time. Further happenings of Schonweise have not been passed on to me.

Jacob Janz, son-in-law of A. Koop, writes under date of February 24, (N. S.) that 175 adults died of spotted tphus in Chortiza; in Osterwisk, 75; in Neuendorf, 156; Among the Chortiza victims he names: Tina Dyk, nee Koop, January 1; Abraham Jacom Koop, Jr., January 17; Abraham Jacob Koop, January 18, David Abraham Koop and Lena Jacob Kroeker, nee Koop, Jan. 20; Jacob Abraham Koop and Margareta Abraham Winter, nee Koop, Jan. 24; Heinrich Abraham Koop, Jan. 30. In the family of Koop alone were eight deaths. Janz writes further that Mrs. Heinrich Epp, nee Koop, is not expected to live. After spotted typhus came pneumonia and another sickness not stated.

P. Koop took care of all his relatives, now he is in Schoenwiese. Other deaths include; Jacob Hesse, Franz Peters, Mrs. Peter Hilderbrand, the elder Hilderbrand, Gerhard Willms, Paul Peters, the teachers Jacob Klasses and Johann Frase, Heinrich Duck and wife, and earlier Andrew Vogt, Heinrich Franz Duck, (died at Neuendorf), Mrs. Gertrude Nickel and both sons of Jacob and Waldemar.

After the departure of the Schoenwiese Machnos several Schoenwieser undertook a journey of investigation to Einlage, Chortiza, and Rosental. The scene that I showed them was so pathetic that words fail. Because of the continued maltreatment, the quartering of soldiers and hunger, the people had become utterly apathetic. They wished only to die and thus became helpless victims of typhus fever. Eye-witnesses give the following pictures:

In one house in a room we found two corpses of Machnos which were already in a state of corruption: in another room one hears a cry—there in one bed lie four persons— a father with his sick children, the wife had died before. On closer observation it is discovered that the man is already dead and according to the children the father has been lying thus motionless by their side three days. Indeed a tragedy incomparable! Franz Peters lay sick and died in the corridor of his house—in an unheated room. He lay on wet straw and covered with straw. How apathetic the people were the following gives evidence: A daughter of Julius von Kampen goes into the street and meets Machno men who seem to her to be familar. They are carrying a corpse. She asked "Who are you carrying there?" "Our landlord, Jegor Petrovietch." It was Gerhard Willms. Most of the corpses were buried unsung and untolled (ohne Sang und Klang). At first coffins were made, but later there was no one who could make them. Next the "sleeping benches" from which the legs had been broken were utilized ,but these also were all consumed, so that finally the corpses were laid into the graves, the faces covered with boards and thus buried. To have a grave dug cost 1800 rubles. It came about that some dug graves for members of their families, returned home to bring the corpse, and in the meantime others had already used the grave to bury their dead. Iin Chortiza there was only one horse and one sulky. Both horse and sulky were used to carry the dead. Everywhere in the houses and stables lay dead bodies of Machnos; in the streets and stables carcasses of horses; and in one stable alone, that of Elder J. Dick, were five carcasses of horses which had evidently died of hunger, for in the village nothing was to be found whether for man or beast.

When the Schoenwieser saw this distress they at once organized a relief committee. About 250,000 rubles were collected and the following men were appointed to go to Molotschna to bring assistance: Elder Johann Klassen, Cornelius Wiebe, Hans Janz. These reported that the Chortiza colonies were in want of everything—clothing, linen, food, money, and above all nurses and medical aid.

What then followed this appeal in these colonies will fill one of the noblest pages in the history of the Mennonites. How the gifts were showered! For the Halbstadt district Heinrich Braun and Abraham Lowen, both of Neuhalbstadt, were chosen. In money there has already been sent more than half a million rubles; and then the many gifts of clothing, linen, blankets, provisions of food. I was an eye-witness how a poor woman—a washerwoman she is, brought on a little sled 1½ poods flour, 10 poods beans and a package of linen goods. My eyes did not remain dry. So much was brought that the workers became impatient, and it was necessary to stop the enthusiastic giving. Individuals also offered their personal services. Now there are in each village experienced welfare workers or nurses active. Medicine is sent with each transport. I might add also right here that many thanks are due the apothetic, lavenous, especially for his generous supplying of medicines without profit to himself. Mrs. Slindler also serves over there. Unfortunately the roads have become impassable and not until after seedtime can another transport be sent.

It comes to mind that in Schoenwiese died also preacher Abraham Klassen and Mrs. George Ocerz. When the Schoenwiese Relief Committee began to work they found in Chortiza only eight men who were able to conduct their affairs of business. At that time, four weeks ago, there had died in Chortiza and Rosental about three hundred Mennonites. In these two villages were over eighty orphans. Twelve married couples had died in Chortiza and as many in Rosental. For weeks the people had seen no bread. The factory laborers had suffered less from the Machnos but the typhus began to spread among them. The entire Chortiza district Soviet lay sick of typhus.

In Osterwick preacher Kornelius Pauls anl his son Kornelius died.

In Bethany the first to take sick was Dr. Theisen, but he is already recovered. At the present time two nurses and one sanitaire are sick. Among the inmates no one has yet been sick. Everything has been stolen there.

Five temporary hospitals are already opened. Tirelessly the work is being carried on, especially in the centers of the typhus epidemic— Einlage, Rosental, and Chortiza. Buildings are "stiff" with dirt and vermin. Most of the dwellings are

deserted. From Halzrichter's to Thiessen's only five houses are occupied. From the surrounding villages come daily the Russian peasants and rob and tear down the barns and no one drives them away. Roving Machnos in small bands take away the bread that has been secured thru hard toil and labor. In the three villages there was no grain left. In the other villages there is yet some grain to be had but there is no one to bring it to the mill and no one to grind it. But now it is already changed here. First the company mill in Einlage began to work then one in Chortiza. Of hedges and trees there are very few left in the villages for the Machnos have cut them down.

Jacob Janz informs us that for a long time in Chortiza there were no two successive days that there were no deaths.

In Chortiza died also my cousin Jacob Hamm, Mrs. Dr. Hamm, aunt Siemans, her daughter Katherine Friesen, and the daughter-in-law Lisbeth, nee Braun. In Franzfeld cousin Peter Siemans and Henry Siemans. While I was writing this account the information came on March 6, that cousin Gerhard Vieler who lived here and who accompanied one of the food transports to Alexandrovsk. With him traveled a newly married couple who were murdered. They were Abraham Siemans and Justice Wiens. Vieler was buried in Schoenwiese. One week before Christmas he buried his wife. No family was spared. Concerning my sons I have no information. My wife is very much troubled about them.

March 31 (Continued)

At the request of Heinrich Jacob Braun, Neuhalbstadt, the Molotschna Relief Committee visited all the Chortiza and Nicholaipol villages. He left here on March 1 and returned on March 24. Friday, March 26, he gave an account of his trip before a crowded house. A pathetic picture of the results of Machno control and the spotted typhus epidemic was unrolled before our eyes, but, as the Molotschna Relief Committee had everywhere carried forward the work with abundant results there were also very joyful things to tell. The epidemic is decreasing because of the energetic work of the Molotschna Relief Committee, which opened hospitals at the villages Chortiza, Osterwick, Neuenberg, and Einlage. A new danger threatened when small pox broke out in several villages but here also the committe is fighting with good results. The number of deaths is high in some villages, as in Schoenhorst where nearly half the population died of the disease. The Nicolaipol villages turned to Ekaterinoslav for help. An interne and two nurses were commandeered for them. In these villages also the epidemic is decreasing.

June 21 (Continued)

Later deaths of spotted hyphus: Mrs. Heinrich Epp, nee Koop; Peter Janzen, son-in-law of Peter Pries. The epidemic is beginning to abate. The hospitals are closed. Only the one at Chortiza continues to work, where are being treated about 100 women and girls who were raped by the Machnos and infected with syphilis.

Very little sowing and planting was done in the Chortiza colonies for there was a lack of seed and of strength to work. These colonies will scarcely be able to become again what they once were.

According to last reports there are about 576 orphans in the Chortiza district; of these 101 have been brought to

(Continued on next page)

SOUTHWESTERN PENNSYLVANIA DISTRICT CONFERENCE

For the Gospel Herald

Report of the forty-fifth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference district, held at the Kauffman Church, near Davidsville, Pa., in the Johnstown District, Aug. 26, 27, 1920.

Devotion, conducted by Bro. G. D. Miller.

Roll Call. The following members of Conference were present:

Bishops.—J. N. Durr, Aaron Loucks, J. A. Ressler, Abram Metzler, Jas. Saylor, N. E. Miller.

Ministers.—G. D. Miller, Ed Miller, L. A. Blough, Simon Layman, Alexander Weaver, Wm. C. Hershberger, D. S. Yoder, E. J. Blough, E. D. Hess, Hiram Wingard, Clayton Graybill, Isaac Metzler, Joseph Saylor.

Deacons.—J. L. Kinsinger, L. D. Yoder, John Hershberger, L. H. Weaver, Wesley Yoder. Sem K. Eash, Lorenza Kaufman, Albert Kaufman.

Bro. Harry C. Blough was accepted as a regular member of Conference.

The following brethren were accorded the privileges of honorary members of these sessions of Conference: Bishops,—Daniel Kauffman, J. S. Shoemaker, L. J. Heatwole; Ministers,—J. R. Shank, J. B. Smith, A. G. Heishman, Oscar Burkholder, Wm. Lauver, Harry Kauffman.

Bro. C. A. Graybill was appointed assistant secretary for these sessions of Conference.

The Minutes of last year's Conference were read and approved.

The Conference sermon was preached by Bro. J. A. Ressler. Text, Matt. 16:18.

The Rules and Discipline were read. Bro. Aaron Loucks gave testimony and the ministry and also the brotherhood gave rising expression of being in harmony with the Rules and Discipline.

The brethren, Abram Metzler, J. S. Shoemaker, and Ed Miller, were appointed as a Committee on Resolutions.

TREASURER'S REPORT

Balance in Treasury	$ 20.00	Paid on orders Nos. 151 to 156	$38.92
Balance in War Problems fund	7.42		
Received from congregations	86.74		
Total	$114.16	Balance on hand	$75.24

Report accepted.

MEMBERSHIP REPORT

NAME OF DISTRICT	Number of Congregations	Number of Mission Sta.	No. of Ministers (Bish's. Inclu'd)	Number of Deacons	Received by Baptism	Received from other Cong'e	Received from other Denomin'e	Reclaimed	Lost by Death	Lost by Letter	Lost by Withdrawal	Excommunicated	Increase of Membership	Decrease of Membership	Total	Ordinations	SPIRITUAL CONDITION
Casselman Valley	4	2	4	2	17		2	2	3		3		15		473		
Rockton	1		1	1			2		1				1		38		
Scottdale	1		3	1	6	4			5		1		4		99		
Morrison's Cove	1		2	1	4	1			1	2	2				82		
Masontown	1		1	3	2					2	5			5	91		
Johnstown	6		9	6	13		1	7	11	9	8	4		11	839	1	
Schellburg	1						1						1		9		
Total	15	2	20	14	42	5	6	9	21	13	19	4	5		1631	1	

FINANCIAL REPORT

NAME OF DISTRICT	Home Missions	India Mission	S. America Mission	Rural Missions	Old People's Home	Orphans Home	Sunday Schools
Casselman Valley	255 20	82 05	29 03	13 98	46 63	8 83	220 61
Rockton		51 39					19 31
Scottdale	88 74	288 63			92 45	31 37	125 75
Morrison's Cove	159 03	77 46			6 82	2 50	51 42
Masontown		179 46					67 39
Johnstown	711 80	1740 91	88 89	25 75	174 56	21 00	423 64
Schellburg	8 00	7 00	3 00	2 00	6 00	2 00	9 14
Total	1222 77	2426 90	120 92	41 73	326 46	65 70	917 26

NAME OF DISTRICT	Publishing Work	Conference Fund	Charity	Home Expenses	Education	Traveling Ministers	Gen. Fund of Gen. Board
Casselman Valley		6 92	60 10	367 17	11 10	48 08	13 77
Rockton				394 74		107 54	
Scottdale	27 00	20 57	40 00	193 00			
Morrison's Cove			65 00	125 00		65 00	
Masontown				99 33		18 60	
Johnstown		23 14	319 48	864 24	47 62	272 99	92 60
Schellburg		1 00		4 65	2 00	27 00	8 00
Total	27 00	51 63	484 58	2048 13	60 72	539 21	114 37

NAME OF DISTRICT	Gen. Fund of Dist. Board	War Sufferers Relief Fund	Church Buildings	Sanitarium	Other Causes	TOTALS
Casselman Valley	22 43	23 26		6 97	43 15	1259 28
Rockton					34 55	607 53
Scottdale					793 03	1700 54
Morrison's Cove						552 23
Masontown					112 62	477 40
Johnstown	34 30	2187 81	130 50	8 76	1550 06	8668 05
Schellburg		60 00		1 00		140 79
Total	56 73	2271 07	130 50	16 73	2483 41	13405 82

District Evangelist's Report

Evangelistic meetings were held in ten of our congregations. Number of sermons 113. Confessions 35.

Evangelists:—Abram Metzler, C. F. Derstine, J. N. Durr, Ed Miller, J. W. Hess, S. G. Shetler, G. J. Lapp, J. F. Bressler. Report accepted.

Mission Station Reports

Pinto.—Mineral Co., W. Va., near Pinto, Md., in charge of Ed Miller. Services held in school house every two weeks, Union Sunday school every Sunday. Young People's Bible Meeting every Sunday evening. Number of members, 22. Special needs: A church building.

Gortner—Near Oakland, Md., in charge of N. E. Miller. Services monthly, Union Sunday school with good interest. Number of members 5. Special needs: Located minister.

Reports accepted.

District Mission Board Report

The Board sanctioned the work of the Executive Committee (in conjunction with a committee appointed by the Church Conference) in appropriating $100.00 to cover the expenses of Bro. Isaac Metzler in moving to Rockton.

The Treasurer's audited report was accepted: receipts, $9393.12; paid out $8106.02. The Schedule and Budget System of offerings was retained.

The Executive Committee was authorized to appropriate a certain amount of the General Fund for the distribution of Bibles and Testaments by the workers of the Altoona Mission.

Decided that the money in the fund for work among the Jews be forwarded to the General Treasurer of the Mennonite Board of Missions and Charities to be used for that purpose.

The President, Vice President, and Secretary were authorized to appoint all committees. The following officers were elected: President, N. E. Miller; Vice Pres., J. N. Durr; Secretary, Hiram Wingard; Treasurer, Chas. B. Shoemaker.

Committees appointed:

Schedule and Budget Committee: Aaron Loucks, Chas. B. Shoemaker, E. D. Hess.

Committee on time place and program for all day Mission Meeting: C. A. Graybill, E. J. Blough, Elmer Bittinger.

Committee to audit accounts of Treasurer: Homer Deffenbaugh, D. S. Loucks, Jacob McCann.

Committee to audit accounts of Altoona Mission: Wm. C. Hershberger, Irwin Stonerook, John B. Kanagy.

Member of Local Board of the Altoona Mission: J. N. Durr.

Report approved.

Sunday School Conference Report

The following decisions were made by the delegate body and sanctioned by the Sunday School Conference.

1. That the S. S. Conference of the Southwestern Pa., district continue the support of Bro. J. N. Kaufman for one year and authorize the Executive Committee to direct the disposal of any surplus in the Sunday School Conference Mission fund.

2. That we accept the report of the Library Committee in recommending the three books—namely: "Seven Laws of Teaching;" "Training the Teacher," and "Getting things from God"—for supplemental reading.

3. That we authorize the Secretary to secure Sunday school report blanks for our district as revised by the Report Blank Committee appointed by Conference and retain the Secretary of the Sunday School Conference as a member of this committee to complete the work.

The Treasurer's report was accepted showing total receipts, $49.45; total expenditures, $40 21. Balance in Treasury, $9.24.

Election of Officers: Moderator, Hiram Wingard; Treasurer, Albert Kaufman. An offering was taken which amounted to $109.00.

Expenses of Local Committee, $81.95. Balance for S. S. Conf. Treasury $30.55.

Ed Miller, Secretary.

Report approved.

Reports of Committees

Pinto Committee: At a meeting with the members it was decided to take steps toward erecting a church building. A local committee was appointed. The work is suspended because sentiment as to location is not unanimous.

Committee on Locating Workers: Bro. Isaac Metzler was located with the Rockton congregation.

Committee on support of Rural work: The committee worked conjointly with the Executive committee of the District Mission Board as per Mission Board report.

Library Committee: The committee recommended to the Sunday schools, books for supplemental reading as per Sunday School Conference report.

Committee on Report Blanks: The committee recommended the following:

1. That the Membership and Mission Station Report blanks be continued unchanged.

(Continued on next page)

RELIEF NOTES

(Continued from preceding uage)

the Molotschna colonies. About 100 more children are to come.

Trade and travel are completely destroyed Fifteen factories have combined themselves and formed a kind of syndicate. The owners remain generally in leading positions. The factories are to begin work soon. The completed machines were taken away from nearly all factories. Our factory had to make repairs for cannon and wagons. The power of the workers' committees has been taken away completely. They have the right to discuss only the question of wages.

The price of food supplies in comparison with prices here are very high. In Alexandrovsk one pood flour costs 3,000 rubles, while here it is today 200 rubles. But such abnormal prices as these are not to be found in all Russia according to information from refugeees in Crimea.

The war front passed over us here luckily without any sacrifice. On June 18, toward evening, the Reds (Bolshevists) left us. To the last minute they conducted themselves very courteously. Also the new incoming Russian national army is thoroly disciplined. The front moves forward about ten versts daily. But we have little confidence in the new order.

Have you heard anything concerning my children? Here it is reported that Peter fell in the Caucasus. Heinrich is said to be working in Sebastapol.. If it is possible please let me know what news you have about my young ones.

None were robbed except Johann Lepp. The last things we had saved which my wife had carried to the factory have also been robbed. My house has become a summer theater for the Reds. Wallmann's continue to live with all their children at Lepps. Peter Wallman and wife are said to have moved to Chortiza.

Convey my greetings to all my refugee friends in Sebastapol. My wife also sends hearty greetings to your wife. Your children in Schoenwiese, according to last reports are well and happy.

June 22 (Continued)

So far as I am informed your family is well and happy. So also is the family of Heinrich Hiebert and the family that lives with Mrs. Vigt. Like wise the members of the Koop and Nieburg families are well. Preacher Johann Peters died. Several preachers were chosen;—Epp, the teacher, who accepted the duty at once, and Jacob Janzen.

In the Chortiza villages no religious meetings were held during the Machno time until Heinrich Braun came to visit the villages. After many months of trouble and need he was permitted to preach again to them the Word of God. During this trouble all the preachers had declined to preach; without strength and hope within themselves they did not feel able to give blessings and consolation to others. At the present Jacob Janzen, the former leader from Bethanion is working with great blessing in Chortiza. He lives in the house of the elder A. Mkkl. In Nicholaipol preacher Heinrich Epp worked tirelessly under many adverse circumstances. He was the only preacher in all the villages. The Lord protect him. Many will not be found again. They rest under the sod.

Abraham Lepp.

Note: Machno is the leader of a large group of robber bandits. Deserters from other armies, desperadoes, and the discontented who prefer murder and robbery to honest toil are his followers. They must not be confused with the Bolshe-

vists. They fight for one side today and for the other tomorrow according to where they can get the most for themselves. This summer they have been negotiating with the Russian army against the Bolshevists.

"Reds"—The Bolshevists.

"Volunteers"— The southern army fighting against Bolshevists. It was first made up of volunteers (last year) then under Denikin service was compulsory. Wrangel now calls his army the Russian Army instead of Volunteer Army.

Pood—Forty pounds.

Verst—About five-eigths of a mile.

Married

Shooks—Zook.—On July 25, 1920, Amos J. Shooks and Maude Zook were united in holy matrimony, Bro. J. S. Mast officiating.

Long—Landis.—On Sept. 1, 1920, at the home of the bride, Sterling, Ill., occurred the marriage of Bro. Menno A. Long to Sister Pearl F. Landis, Bro. A. C. Good officiating.

Conrad—Sanders.—On Sept. 8, 1920, at the home of the bride, Sterling, Ill., occurred the marriage of Bro. Harvey Daniel Conrad to Sister Marie Dorothy Sanders, Bro. A. C. Good officiating.

Yoder—Bleilie.—Bro. Daniel Yoder and Sister Mabel Bleilie, both of the West Market St., congregation Nappanee, Ind., were united in marriage at the home of the bride's parents Sunday Aug. 22, 1920, by J. H. McGowen. May God's blessings accompany them thru life.

Allison—Horst.—Bro. Martin B. Allison and Sister Elizabeth Horst of Peabody, Kans., were married at the home of the bride on Saturday, Aug. 28, 1920, Bro. Jos. F. Brunk officiating. May God's blessings attend them through life.

Reeb—Detweiler.—On Sept. 5, 1920, Bro. Carl Reeb and Sister Barbara Detweiler, both of Shickley, Nebr., were united in marriage at the Salem Church by Bro. Peter Kennel. May God's choicest blessings attend them on the journey of life.

Gingrich—Zehr.—On Sept. 5, 1920, Bro. Christian Gingrich of Parnell, Ia., and Sister Tillie Zehr, of Shickley, Neb., were united in marriage at the home of the bride near Shickley, Nebr., by Bro. Peter Kennel. May God's richest blessings go with them thru life.

Hershberger—Hooley.—On Aug. 1, 1920, Bro. Guv F. Hershberger, Kalona, Ia., and Sister Clara L. Hooley, Goshen, Ind., were united in marriage at the home of the bride's parents, Bro. and Sister S. P. Hooley, by Bro. D. D. Miller. May God bless and keep them thru life.

Snyder—Witmer.—On Wednesday, Sept. 22, 1920, Bro. Arthur K. Snyder of Baden, Ont., and Sister Lilly May Witmer of Kitchener, Ont., were united in the holy bonds of matrimony at the home of the bride's parents, Bro. and Sister Isaiah Witmer, Kitchener, Ont., Bro. Manasseh Hallman officiating. May God's choicest blessings be theirs through life.

If you are a subscriber of the Gospel Herald, and will send us the name of two new subscribers, accompanied by $3.00, we will add a year's credit to your subscription.

SOUTHWESTERN PENNSYLVANIA DISTRICT CONFERENCE

(Continued from preceding page)

2. That the District Evangelist's and Sunday school's report blanks be changed as per revised copy.

3. That the financial report blanks be discontinued and that the treasurer of the District Mission Board report all finances of the Conference district including the home expenses of the various congregations.

The reports of these committees were all accepted.

Questions and Answers

I. What is the teaching of the Word of God on the sacredness of the marriage relation and its solemnization?

The marriage relation is so sacred that God has ordained that only death can sever it and that any privileges of the civil law permitting remarriage of divorced persons are antagonistic to God's revealed Word. We as a Church heartily reaffirm our position in favor of this Bible standard. Matt. 5:31, 32; Mark 10:2-9.

2. How may rural work be extended and become effectual?

(1) The work is extended thru the organization of Mission activities in the District Conferences.

(2) By these organizations looking into the needs and possibilities of the various rural communities.

(3) By appointing, ordaining, and sending forth faithful workers and ministers to sow the Gospel seed, establish mission activities, extend Christ's kingdom, and build up His cause in such communities.

The work is made effectual thru the whole-hearted support of all the congregations in the district in the way of prayer, financial help, and consecrated workers.

3. How may interest and zeal be awakened among the members similar to that which is expected from the ministers?

(1) Teach the fact that there is but one standard—an entire consecration to Christ.

(2) Show that whatever we do, is done as a disciple of Christ—in loyalty to Him.

(3) Have unity of purpose and of spirit.

(4) Each member find his or her place as a disciple of Christ.

(5) Definite work for the individual members in the service of the Church.

4. Does this Conference sanction the sending of a Mennonite relief unit into Russia?

Because of the letter and the spirit of the Master's teaching in reference to the needy, and in consideration of the present privation and suffering and our abundant resources in men and means, we heartily favor the sending of a Mennonite Unit to Russia.

5. Evils and Temptations confronting the Church.

We especially warn our people against the following evils:

(1) Cold Formality—"Like unto whited sepulchres."

(2) Commercialism—"The love of money."

(3) Carnal pleasures—"She that liveth in pleasure is dead while she liveth."

(4) Pride—"God resisteth the proud."

We admonish: "Let love be without dissimulation, abhor that which is evil cleave to that which is good." "Hope maketh not ashamed because the love of God is shed abroad in our hearts."

6. How may this Conference co-operate in supporting and maintaining the Eastern Mennonite School?

(1) As individual congregations maintaining such standards of piety and Church loyalty and so indoctrinating our young people that their influence upon entering school may be helpful in maintaining Bible standards.

(2) By an intelligent and a sympathetic and prayerful co-operation with the leaders of the school.

(3) By keeping informed as to the principles upheld and as to the actual effects of the school as manifest in the lives of those who have attended.

(4) By encouraging attendance and giving financial aid as long as the school maintains true standards.

(5) By appointing such representation upon the Board of Management as may be provided for.

We hope for conditions which will result in a more direct relation between this institution and the Mennonite Board of Education.

7. The use and the abuse of the Devotional Covering worn by our sisters.

(1) **Its use.**

The wearing of a special veiling by the Christian woman "praying or prophesying" for the purposes mentioned in I Cor. 11:3, 5, 7, 10.

(2) **Its abuse.**

a. A tendency to make the covering too small—not in the true sense a "covering."

b. Its use is abused when the hair is dressed in such a way as to either hide the covering or remove it from its proper place.

Miscellaneous

Resolution.—Since in the providence of God our deacon, Bro. Samuel Foust of the Blough congregation has been called to his reward; therefore, be it

Resolved, that we hereby extend our since sympathy to the bereaved widow and sister, praying that God may richly comfort her in her bereavement and all who are mourning his loss in the Church.

Action was taken that the Moderator appoint a committee to draw up a paper setting forth the dangerous and the subtle methods of men and movements which seek to undermine the fundamentals of the Christian faith and the distinctive doctrines of the Bible as interpreted by our Church; and recommending such measures as will safeguard our Church from the heresies and delusions of the present day apostasy.

Action was taken that a committee be appointed to work conjointly with the local Board of the Altoona Mission and the Eastern A. M. Conference relative to

the ordination of a minister for the Altoona Mission. The Committee were empowered to proceed with the ordination if favorable.

Requests for permission to ordain a minister in the Morrison's Cove district and also in the Casselman Valley district were granted.

Appointments

Member Mennonite Board of Missions and Charities (to fill unexpired term of Bro. S. G. Shetler) Abram Metzler.

Bishop Oversight.—Rockton, Abram Metzler; **Schellburg,** J. N. Durr; **Masontown,** J. A. Ressler.

Charge of Mission Stations: Pinto, Ed Miller; **Gortner,** N. E. Miller.

Delegates to General Conference: G. D. Miller, Wm. C. Hershberger, C. A. Graybill.

Member on Committee of Arrangements of General Conference: J. A. Ressler.

Trustee Schellburg Church (for three years): Irwin Wyant.

Committees

Rules of Order, Aaron Loucks, E. D. Hess.
Locating Workers, J. A. Ressler, Jas. Saylor, E. J. Blough.
Pinto Mission Station, N. E. Miller, Ed Miller, Abram Metzler.
Sunday School Library, Levi Mumaw, Hiram Wingard, Wm. C. Hershberger.
Record of Ordinations, N. E. Miller, Wm. C. Hershberger, J. N. Durr.
Ordination for Altoona Mission, J. A. Ressler, Abram Metzler.
Revision of Rules and Discipline, N. E. Miller, Abram Metzler.
Article on present day Apostasy, N. E. Miller, Aaron Loucks, Abram Metzler.

Elections

Moderator, J. A. Ressler; **Asst. Moderator,** Wm. C. Hershberger; **Secretary,** N. E. Miller; **Treasurer,** Sem K. Eash; **District Evangelist,** Hiram Wingard.

Conference adjourned to meet Aug. 11, 1921, or at such time as the Executive Committee may decide, at the Scottdale Mennonite Church, Scottdale, Pa.

N. E. Miller,
Secretary of Conference
C. A. Graybill,
Ass't Secretary

J. A. Ressler,
Moderator

Obituary

Zook.—Jacob H. Zook was born Feb. 17, 1835, in Mifflin Co., Pa.; died at Odessa, Mo., Sept. 12, 1920; age 85 y. 6 m. 25 d. He united with the Church of Christ some years ago, and lived a consistent Christian life. He was never married. In 1871 he came to Missouri, locating at GunnCity. In 1900 he moved to Odessa where he remained until death. He leaves a number of nieces and nephews and a host of friends. Services at Odessa and Sycamore Grove. Text, Phil. 3:20, 21. Interment in Clearfork Cemetery.—S. S. H.

Horst.—Sister Catherine W. (Eshleman) Horst, wife of John V. Horst, was born in Washington Co., Md., Feb. 21, 1861; died May 21, 1920; aged 59 y. 3 m. She lived near Maugansville, Md., ever since her marriage. She is survived by her husband, 2 daughters, and 3 sons, Mrs. Leah E. Kuhns of Chambersburg, Pa., Jonas, Christian, Clarence, and Mrs. Anna E. Ebersole, all of near Maugansville, Md. Two infants preceded her to the spirit world. Funeral on May 24, at Reiffs Mennonite Church with burial in graveyard adjoining.

Weber.—Sister Susannah Bowman, beloved wife of Bro. Levi M. Weber, was born in Waterloo County, Ont., On Sept. 8, 1852, and died at the home of her son-in-law, Bro. Joseph Cressman, Kitchener, Ont., on Sept. 11, 1920. The cause of her death was heart trouble and dropsy. Her age was 68 y. 3 d. There were eleven children in the family, seven of whom survive, viz., Leah, wife of Pre. Moses Schmitt; and Jeremiah of Saskatchewan, Melissa, wife of Harvey Bricker; Abram and Burton of Alberta; Melinda, wife of Joseph Cressman, Kitchener, and Susannah, wife of S. S. Shantz, missionaries at Jebba, West Africa. Funeral on Sept. 15. Servcise at the house by Bro. U. K. Weber and at the First Mennonite Church by the Brethren Jonas Snider and Allan Good.

Benner.—Charles Dwight, beloved child of Bro. Charles and Sister Mabel Benner, died at his home in Akron, Pa., Aug. 25, 1920, aged 5 m. 20 d. His life tho so short was a great blessing to our home. Father, mother, two sisters and two brothers survive. Funeral services Aug. 28, 1920, at Groffdale, Pa., conducted by Bro. Benj. Wenger and Bish. Noah Mack. Text, Luke 18:16: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

We had a little treasure Dwight.
He was our joy and pride.
We loved him ah, perhaps too well
For soon he slept and died.
All is dark within our dwelling,
Lonely are our hearts today,
For our darling we loved so dearly
Has forever passed away.

His parents.

Newcomer.— Dorthy (Kister) Newcomer was born in Columbiana Co., Ohio, Nov. 8, 1825; died Sept. 8, 1920; aged 94 y. 10 m. She was married to (Dea.) Henry Newcomer about 1852 and in the fall of 1853 they moved to Union Twp., Elkhart Co., Ind., where she resided the remainder of her life. Her husband died in 1867. 3 sons, 2 daughters, and 8 grand children preceded her. She leaves 1 son (Henry), 1 daughter (Eliza Mishler), 11 grand children, 29 great grand children and 4 great great grand children; also 29 great grand children by her 2 step sons. She was a member of the Mennonite Church for over 50 years. She was loved by all who knew her and will be greatly missed. "Gone but not forgotten." Funeral Sept. 10, at the Union Center church conducted by J. H. Bare assisted by D. H. Anglemyer. Text, Rom. 8:1, 2.

Snyder.—John R. Snyder was born Oct. 26, 1831 near Mt. Joy, in Lancaster Co., Pa., where he grew to manhood. Died Sept. 10, 1920; aged 88 y. 10 m. 14 d. In 1857 he went west, locating in Woodford Co., Ill., where on Feb. 20, 1862, he was married to Elizabeth Bally. Seven children, three sons and four daughters were born to them—all of whom are living except Mary who preceded him in death in 1902. Bro. Snyder accepted Christ as his Savior in early manhood. He was ordained a deacon in the Mennonite Church in 1869 and served the Church in that capacity as long as his physical condition permitted which was about 50 years. His life was characterized by a sincere Christ-like character and of him can it truly be said,

Life's race well run
Life's work well done
Now comes rest.

The funeral was conducted by Bro. J. D. Charles, of Hesston, Kansas, on Sept. 14, at the home of his son, P. B. Snyder. Text, I Thes. 4:13, 14.

Miller.—Benjamin J. Miller was born near Trail, O., Aug. 5, 1881; died at his home, near Plain City, O., Sept. 1, 1920; age 39 y. 27 d. He united with the O. O. Amish Church when about 20 years old. Soon after he came to Madison Co., and made this his home since. He was married to Mary C. Beachy Nov. 23, 1905. To this union were born one son and three daughters. His first wife died in Oct. 3, 1913. He married Mary D. Kauffman, as his second wife Jan. 21, 1915. To this union were born two daughters. His second wife died Mar. 13, 1919. He was ordained a deacon in October, 1910, and minister Oct. 24, 1915. He married Amanda (Lambright) Eash, as his third wife, March 16, 1920. Funeral services were held Friday, Sept. 3 at Eli P. Bitschy's by Moses C. Troyer and Eli P. Bitschy after which he was laid to rest in the Amish cemetery. His sickness was typhoid pneumonia. The family and church feel their loss but it is his gain as we need not mourn as those who have no hope.

A. J. K.

Weaver.—Willis Walter, son of Menno W. and Catherine V. Weaver, was born near Wakarusa, Indiana, Jan. 19, 1908; died Sept. 5, 1920; aged 12 y. 7 m. 17 d. Death came very suddenly from suffocations as result of swelling in glands of throat, which was of 14 days duration. His condition was apparently not very serious, being willing to attend to small errands about the home, having his usual physical strength and cheerfulness to the last. Willis accepted Christ during a series of meetings conducted by John W. Weaver in December 1919, uniting with the Mennonite Church. He loved the various services of the church very much. His last work was the writing of a beautiful story for his Sunday school class about the, "Beginnings Of Solomon's Reign." He was talented to sing, spending much time singing Gospel songs. He leaves father, mother, 3 brothers, 1 sister, grandparents, and many other relatives and friends.

"Thus came forth a bud upon earth, to bloom in heaven." Services and burial at Olive Church Tues., Sept. 7, conducted by Henry McGowen, Henry Weldy, and Silas Weldy. Text, "God is Love." I John 4:8, 16.

Brenneman.— Orris E. Brenneman, son of Brother and Sister Henry Brenneman of near Orrville, Ohio, was born December 26, 1889; died July 3, 1920; aged 30 y. 6 m. 7 d. He accepted Jesus as his personal Saviour and was received into the fellowship of the Crown Hill Mennonite Church October 13, 1910, in which fellowship he lived and served until death. He was faithful in his attendance at the ser-

(Continued on next page)

Items and Comments

The 1920 cotton crop in the United States is estimated at 12,750,000 bales.

The famine belt in China contains 90,000 square miles and 30,000,000 people.

Statistics report that 50 years ago, England had three times as much wheat land under cultivation as today. This may in part explain the H. C. L. there.

In 1885 with a population of 50,000,000 the United States, had 23,472 divorce cases; in 1916, with 105,000,000 population, there were 114,000 such cases; a 110% population increase; a 485% divorce increase.

Serious riots are reported at Belfast, Ireland. The occasion of difficulty was the return to work of Catholic laborers. A number of deaths are reported while "the sky is lighted with burning homes."

Bolshevism is making serious inroads into Italy. Soviets have been established in many workshops. Thus far the government has taken a neutral attitude, claiming that the problem does not pertain to it.

Aaron S. Watkins, Prohibition candidate for the presidency, has announced his intention of withdrawing from the race, in case either Senator Harding or Gov. Cox express themselves fully in favor of prohibition.

During 19 months there were 126,000 people killed in automobile accidents in the United States. It is further reported that one person is killed for every 35 minutes' time. A large percentage of these might have been avoided. Carelessness demands an enormous toll.

Because of excessive immigration, over 5000 aliens are being held on board ships at Ellis Island, there being a lack of room to accommodate all that arrive. More than 2000 are being detained there, not having sufficient funds to carry them to their destinations.

The New York legislature has again expelled three of the five Socialist members elected to that body from Greater New York, who were expelled last spring on the charge of being members of a party disloyal to the United States government.

According to news released by the Civil Liberties Bureau, there are still 36 conscientious objectors held in military prisons of the United States, who have unexpired sentences ranging from 6 months to 4 years. In this number, are 8 I. W. W.'s, 17 Socialists, 1 Quaker, 4 religious objectors, and 6 unclassified.

It is estimated that ten years ago there were 12,000 Eskomos in Alaska; last year there were 8,000; since that time 1,000 have died of influenza. At the present rate, this race will rapidly disappear, tho always considered a virile race. Much of this condition is attributed to vices and diseases carried there by white settlers.

The Interstate Commerce Commission has granted the Express companies of the United States permission to increase rates 13½%. This makes a total increase of 26% granted them within the past few months. While other commodities are increasing, Henry Ford has set the example of price reduction by making a 25% (approximate average) reduction on all Ford products. From eastern markets comes the announcement of sharp reductions in prices of clothing, foodstuffs, and other commodities.

The Russo-Polish situation remains with very little change. The peace conference at Riga has proven ineffective and the Soviet envoys have given 10 days time for acceptance of their terms or their winter campaign will be inaugurated. Three objectionable features of the Soviet terms have been abandoned, viz.—demobilization of Polish armies, workmen's militia, and Soviet control of the rail way connecting Russia with East Prussia.

OBITUARY

(From preceding page)

vices of the church and was interested in the Study of God's Word in the Sunday school. During his fatal illness, which was pronounced spinal meningitis, he gave his parents the assurance that he was ready to meet his Saviour, who is a source of real comfort. He leaves to mourn his departure father, mother, one brother, 3 sisters, and a host of relatives and friends. By request of the health officials, the funeral services were conducted only in the presence of the immediate family and the bady was laid to rest in the Crown Hill burying grounds on July 5. On July 18 a memorial service was held at the Crown Hill church in the presence of his home congregation with many friends and neighbors in attendance. The funeral and memorial services were conducted by the home ministers and I. W. Royer.

Weidman.—Sister Nora Weidman, wife of Jacob Weidman, died at the General Hospital, Lancaster, Pa., at 1:30 o'clock September 10, 1920. Her age was 36 y. 6 m. and 6 d. Sister Weidman was in the act of starting a fire in the kitchen stove preparatory to preparing breakfast for the family. The fire was slow in starting and in order to hurry it along she poured coal oil into the stove. There evidently was a spark of fire left in the stove which ignited the oil causing a terrific explosion and setting fire to her clothing. Mr. Weidman heard the explosion and met his wife enveloped in a mass of flames. He secured a piece of carpet and succeeded in extinguishing the fire. She was seriously burned about the body, but was conscious up to the time of her death. She was a member of the Mennonite Church. She was a Christian woman with an exemplary character, and was looked upon as the good Samaritan of the community owing to her many acts of kindness. She is survived by her husband, her parents, Mr. and Mrs. Abram Hernley and the following children: Elizabeth, Abram, Ruth, and Esther; also by the following sisters and brother: Mrs. Minnie Stauffer of North Dakota, Mrs. Barbara Snavely, Mr. Peter Hernley, Mrs. Lizzie Hershey, Mrs. Martha Snavely, and Esther and Anna Hernley at home. Funeral Sunday afternoon with services at Kauffman's Mennonite Church near Manheim. Brethren Benjamin Stauffer, John Lefever and Peter Nissley officiated. Text, Romans 8:18.

Life! We've been long together,
Thru pleasant and thru cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not good-night—but in some brighter clime,
Bid me good-morning.

A relative.

CONFERENCE ANNOUNCEMENTS

Washington and Franklin Counties

The annual church conference of Washington Co., Md., and Franklin Co., Pa., district will be held, Lord willing, at the Chambersburg Church, one mile north of Chambersburg, Pa., Friday, Oct. 8th at 9 A. M. The district mission board will meet at the same place, Thursday, Oct. 7, at 1 P. M. Jos. E. Lehman, Sec.

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, with the Liberty congregation near South English, Iowa, Oct. 12-15, 1920. The schedule is as follows:

Tuesday, 8:00 A. M. The business session of the **Mission Board** has its first meeting.

9:00. A. M. Workers Conference begins its sessions in an all day Sunday School Conference.

Wednesday, 9:00. A. M. Workers Conference continues in a half day discussion of the **Young People's Meeting** questions.

1:30. P. M. A half day of **Mission Conference** begins in the discussion of missionary subjects.

Thursday and Friday, This time is set apart for the regular work of **Church Conference.** Any questions for consideration should be sent to the Secretary, preferably a month before Conference convenes—at least, before the meeting of arrangement on Wednesday, Oct. 13, P. M.

Trains on the Rock Island stop at South English; on the Milwaukee at Webster or North English. Drop a card concerning your arrival to either of the brethren: P. J. Blosser, W. T. Lineweaver, South English, Ia.; Amos Weaver, Kinross, Ia.

A cordial invitation is extended to all. We invite your prayers in behalf of all the sessions and solicit your earnest cooperation and help.

J. R. Shank, Secy.
Carver, Mo.

Gospel Herald, $1.50 per year, paid in advance. To new subscribers, $1.50 will pay the subscription to Jan. 1, 1922.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1887) SCOTTDALE, PA., THURSDAY, OCT. 7, 1920 (Gospel Witness Established 1905) No. 28

EDITORIAL

"Make a joyful noise unto God, all ye lands."

A missionary is "one sent." Much depends upon obedience to the call and going. Much more depends upon what we do after we are sent.

Who were the wise men at the time that Jesus was born? They were the men that followed the star. The wise men at the present time are the men who follow this same star. The star of hope, which may be seen by every man of faith, always leads us to Jesus. 1900 years ago Jesus was at Bethlehem; today He is at the right hand of the Father in glory. If we are wise we will follow the star.

It has been our privilege, during the past few weeks, to be in a number of communities in several different states. Everywhere the people have been diligent in gathering in the crops in advance of the coming frosts. And why should we not be equally diligent in gathering in the golden sheaves before the coming of the frosts of eternal despair put an end to the spiritual harvest?

Spiritual interest, in every community, ebbs and flows as the months and years roll by. Sometimes the prospects seem very bright, at other times things seem to go the other way. In times of prosperity the temptation is to become elated, to forget our dependence upon God, to neglect our spiritual work and our prayers. In times of adversity the temptation is to become discouraged and in this depressed frame of mind work in a way that hinders rather than helps the cause of Christ. In the former case we need to pray, "Father, save me from this hour;" in the latter, we need to remember that there is a God in America who can help us stem the strongest tides and who often sends the brightest sunlight after the scattering of the darkest clouds. The more patient and faithful you are during times of depression, the greater the ingathering of souls when the tide begins to turn.

First Donations.—The matter of the New Building for the use of the Publishing House is receiving attention. The first outright donation comes from a sister in the eastern portion of this state. In her letter she says: "The Herald has been such a comfort to me, I felt I want to do my bit. With the best of wishes for your success, I remain, Sincerely, ..." The matter of annuities realizing a life subscription to the Gospel Herald is also being considered favorably. The amount needed is so far not realized by any means, but these first contributions are an earnest of what is yet to come; and, with the blessing of the Lord, we are confident that the work will go on prospering and to prosper. We thank God and those who have given, for this beginning.—R.

Farmers' Organizations.--The term, "Labor unions," falls rather harshly upon the ears of the nonresistant man. It is connected with strikes, lockouts, boycotts, picketing, deeds of violence which often result in murder, and the nonresistant man naturally shrinks from an organization connected with such policies.

But there are some who, while opposed to labor unionism, believe that it is possible to take the good out of the labor unions, eliminate the bad, organize farmers' associations that will protect the farmer against the wrongs which he has suffered at the hands of both organized capital and organized labor, and thus improve the conditions of the greatly wronged tillers of the soil. In response to this sentiment we have dairymen's associations, fruit-growers' associations, breeders' associations, farm bureaus, etc., etc., etc., designed to work for the interests of the classes affected without working against any one else's interests.

It looks fine—but the story of these organizations now in the process of formation is but the head-end of the same story that marks the history of older labor unions. The night riders in Kentucky, determined to burn every tobacco barn belonging to people inclined to sell for less than the tobacco branch of the American Society of Equity decreed it should be sold for, furnish an illustration of what a farmer's organization may do when self-interest calls for measures of violence. Already we hear of dairymen's strikes, lawsuits growing out of misunderstandings concerning elevators owned by co-operative associations, and other unChristian acts on the part of infant farmer's organizations. The fact is, the whole system of unionism is built upon a foundation of selfishness and can not be maintained except by occasional resort to violence. Unionism fosters monopoly. The more we have of it the farther we get away from Christian standards. The policy of "fighting the devil with his own fire" is not for Christian people, who should never forget that "the weapons of our warfare are not carnal."

Dear Christian people, hold yourselves aloof from the chains of slavery forged in the unequal yoke of present day unionism. Read carefully II Cor. 6:14-18; and if for any reason you have already allowed this yoke to be placed upon you, may you heed the concluding admonition, "Come out from among them, and be ye separate."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ICE COLD FORMALITY

By C. F. Derstine

For the Gospel Herald

> Woe unto you, scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. (Matt. 23:13)

In a former message, we sought to lay bare Liberalism, which eats like does a canker. The evils we wrote of, however, have peered into our church tho the most is seen in other denominations. But the ice cold formalism that we write of in this article has done the church of our choice equal damage in the past centuries and now. Satan's two great weapons are the extremes in any matter. He swings the pendulum continuously. It is either the frozen north of formality, or the torrid winds of liberalism.

This monster is antique. God's ancient people held solemn assemblies that Jehovah cared not to smell into. Formally they were right. They held feast days until the Lord failed to attend. They ran to Bethel and at the same time ran away from the Lord. They thought that the outward symbol of Jehovah's presence—the ark—would save them as a nation. They drew nigh unto Jehovah with their lips, but their hearts were far removed. They sang praises and flirted with idols. They revered Jehovah and murdered His messengers. They filled the sanctuary with cattle to carry out the form but Malachi, on close examination, found that they were lame, blind, and sickly kine.

They went to the service of God, but cried of its weariness and snuffed at it (Mal. 1:13). They made love with Jehovah and courted His enemies in the meantime and on the sly. The greatest obstacle to the glorious work of the Son of God was formal, Pharisaical religion. It covered up the commandments of God to abide by its own traditions. It persecuted Christ because He had the courage to speak the truth. He uncovered their pride in seeking the highest seats. Their coveted ambition to be called "Rabbi" was obnoxious as weeds to the Lord. They made, for pretense, long prayers. They passed over weightier matters so that the mint, anise, and cummin of their own imagination would be practiced without fail. They appeared whited sepulchres but were so bony that a phosphate factory, with its odor were alike. Jesus called it "dead men's bones."

They garnished the sepulchres of the prophets and persecuted those who spoke with liberty the truth of their own day. What did not have their imprint was of Beelzebub. What was not originated in the Sanhedrin could never have been wired from heaven, so they say. They were like some of a later date that whoever failed to cast out devils in their way should be stopped even tho it was done in the name of Christ.

We are none that despise form, thus we freely speak. We are none of those who do not believe in staying by the apostolic, or present day tradition that has a "thus saith the Lord" platform. What we loathe is the form without the spirit, or forms that destroy the soul's liberty in Christ in legitimate bounds (Col. 2:20-23). Again we say, we have all reverence for all true forms of religion. It is high treason against heaven to alter the forms of doctrine or ordinances as given in the Gospel. Some object to this strictness but our God is an unchangeable, infallible God. So for us, His Word is settled. "Hold fast the form of sound words."

"The Shell is not the Life"

We dare not destroy the shell but we would emphasize the kernel. Let us not minimize God's outward ordinances lest we offend God; or the proper use of externals lest we are fools. But what hinders the cause of God is men attending to these matters and having no part or lot in the matter. What staggers the faith of men is men's inconsistent walk, yet connected with outward religion. Who are the men who hold the most tenaciously to forms apart from the Spirit? They are too often those who know Christ the least.

I have seen men who held fists under the nose of young men to keep order. In the days of Jesus, if you wanted to find a perverter of justice, you would probably find him fasting thrice a week and thinking about robbing the next widow's house. They would probably be out drinking but if a gnat would fall into the cup, it had to be drawn out because the blood had not been withdrawn. I have seen individuals who would severely criticize a minister of the Gospel for playing with children and swallow camels of greater sins of greater proportions because they were practiced by those of their own stripe and form. There are individuals who would eat no meat on Friday and then make gluttons of themselves on Saturday evening. There are those in Christendom who do not dance during lent but fairly revel in licentious methods of dancing the rest of the year. There are those who are careful to wear apparel suitable on Sunday but discard it from Monday morning to Saturday evening for the world's mode of apparel. There are people in a certain denomination that wear the devotional covering once a year to keep up the form. Some are scrupulously careful about the meeting house who could not sing from the heart,

> "I love thy **Church, O God,**
> Her walls before me stand,
> **Dear as the apple of Thine eye,**
> Engraven on my hand."

There are people who never darken the door of the church but would have every child baptized. There are people who are outwardly soundly orthodox but have no life in them. There are folks who in outward practice are all there who are destitute of any power. They have the **"form of godliness but deny the power thereof."** This is a latter day peril. So speaks the Holy Ghost. There are those who believe in non-resistance yet hate seems to be in their very fibre and bone. There are those who wash their brethren's feet who are not the servants but the critics of their brethren. There are men sound in the faith who forget to have fervent charity among themselves.

There are ceremonially sound folks who are morally cancerous. There are those whose religion is copyrighted who will not give the blessings to others to enjoy. They do as Jesus said, **"shut up the kingdom of heaven to others."** They hold the key. They are janitors of the spiritual church. There are men in Catholicism who tip their hats to the church building but will curse down on Market street. There are those who formally are so righteous that they thank God they are not like other men. They thank God that they are not like their publican neighbors. They never wept tears of penitence. They just joined church. They never looked to Calvary with agony of soul.

One may have accepted the church that obeys every outward rule and still it speaks, **"Except ye be born again."** We must have faith in Jesus. We must have a renewed mind and a changed heart. We must be new creatures. Right here is one of the giant delusions of our day. It is as dangerous as liberalism. It is easy to join but it reads, "Except ye become converted." There is a sad reason

for so many powerless church members. Their foundation is sand, the sand of their own doings. The Sermon on the Mount is one great open attack on formal religion that does not flow from a heart beating true inside.

Outward forms have saved nobody. It is **a living faith in Christ** only that does. Ceremonies made Paul say, "Touch not, taste not, handle not." The Jewish nation wrecked upon that platform. Romanism collapsed there also. In the past much of church trouble has revolved around unscriptural but very formal church members. Often the very thing the form should teach is refuted because the inner life is telling some other story. Too often the emphasis is on the wrong end, on the fact that we ought to do them which is true. Nevertheless, what it **stands for** is most essential. To wear the devotional covering is very good. But to have the experience and truth in the life for which it stands it the greatest. They go together.

There should be a greater effort made to bring to men the reason for the existence of forms. There are times when individuals select who they wash feet with, thus doing what that ordinance teaches against. A young teacher in one of our colleges, who wears and believes in the plain coat bemoaned the fact that the high ideals for which it stands are too often so meagerly carried out in life.

There are many who are on the borderland of the this message, **formalism**, who do not know it. They partake of the Lord's Supper with unmoved hearts. They were baptized because they were old enough. They came because their friends accepted the Lord. They go to church because it is customary. That is all good as far as it goes. But it is not enough. The shell is good, the vessel may be satisfactory, but it is the **kernel and oil** that are essential.

Jesus cursed the barren fig tree. It was professing, yet barren of fruit. How true of many lives! May God burn this truth into our being, never to lose its warning.

Not all that say, **Lord, Lord.** That's easy to repeat with the crowd. It's reality that counts. Many will say in that day, "Have we not in thy name done many good works?" Yes, the works were good. The formula was right, **"in Jesus' name."** But the heart was not right with God.

"It Hinders Soul Saving"

Someone remarked, "There are others of you that are sticklers for order, so given to everything that has been, that you do not care for any revival, for fear it would hurt you. You would not repair the church. It might impair the venerable moss that coats it. You would not cleanse your garment, for there is ancient dirt on it. You would not have the road mended, for your grandfather drove his wagon along the rut that is there. **'Let it always be there'** you say; let it always be knee deep. He drove in it. It was good enough for him, it is good enough for me."

"You have always taken an easy seat in the church. You never saw a revival. You do not want to see it. We need not tell you it is scriptural; that you do not care for. 'It is not orderly,' you say. We need not tell you the thing is right; you care more about the thing being **ancient than being good."**

The Bible warns us of both extremes, the way of the world, and the way of the Pharisee. I wish that all who read this message would read the one on Liberalism. Our prayer is that God may help us all to see clearly. We fear our own vision. May the Holy Ghost be our eye-salve. May our faith be in a crucified Savior. May our righteousness be His righteousness imputed to those that believe.

May we discard nothing of value. May we trust in no planks that rot out from beneath us. May our faith produce living stones and a holy life. May we adhere to forms with the spirit of them in our souls and lives.

Formalism causes the loss of thousands of children in the homes of Christian professors. The children feel the hollowness of the outward sham. They easily detect the counterfeit ring. Formally accepting every form does not make it attractive to others. It is the combination of both that saves souls. The form of godliness will avail nothing at the Lord's coming. Only those with oil went in to the marriage feast. All **that are void of the Spirit of Christ** will be left out. Upon such the wrath of God will fall. May we follow the Peerless One who was so narrow and yet so broad; who was so formal and yet so full of life. Pray for us.

Eureka, Ill.

GOD'S DYKE

The Dutch name for Sunday means God's Dyke. A dyke to the Hollanders means protection for their little ones, their homes and themselves from the great flood that would overwhelm them. A break in the dyke means destruction; therefore, no price is too high to pay for keeping the dyke unbroken. Even children early learn the importance of preserving the dykes. We are all familiar with the story of the boy who discovered a small leak in the dyke. His calls for help were unavailing and, finding that his small coat thrust into the hole did not stop the water, he bravely put his arm in and remained there, stopping the leak, in order that his country might be saved. His frozen body testified to his conviction as to the worth of the dyke, as well as to his willingness to serve.

Is not the Sabbath like a dyke? God has set apart one day in seven to protect his children, to prevent their being swept away by the flood of unbelief and sin, and worldliness. He knew that the "strain of toil, the fret care" would be great, and would tend to absorb all of our time and faculties. So He appointed the Sabbath for a surcease from toil, for soul culture, for re-adjusting our lives to His standard; as a "dyke" to protect our spiritual lives.

How man has abused this loving provision for his good! In olden times, men ignored its spirit and hedged it about with such rules and restrictions as to require a ceremonial feat to keep the Sabbath. Now, the pendulum has swung quite to the other extreme, and even Christians seem to desire to see how much like other days it can be made; how much of every-day pursuits may be brought over into the Sabbath.

How much better to keep the day as God directed, a day apart for learning His Word and will; for winning souls; for definitely cultivating "other worldliness." Think of the ten years of Sabbaths for the one who lives out the allotted span of life has, in which to attune his soul for heaven! Not that Sunday is the only time, or that its quiet affords the only method for the growth and development of the soul; but that, if rightly used, it affords a very special opportunity for meditation and for thinking God's thoughts after Him. And what discerning person of today does not recognize the need of character and spiritual poise that comes not to one constantly immersed in the cares and work of the world? The law of the Sabbath is "written in our members," as well as in God's Word, and we neglect it at our own peril.

Are we willing to pay the price of some delay in our mails, the possible retarding of our business, some inconvenience in planning our journeys, perhaps a trifle less of physical comfort in our homes, or a little more forethought in planning for the Sabbath, in order that we may preserve God's dyke for our own souls? It is quite as important, too, that we prevent no others from having the same privilege.—Indian Witness.

Preacher's Page

SERMON OUTLINE

By J. S. S.

For the Gospel Herald

Matt. 17:5. HEARKEN WHEN GOD SPEAKS.

I. Why Should We Hear Him?
1. Because our ears were created to hear. "He that hath an ear, let him hear."
2. Because the Father commands us to hear. "This is my beloved Son .....hear ye Him."
3. Christ is commissioned to speak to us. "Hath in these last days spoken unto us by His Son."
4. His Word is for our eternal good. "The words that I speak unto you, they are spirit, and they are life."
5. If we refuse to hear His messages of grace, we must hear His sentences of judgment.

II. What Shall We Hear?
1. His messages of grace and salvation.
2. The doctrines of love, humility, self-denial, and consecrations so plainly taught by our Lord.
3. The principles of non-resistance and separation from the world. "They are not of the world, even as I am not of the world."
4. All that He has commanded in the New Testament Scriptures.

III. How Shall We Hear?
1. With great reverence and regard for all He says.
2. **Believingly.** Banishing all doubts as to the truthfulness of His Word.
3. **Expectantly.** With the consciousness that His promises are sure, if the conditions are met.
4. **Obediently.** Rendering absolute submission to all that He has commanded.

IV. When Shall We Hear?
1. In the spring-time of life.
2. In the meridian of life.
3. In our declining years.
4. When the Lord speaks to us.
   a. Thru the inspired Word.
   b. Thru the Gospel ministry.
   c. Thru the Holy Spirit.
   d. Thru the Providences of God.
   e. Thru trials and afflictions.
   f. At all times and under all conditions.

Dakota, Ill.

WHAT I HAVE LEARNED FROM OTHER PREACHERS

By Daniel Kauffman

For the Gospel Herald

It has been the writer's lot to associate with other ministers in various ways and many places. It is interesting to note the various characteristics as you meet and work with them. Whether their traits of character and manner impress you favorably or unfavorably, there are many valuable lessons to be learned from them. There is no better way to get rid of your faults than to profit either by the faults of others or to observe their superior virtues and resolve by God's grace to rise to a level with them. Fellowship with my ministering brethren—in conference, in the social circle, in pastoral work, in their homes in the pulpit, in times of trial and adversity, in times of apparent success—has taught me many lessons and I now take this opportunity to pass a few of them to others:

1. It is important that we, like our Savior, make ourselves "of no reputation." If we give him half a chance, the devil is sure to remind us that either we are immensely successful or that we are such complete failures that we might as well quit. Either is unfortunate. Both approaches appeal to our pride. "Pride goeth before destruction." Remember Christ. Remember the people. Do your best to keep them together. Let God take care of your reputation.

2. Overconfidence in self stands in the way of growth. It is they who stay little in their own eyes, yet because the love of God constraineth them and they are burdened for the welfare of Zion they press forward in the service, that make the most rapid strides in the service of their Master.

3. Never miss a conference when it is possible to be there. Other things being equal, the more faithful you are in attending your conference the closer your touch with your people and the more effective your services.

4. Cheerfulness is a winning factor in the ministry. "Laugh and the world laughs with you; weep, and you weep alone." "A merry heart doeth good like a medicine." With overflowing joy in the soul and a cheerful countenance to impart sunshine to others, your words find a much more ready access to the hearts of others than if you were inclined to be gloomy and despondent, inclined to rebuke rather than to praise.

5. It is ruinous to any one's ministry to look upon himself as an enter tainer. An actor may make his congregations laugh or cry at his will, but an actor is a poor hand at driving conviction. Cheerfulness, when coupled with seriousness, is a blessing and power; alone, it is liable to degenerate into foolishness which makes a clown out of the pulpiteer. It is, after all, seriousness which drives conviction.

6. Other things being equal, the more time a preacher spends upon his knees the more power he wields in the pulpit.

7. The effectiveness of a sermon depends not so much upon eloquence, scholarship, rhetoric, or pleasing address, as upon abundance of material which the hearers need and which fits their case. Study your congregation and its needs, then search your Bible for soul-food to meet these needs.

8. However much one may wish, after he is on his feet, to edify a congregation, he is handicapped if he has failed to make proper preparation for his message before he reached the pulpit. The Holy Ghost in the soul, the love of God in the heart, and the Bible in the head and heart are three necessary things for the successful ministry.

9. The man who speaks from heart to heart, who looks his congregation in the eye and who forgets self in the delivery of his message, accomplishes infinitely more than the man who gazes at the ceiling or floor and who pays more attention to the language of men than the will of the Lord.

10. The more I we get into our sermons the less Spirit we get into them.

11. That preacher accomplishes most who succeeds best in getting his members to work.

12. The minister who proves himself efficient as a disciplinarian usually holds the respect of his members. Many an otherwise capable minister has proven himself a failure as a shepherd because he failed in discipline. This is one of the essentials for the successful ministry.

13. But the greatest of all essentials for the successful ministry, outside a thoro evangelical conversion, is a consistent Christian life. The expounding of the Word means most when it is preached by one who practices what he preaches.

Scottdale, Pa.

EFFECTIVENESS OF PERSONAL WORK

By E. J. Berkey

For the Gospel Herald

For personal work to be effective it is necessary to note some things as a foundation.

1. Begin with the first person you meet —yourself. The old adage, "Sweep before your own door before you begin with your neighbors," is true in personal work. While people claim to be timid, bashful, etc., often the secret of it is a lack of deep spiritual experience or a definite assurance of salvation. Naturally when we have something good we enjoy to tell of it. Seldom do people lack for something to say nor are they timid along temporal lines. We should be even more ready to be "Witnesses unto me" in spiritual matters.

To do this we should live a life above reproach. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). If we fail in this the person we approach may rightly point to a lack of this in ourselves and our work be defeated. "What you **are** rings in my ears so I cannot hear what you say." So the first essential for effective personal work is a **consistent life.**

Time is so precious that my attitude should be to live that the time that should be spent in bringing the lost to Christ need not be "wasted" on me to keep me in right lines. The wrong influence of an inconsistent church member may work more harm than the sermons of the ministry may do good.

2. We need a vision of God in His holiness. When Isaiah had a vision of God's holiness and saw himself in the light of God's countenance, also the condition of his people, he was ready to get right with God. When the live coal from God's altar touched his lips he was not only purged from sin but could humbly say, "Here am I; send me"—ready for service.

Our experience and joy in divine things should cause an earnestness in our message that will carry weight and conviction.

If we depend on the Spirit and watch for souls we will generally not mistake to find the person the Lord wants us to deal with.

Often in meetings there are some who are waiting, wanting, needing a word of encouragement who do not receive it and are not reached.

Again people are careless after services, and talk loudly, visit, and speak of temporal things until the Spirit is hindered, grieved, the purpose of the service defeated. Let us use caution along these lines.

We should go to the house of God to worship—**Win Souls.** This should be the end in view in all our work. Visiting should not be tolerated at the house of God. Spiritual conversation, encouragement, etc., are all right.

3. The plan of salvation is accepted by the ones and twos and not by the multitude. Even on the day of Pentecost the Spirit "sat upon each of them." Salvation is an individual experience and personal work is the most effective means of dealing with individual problems. We may preach to multitudes but never should we be too "big" or too busy to deal with one individual. The Master left us a good example. Though too busy to eat, weary of His work, He stopped at the well, and dealt with the woman—not even of His own people—also Zacchaeus, Peter, and others. When we preach to a congregation people often do not apply the truth to themselves; but in dealing personally they know that "means me."

4. **Ways of Personal Work.**

There is no stereotyped or best way for personal work. We should seek the guidance of the Spirit, and be directed by circumstances.

Writing letters is an effective way of personal work. We may be timid to speak, but by correspondence we may put words on paper which will be helpful. Especially is this true of a warm friend. The letter may be re-read a number of times and do good.

Enclosing tracts in letters or distributing tracts is a good way of personal work. Many attribute their conversion to tracts.

A cripple boy used to write texts and let them fall from his window. One of these was picked up by a man in trouble and as he read the text the truth took hold of his heart. He accepted Christ, came to the room of the boy, and for his love to the boy offered him a fine home with him. The boy refused, as he could do more good in self-denial, writing texts, and dropping them on the walk from his hut window.

Good personal work can be done by going visiting with other workers or ministers. We can often put in a word of helpfulness, can get good points for work, see the weak points in the minister's work, thus be helped and also help the minister. We should study faces, dispositions, etc., till it helps us to become more efficient. We can get into the confidence of people.

Bro. J. S. Coffman used to follow up his work and after other means had failed would gently approach with "Now just give me the secret of your trouble." Generally this was enough, and with his mild, loving, persuasive manner the person would come to Christ.

It is good to meet a man on his own level. If interested in farm, machinery, stock, or whatever it may be, it is often good to talk along these lines and gradually lead up to the vital issue. To approach too abruptly may drive him away.

In a home where children are present we should take notice of them. If we can do this it often brings a warm feeling from the parents that is a help in dealing with them.

We have cases where a person has hired for work a few days to become more acquainted, have opportunity for confidential talks. It takes tact, a detective officer often hires out to win his purpose. Why should not a servant of the King?

Our timidity, may be a blessing in the work. A man was interested in his neighbor, went to visit with him. His courage failed to approach the subject till nearly time for service. Finally in broken voice he said "I came—to talk to you—about—your—soul" and then broke down and cried. The man got interested, said it was the first time he knew of anyone so greatly interested in him, came to services and gave his heart to God. Warm-hearted love, a break down is better than a prepared speech for the occasion. It is wonderful how God uses those who are willing to be used. A simple minded man made a rule to shake hands with all who came to church and ask about their soul. Some did not like this. In a series of meetings with a great popular preacher a certain great man of the town was given special invitation and they were afraid this simple minded man would talk to him and spoil it all. The man came, the simple man sure enough approached him as he came in the door. Do you want to go to heaven? he asked. The man bluffed him and said he was not at all interested about going to heaven. Well go to hell then was the reply of the simple minded. A week after the man gave his heart to God and in testimony was asked what part of the sermon or service was the turning point in his life. He replied the answer of that man who said "Go to hell then" made him think and stirred him to his senses.

IV. Self forgetfulness in the interest of others has a great effect. We need to hide behind the cross. Moses was in the Mt. and when he returned he "wist not that his face shone," and was so interested in the **needs** of his people that he made intercession and finally broke down and cried—Ex. 32:32 and praying to God he says "if thou wilt forgive their sin—;" the dash shows he did not finish but probably broke down and cried—Then continues "And if not, blot me, I pray thee, out of thy book which thou hast written." Dear brother, when we are so interested in our brother's welfare that we are willing to die for their salvation the work will be effective.

When Jesus was arrested He forgot His own interest and gave Peter the look that caused him to go out and weep bitterly. On the cross amidst all His own sufferings He entreated His Father to forgive them.

V. A caution may be in place here.

We should use tact, discretion, wisdom. While interested remember carnal nature will resist being driven, and we must not drive the point too far, lest they become obstinate, sour, and will absent themselves from our association and service. This has been done in a number of cases. We must go slowly, lead, persuade, be sociable, and leave a good impression of our interest in them but if they will not yield **do not drive too hard lest we do more harm than good.**

2. There is danger of overpersuasion and having them yield to "joining church" because we insist, and without a change of heart. In this even, we invite trouble in the Church.—Carnal nature is the cause of all Church trouble—and bring in worldliness

We should not be so enthused with gaining numbers into the Church that we lower the standard of true spirituality. We want all the members possible, but let them be true members of Christ, and not only of the militant Church. Let them join Christ, not the meeting house.

VI. Personal work is a service **all** can engage in. It improves our own efficiency for future service, is a help to the church, ministry and the cause of Christ. It makes us more careful, prayerful in our own lives. It is an ecouragement to us and all interested in the work. It has great rewards. "Thanks to God, which gives us the victory,—over our own weaknesses, timidity, etc.—through our Lord Jesus Christ." "Therefore, my beloved brethren, be ye steadfast, unmovable, ALWAYS **abounding** in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." I Cor. 15:57, 58.

Oronogo, Mo.

THE SUFFICIENCY OF THE MESSAGE FOR OUR SALVATION

By a Sister

For the Gospel Herald

The Bible is God's message to the human race. Christ tells us to "Search the Scriptures, for in them ye think ye have eternal life;" and they are they which testify of me." The Word is given by inspiration and for our edification.

The Bible is large enough to meet all conditions of life. If one is in sorrow he need only to turn to the 14th chapter of John and a more comforting message can nowhere be found. When one has sinned, read Psalms 51, where David pours out his heart to God. If in danger, Psalms 91 will be helpful to us. When our faith needs to be increased, we turn to Hebrew 11 and there we have God's message. The Christian's hope and assurance is found in Romans 8.

These are only a few of the many messages which God has given and each one is sufficient to meet our need. There is no problem which comes up in one's life that cannot be solved by taking God's Word for it.

The Bible was written for all nations and races. There is no way which we can get salvation only thru this word. God has laid down His plans and has given us the things

(Continued on page 544)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A HARVEST SONG

After the plowing and sowing,
After the burdens and heat,
After the seasons of striving,
Cometh reward that is sweet;
Cometh the rest-time we merit,
When labor is not in vain,
A time to laugh and be merry,
Singing the Harvest refrain.

After the battle of effort,
After the sigh and the tear,
After the watching and waiting,
The time of reaping is near;
When the deeds and seeds bear fruitage
Cometh a time to be glad;
After the trouble is over,
Time to forget we were sad.

After the planting and tending,
Long after the fruits mature,
Cometh sweet rest for the weary,
And peace for those who endure;
A time for rejoicing cometh,
Then laugh, and thy youth prolong—
Toil's recompense is in reaping,
When cometh sweet rest and song.

—Margareta Scott Hall.

GIRLS' SEWING CIRCLES

By Martha Detweiler

For the Gospel Herald

We as young sisters certainly have a great privilege or opportunity in helping in Christ's great cause, in helping to bring the Gospel to those around us, and also to the heathen who are yet in sin without a Savior. There are many different ways in which we can help.

We mention the girls' sewing circle. Every Christion girl as she grows up into young womanhood begins at a certain age to realize that life is full of problems, and that there also is a part in God's work for her to do.

As soon as we become Christians we should have something to do that will help some one in need. One way in which we girls can help is by organizing a sewing circle of our own. Perhaps you may say that many of the girls attend the older sisters' circle. That is true; and is all right but yet possibly not all have a chance to attend there as they would have if the girls had one of their own. Also some or many would be more timid in helping, and in this way they would be more interested to take part.

We might say that all girls in the teen age should have the privilege of attending a sewing circle of their own, that they might be responsible for the work that is being done. In this way they would have more of an opportunity to learn the needs of mission work, also study the different fields and get a better glimpse of them. It will create in us a greater desire to witness for Christ and cause us to realize that we too have a part to do.

The best example we can find is Jesus, when he was found about His Father's business when yet young in years. Christ had a great duty before Him, so have we as Christians. Why should we not then be about our Father's business? Christ says, "And ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts 1:8). We can not all go to preach or teach but yet much can be done to help in sending others and also the ones to whom they go to teach.

"Ye have not chosen me but I have chosen you and ordained you that you should go and bring forth fruit." Every one who has accepted Christ's salvation has a place in God's program in offering Christ to a sin cursed world.

Therefore a girls' circle will give an opportunity to realize that God has chosen every Christian to witness for Him in some way

We believe it is much easier to begin serving Jesus when yet young than when older so why not create the Mission spirit in the young girls by having a girls' sewing circle and in this grow up in more active service for the Lord? It may cause some one or many to decide for their future life.

All young Christian girls some time of their are seeking some way of serving. Why not then put something before them that will give them an opportunity to find what God has for them to do?

Our girls' circle may have a very small beginning but yet may lead to greater service. Christ says that a cup of cold water in His name will receive its reward, so if our help is small, when done in a Christian spirit the blessing will be just as great. We should always press to a higher mark in Christian service.

Every Mennonite community where there are young girls should have a girls' sewing circle. We do not have many of them yet but I trust that it need not be many years until every community has one.

When we see the great need of salvation why not then give the young people a better chance to see the need?

I hope we may all have that helpful spirit that we will say, "Use me Lord, as it pleaseth Thee."

Bellefontaine, O.

MOTHER

Mother, you are doing your children a great unkindness if you are letting them grow up without discipline. The effect of wise discipline on the building of good character can not be over-estimated. Teach the children regular habits. Have them at night not to fling their clothing about the floor or on three or four chairs, but have them put all of their clothing neatly together, so that in the morning it can be found without confusion and loss of time.

Make it a point to teach them good table manners. Do not let them do any rude or disgusting thing at the table, with the idea that they will learn better when they grow up. Teach them the proper way to hold knife, fork, spoon, and to guard against ugly noises in placing food in the mouth and chewing it. When you take them to church do not turn them loose in the house of God, to chew wax, rattle paper, and whisper during preaching.

The lack of home discipline is very common in the land, and is very disastrous in its influence on society. There are tens of thousands of men in the prisons of the country, and an equal number of women in houses of shame, who would never have been there if they had been brought under wise discipline from the day of their birth. The home without a head to it, and a hand to rule and guide it, is a hot-bed of anarchy.—H. C. Morrison.

WHEN THINGS GO OUR WAY

Does it strike you that the mischief of our life is really our constant fretfulness? The disabilities of our life, as we call them—the disappointments, the sadness, the bereavements—these do not hinder us; these would help us. What is constantly hindering us is that we fret under them; we are unbelieving, we turn the discipline into worry, and we, as it were, fidget the chisel that is in the hand of God and is going to make the statue round and beautiful; we fidget the chisel so that it strikes awry, scratching and chipping the block. What makes our life a failure is not the chisel, but the uneasy and wilful movement of the marble which is in the sculptor's hand.

When all our purposes are broken, and our dreams vanish, and our ideals become unrealizable, and the pageant fades away, we see God—behold God in the very failure that we dreaded, and against which we rebelled!—Publisher Unknown.

Sunday School

For the Gospel Herald.

Lesson for Oct. 17, 1920—Matt. 4: 12-25

JESUS BEGINS HIS MINISTRY

Golden Text.—Repent for the kingdom of heaven is at hand.—Matt. 4: 17.

Introductory.—Jesus began His active service soon after His baptism. Spending some time in the wilderness, He afterwards overcame the devil and some time after this He began to preach. From Him we learn the important lesson that we should begin our active service by fasting and praying and communion with God. We must first have power with God before we can have the right kind of power with men.

Early Galilean Ministry (12-17).—Having heard that John the Baptist was imprisoned, Jesus went into Galilee and dwelt in Capernaum. This was according to prophecy. Two things had been foretold: (1) the location—"the land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan;" (2) the effect—"the people which sat in darkness saw great light." The latter is true of every community where the Gospel is preached in its purity. It is significant, also that the first public message of Jesus was a calling upon the people to repent. So long as "the whole world lieth in wickedness" there can be no faithful preaching without the preaching of repentance. It is no enough for people to become willing to accept salvation. They must repent and turn to God. "Except ye repent, ye shall all likewise perish." Therefore, "Repent: for the kingdom of heaven is at hand."

Choosing of First Disciples (18-22).—As Jesus was walking by the Sea of Galilee He saw two brothers, Peter and Andrew, casting their net into the sea. It was His opportunity to give them an impressive call to duty. "Follow me," He said, "and I will make you fishers of men." Going from thence, He saw two other brothers, James and John, engaged in the same occupation. These He also called, and they as readily responded. One remarkable thing about their response was that they "straightway" left their nets; they "immediately" left all and followed Him. We have here a picture of the readiness with which all should respond to the call of the Lord. We do not understand that they forever after this forsook their occupation as fishermen. In fact, we have evidence that they afterwards did some fishing. But we do understand that their obedience was unconditional, that they allowed nothing to stand in the way of their service. When Jesus called they obeyed instantly—"straightway," "immediately." Peter and Andrew left their business, John and James forsook their business and their father. Brother, no business of yours should be considered so valuable, no family ties so dear, no associations so pleasant, no cherished plans so agreeable, but that you would forsake them all immediately in case you find that the Lord wants you to do something else. The call of the Lord comes first—other things should be considered of secondary importance.

Ministry and Fame of Jesus (23-25).—The active ministry of Jesus was in evidence from the fact that He (1) "went about all Galilee," (2) "teaching in their synagogues," (3) "preaching the gospel of the kingdom," (4) "healing all manner of sickness and all manner of diseases among the people." Such a ministry could not but stir up an interest among the people. "His fame went about throughout all Syria." They brought their sick and tormented people, and great crowds followed Him. Jesus was indeed the great "LIGHT" from heaven and could not be hidden under a bushel. The following things were true of His ministry:

1. He was diligent about His Father's business.
2. He was thoro and diligent in His preaching of repentance.
3. His ear was ever open to the cry of the needy, and He turned none away.
4. He produced works that no traducer could withstand.
5. There was no malady brought to Him that He was not able to cure.
6. He had power over diseases of both body and soul.
7. People were quick to recognize His healing powers and His fame spread quickly and far beyond the borders of Galilee.

One can not but think of the difference between Jesus of Nazareth and the "divine healers" of the present time; between the Christ of God and professional men who attempt to conduct their ministries in "imitation of Christ." His miracle-working power was unlimited, His messages most gracious, and His salvation complete. Yet with all this there were many who followed Him merely for the loaves and fishes He handed out. Need we be surprised, therefore, to find similar motives in evidence today? We thank God for the demonstrations of power, for the influence of His example, for the lessons to be drawn from His life. May we be faithful in promulgating His Gospel.—K.

Our Young People

THE SPIRIT OF REVERENCE.—Hab. 2:20; Ps. 95.

Topic for October 17

MOTTO

"Give unto the Lord the glory due unto his name."

THE STUDY HOUR

I. Reverence.—That spirit which causes one to give rightful respect and fear toward a superior, is a quality that belongs to every true child of God. We can better understand the feeling of reverence by experience. Talking about it may give us an idea of what it is like. Acting it out in outward action and word is excellent. But having it in the heart so that the outward act becomes spontaneous is the only way that any one can fully understand what it is.

Reverence contains the element of fear. Not the fear of slavery which animal nature feels when it submits to superior force because it dreads the result of combatting it. Yet it is a fear that recognizes the power and wrath which falls upon those who justly come under its condemnation. It is a fear that not only remembers past corrections and punishments for evil doing but believes in the certainty of the wrath that is to come and will not allow itself to become a subject of it.

But reverence contains also the element of love. It feels the ability of the higher power to give and to bless. It pours out gratitude for blessings received, feeling unworthiness in itself to be the recipient of the bounties of the superior. It pours itself forth in service not to repay for benefits received but to show its recognition and to become a willing servant. This produces a willing obedience to all the commandments and known wishes of the one who is revered.

Reverence has such admiration for the object of its devotion that it adores and worships with all the heart, soul, mind, and strength.

II. The Text.—Hab. 2:20; Ps. 95.—The passage in Habakuk expresses a feeling of one who has contemplated the righteous judgment and power of the Almighty and realized His presence, as near, and desired to keep self in the place of humility before Him.

The passage in the Psalms expresses the elements of love, fear, thanksgiving, adoration, and obedience.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Worship."
2. Showing Reverence to God.

For Young People

1. "Thou Shalt Have No Other Gods Before Me."
2. Reverence for the Things of God.
3. Reverence for Those Over us in the Lord.

For Older People

1. Implanting Reverence at Home.
2. Reverence in the Service at Church.
3. Reverence for Sacred Things.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCT. 7, 1920

Field Notes

Bro. J. W. Christophel of Goshen, Ind., filled the regular appointment at Elkhart on Sunday, September 26.

The latest accession to the Publishing House assets in the way of workers is Sister Gladys Loucks, who joined the forces on Monday morning, Oct. 4.

The Lord willing, there will be a Sunday School and Mission Conference held at the Belleville, Pa., A. M. Church, October 29 and 30, 1920. All are invited to attend.

Bro. J. K. Bixler of Elkhart, Ind., who was ill of typhoid-malaria for some time, is recovering nicely, and is able to be about again and attend to his correspondence.

Sunday, October 3, was the day appointed for Communion service at Carver, Mo. Bro. Daniel Kauffman spent some time in the Carver vicinity preceding the special service.

Inquiry meeting was held at Masontown, Pa., on last Sunday, Oct. 3, and the communion service was announced for October 17. Bro. J. A. Ressler of this office conducted last Sunday's service.

Bro. S. L. Weldy, Wakarusa, Ind., is laboring with the needy congregations in Michigan. Meeting marked by good interest, and a number of confessions closed at Allanson. Another series is in progress at Lewistown.

Bro. Grant Weaver and Sisters Nora Weaver and Florence Yoder, all of the Johnstown region spent Saturady night visiting a number of our Publishing House force. They worshiped with the Scottdale congregation on Sunday morning.

Bro. Henry Gertman of Chicago stopped off between trains at Scottdale last week, while on his way home from New York, where he had spent some time studying the cause of city missions in general and in giving his personal help to the cause of soul winning.

Mt. Zion congregation, in the environs of Versailles, Missouri, observed the ordinances of the Communion and Feet Washing on Sunday, Sept. 26, 1920. Bro. Daniel Kauffman of this office worshiped with his home congregation at that time and officiated at the Communion service.

The churches in charge of Brethren D. H. Bender and T. M. Erb, Hesston, Kans., have arranged the following dates for communion services this fall:

Oct. 24, West Liberty and Catlin.
Oct. 31, Pennsylvania.
Nov. 7, Spring Valley and Larned.
Nov. 14, Yoder.
Nov. 21, Hesston.

My God bless these meetings to His own glory and the good of others.

Correspondence

Ste Elizabeth, Man.

Greeting to all Herald Readers: May we again thank our dear heavenly Father for the many blessings we receive from time to time. We feel that we have been greatly blessed both financially and spiritually. Bro. Andrew Good has been with us every Lord's day since July, and preached to us from God's Word both morning and evening. We regret that we must say farewell to our Brother who so kindly assisted us all summer. Bro. Good is well up in years, but we are thankful to see that he is so active in service yet.

Threshing in this part of the country is nearly over with, wheat was damaged by rust, making only from 12 to 15 bushels to the acre. Barley all the way from 25 to 40. Oats from 40 to 55 bushels. Oats and barley are of good quality, wheat not so good. Farmers are busy doing their fall ploughing. Our rainy season has begun so we have a number of rainy days at present.

May we as unworthy servants be remembered at the throne of grace.

Yours in the Master's service,
Sept. 23, 1920. Mary L. Miller.

Fairview, Mich.

Dear Herald Readers: On Sunday, Sept. 19, Bro. Noah W. King, Amboy, Ind., was with us and spoke words of encouragement in the Sunday school. After this he read the opening lesson in the church services. He was followed by Bro. Moses Steiner who admonished us to follow the road that leads to everlasting life. Brethren D. A. Yoder, and B. B. King, both of northern Indiana, spent a short time here a few weeks ago. They earnestly pointed us to the Lamb of God that taketh away the sin of the world. We were very glad for the visits of these brethren. A mission study class is being held every Friday evening, in charge of Bro. Moses Steiner. We also have a monthly teachers' meeting on Sunday afternoon. May God bless the efforts that are put forth to extend His kingdom.

In His name,
Sept. 21, 1920. Mary M. Zook.

Windom, Kans.

(West Liberty congregation)

Today our church was filled with those who came to pay the last tribute of respect to a departed minister, Bro. M. Cooprider who could not meet with us for more than a year. He was in the ministry thirty-five

years, always contending for the faith once delivered to the saints. In his sermon, Bro. D. H. Bender, urged all to fight the good fight of faith and to prepare for the appearing of the Lord Jesus Christ.

Sept. 27, 1920. R. J. Heatwole.

Wolf Trap, Va.

Dear Herald Readers:—Greetings of love to the Churches. We have again had showers of refreshments, brought to us from God, thru Bro. Garber, and his daughter Ruth, who came to us, Sept. 24, 1920, and left again the 27th. In their stay Bro. Garber preached five sermons, among his work too, was a baptismal service, when three more precious souls were received into the Church. Pray for these and us that we may all be faithful, and honor His name.

Sept. 27, 1920. Cor.

Alto, Mich.

The meetings which were conducted at the Bowne Church near Elmdale, Mich., by Bro. C. F. Derstine closed Sept. 22. Bro. Derstine left for his home after the evening meeting. The members were encouraged and a number promised to live the better life.

Sept. 30, 1920. S. J. S.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers:— "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

The revival meeting held at this place from Wednesday evening, Sept. 22, came to a close Tuesday evening, Sept. 28.

Bro. J. W Hess of Manson, Ia., delivered the message with truth and power. Nine souls confessed Christ as their Savior, Christians were encouraged and sinners warned.

May the Lord richly bless the dear brother as he goes from place to place preaching the Word.

In His name,

Sept. 30, 1920. Cor.

Hesston, Kans.

Dear Herald Readers, Greeting: The twelfth session of our church school at Hesston began on Sept. 8. There are now 171 students registered. We expect a number more. The opening address for the school year was given by Bro. D. H. Bender. He used as a subject the words of the Lord to Elijah, "What doest thou here?" Bro. Bender showed that at least four different persons have the right to ask that question of the student body: 1. The student himself should seriously ask himself this question. 2. The parent who sends the student, pays his way and is deeply concerned for his welfare, has the right to receive a satisfactory answer to the question, "What doest thou here?" 3. The teacher wants to know the aims and purposes of each student who comes to school, for each one is deeply interested not only in the educational advancement of the student, but in his highest and best welfare. 4. The Master is constantly urging each one to honest, sincere, and helpful service. He asks, "What will you do with the education you receive at Hesston College and Bible School?" Jesus is interested. Practical applications were made and wholesome advice was given especially to those who are just entering on their school work.

The daily prayer circles are proving a real help to the students as well as the mid-week devotional meeting. Nearly all the students in the dormitory and in reach of the school are enrolled in the special Bible Study classes meeting on Tuesday evening. The Volunteer Band began its work with a number of new members. We are informed that almost 90 per cent of all students are taking one or more Bible courses in their regular school work. Altogether we are encouraged in the outlook for a real profitable school year. Our meetings begin on Nov. 6, with Bro. Noah E. Miller of Springs, Pa., as evangelist. Pray for us.

Oct. 1, 1920. Cor.

SPECIAL MEETINGS

Baden, Ont.

The Second Annual Mission Meeting held at the Baden Gospel Mission, Aug. 28, 29, 1920.

Organization:—Mods., Osias Cressman, Nelson Litwiller; Chors., Wesley Witmer, Moses Hunsberger; Sec'y, Benj. Shantz.

Subjects considered:—The All-sufficient Christ, Our Present Need; The Task of the Rural Church; Service that Leads to Sacrifice; The Call of a Waiting World; Intercession as the Soul of Service; The Elements of a Telling Life; South America and its Needs; Conditions and Needs of our Cities; The Need of Consecration; The Power of United Forces; The Open Door; The Victories of Life; Stewardship; The Holy Spirit, the Supreme Need; Watchmen, What of the Night?

Speakers: — Moses H. Shantz, Allan Good, H. W. Stevanus, Nancy Ramseyer, Mrs. N. J. Litwiller, Nellie Hagey, Mrs. George Good, Amos Schwartzendruber, Mabel Groh, Allan Good.

Manson, Ia.

Sunday School Meeting of the Alpha, Minn., and Manson, Ia., Sunday Schools held at Manson, Ia., Aug. 29, 1920.

Organization:—Mods., Ira Miller, Eli Miller; Secy., Noah Landis.

Sermons:—J. W. Hess, Noah Landis.

Subjects considered:—Round Table Talks, (a) Opening Exercises, (b) Class Period, (c) Closing Exercises; The Sunday School as a Means of Developing Talent and Christian Character; What can the Sunday School Workers do to obtain better Order and More Reverence for God's House? Individual Responsibility of Parents for their Children in the Sunday School; The Relation of the Teachers and the Pupils out of Session; Blessings I have Received from the Sunday School.

Speakers:—A. R. Egli, Noah Landis, Frieda Zehr, Chris Stoltzfus, Leonard Garber, E. E. Swartzendruber, Eli Miller, Nick Stoltzfus, Iva Martin, James Bute, Rose Eigsti, Sister Blosser, Mary Garber.

Children's Meeting:—C. B. Egli.

Frazer, Pa.

All-day Sunday School Meeting held at Frazer, Pa., Sept. 6, 1920.

Sermon:—(Neh. 6:3), John L. Mast.

Subjects considered:—Reverence for Sacred Things; Enthusiasm vs. Spirituality in Sunday School Work; John VI; Obedience Better than Sacrifice; Entertaining Features Fail; Fellowship; Church Doctrine in the Sunday School; Lessons from Experience in Sunday School Work; The Sunday School a Factor in Reaching Lost Ones; Co-operation in Sunday School Work; Christian Freedom; The Redeemer's Return.

Speakers:—John W. Weaver, Jacob C. Clemens, John S. Mast, D. N. Gish, David Wenger, Wilson Moyer, Leidy Hunsecker, Emanuel Hertzler, Joseph Gross, Mark Swanenburg.

Joseph Swanenburg, Secy.

Palmyra, Mo.

Sunday School Meeting held at Mt. Pisgah Church, near Cherry Box, Mo., Sept. 19, 1920.

Children's Meeting:—Ruth E. Buckwalter.

Organization:—Mods., J. M. Kreider, Geo. Bissey; Chor., Uriah Johnston; Secy., Anna M. Kreider.

Subjects Considered:—Parental Influence for Molding the Child's Regard for Spiritual Things; Helps to a Deeper Christian Experience; Effectiveness of Personal Work; The Value of a Sunday School Library; Proper Observance of the Lord's Day; How Promote Class Discussion in the Sunday School?

Speakers:—J. M. Kreider, H. R. Buckwalter, I. E. Buckwalter, E. J. Berkey, J. M. Yoder, Daniel Kauffman.

Suver, Oreg.

Thirty-sixth quarterly mission meeting held with the Firdale congregation.

Organization:—Mods., J. P. Bontrager, Wm. Bond; Secys., Luke Weaver, N. A. Lind.

Mission sermon:—(Jno. 4:35) J. D. Charles.

Subjects considered:—Workers in the Field, His Problems and How to Encourage; The Value of Right Motives (Essay); Watching the World in Push and Energy for God; A Successful Life; The Blending of Secular and Spiritual Affairs of Life.

Children's Meeting, Laura Evers, M. H. Hostetler.

Offering for Los Angeles Mission building, $106.52.

It was decided to hold the next meeting with the Fairview congregation.

Hagerstown, Md.

Sunday School Meeting held at Paradise Mennonite Church, near Hagerstown, Md., Sept. 14, 15, 1920.

Organization:—Mod., C. R. Strite; Chor., J. F. Grove; J. E. Martin, Secy., B. M. Baer.

Sermons:—(Heb. 11:7), J. C. Clemens,

(Continued on page 544)

Miscellaneous

A GOOD EDUCATION DEFINED

By Dema G. Horst

For the Gospel Herald

Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding and correct the temper. It forms the manners and habits of youth and fits them for usefulness in their future stations. To instill into the mind principles of art, science, manners and morals is important; to possess a religious education is indispensable.

Not all that is called education is good. The mind can store knowledge of evil just as readily (or even more so) than that which is helpful and good. In connection with the knowledge of things mentioned above we need a knowledge of God's Word. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

The psalmist puts a premium on the wisdom which is from above. "Thou thru thy commandment hast made me wiser than all mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts. I have refrained my feet from every evil way that I might keep thy word."

With our present day school system every normal boy and girl is required by law to attend our elementary schools. Great care is taken to secure well trained teachers and use the best methods to impart knowledge to the pupil. Every boy and girl is also within reach of a high school and many are availing themselves of this opportunity. The boy and girl receives little or no Bible knowledge in the elementary or high school; therefore it puts a greater responsibility on parents, Sunday school teachers and pastors to teach the Word so that the powers of the soul will be developed, as well as the mind and body. Some one said, "If the powers of the body, mind, and spirit are harmoniously developed in their fullest capacities by a true process of education then one is enabled to live a happy useful life. A true education will enrich life by all things good, true and beautiful."

Culture in modern times does not mean something generally assumed from tradition, but development from experience. It is not loyalty to any set or clique but a religious devotion and a social consciousness which is for the welfare of the community in which we live. Henry Ward Beecher once said, "Whenever education and refinement grow away from the common people they are growing toward selfishness which is the monster evil of the world. That is true cultivation which gives us sympathy with every form of human life and enables us to work most successfully for its advancement. Refinement that carries us away from our fellowmen is not God's refinement."

The boy and girl, young man and young woman, attending the elementary school, high school, or college should in connection with it receive a practical education, learning to do the common tasks of life. The educated boy should know something about manual training, agriculture, and business. The girl should have a knowledge of cooking, sewing, sanitation and household duties in general.

Ex-President Roosevelt says in unmistakable terms; "Teach the boy and girl that their business is to earn their own livelihood; teach the boy that he is to be the home-maker, the girl that she must ultimately be the home keeper; that their work is the most important work by far in the land; that the work of the statesman, the writer, the captain of industry and all the rest is conditioned first upon the work that finds its expression in the family."

Education, when sought after for the sake of education, will be of no advantage or bring no blessings. In I Cor. 18 Paul writes that worldly education is foolishness in finding salvation. Paul was a highly cultured man in his day, but after his conversion and receiving his missionary call, his learning became a secondary matter or a tool by which he could proclaim the Gospel more effectively. When preaching at the wicked city of Corinth he said, "For I am determined not to know anything among you save Jesus Christ and him crucified." At Athens, a city of great learning, Paul used more eloquence to deliver his message in defense of the Gospel of Jesus Christ in order to meet them on their own level. He used tact to lead them from the known to the unknown.

There are many ways by which we receive education. Most of our knowledge is received by studying and reading books which greater minds than ours have thought out and written. Then we learn much by hearing those and mingling with those who are superior to us and have a wide experience. The things we see and hear each day add to our knowledge, whether they are good or evil. Many wrong impressions are made by what we see and hear. In our cities especially one sees dozens of pictures, posters, etc., pointing toward evil before seeing one pointing to the good. The same is true in literature. It has been a question whether the press is a blessing or not. Truly it is if we read the right kind of literature. It is said that in the last few years there were more copies of the Bible printed than ever before but is it read more by the masses?

The time for learning does not end when completing the 8th grade, high school, or college, but every day in our life we have opportunity to learn something. There is an endless list of helpful things we may learn from God's great out of doors. All nature is in perfect harmony and serves the purpose God intended. The sunshine, wonders of the firmament, flowers, growing crops, fruit and all living things which God created make an interesting study and food for thought. If all these things besides our spiritual blessings do not bring happiness it is quite evident that we are out of tune with the rest of God's creation. God has sufficient things with which to develop every faculty of our being and which in turn will bring glory to His name.

Dalton, Ohio.

CHRIST'S RETURN

By Clara Hooley

For the Gospel Herald

The time of Christ's return is unknown to all. God in His wisdom had a wise purpose in withholding from men the time of His coming. Even the angels of heaven do not know the time of the great and notable day of the Lord. Christ rose victorious over death, hell, and the grave, and forty days after His resurrection, He ascended to heaven, where He is now seated at the right hand of the Father, making intercession for us till He comes again. This coming has been foretold by the prophets, apostles, angels, and Christ Himself says, "I will come again, and receive you unto myself; that where I am, ye may be also."

When Christ ascended, He disappeared in a cloud. So shall He return to earth in the clouds of heaven with power and great glory.

When Christ returns, the graves shall open and the thousands that have slept the long sleep shall come forth to be judged. The deep voiced ocean that has provided a watery grave for many shall be hushed and

from its depths shall rise the forms of those in the watery graves. Enemy and friend, brethren and kinsmen, shall all be judged, each according to his faithfulness and not according to his works. Every one must appear before the judgment seat of Christ to give an account of the deeds done in the body. All nations shall He gather before Him and He shall separate them from each other as a shepherd divideth his sheep from the goats. Christ is coming to reap the earth, to separate the wheat from the tares. The world is the field. The saints are the wheat. The wicked are the tares. The angels are the reapers. Heaven is the garner. The wheat shall be gathered into the garner but the tares shall be burned with unquenchable fire. In that day the King shall say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The righteous shall dwell forever in the presence of the Lord and be eternally happy.

The return of the Lord will be a glorious time for the saints. To them it will mean a time of rejoicing. Then they shall receive a crown of life as a reward for faithful service in the battles of life. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Thus far we have considered the resurrection of the righteous only. The resurrection of the disobedient is altogether different. They will come forth to the resurrection of damnation, to shame and everlasting contempt. Then shall the King say to the unrighteous, "I never knew you. Depart from me, ye that work iniquity." To the sinner, this event will be a sorrowful one because judgment and condemnation rest upon all them that live after the lusts of the flesh in all manner of pleasure, indulging in pride and display as well as those who live more respectably and who may be church members but do not heed the Word—whose heart has been seared and they continue in a worldly course regardless of their duty to themselves and their fellow members in the church. God's Word tells us that in the latter days men shall be deceived.

At the present time the world is moving so rapidly that people are thinking only of seeking pleasures, never taking time to think what God's Word requires of them. They are ready for amusement but not ready for the coming of the Son of man.

If we are ready we need not worry about that time but will with joy be looking forward to the time when Christ shall return and shall take us from this world of sin and care and we shall enter the land of joy and peace and be with Christ which is far better. Let us ever be waiting and watching but yet working so that no matter how suddenly He may come, we may be ready and with great joy hear the welcome words, "Come, ye blessed of my Father, inherit the kingdom."

Topeka, Ind.

SEPARATION

By Sadie Brubaker

For the Gospel Herald

When we think of separation in connection with God's people, we notice that it is automatic action. It is by virtue of God's plan to save for Himself a separate people, peculiar and full of good works, that we are separated from the world. Very small principles may establish the line of separation, even as Bible history shows.

Abraham became separate from Lot because of a principle. Had he followed the injunction of the world principles he would have compromised a little and quarreled more and thus lived on with Lot in sin. While Abraham was separated from Lot it only meant service to Lot. We all remember how Abraham plead with God to save Sodom for the sake of Lot.

Joseph was separated from his brothers because he had a vision from God and spoke out his convictions. His separation resulted in service to his brothers, the persecutors. Moses eventually became the leader of Israel because he chose to be separate from those in the royal house of Egypt—"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

David was peculiar to his brothers because of his occupation, and this distinct feature God used to make of Him a conqueror of the world's giants. Service is the word that covers the life of David the shepherd boy. Elijah was a peculiar character in his simple, unassuming mode of life. He it was God called to send out warning to the high and low. Worldly kings did not seek among their own subjects for someone to call down a message from God. Elijah was a separate man.

Thus we could go on and name those who were separate and called of God to service thru simple observance of right but unpopular principles. And even in our time we see this process repeated, individuals and peoples set aside as peculiar because of right principle, the hand of God sifting out His people.

In the last years there were those boys who were segregated and branded as slackers in the eyes of the world. Their principles separated them from the masses. Bitter as it was then, we now realize it meant service in God's own time. As a church we felt the blow, and too many were almost ashamed to own their identity—some did not own it. The sentiment of the world has changed somewhat, the slackers are servers to their own astonishment. Who can serve Russia best? Who can teach the whole world the power of love? Sin has been uncovered, darkness is prevalent everywhere. How can the world be lighted with an element like itself? Beloved, we MUST be different. We need not be narrow or uncharitable, but we must be subject to the Master of all the universe if we would serve in all its need.

Opportunities face us on all sides if we are in a position where we can be found without ransacking the world's masses to find a humble worker. There are thousands, yes millions who are lookng for a simple people to show them a simple way to find satisfaction and assurance of the life to come. They are tired of the world's program to make the world a fit place to live in and we are not surprised at the increasing number that despair of life to the extent of suicide.

Let us seek to place ourselves at God's disposal and if found different from the majority, let that difference count for Him who became sin for us that we might be saved. He who gave up His home in glory that there we might be.

Hesston, Kans.

THOUGHTS GLEANED FROM THE WESTERN A. M. CONFERENCES

By John L. Harnish

For the Gospel Herald

No one questions the authority of railroad companies, city and government officials, and other organizations to regulate the dress of their employes. **"But they have a right,"** you say. Has not the Church of Jesus Christ a right to exercise similar authority, when backed by the Word of God?

It is impossible for believers and unbelievers to be **equally** yoked together in business, marriage, etc. The yoke is **unequal.**

In order to live the separated life we must also live the simple life.

If all the money spent for luxuries by the Mennonite Church were used in relieving suffering humanity and in extending the Kingdom of Christ;—how much could be accomplished!

Probably the reason the dress question is such a difficult one is because our homes, conveyances, and daily living are not in accord with the Gospel standard of simplicity and separation from the world.

The tobacco habit is a dirty, filthy, and harmful one. Yet there are Mennonites who are wasting the Lord's money for tobacco, while people are actually starving for want of the necessities of life.

Upon the parents rests the greatest responsibility of giving the child religious teaching. The teaching in the Sunday school is good, but should not supplant teaching in the home.

Peoria, Ill.

GLEANINGS
From the Ephrata, Pa., Sunday School Meeting

By Titus S. Horst

For the Gospel Herald

Trust the Lord with a whole heart.

The Church is a working body to bring the Bread of Life to a lost world.

Overcome sin in your own body. Do what you can. God will do the rest.

Teach the Bible. Keep the forces of the Sunday school pure.

The Bible can be understood by all.

To hold the young people during the teen age, requires home training. Parents should have confidential talks with them. There should be no reflections made on the ministers or Sunday school workers.

Things that help are: be prompt; be sociable; have Christ in your heart; remember the Sabbath day to keep it holy; be living witnesses every day of the week; have passion for winning souls.

The Holy Spirit moves and lives in men. When anyone fears having sinned against the Holy Ghost, it is good evidence he has not sinned against Him. You have all of Him or none of Him. The Holy Ghost seals the believers, gives assurance of being saved, and empowers us for service.

The work of the young people's meeting is to study the Bible and to develop Christian character.

Ephrata, Pa.

The Gospel Herald to new subscribers, until Jan. 1, 1922, $1.50.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Bro. Aaron Loucks, President of the Mennonite Relief Commission, spent a day in New York last week at a meeting of officials of various relief organizations, in consultation with Herbert Hoover regarding the relief program to be carried on among the different countries of Europe during the coming winter. Conditions in many countries are desperate. It is estimated that the crops of Germany this year will yield only fifty-five percent of the food necessary for the country. Austria, Poland, Servia, and other countries present striking needs. Four million children need to be fed in these various countries during the next six or eight months, at an estimated cost of $30,000,000.00. It is thought advisable by those who know conditions in these countries that all of this relief work should be directed in a general way by one committee which would then allocate sums of money to different organizations working in different countries. In this way duplication of effort would be avoided and conditions could be more equitably met. Efforts are being made to form such a general organization and to formulate plans for raising the funds desired.

* * *

On September 24th the cargo of supplies for Russia, consisting of new shoes, hospital supplies, shoe repair material, and used clothing was shipped from New York for Constantinople. The new material is valued at about $5,000.00 and the used clothing at about $20,000.00. These goods were forwarded through the Near East warehouse in New York, without any expense of handling to the Commission. This material, in connection with the cash sent with the group and amount expended for equipment and ocean transportation, etc., brings the total expenditures for Russian relief to about $40,000.00.

* * *

A letter just received from A. J. Miller, Sebastapol, gives assurance that our party will be permitted to enter Russia on their arrival at Constantinople. This however will need to be definitely determined by our workers on arriving there. He reports that there is sufficient food in the country for the present but a desperate shortage of the materials which we have just sent in the above shipment.

* * *

If all went as planned our first Russian relief unit arrived at Constantinople on September 27. By this time they are no doubt busy with the problem of deciding how and when to attempt getting into Russia. We would again call attention to their request for special prayer during the month of October, as reported in these Notes last week. Let all who know the worth of prayer specifically remember the work and the workers each morning in daily devotion. Surely we ought to be willing to do this, in view of the promises which attend the prayers of believers. We are sure that the brethren will feel the effect of a praying church, and that they will be better fitted for the tasks that lie before them.

* * *

The Mennonite Central Committee for Relief Work in South Russia met at Chicago, Ill., on Sept. 27, 1920. Bro. Levi Mumaw, Secretary of the Mennonite Relief Commission, attended the meeting as a member of the Committee. We are glad to give here a report of the meeting in the form of the Minutes as recorded by the Secretary. We believe that all of the Mennonite bodies who desire to do work in Russia will be benefited by joining hands and cooperating in that work. A spirit of harmony and unity was in evidence throughout the meeting of the above committee, showing that the work to be done is the essential thing in the minds of those participating, and not any glory or prestige on the part of any one branch of the Church.

* * *

Minutes of Meeting of Mennonite Central Committee

Held at Chicago, Ill., Sept. 27, 1920.

Pursuant to the call of the Chairman, the first meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill. The Chairman, P. C. Hiebert called the meeting to order at 10:30 A. M. The following members were present: P. C. Hiebert, J. H. Mellinger, D. M. Hofer, M. H. Kratz, and Levi Mumaw.

D. M. Hofer led a short devotional service.

The minutes of the preliminary meeting held at Elkhart, Ind., July 28, 1920, were read and accepted.

It was moved and supported that we elect a Chairman, Secretary-Treasurer and a Third Member to constitute an Executive Committee of the Mennonite Central Committee. The Secretary-Treasurer also to act as Executive Secretary for the Committee. Carried unanimously.

The election of officers resulted as follows:

Chairman, P. C. Hiebert, Hillsboro, Kans.; Secretary-Treasurer, Levi Mumaw, Scottdale, Pa.; Third Member, Maxwell H. Kratz, 1137 Commercial Trust Building, Philadelphia, Pa.

The following action was taken:

Resolved; That we accept our duties as Mennonite Central Committee as outlined by a resolution passed at the meeting of the different organizations at Elkhart, Ind., July 27-28, 1920, calling this Committee into existence—"that we, the representatives of the several branches of Mennonites assembled at Elkhart, Ind., this 27th day of July, 1920, deem it well and desirable to create a Mennonite Central Committee whose duty it shall be to function with and for the several relief committees of the Mennonites in taking charge of all gifts for South Russia, to make all purchases of suitable articles for relief work, and to provide for the transportation and the equitable distribution of the same."

Resolved; That the Chairman and Secretary-Treasurer be appointed a committee of two to submit an outline as to the procedure of the Committee in the forwarding and distribution of funds and materials.

The committee submitted the following:

Resolved; That we accept the plans now in force and adopted by the Mennonite

Relief Commission and the group of workers reaching Constantinople on this date, which read as follows:

Pertaining to Finances

1. That the unit on the field be allowed a definite monthly budget for relief expenditure, and that the Director be notified of the amount authorized at least two months in advance.

2. That the Director of the Unit issue receipt of all amounts forwarded to him on the field, that he be held responsible for a careful accounting of these funds to the Treasurer of the Commission, that in as far as possible such accounts be covered by signed vouchers indicating the final disposition of these funds.

3. That all personnel, travel and maintenance expense accounts on the field be O. K.'d by the Director before being paid by the Treasurer of the unit.

4. That a monthly report of all field expenditures be made to the Treasurer of the Commission.

5. That the Publicity Committee, subject to the approval of the Chairman of the Executive Committee, be authorized to actively carry on publicity work in connection with the Russian proposition for purpose of raising funds to carry on the work, but that all expenditures for purpose of publishing, literature, pamphlets or in travel be approved by the Executive Committee.

Pertaining to Work on the Field.

1. That all work on the field be under the charge of one Director who shall be appointed or his appointment be approved by the Relief Commission. He is to be the medium of all official relations between the unit and the Commission, and be empowered to act for the Commission in any official capacity on the field. He assigns personnel, is finally responsible for the adoption of any field policies of work, selects and recommends to the Commission for appointment any new personnel who may be procured on the field.

2. That the unit be empowered to purchase any necessary equipment for the conduct of the work, but that any purchase of this nature be fully reported to the Commission at the end of each month, and that full inventory of equipment on hand be taken and reported at the end of each six month period.

3. That the unit use their best judgment in making grants of money or supplies to any other relief organization in a cooperative way.

4. That orphanage work may be opened on the field if such seems needed and advisable, but if adopted, definite plans as to the size of such work and its nature be submitted by the Unit to the Commission for approval as early as possible.

5. That monthly reports be made to the Commission of all work done including statistics of needy helped, etc.

The resolution was adopted and the plans accepted subject to change if found so necessary.

It was moved and supported that official information be sent regularly to each official organ of the several bodies represented and to each member of the Committee. The information to the papers to be sent in the language used by each. The motion was adopted unanimously.

Resolved: That D. M. Hofer, Vernon Smucker and the Secretary-Treasurer of the Committee constitute a Publicity Committee.

Resolved: That a minimum budget of $10,000.00 a month be raised and sent to the Unit at Constantinople for October and November.

Resolved: That the expenses of the Mennonite Central Committee and its meetings be paid out of the funds and charged up as such.

Resolved: That meetings of the Mennonite Central Committee be called by the Executive Committee when necessary but if possible not over four times a year at such a time and place as may be considered best.

Adjournment.

Levi Mumaw, Sec'y-Treas.

MINUTES

Of the Annual S. S. Conference of the Ind. and Mich. District held at the Bowne Church in Bowne, Mich., August 26-28, 1920

For the Gospel Herald

Tuesday Evening

In the absence of the moderator, Bro. S. S. Yoder was moderator and Bro. D. D. Miller was chosen assistant moderator.

Song services were conducted by Bro. J. D. Brunk, who did his part well in selecting songs and getting the meaning out of them.

Bro. A. C. Good of Sterling, Illinois, gave us a message on "The Spirit of the Master." His text was John 8:28, 29. The main thoughts are: Jesus pleased His Father, was subject to Him, He lived for others, was unselfish, not covetous, not proud and we were urged to follow in His steps.

Wednesday Morning

Devotion—Wm. Weaver, Psalm 139. The following thoughts were emphasized: We should not use songs at the opening of the S. S. as a door mat to get people into S. S. We should feel that we are in the presence of the living God, and that we should ask Him to enter our hearts so we can teach our children to worship Him.

Teaching God's Word, by I. W. Royer. Why teach it, how teach it, when teach it, and hindrance in teaching it. His text was Psalm 119:97-104.

Teaching a Child to Worship, was a paper written by Gladys Miller and read by Clara Grabill. The paper was very impressive and she brought out the idea that above all, parents should teach children to worship God from childhood and when old they will not depart from the right way.

S. M. Summers also discussed child worship. He also urged home training, and gave characters such as Samuel, David, and Paul for examples.

Practical Sunday School Work.—C. W. Leininger gave some of the problems that come up in visiting Sunday schools by a round table discussion, such as Cradle Roll, Sand Table, Home department, and S. S. Library.

Sister S. J. Miller gave demonstrations of cradle roll, and Sister Barbara Bontrager on Sand Table work. To those interested along those lines of work, these demonstrations were given during intermissions.

Wednesday Afternoon

Devotion, by Bro. George Summers—Romans 11, 12.

A childrens' meeting was conducted separate from the regular conference session.

The Child—by E. J. Zook, "And the child grew," etc. Luke 2:40. They must have a school in order to grow. A school must have teachers, scholars and lessons. Teachers must know subject, pupils, and how to teach. How can we get results unless we know the pupils we teach?

The Teacher's Special Training—Bro. I. W. Royer. Teachers must be ready to sacrifice, study, read books, and study pupils. Have teachers' training course, mission study classes, take special Bible course and personal workers' course. Above all prepare our hearts by prayer and be what we expect our pupils to be.

Program of Various Departments—E. S. Mullett. Three devisions were given. Elementary, secondary, and advanced. He recommends sisters for teachers in Elementary Department, brethren for Junior boys and sisters for Junior girls. And that we grade our schools so as to have a better system of working.

Wednesday Evening

Sermon by A. C. Good, Mark 9:34, 35. Theme, **The Lost Life for Jesus' sake and the Gospel.** Some main thoughts are: We are here because some one has lost his life, and we as workers need to lose our lives for others, we ought to be ashamed to die until we have done something for Jesus.

Thursday Afternoon

Bro. Wm. B. Weaver, **Devotion**—John 14. Main thought, "Jesus is the Way, the Truth, and the Life and no man cometh to the Father but by Him."

Principles Involved in our French Relief Work, by Payson Miller. Meaning, Why did we do as we did? He urged us to have the cooperative spirit, cling to the faith of our fathers, and when we have the spirit of love we know no enemies, which is the spirit of Christianity. War is a giving over to the lower passions of man. Our aim must be to demonstrate a principle which, if developed in all of the world, would eliminate the seeds of war.

Principles Involved in our Relief Work in Near East. By Frank Stoltzfus. He says that the people in the Near East are very wicked and rob and kill, because they haven't anything to live on. The relief workers started a work shop to give the people employment so as to make a living. Our main principle was to restore spirituality by off-setting the physical destitution.

Relation of Young Peoples' Meeting to the Sunday School, by Bro. E. A. Troyer. He suggests that the S. S. officers should also be officers of Young Peoples' Meeting to make the work more helpful, and if we expect people to be interested in Y. P. M. there will have to be more Holy Spirit power in them.

Thursday Afternoon

Devotion, Acts 10:9, 34, 35, by Bro. Wm. Weaver. His main thoughts were: The church will grow when we are more concerned about the lost souls, when people will call upon God as Cornelius did. He will hear them and send help.

An offering was taken at this time which amounted to $126.30. One-half to be used for the Russia relief fund and the other half for the General Fund.

The purpose of the Young People's Meeting, by Brother S. L. Weldy. The Young People's Meeting fosters Christian activity and helps young and old to know their Bibles better so as to become better Christian workers.

The Field, South America by Bro. D. D. Miller. He gave a brief history of the South American Mission work as started and carried on there. He also stated that others are preparing to be workers there in the future.

The Field, India, by A. C. Brunk. The Sunday school phase was taken up. He states that their S. S. work is largely with children and that the children don't come only by an invitation but need to be gathered into the school. By winning the children they also win the parents.

The Field, Rural, by B. B. King. He states that rural churches are and have been on the decline for lack of ministers and Christian workers, and that it is up to the Mennonite people to bring these people the Gospel.

Closing sermon by A. C. Good.

The speaker was blessed with a power-

ful message after which an invitation was given.

There was an attendance of 700, and the meeting closed with a very good spirit.

C. W. Leininger, Sec.

REPORT

Of Western A. M. Sunday School Conference, held at Pleasant Grove Church, near Tremont, Ill., Sept. 10, 1920.

For the Gospel Herald

Devotional, by Harry Buckwalter. Text, Jno. 17.

LIFE

(a) **Its origin,** W. H. Miller. 1. Only one source of life, from God. I Jno. 1:1. 2. Purpose of its origin, to bring praise and honor to God.

(b) **Holy Life,** Essay, Emma Oyer. Man was created sinless, but lost that holy state thru the fall, and it can only be regained by faith in Jesus Christ. Peace with God and a surrendered life is essential to holy life.

(c) **Simple life,** Harry Diener. The simple life affects us in every avenue of life, in occupation, education, social life, and in home life. The adulteration, taken into the body cripples us for Christian service. Our religious life must be kept pure in order to have power with God. Pride destroys life both physically and spiritually. The simple life will bring us blessings.

(d) **Separated Life,** Ezra Yordy. In order to live the separated life we must not be unequally yoked with unbelievers. Must not be of the world, but filled with the Spirit and worldliness will not appeal to us. And put on the whole armor of God.

(e) **Prayer Life,** Lydia Kaufman, Essay. Prayer is the means of communion with God, either in private or public. In united prayer there is power and is far reaching. In order to receive a hearing we must have faith and a pure life.

(f) **A Life of Active Service,** Aldine C. Brunk. A life of active service is not the origin of life, but only expression of it. Activity helps us to retain life both physically and spiritually. The Mennonites ought to be the most active in service for they exercise themselves in all the ordinances of God's Word. We can serve with our time, means and prayers.

Open Conference

Money spent for tobacco is wasteful and detrimental.

Mixed marriages are destructive to spiritual life.

Our people need to be taught how to give in the Gospel way if we expect to meet the needs.

Afternoon Session

1. **Children exercises.** Wm. J. Brenneman.

Children were taught the evil effects of tobacco, and how it cripples our lives for service.

2. **The Pressing Needs of the Hour and How to Meet Them,** A. C. Good.

We need a competent working force, and to become so, must pay the price. Teachers need to feel responsibility. Consecration of the whole school. Room for improvement along every line.

3. **What is Lost by Coming Late to S. S?** John Y. Swartzendruber.

I lose the benefit of service and my influence for good. Others lose encouragement, God loses honor, praise, glory, and opportunity to bless.

4. **Opportunities of the S. S. in aiding the Mission Cause,** John Harnish.

Can train boys and girls, men and women for service. Can give mission information thru the medium of mission programs, mission topics in Y. P. B. M., mission study classes and things which produce a missionary atmosphere. Remembering them with our prayers and means.

Essay. Alice Hershberger.

Evening Session

Short Talks on Responsibility,

Of superintendent, teacher, chorister, pupil, and parent were timely and to the point by Alva Swartzendruber, John Whitaker, Noah Showalter, and Chris Gunden.

Some of the points brought out were, Responsibility. The necessity of thoro preparation, To be personally concerned of the standing and condition of those whom we teach, To depend upon the Holy Spirit for guidance, To live examplary lives, Instruct our children in God's Word and keep them from worldly environments, That singing should be regarded with the same sacredness as any other form of worship.

The talk on the **"Near East"** given by Christ Graber was attentively listened to by all, a number of questions, often asked him, were answered, such as "What is meant by the Near East? Who are the Armenian Christians? Where is Armenia? What is their language?

He also told us of the horrible persecution and suffering they endured because of their faith in God and Jesus Christ. Had they renounced their faith and accepted Mohammedanism they would have escaped all such persecution.

C. J. Freyenberger,
Assistant Secretary.

REPORT

Of the First District Meeting of the Mennonite Sewing Circles of Western Ohio, held at the Orphans' Home, West Liberty, Ohio, August 31, 1920

For the Gospel Herald

The meeting was called to order by Sister Ruth Yoder and the following officers were elected: Ruth Yoder, moderator; Fannie Whitmer, secretary; Maud Byler, chorister; Resolution committee, Emma Byers and Naomi Blosser.

The devotional exercises were led by Ella Hartzler, West Liberty, after which the following program was given:

Mrs. Kate Thut, Bluffton, Ohio, read a paper on the subject "Ministrations of the Women of the Bible," in which the outstanding characteristics of prominent women of the Bible were emphasized. The purpose of our District Meetings was discussed by Mary Brenneman, Elida, Ohio. The district meetings are of special interest to those who find it impossible to attend the state meetings. In these meetings members of the different circles become acquainted with one another and their work and in this way missionary interest is stimulated. Martha Detweiler then read a paper on the Opportunities for Girls' Circles. Girls take a more active interest in a circle of their own and also learn to assume responsibilities. Short reports by secretaries or alternates were given from each circle represented. All the circles but one in the district represented and responded. Reports were also given by a number of sisters representing circles outside the district. Among these were Martha Yake, Scottdale, Pa., Delta Lantz, Topeka, Indiana, Charity Hostetler, Sugar Creek, Ohio, Maud Miller, Virginia, Ruth Smucker, Tiskilwa, Ill., and Anna Hartzler, Youngstown, Ohio. The morning session closed with prayer by Ruth Headings.

The afternoon session opened with song and devotion, led by Anna Hartzler, Youngstown, O. The subject, Co-operation in Christian Service was discussed by Bro. J. A. Hilty, Supt. of the Orphans' Home. Co-operation among the various organizations of the church is necessary to meet all the various needs and problems. Every organization functioning properly promotes unity.

Maud Byler, Nellie Yoder, Martha Yake and Ruth Yoder sang, Jesus Lover of my Soul. In the absence of Anna Allgyer, Gladys Krabill led the discussion: Will a Missionary Reading Course Increase our Interest and Activity? A knowledge of conditions gained by reading is necessary to stimulate interest in missionary work. This was followed by open discussion in which a number of sisters expressed a desire for a reading course that will acquaint them with the conditions and needs of the different mission fields.

Will Special Mission Support at Home and in the Foreign Field Increase our Interest and Activity? was discussed by Ruth Yoder. Knowledge creates interest and interest creates activity. It was brought out that there are twelve district organizations similar to Western Ohio District co-operating in this work. Following this there was an open discussion in which a number of sisters took part. Some of the thoughts expressed are as follows: "Our lives count only as we serve others." "Every effort that we put forth to inform ourselves about this work and in helping others brings a blessing to us." "Give and it shall be given you; good measure, pressed down, shaken together, running over, shall be given into your bosom."

Naomi Blosser at this time gave a short talk on the subject, Opportunities for Women's Work, in which she particularly emphasized women's work in the home, bringing up children, also relief work, teaching, nursing, especially missionary nursing. The subject of an isolation hospital for the Orphans' Home was introduced by Sister Blosser and discussed at some length. A number of sisters present expressed the desire that in view of the fact that there is no provision made for isolating contagious cases segregating new arrivals required by the state law that a movement be started at once to raise the necessary funds for an isolation hospital. As much as possible of the necessary amount to be secured by five-dollar contributions. A motion was passed that the secretary be authorized to secure subscriptions from those present at the meeting for the Orphans' Home Hospital Fund. Thirty-three of those present subscribed five dollars each to this fund.

A motion was passed that a committee be appointed to confer with the sisters of other districts and states relative to co-operating in the five dollar West Liberty, Ohio, Hospital Fund.

The following resolutions were read and approved:

Since only through a definite knowledge of conditions and needs of peoples can we become intensely interested in their welfare, so much that we will do all in our power to help by service or means, be it resolved that we urge our committee appointed at our State Conference meeting to select such missionary books as will be helpful in increasing our interest and activity, and that we encourage our Missionary Societies to study them.

Since we are aware of the abilities, energies and eagerness for usefulness of our young girls, be it resolved that we encourage the organization of girls' societies wherever possible and that we give them our hearty support.

The collection amounted to $15.55.

The meeting closed with prayer by the moderator.

Married

Folk—Ash.—On Thursday evening, Sept. 30, 1920, at the bride's home Bro. Cleman Folk and Sister Lura Ash were united in matrimony, Bro. N. E. Miller officiating.

Lauver—Byler.—On Sunday, Sept. 26, at the Altoona Mission, Preacher William G. Lauver of Cocolamus, Juniata Co., Pa., and Sister Florence Byler of the Altoona Mission, were united in the bonds of holy matrimony.

Hershberger—Hooley.—On Sunday, Aug. 1, 1920, at the home of the bride's parents, Goshen, Ind., Bro. Guy Hershberger of Kalona, Iowa, and Sister Clara Hooley of Goshen, Ind., were united in holy matrimony, D. D. Miller officiating.

Birky—Miller.—On Thursday, Sept. 16, 1920, at the home of the bride's parents, near Middlebury, Ind., Bro. Jacob Birky of Kouts, Ind., and Sister Emma Miller, of Middlebury, Ind., were united in holy matrimony, D. D. Miller officiating.

Brenneman—Knepp.—On Sunday afternoon, Aug. 22, 1920, at the home of the officiating bishop, Bro. S. C. Yoder, near Kalona, Iowa, Bro. Henry Brenneman and Sister Minnie Knepp were united in marriage. May their united lives be happy and useful in the service of the Master.

Obituary

Christner.—John Christner was born near Middlebury, Indiana, Sept. 5, 1880; died near Pigeon, Michigan, Sept. 9, 1920; aged 40 y. 4 d. He leaves a sorrowing wife, three sons, four daughters, father, and two brothers. Funeral services were held at the Pigeon River Church Sept. 12, 1920, conducted by Bros. S. J. Swartzendruber, Peter Ropp, and Alfred Wideman.

Miller.—Fayma Irene, daughter of Bro. and Sister Samuel and Katy Miller, was born July 22, 1908, in La Grange Co., Ind.; died Sept. 22, 1920, at the same home; aged 12 y. 2 m. She was afflicted with consumption for several years. The last four days of her life she had a severe attack of pneumonia. She leaves to mourn her early departure a sorrowing mother, two little sisters, Maude Adeline and Mary Elizabeth, two brothers, Freeman S. and Oscar Moses, also one grandfather. Her father and two little sisters preceded her to the spirit world.

A precious one from us has gone
A voice we loved, is stilled
A place is vacant in our home
Which never can be filled

God in His wisdom has recalled
The boon His love had given
And tho the body slumbers here
The soul is safe in heaven.

Funeral at Emma Church conducted by Oscar Hostetler and D. D. Miller.

Kauffman.—Nettie May Kauffman was born March 6, 1904, near Garden City, Cass Co., Mo.; died July 28, 1920, at St. Joseph's Hospital, Minot, N. Dak.; aged 16 y. 4 m. 22 d. She lived with her parents in Cass Co. until the fall of 1915, when the family moved to Kenmare, N. Dak., and lived there 3 years, when they moved south east of Surrey, North Dak., where they now live. She accepted Christ as her Savior the summer of 1918, united with the Mennonite Church, to whose principles we believe, according to her understanding, she lived a consistent life, always ready to take any part assigned her At home she was always ready to share her part of the burden, even when physicians advised her to remain quiet in bed. She seemed not to think of her own condition but desired to help her mother with the household duties. She continued getting worse until it was decided to take her to Minot, so the doctors could give her better care. Then her case was announced bronchial pneumonia. It was decided to move her to the hospital that she might receive the best of care from experienced hands. But with all that human hands could do God saw best to call her away. She leaves father, mother, 4 brothers, 1 sister, and many friends to mourn her early departure, one brother having preceded her to the glory world.

Weaver.—Magdalena Yoder Weaver was born August 18, 1854, in La Grange Co., Indiana, and died at the home of her son, Samuel E., near Goshen on September 21, 1920, aged 66 y. 1 m. 3 d. At the age of 9 years she was left an orphan. At an early age she joined the Mennonite Church and was a faithful member until death. In 1876 she was united in marriage to Emanuel Weaver to which union were born 7 sons and 4 daughters. Surviving her are three sons, (Samuel E., John E., and William B., all of Goshen), four daughters (Mrs. C. P. Shideler of Chicago, Mrs. Albert Sauder of Archbold, Ohio, Mrs. Chester Dunithan, Topeka, Indiana, and Vinora of Goshen); fourteen grandchildren, one brother, Noah J. Yoder of Shipshewana and one sister, Mrs. Barbara Yoder of Newton, Kansas. Four sons died in infancy. Her husband preceded her to the spirit world ten weeks to the day.

Weep not that her toils are over,
Weep not that her race is run,
God grant we may rest as calmly,
When our work, like hers, is done.
Till then we yield with gladness
Our mother to Him to keep,
And rejoice in the sweet assurance,
"He giveth His loved one sleep."

Funeral at Forks Church Sept. 24, conducted by Amos Cripe and D. D. Miller.

Burkholder.—Mary Burkholder (nee Goldsmith) was born near Basel, Switzerland, Jan. 14, 1846; died at the home of her daughter, Mary Roth, in Fulton Co., Ohio, Sept. 7, 1920, at the age of 74 y. 7 m. 23 d. In 1869 she was married to Joseph Goldsmith with whom she came to America in 1883. Her first husband died Feb. 3, 1888. To this union were born 10 children, 3 of whom preceded her in death. Her second marriage was with Bro. Samuel Burkholder of Allen Co., Ohio, in 1897. She lived with him in matrimony 23 y. 7 m. 21 d. She leaves to mourn their loss, her blind husband, 7 children, 24 grandchildren, 6 step-sons and 1 step-daughter, and 3 brothers, Peter Goldsmith of Wauseon, Ohio, and Christian and John who are still in Switzerland. Sister Mary united with the Amish Mennonite Church in her youth, and accepted Christ as her personal Savior, in whom she trusted, and who gave her strength to bear her lingering and painful afflictions, taking delight in His Word and comfort in His promises. She fell peacefully asleep in the arms of her daughter Mary. Her last words were, "O my Savior come and take me home." This she repeated three times.

And the prayers for us she prayed;
We thank God for such a mother.
Great and blessed we shall call her,
May her precepts be obeyed.

—From the children.

Cooprider.—Pre. Mathias Cooprider was born at Clay City, Ind., Feb. 6, 1836; died near Windom, Kans., Sept. 25, 1920; aged 84 y. 7 m. 19 d. On Feb. 3, 1859, he was married to Sarah C. Friedly. To this union were born John A., Jacob N., and Walter N. The mother died Oct. 30, 1866. On June 12, 1867, he was married to Nancy McCully Mace. To this union was born Thomas J., his mother dying Dec. 11, 1877. Bro. Cooprider was married the third time on June 27, 1878, taking to wife Susan (Heatwole) Brunk. The children born to this union are Lucy O., Charles W., and Nettie May. On Mar. 12, 1909, Bro. Cooprider was the third time bereft of a bosom companion. He is survived by all his children except Jacob, who died in infancy, and all were present at his funeral. Other living descendants are twenty-five grandchildren, four step-children, J. F. and G. R. Brunk, and Minnie and Henrietta Cooprider, five great-grandchildren, two brothers and two sisters. Bro. Cooprider was one of the pioneers of the Mennonite Church in McPherson Co., Kans. He was ordained to the ministry in 1885, at the West Liberty Church where he spent his life of service for the church, except for a short time when he lived near the Spring Valley Church. He was a faithful minister of the Gospel, defending the faith ardently until his health failed a few years ago. Since then he suffered a great deal and for ten weeks before his death he was confined to his room. Funeral services were held at the West Liberty Church on Sept. 27, conducted by Bishops T. M. Erb and D. H. Bender. Text, II Tim. 4:6-8.

Yotty.—Jacob Yotty, was born in Woodford Co., Ill., April 27, 1853; died at his home west of Kalona, Iowa, Aug. 23, 1920; aged 67 y. 3 m. 26 d. During the fore part of the summer he was taken to the Hospital at Iowa City, Ia., for an operation, during the process of which it was discovered that he was afflicted with a cancer of the liver, which had made such progress that all surgical help was of no avail. He recovered after the operation and returned to his home but the disease developed rapidly and in spite of all that friends and loving hands could do, he passed away. Early in life he united with the Mennonite Church, of which he was a member until his death. On Jan. 26, 1882, he was united in marriage with Annie Bauchman. To them were born four children: two sons, Chris S. and Bartholomew J., and two daughters: Elizabeth A., wife of John Speas and Jacobena C., wife of Jake Speas. All are living and with their mother were at his bedside at the time of his death. Besides this he is survived by one brother and one sister both of Ill., and five grandchildren, who with a host of friends mourn his departure. Father, mother, two brothers and two sisters preceded him to the great beyond. Funeral services were held at the East Union Church near Kalona, Iowa, conducted by Bishop S. C. Yoder after which the remains were taken to Iowa City and shipped to his old home near Cazenovia, Ill., which he left six years ago to make a new home for himself and family in Iowa. A service was conducted at Roanoke Church after which the remains were laid to rest in the cemetery near by.

There is a fitting reverence in every department of life. Supremely to God and, according to God's plan, to every one his due according to the place he occupies under God's direction

If you are a subscriber of the Gospel Herald, and will send us the names of two new subscribers, accompanied by $3.00, we will add a year's credit to your subscription.

Items and Comments

Mayor MacSwiney of Cork, Ireland, was last reported to have fasted 52 days and his mind was clear, tho his body was quite weak.

The example set by the United States in establishing juvenile courts has now been followed by all the principal countries of Europe. Spain, the last to fall in line, has now adopted the modern viewpoint that delinquent children should not be treated as criminals, but rather as victims of adverse conditions and surroundings. In working out the details of the law Spanish authorities have followed America's experience, according to information received by the Children's Bureau of the United States Department of Labor.

Under the Spanish law the children's judge is not necessarily a member of the bench. He is assisted by two advisory members appointed by the Commission for the Protection of Children. Privacy is guarded very closely in the Spanish juvenile courts; no one except probation officers is allowed in the court except by special permission, and the press is forbidden to publish any information about cases of juvenile delinquents.

Since Chicago established the first juvenile court in 1899 similar courts have been established in England, France, Belgium, Holland, Denmark, Switzerland, Italy, Germany, Russia, Austria and Hungary.—U. S. Dept. of Labor.

As time passes, the true history of the great World War is being more and more brought to light. The entrance of America into the conflict has always been more or less of a mystery. It transpires, according to a signed article in the Dearborn Independent, that an outgoing ambassador, an ambassador under appointment, and a former ambassador, all to the French nation met in Paris when the war had been going on a few months and, together with members of the French Government agreed upon a campaign of propaganda in America in favor of the allies. Twenty-five prominent newspapers are said to have been purchased and furnished with editors favorable to the allied cause. The sentiment which so marvellously swung from neutrality to belligerency may largely be attributed to this source. How much this propaganda cost in money is not known, but it ran high into millions of dollars. The monied interests of the United States are also said, in the same article, to have been active in the propaganda referred to. It is marvelous that men ordinarily credited with being exceedingly "safe and sane," should so soon lose their heads and vie with one another in promoting a cause that resulted in the loss of nine millions of lives, billions and billions of wealth, frightful loss in sentiments of refinement and religion—and the end is not yet.

CONFERENCE ANNOUNCEMENTS

Washington and Franklin Counties

The annual church conference of Washington Co., Md., and Franklin Co., Pa., district will be held, Lord willing, at the Chambersburg Church, one mile north of Chambersburg, Pa., Friday, Oct. 8th at 9 A. M. The district mission board will meet at the same place, Thursday, Oct. 7, at 1 P. M. Jos. E. Lehman, Sec.

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, with the Liberty congregation near South English, Iowa, Oct. 12-15, 1920. The schedule is as follows:

Tuesday, 8:00 A. M. The business session of the **Mission Board** has its first meeting.

9:00. A. M. Workers Conference begins its sessions in an all day Sunday School Conference.

Wednesday, 9:00. A. M. Workers Conference continues in a half day discussion of the **Young People's Meeting** questions.

1:30. P. M. A half day of **Mission Conference** begins in the discussion of missionary subjects.

Thursday and Friday, This time is set apart for the regular work of **Church Conference.** Any questions for consideration should be sent to the Secretary, preferably a month before Conference convenes —at least, before the meeting of arrangement on Wednesday, Oct. 13, P. M.

Trains on the Rock Island stop at South English; on the Milwaukee at Webster or North English. Drop a card concerning your arrival to either of the brethren: P. J. Blosser, W. T. Lineweaver, South English, Ia.; Amos Weaver, Kinross, Ia.

A cordial invitation is extended to all. We invite your prayers in behalf of all the sessions and solicit your earnest cooperation and help.

J. R. Shank, Secy.
Carver, Mo.

SPECIAL MEETINGS

(Continued from page 537)

(Matt. 1:21), J. W. Weaver.

Children's Meeting:—B. E. Stoltzfus. Contribution, $47.09.

Subjects considered: — Peculiarities of the Christian: How Impress the Reverence we Owe to God and His Word in the Sunday School Work? How Create a Greater Interest in the Sunday School Work? Striving for the Faith, (Phil. 1:27); How Impress the Responsibility of Teaching in the Sunday School upon the Church in General? Cost of Successful Sunday School Work; Impressions of Sunday School Work; Sociability in the Sunday School; Power in Unity; Hindrances; Helps; II Tim. 2:15; Social Purity; Attractions of Sunday School Work.

Speakers:—J. W. Weaver, W. W. Hege, J. C. Clemens, J. F. Grove, Frank Stoltzfus, Geo. Coss, B. E. Stoltzfus, Isaac Baer, D. L. Horst, H. H. Baer.

THE SPIRIT OF PRAYER

as Manifested at our last General Conference.

Reported by J. B. Epp.

We notice that of late years a spirit of prayer is pervading the Christian Church throughout. Why should not we be partakers of this greater outpouring? It was evident that the program comittee and the brethren who cared for us at the Conference had spent seasons of prayer in preparation. There were only two public prayer meetings but out in the open there were numerous small bands who met for that purpose, as opportunity afforded itself. Because of this spirit we felt that we were able to carry out our program in the allotted time and differences of opinion that were feared did not appear. May the outpouring of the Holy Spirit follow this season of prayer and may we carry that same spirit into all the tasks that are assigned to us.

Pretty Prairie, Kans.

PREACHERS' PAGE

(Continued from page 533)

which are necessary for our salvation. God has said, "My grace is sufficient for thee."

There are things in God's Word pertaining to our salvation which we are unable to understand, but if we trust God, all will be well. When God gave us His Word, He knew that He had given all that was necessary for us.

We need try no other method of gaining our salvation because His Word has revealed His way sufficiently. The way may often times seem dark, and we can scarcely see our way clear but after all God has a way.

Topeka, Ind.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

"And fill up that which was left behind of the afflictions of Christ."

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Spoken at different times, and recorded by different writers, the Spirit gives messages closely related. Filling up that which was left behind is the perpetual work of Christ's followers between the time of His departure until His return. The work of filling these afflictions depends upon the application of His death and resurrection to the life. The outgrowth of this work will result in activity such as Christ was engaged in— pointing the lost to the Savior. The thoroughness with which we "fill up....the afflictions" will determine the joy in the soul at His return.—C.

For the first time since the Mission Supplement to the Gospel Herald was started, the words, "Conducted by J. S. Hartzler," are not to be found at the head of the Supplement. Bro. Hartzler made his farewell speech a month ago, but we are glad that he did not say, "Farewell articles." A considerable portion of this number of the Supplement was furnished by his pen and scissors.—K.

For the time being, and until further announcement is made, Bro. Allen Christophel, our proofreader, will assume the responsibility as acting department editor of this Supplement. We need say no more, as Bro. Christophel never does anything by halves. We invite a careful reading of the present number. Your prayers and suggestions solicited.—K.

Three missionaries who recently arrived in India give us their first impressions in this issue. Two things impress us: (a) the joy that the natives manifest at their arrival, (b) the zeal and earnest spirit that pervades these descriptions. We trust these messages will arouse us to remember them in constant prayer. While our prayers are ascending in their behalf may we remember those on the field for some time as well. Prayer and means are the best two ways those in the homeland can employ to strengthen the workers at the front.—C.

September 27 was the day set for the arrival at Constantinople, of our first relief unit to Russia. By the time this reaches the readers these brethren will be in the midst of problems of organization, and preparation for their work. Upon these factors will depend much of their success. While they are facing these problems, they are looking this way for prayer. Will we find time each day to remember them at the throne that God may bless their labors and our contributions to the greatest good possible? Their task requires wisdom born of God, not of men. May we not fail them in the possibilities that are so easily obtained.—C.

Four needs are facing the Christian Church. They are: (a) securing more men and women for direct evangelistic work, (b) securing men and women of the right type who are willing to either put themselves into the field of service, or on the altar of sacrifice, (c) providing institutions that train men and women in efficiency, with a willingness to sacrifice, and a love for the whole Gospel, (d) the safeguarding of the principles of the Word of God. The growth of the Church depends upon the extent to which these factors are carried out. Underlying and making these possible is the direction of the Holy Spirit in submissive minds.—C.

Systematic Giving.—Success in any work demands proper spirit and an efficient method. Systematic giving has two purposes: (a) to encourage greater liberality, (b) to distribute the burdens more uniformly. The kingdom cannot prosper on money alone, or when that feature of service is over emphasized, but money is an indispensable asset. It is estimated that evangelical Christians are giving approximately one per cent of their income, instead of ten per cent as was required under the Old Testament order, and which order (of giving) was not condemned in the New Testament. There are two New Testament Scriptures that give the underlying principles of acceptable giving: "That ye present your bodies a living sacrifice," "Let every one of you lay by him in store as God hath prospered him." The first of these challenges consecration. The second encourages order. The success of the second depends upon the thoroughness of the first. The New Testament plan of giving is a plan of liberty, not liberty of our own impulses but liberty to decide with the Spirit's direction. Giving is an indispensable Christian grace and proper system means greater regularity and more uniformity but to make this effective and to make a response hearty we need to "present our bodies a living sacrifice." When this is done, and the purse is included, the Master's treasury will not suffer for want of funds.—C.

Was Christ a missionary? If we accept the term, "One Sent," as being a correct definition to the word **missionary**, then Christ was one. He was sent from heaven to earth on a mission of salvation. And most

wonderfully did He demonstrate His missionary qualities. He proved Himself a true missionary in that—

1, He faithfully applied Himself to His task until His mission was fulfilled.

2. He preached the Gospel to the poor—and without compensation.

3. He wrestled with God in prayer in the still hours of the night, when most people rested their bodies in sleep.

4. He cheerfully bore the burdens of others, ignoring none who came to Him for relief.

5. The Gospel of salvation was continually upon His lips as well as in His heart.

6. He was constantly diligent about His Father's business.

7. He gave His life for the cause to which He was committed.

8. He was a promoter of the spreading of the Gospel, sending out disciple by two's, by twelve's and by seventy's.

Chief among missionaries, is an appropriate title for Jesus of Nazareth.—K.

"Every Christian a Missionary," is a slogan frequently heard. It ought to be upon our lips until it finds a place in every heart. What do we mean by the term? We mean—

1, That every one born into the family of God is a servant of the Lord.

2. That every individual member of the Church bears a part of the responsibility enjoined in the Great Commission: "Go ye into all the world, and preach the gospel to every creature."

3. That from the time we become the children of God we should be diligent in studying His Word, in prayer life, in bearing a ready testimony, in loyal support of our home congregations in willingness to serve wherever God and the Church may direct, in willingness to work wherever the door is open.

4. That the only difference between preachers, deacons, missionaries, teachers, superintendents, pastors, evangelists, bishops, etc., is a difference in station or geography while in reality we are all committed to the one great task of making Christ and His Gospel known to every creature in this present generation.

Yes, every Christian should be a missionary; whether he works within a mile or ten thousand miles from the place of his birth.—K.

SERVICE AND REWARD

By J. S. Hartzler

For the Gospel Herald

Much is said from the pulpit and press in these days but none too much. We are urged to be helpful, generous, and active in our service to fellowman. This is necessary, especially in these days when the bleeding world—made so by war, strikes, and famine—is so piteously calling for help. By no means should any one discourage service in giving that which is necessary to sustain life, home and happiness. There is no danger of doing too much service along these lines, but there is need of studying the method of giving such help and of examining the motives we have in performing it.

Service rendered with nothing but the natural element in view may feed the hungry and clothe the naked as effectively as if given by the most consecrated Christian, but the blessing received by the givers would be very different. Any service rendered because of the love of God that is in the soul prompts it, is watched by the Father, and that service increased a hundred fold will come back to bless the giver. Even the cup of cold water given in this way is never allowed to pass by unnoticed by Him who never sleeps. The giver "shall in no wise lose his reward."

The missionary who goes into the foreign field or into the needy places in his home country to give his life in service, prompted by the love of God in his soul, and because he wants others to enjoy the same peace which he enjoys, or he who gives of his possessions to help carry the Gospel to these needy places because he is a co-worker with God and desires to have the heathen saved will receive a great blessing for it. On the other hand, he who goes or he who gives for any selfish purpose, he already has his reward and cannot expect to receive the blessings which go with real service.

"Behold, they have their reward," might be said of many who think that they are rendering true service, while "When saw we thee..." will be the word of many because their acts were prompted by the love which welled up in their own souls and the joy they had in such service that they lost sight of the fact that any other reward would be forthcoming. They may remember the wretched face, the sad looks or the dying calls for years to come but their acts of charity in relieving the needs are lost sight of. Their motives are higher than that of seeking natural rewards or even of thereby gaining a home in heaven. It is the mind of Christ in regenerated hearts that makes service worth while to the giver as well as to the receiver.

What are your motives which prompt your service? Verily, are you rendering service to your fellowman, and to such an extent that you will not be ashamed of them in "that great day" because they are so meager and small? Are they rendered because of the promptings of the Divine nature that is in your soul? If not, the one receiving the service may be helped but you will lose the blessing which true service gives.

Goshen, Ind.

THE HEART OF THE MISSIONARY MESSAGE

(Continued from last month)

It is impossible to eliminate certain phrases from the Synoptic Gospels, which are just as clear in their teaching regarding the significance of the death of Christ as is John's Gospel and the statements of the apostle in his epistles; for example, what can be the significance of "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (Matt. 20:28), unless it be to the sacrificial death of Christ as the ransom for sin? The apostolic interpretation of the death of Jesus as necessary, vicarious, and propitiatory was recorded chronologically long before the record of the Gospel. This interpretation therefore of the death of Jesus is not a later addition, but is the earliest interpretation we have.

In A. D. 53, that is, twenty years after the crucifixion, Paul writes:

"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die. But God commendeth his own love towards us, in that, when we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies,

we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 5:6-10).

To the Corinthian Church he writes:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, therefore all died"; (R. V.)

And again:

"God was in Christ, reconciling the world unto himself . . . him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (R. V.)

The author of the Epistle to the Hebrews clearly teaches that Christ's one sacrifice on the Cross does away with sin, that He is our only High Priest, that His blood has cleansing power, and that the new covenant owes its validity solely to the death of Christ. The Mosaic sacrifices alone were of small value—what they typified Christ fulfilled. Peter in his first epistle has the same Gospel. He speaks of Jesus, Who Himself carried in His own body the burden of our sins to the Cross, and bore it there so that we, having died so far as our sins are concerned, may live righteous lives.

John writes concerning Christ that "He is the propitiation for our sins; and not for ours only, but also for the whole world"; "He laid down His life for us; and we ought to lay down our lives for the brethren"; "God sent His Son to be the propitiation for our sins." The first name given to Jesus in the Gospel of John is "the Lamb of God, that taketh away the sin of the world," and in the last chapter of the New Testament eternal life is found only for those whose names are written in the Lamb's book, and who drink of the river of the water of life which proceedeth from the throne of the Lamb. The word "Lamb" in the Gospels has no significance and no power over human hearts unless it refers to the sacrificial Lamb of the Old Testament and the shedding of the blood for the removal of guilt and transgression. This is the Good News, the only Good News, for sinners.

So important, so supreme, is the place of the Atonement in the apostles' thought and preaching that it seems incredible for any one to accept the New Testament and then reject the very kernel of its teaching. "It will be admitted by most Christians," says Denny in his book, entitled "The Atonement and the Modern Mind," "that if the Atonement, quite apart from precise definition of it, is **anything** to the mind, it is **everything.** It is the most profound of all truths and the most creative. **It determines more than anything else our conception of God,** of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. **It is the inspiration of all thought,** the key, in the last resort, to all suffering. **The Atonement is a reality of such a sort that it can make no compromise.** The man who fights it knows that he is fighting for his life and puts all his strength into battle. To surrender **is literally to give himself up,** to cease to be the man he is and become another man. **For the modern mind, therefore, as for the ancient, the attraction and the repulsion** of Christianity are concentrated on the same point; the Cross of Christ is man's only glory or **it is his final stumbling-block."**

The apostolic Gospel to Paul and his successors, and to every evangelist and every missionary, is a personal message and a personal Gospel in the deepest sense. Paul spoke of it as **my** Gospel. "I received it"; "I delivered it," he wrote. Those who have not received it in their own hearts, as the final message and the saving message of God's grace can never deliver it to others.

In "The Life of Chatterjee," a Prince of the Church in India, by Ewing, the story of this Bengal Brahman's conversion, suggests much anxious thinking for those modern missionaries, who attempt to relegate the Cross and the Atonement to a subordinate place. Chatterjee explains what was the compelling force which induced him to leave home and country and honor by accepting Christian baptism. He admits the attraction of Christ's blameless life and His perfect teaching, "but," says he, "the doctrine which decided me to embrace the Christian religion, and make a public confession of my faith, was the doctrine of the vicarious death and suffering of Christ. I felt myself a sinner, and found in Christ one Who had died for my sins, paid the penalty due my sins." "For by grace are ye saved by faith, and that not of yourselves; it is the free gift of God."

He goes on to say that after all his years of experience as a leader of the Indian Church the Atonement has become, "in my thinking and in my life the great and sole differentiating line between Christianity and all other religions, so that when I became a Christian I felt, and feel it most strongly now, that a God all mercy is a God unjust. . . . This continues to be my creed to this day."

The true apostolic succession is not alone a matter of method or of ordination or of ecclesiastical connection, but of the character of our message. Have we received first of all, and delivered first of all, the news of Christ's death for sin? Do we interpret that death not in terms of human philosophy but in terms of the Old Testament Scriptures? Does the death of Christ hold the foremost place in our preaching, in our thinking, and in our missionary program? —Missionary Review of the World.

THE KIND OF MISSIONARIES NEEDED

A Christian leader who was asked recently to name the qualifications necessary for a successful missionary to an important post in the Near East, replied; "First, tact; second, intellectual ability; third, personal force, able to bring things to pass."

Has the missionary advocate of Jesus Christ descended to this level? A Mormon, a Buddhist, a Moslem, a Christian Scientist, a Unitarian, an agnostic or an infidel might possess these characteristics, and so far be acceptable. No doubt the leader quoted took other qualifications for granted, but this is a dangerous and unwarranted procedure in this day and generation. Where is the emphasis on firm, well grounded belief in such fundamental Christian doctrines as the deity of Jesus Christ, the Atonement, the bodily resurrection of Jesus, the power of the Spirit of God, and the inspiration of the Bible as the guide in Christian faith and practice?

The missionary is an ambassador of Christ, and as such must have a clear message, conviction and credentials. An honored missionary of long experience, when he learned of the requirements indicated for the post above mentioned, said: "The qualifications are, first faith in God as revealed in the Scriptures; second, absolute surrender to Jesus Christ as Son of God and the all-sufficient and only Saviour; third, loving obedience to the will of God and the leadership of the Holy Spirit; and fourth, true faith in prayer." Other qualifications for successful leadership in any position are extremely important, but they are not fundamental. Spiritual life, vital contact with God, a knowledge of the truth as revealed in Jesus Christ and love for one's fellowmen are essential if a man is to do useful work for God. Tact, talents and energy are added assets that make for succes, but they are not prime requisites. A Japanese Christian evangelist has testified that missionaries who come to his country and Japanese Christians who have studied in western colleges and seminaries, fail as Christian workers, if they are uncertain as to the fundamentals of their faith. They have no message

if they are not confident of the truth of the Bible and the deity of Jesus Christ. "This is the work of God," said Jesus, "that ye believe on Him whom He hath sent." And again He said: "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." The qualifications of the missionary, according to our Lord's Great Commission, are: allegiance to Jesus Christ as Saviour and Lord, baptism with the Spirit of God, ability to witness for Christ as the crucified and risen Son of God, and fidelity in teaching "all things whatsoever He commanded." These are the kind of laborers needed to gather the harvest.

—Exchange.

INDIA, AS SEEN BY A NEW-COMER

By Ralph R. Smucker

For the Gospel Herald

We will attempt to give a brief account of our arrival, our reception, our first impressions of the work and country and people of India.

The morning of June 20 found us entering the Hugli river. After a very pleasant sail of about eight hours, we came within sight of Calcutta. Soon our trip of nine weeks of sailing, lying in ports, and waiting for a ship would be over. As we thought back over the very pleasant voyage we had had we thanked God for His guidance. Thru twelve thousand miles of land and sea we had been kept under the "shadow of His wing." No harm had befallen us and as we had had only about two days of sea-sickness, we were in splendid health. As we neared the docks in the evening we wondered who would meet us. We were pleasantly surprised to find that rooms had been engaged for us at the Deaconess Home, a very pleasant place to stay. Sister Cooprider was in Calcutta to help us get our shopping done and necessary arrangements made. Imagine our surprise to find that Bro. Jesse N. Smucker was there in Calcutta to meet us and help us. He was visiting the Mission in India, having come from his work in Syria where he had been engaged in relief work.

After spending the night at the Home we put in a very strenuous day getting ready to leave Calcutta for Dhamtari. We had to get the baggage transferred from the ship to the station. As the ship was about five miles out and the baggage truck was an ox-cart, this took a good share of the day. Then too there were the necessary formalities to go thru, such as registering at the police headquarters and getting permission to leave Calcutta for the interior. Besides this we had to do some necessory shopping. That evening we all met at the Deaconess' Home tired out in body but feeling fine to think that we were ready to take the train for Dhamtari in the morning. We were truly grateful for the help that Dr. Cooprider and Bro. Smucker gave us, for without them we could not have finished all the arrangements in one day. As Calcutta was excessively hot this meant something. We arrived in India supposedly at the close of the hot season. The monsoons were very late, however, and so we were in for a taste of hot weather before the cooling rains would help moderate the heat.

Our train ride the next day and night was uneventful except that new and beautiful sights constantly met our eyes. We passed thru several heavy showers, and, as the train compartment leaked, we had to put up our umbrellas. After about twenty-four hours on board train we neared Dhamtari, 10:30 A. M. June 23. At last the train stopped and we saw at the station many of the Dhamtari Christians as well as the missionaries who were on the plains. Such a greeting and welcome! Words fail to describe the thrill which it all gave us. Even now we cannot think of it without our hearts being thrilled. As we neared the Mission Compound at Dhamtari for a welcome, if belated, breakfast, we saw over the workshop gate the sign, "Welcome," placed there by the boys in the carpenter shop. As we rode thru the gate we saw the Orphanage boys lined up, from the tallest near us to the shortest at the farther end, all calling out, "salam." Then in the afternoon when we came to Balodgahan, where we were to stay for a time, we had to pass beneath an arch or bower of bamboo and green branches, also with the word, "Welcome" in large letters. On either side, waiting to welcome us, were the inmates of the widows' home, the girls of the Orphanage, and the Christian population of the village. All faces wore a welcoming smile and lips formed hearty "salams." We had to stop and say "salam," men and women alike greeting us. Truly this welcome to our India home gave us an inspiration and touched us deeply. Altho we could understand and speak but little Hindi, yet we felt that the welcome came from the heart. With such a welcome we were doubly eager to get settled and at the language study.

As our baggage was all with us we began unpacking the next day after our arrival, feeling very much at home in our rooms at the bungalow of Bro. and Sister M. C. Lapp.

We started our language study under the direction of the native deacon as pundit, or teacher, until other arrangements could be made. The language is a very fascinating study. What makes it all the more so is the fact that as soon as we learn a word, we can pick it out in the general conversation about us. The four years of the language study course ahead of us, the regular course, although one learns to speak in six months to a year, seems long and hard, but, "one day at a time, and one thing at a time" will accomplish wonders.

Everyone entering upon a new work or into a new country always has his conceptions at least partially formulated. But we must say that here in India it all exceeds our largest conceptions. The work that one person must look after—the enlarging that is going on and that is needed—almost confounds one. New and larger buildings are needed, more workers, both missionaries and native workers, larger churches—work for years to come. How little and insignificant we feel! But God brought us safely here and He has a plan for our lives. May He give us grace and strength that we may prove worthy of the trust and responsibilities that are and that will be placed upon us. When we see the results that follow the labors of those on the fields, it makes us rejoice and long to know the language that we can be of definite aid to those who need Christ so much. Just this coming Sunday we will witness the baptism of a class of twenty-seven who have been under instruction. Then just this morning word comes from the Girl's orphanage that a group of twenty-two girls wish baptism. There are also ten or twelve women who wish baptism. So after a period of instruction these will be received into the visible Church. It seems the way the Spirit works here is in a quiet way. Thru the efforts of the missionary, from the pulpit, and the life that is observed thru the work the seed is sown. Then weeks or months later a group or several come and say that they want baptism. After a period of instruction or teaching, they are received into the church. Can you wonder that the work appeals more than ever since we are on the field? It is the grandest service that one could wish to be in.

Just as our ideas concerning the people and the work here were not true conceptions, so was our picture of the country, faulty. The country is a beautiful land in the rainy season. Everything is green and looks as if it all was trying to make up for the inactivity of the dry season. This last dry season was very hard on flowers and small plants around the bungalows as the heat was quite ex-

cessive even for the plains, so those missionaries say who spent the summer on the plains. The rains came very late this year and the rice got a very late start. The small rice fields surrounded with their embankment, and with one or two teams of oxen pulling a primitive wooden plow, are very picturesque and seems entirely in place here in India. In the States it would look very strange and seem out of place, but here in India it just is a part of the country. In the evening the oxen walk home while their owners walk behind them carrying the wooden plows over their shoulders.

When we take a walk thru the jungle, we could not wish to be closer to nature. With everything quiet save nature sounds, and with the trees, bushes and vines waving in the breeze, one loses himself in his surroundings. Here one sees a covey of quails; there whirls a partridge; up in tree tops flit small birds singing or scolding at us; off in the distance the pea-fowl and the wild roosters give their call; far above sail large black vultures and hawks; there in the sand one sees deer tracks, the tiny speckled door or the large somber, with perhaps the tracks of the wolves or the wild dogs as they follow their prey; here the wild pigs have been uprooting the tuft to hunt grubs and insects and roots; or perchance the track of a tiger or panther appears in the sand; there under that bush one sees where a bear has been digging out an ant hill, as bears are very fond of ants—all tends to make one feel that truly God is in nature and that strength is to be gained by going to a quiet place, close to nature, and enjoy the handiwork of God.

Dhamtari, C. P., India
July 15, 1920.

AFTER FIVE WEEKS IN INDIA

By Mary M. Good

For the Gospel Herald

The first five weeks in India have indeed been full of new experiences for the new missionaries. We feel grateful to our Father for the beautiful voyage that we had to India and for the health that we are enjoying so that we have been able to go on with our language study almost uninterruptedly since our arrival. For us, as for every new missionary, there is the barrier of a language in which we can talk with the people to remove, and it seems a large one.

I am spending most of the day from six in the morning till five in the evening plodding away over my text-books and with my teacher. The rest of the day is most interestingly spent in learning new things about the mission work, many of which will be as important to know when I begin work as the language itself. The information comes in different ways thru exploring the Mission compound while taking my evening walks, visits to homes, patient answers to my questions by the missionaries and volunteer information by them. There is so much to learn that I feel as if I have received comparatively only a glimpse of the work so far, but I shall try to tell the Gospel Herald readers just a few of the interesting things I have seen.

My first observation has been that India is beautiful. Now that the rains have begun the plains are covered with a wealth of tropical green that is indeed a refreshing picture.

Too, if any of you have the idea that the people of India would be hard to love I wish I might take you with me to one of the Christian homes or to one of the orphanages and that you might see some of the bright-faced, happy little people there. The beautiful custom of greeting in India by raising the hand to the forehead and saying "salam" which means "peace" is especially gracefully done by the children and they are taught it while very small.

Because of the tropical climate, I had imagined that there would be a marked inactivity among the people. That idea was removed very soon when I saw some of the mischievous, bright-eyed children at play. It was interesting, too, to see that they are capable of as clever tricks as any children in America.

I have never seen a more inspiring picture than that of the orphanage girls gathering for their evening prayers the first evening that I was at Balodgahan. They sat down on the ground in a group and raised their one-hundred-fifty little voices in singing the Hindi words to, "Stand up, stand up for Jesus," in so hearty a way that it made an impression that shall not soon be removed. The boys, in addition to their morning and evening prayers, are organized into four Bible Study classes and meet in groups each Tuesday evening for a discussion of the week's lessons. It is so nice to see them seated on the ground about their leader, absorbed in their lessons. As a new missionary, I am constantly filled with emotions of thanksgiving as I see these little people and all the Christian people and contrast their condition as it is here with what it would be if the American Mennonite Mission did not exist. Just now Sister Lehman is busy fitting out her family of one hundred forty boys with the nice, new clothing that has come for them from America. I wish those of you who have sent them might see the gratitude not only of the mother but also the boys as those who are in tatters are re-clothed and those who have no clothing are clad.

The other evening a number of us were invited to supper in a Christian home. The little mud hut consisted of one rooms partly divided by a low partition. On one side of the partition the food was cooked while we were seated on the dirt floor on the other side. The food was served on brass plates and we ate in Indian style—with our fingers. It was a very interesting experience for me and I enjoyed it even tho I am still not very skillful in eating with my fingers. The people are very considerate and kindly overlook the blunders of new people. I have been impressed anyway with the gentle manner of these people in spite of the crudities along many lines that poverty has imposed upon them.

The work of the Mission is much more extensive than I thought it would be as I thought of it from America. One of the marvels to me since I am in India is that one person can do as much work as each one of these missionaries is doing. The hardest thing for me is to see them going to the limit of their strength from day to day while I am not able to be of any help until I have the language.

There is very much to be done in addition to what is already being done and new fields near us are waiting to be opened. We ask you to continue to pray the Lord of the harvest to send forth laborers into this needy field and that the Church in America and in India may labor unitedly for the saving of the lost. The prayers of the people at home are a blessing to us here that we feel very deeply and we earnestly desire that you continue to pray for those of us who are so eagerly studying the language, for those who are laboring here and for the people of India.

The work in India looks very inviting and opportunities for service seem unlimited. As we see the great work that Christianity has done in the lives of many of these people our hearts are filled with gratitude for the way in which our Father has blessed the work and we trust Him to continue to bless and care for His own.

Dhamtari, C. P., India.

If you have not the Spirit of the Lord in your heart you can not have the power of God in your life.—E. J. Berkey.

BALODGAHAN

By Alma A. Smucker

For the Gospel Herald

Today I just want to describe our village. We will leave till some future time the two mission bungalows and compounds, the Widows' Home, the Girls' Orphanage, and the Hospital and Medical Dispensary. I shall describe just the native Indian part of Balodgahan.

The only street is the mission road leading to the Church, which is located in the heart of the village. The alleys are mere foot-paths, some being wide enough for the passage of ox-carts.

The houses are jumbled together without any order. The cattle owners have their oxen or cows in small sheds very much like, and near to, their own houses. These houses are all built of mud and have thatching grass for roofs. A few of the wealthier Indians have tile roof huts. At intervals, a door-like entrance thru a wall, leads to an enclosure in which are four or five separate huts. The huts take their places as part of the wall. The enclosed yard is very small and at cooking time very smoky. Twenty-one people of a Ghond caste are living in one such small enclosure.

The cooking is done in kiln dried earthen pots over mud stoves. These stoves are made of mud and are shaped very much like a pail placed upside down with the bottom and one side missing. These are built on the earth floors. Of course there is no chimney or stove pipe, so the smoke goes thru the open door. The door is an opening in the wall with perhaps a tin, matting, or rude board which is hung before it at night. Windows are openings of about one foot square, and not many houses have even these, consequently the houses are very dark.

The furnishings consist of the stove, a few earthen or brass dishes, one or two baskets, a suppa (oriental rice fan), a few days' food supply, some wood for fuel, perhaps an extra garment or two and small bed the size of a couch. The spring and bedding consist of only a neatly woven rope surface and some cast-off clothing.

All together this native village covers about fifteen acres and has a population of about five hundred and fifty. The people are dark skinned about like the negro, tho more brown instead of black. Their features are more like those of white people. Most of them are very intelligent looking. With but rare exceptions the people are very small of stature, but well proportioned. Their clothing ranges all the way from a string of beads about the neck of a small child, to the full sari with which a woman's entire body is covered, leaving only the feet, hands and face exposed. The Christian women also wear waists and skirts under their saris.

The native food consists principally of rice prepared in various ways, other vegetables, greens, fruits, and sometimes meat. Some of the vegetables are grown in their own little gardens. Their weekly supplies are bought at the bazaar which is sort of a sale in the open field. All who have something to sell are seated in rows or circles upon the ground with their produce. At the small bazaar which I visited, the following articles were for sale: rice raw, rice popped, dohl, radishes, unrefined salt and sugar, various spices, lemons, onions, greens, tiny fish like sardines, shrimps, salt fish, kerosine, matches, cigars, etc.

The occupation of the people is mostly farming. Some are stone masons, carpenters, sweepers, watchmen, herdsmen, and coolies. The occupation is determined by the caste which also determines association and marriages. The children follow the occupation of their fathers. The cost of labor is very cheap as there are so many people who want work. Then the wages being so small, the women also must work to get enough to live on. As a rule they spend ever thing as fast as they earn it. Consequently if they become ill, they suffer want.

The idol house is just outside the village a few rods, and looks very much delapidated. We are thankful for this as it indicates that the religious life is turning from its idols to seek God thru Christ and Christianity. Just last Sunday forty-three were baptized and many more who have asked for baptism are at present being taught the principles of God's Word. Christian workers go out daily to the surrounding villages. Pray for this village and for many others who know not Christ.

Balodgahan, C. P., India.

NEWS NOTES FROM THE ARGENTINE

By J. W. Shank

For the Gospel Herald

Organizing a Young People's Meeting

For some time we had felt the need of planning something for our bunch of young people in the Church. They are zealous and anxious to study and take part in something. We finally decided to organize something like a young people's meeting for them. The plan of the organization is to give practically everybody something to do. The superintendent is to be one of the missionaries; the chairman, one of the native Christians and all of the other officers like secretary, treasurer, etc., native Christians. The programs are made out by a committee of which the superintendent is the leader. The topics and leaders and chief speaker are appointed and arranged for by this committee for three months in advance. The chairman leads the meeting once a month, at which time there is a roll call to which every member responds with a scripture verse. The committees are planned so that all of the active members have some special part to do.

The young people are doing well in the work. We meet every Friday night. During our first six weeks not a single person has failed to do the part assigned to him. The attendance is very good also. The young people look upon the meeting as theirs and are entering into it with enthusiasm. A week ago the main talk was given by Sister Maria Cavadore on the subject "Divine Providence," and the one last night by Aurelia Zapico on the subject, "Spreading the Good News." Both were very well done, especially when you consider the fact that those who gave them have been Christians only a little more than a year.

Kindergarten Opens Again.

On August 2 we again opened the "Jardin de Infantes" which is open to the children of the community who are between the ages of 4 and 7 years. Some forty children have enrolled up to date, August 14. We have a much nicer place for them this year. They have a nice play yard inside of the grounds and a great deal more room in the building. In addition to the teaching of religious songs, Scripture portions, Bible stories, object lessons, hand work, etc., we are giving this year to the older children some lessons in reading, writing, and numbers. The children can not enter school until they are eight years old and for that reason many of the parents of the children who are six or seven years old are anxious to have them also learn to read and write. The work is in charge of Sisters Shank and Hershey assisted by Sister Lela Zapico and Beatrice Hershey.

The parents of the community seem anxious to have their children attend. We could easily increase the attendance with a little extra work, but we have hardly enough benches yet to accommodate more than forty or fifty. We are praying that some arrangements can be made to keep the same children with us as they grow older. It is hard to think of letting them go to other schools after we have given them a nice start in something good. The parents seem

to have much confidence in us that the children will be physically and morally safe when they are with us. Does not that put upon us a real responsibility?

Work with the Boys.

We are already up against the boy problem. Last year we were molested very much in the kindergarten work by rough street boys who came and beat at the doors and windows and worried the children when they were out in the public square to play. They also molested us at our religious services by playing and shouting near the door of our hall or coming inside to have fun. We are much better fixed this year to avoid their tricks but it would still be possible for them to molest us considerably. Some time ago when a bunch of them came around to have a little fun, making a disturbance, Bro. Hershey called them to the door telling them that they were making a great mistake in acting in that way, inasmuch as we are making some plans to start a work for the boys especially and that we need their help in this. After a little talk like that they went away and have not tried to disturb since.

Some weeks ago we set apart a certain evening each week for the boys. At seven thirty the gate is opened to the play-yard and the boys may enter to run and play on the swings or see-saw or at any sort of running game. One of us is always present to suggest new games and to aid in keeping them from quarreling. After the play hour is over we call them into the room where we give them a talk on some subject of special moral or religious significance to them. This meeting having the religious, moral, and instructive phases emphasized seems quite agreeable to the boys. This is merely the beginning. We are praying that we may become of real service to these boys. They do not know what it is to have anyone take a real interest in them. They are of the sort that are cuffed about as nothing but a nuisance.

At the last meeting we had, our janitor who was recently baptized come in and gave them a little talk on honorable play and fairness in everything. When he got thru the boys, twenty in all, piled over each other to shake his hand. They did it in all seriousness and seemed to respect him greatly. To those who read these lines we wish to ask your cooperating prayers that this work may result in making something out of these boys.

Personal Mention.

Bro. Hershey has been giving several sermons on the subjest, "What the Catholics would Find by Reading their own Bibles." On last Wednesday night he gave the last lesson in the Gospel of John. This study has continued for over a year. The last night was spent in review which was very interesting.

Aside from her work with the girls directing them in the Bible stories for the Sunday schools and kindergarten, Sister Hershey is again directing the singing and religious teaching in the kindergarten. Every one around the Mission knows that she is a busy woman.

Sister Shank is also deep in duties with the management of the hand work for the kindergarten children and some extra home duties. She and Sister Hershey, as well as the writer have a share in the English teaching of our own children.

The writer is at present giving daily lessons in school-management and class-room methods to Sister Zapico. This together with English teaching to Elsie and Beatrice and to a number of English students takes away a considerable amount of time each day.

Aside from the things mentioned the time of the missionaries is much taken at present by things like the following: visiting the sick of whom there are many at present; investigating cases of destitute homes; taking care of seven public and special meetings during each week; giving special Bible lessons to native helpers; outlining topics and assisting native Christians in planning their work, painting and repairing, digging and planting, etc., etc.

Lester and Robert are both in bed with the measles at the present writing. Lester was quite sick with them. Both are better now. It seems strange to see nothing of these two restless boys on the grounds.

Beatrice and Elsie are crowded with studies, both in Spanish and English. They are both making good grades and are showing definite progress in their work.

Pehuajo, F. C. O., Argentina.

BAPTISMAL SERVICES AT PEHUAJO

By T. K. Hershey

For the Gospel Herald

The little congregation at Pehuajo was made to rejoice July 24, 1920, when a number were taken into church membership. One of the joys of a missionary is to see the direct result of teaching; the power that the Gospel exercises on the hearts of the people; and the willingness on the part of many to yield to the influence of that power.

This was the joy that both the missionaries and the native members experienced on seeing on the above date, one young girl of eighteen, two mothers and three fathers seal their faith with their God by water baptism. These precious souls for many weeks have been under instruction, and gave every evidence of conversion.

The meeting was a very impressive one:—First, because that on applicant was Mr. Cavadore, father of five of the present members. We were sorry that the mother could not see things as the father did, but we are praying and believe that the Lord will yet reveal to her the true Way. Second, the meeting was impressive because we had with us Father Penzotti of Buenos Aires, and Albano Luayza, missionary of Nueve de Julio. The latter in a twenty-minute talk presented to us in a very forceful manner many good thoughts on, "The Power and Influence of a Christian Life." Following this talk, and with equally as much power M. Penzotti spoke on, "The Baptism of the Holy Spirit." Our readers may remember Mr. Penzotti as the author of the little booklet "Spiritual Victories in Latin America." In a series of articles this booklet appeared in the Christian Monitor. I would suggest that if you have not read them, that you secure these Monitors and read them now.

At the conclusion of these talks, the writer spoke on "Water Baptism," after which the applicants were received into the Mennonite Church at Pehuajo by the same mode as our dear ones are received at home. The third thing that made the meeting impressive was that during the last song "Yo me rindo a ti," "I surrender to Thee," two more precious souls declared their willingness to forsake sin and all the works of darkness. Our hearts leaped for joy on seeing that one was the mother of the girl of eighteen who had just been baptized. The other also a mother, who has been coming regularly for several weeks. For these two mothers, our prayers have ascended to the throne of God many times. We were made to believe anew that God does hear and answer prayer and that He will bless the efforts of His children if they remain true to Him.

We were sorry, however, that three others who are applicants for membership and who were to be received at this time could not be present. One girl in the teens and a young married woman were called Buenos Aires, the former expects to return

and the other is not certain of returning as her husband is there for treatment. The third is a young man who works on a large ranch and found it impossible to come as there was no train scheduled on that date. These as soon as the necessary arrangements can be made will be received also.

Pray for these new babes in Christ, for the older and more established children of God, for the several applicants that are now under instruction, and also for the missionaries that we may keep humble, daily learning that it is not by might nor by power, but by the Spirit of the Lord that we are able to accomplish and fulful His divine will.

Pehuajo, F. C. O., Argentina, S. A.

REASONABLE SERVICE

By Alma Eigsti

For the Gospel Herald

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."—John 3:16.

God sent His only Son upon the earth to redeem fallen man. It was this great love of the Father that cared for His children all thru the ages and then opened the way of salvation thru Jesus Christ, His Son.

When Jesus was here among men, He went about teaching and healing those around Him. The sick and afflicted would come to him daily. He healed their souls as well as their bodies. Just before He left the world, He gave His Church a great commission, which had been given to the Twelve and also the Seventy before. The command was "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). His Church has this great work to perform.

Is the church fulfilling this command to its fullest extent? Am I, a Christian, and a part of that Church, performing the "reasonable service" that Christ expects of all His followers?

There are many things that go to make up the Christian worker's life as given in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The follower of Christ must live for Him to order to be a "living sacrifice." He can not be listless, inactive or disinterested in his work. If he is living as God would have him he will be burdened with lost souls all around him. He will pray with a purpose, not meaningless, flowery prayers, but pleading petitions of a consecrated life, wherein he asks for grace, direction, and guidance of the Holy Spirit. Prayer means more in the work of the Church and the life of the Christian than any other factor. It brings us in loving touch with our heavenly Father; it causes us to love the lost around us and yearn for the salvation of their souls. Prayer is the vital part of our "reasonable service" unto God.

A Sunday school teacher of a certain school realized this fact, and asked her pupils to pray regularly, fifteen minutes a day, for more laborers in the vineyard of the Lord and for the increase of His kingdom. She believed and obeyed Matt. 9:37, 38, "The harvest truly is plenteous but the laborers are few, pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." After the members of the class grew to manhood and womanhood, all except one were active in the service of the Lord. One was called to service in Africa, another to India, two to China and one to preach in his own home territory. The remaining few were living consecrated lives in the service of the Lord in the little niche that God had placed them. It seems that God called them to special fields of service because they were concerned about "His business."

If we render reasonable service, we will place "our all" upon the altar and consecrate it to Him, our possessions, our aims, our hopes, our homes, our children will be only for His service. Consecration of our possessions does not mean that we will give of our increase or that part which we please, but all cometh from the Lord and all belongs to Him. What a power the Church would become if we would surrender all to His service!

Reasonable service to our loved Master causes us to consecrate our lives to Him. This does not always mean missionary work as we think of it, but a life of love and obedience to God's will, realizing the great need of Christ in the lives of those around us and working to bring Him into their lives as their personal Savior. The Christian will have the work and cause of the Lord uppermost in his mind and labor for the increase of His kingdom. No matter where he is, or what he is doing, if a real follower of Christ, he will be active in carrying out the Great Commission given to the Church. If God calls one to the service of the Lord, money and prayers can not suffice. There is no monetary value of a life.

Why then does the work of the Church suffer on account of lack of workmen? Let us pray that all of us will get the vision from above that will help us to make a "living sacrifice" our "reasonable service."

Peoria, Ill.

LETTER FROM SOUTHERN HEMISPHERE

Life in the Argentine—Customs That Seem Peculiar to a North American—Midsummer at Present.

(The following letter was written by Bro. S. H. Musselman while in Argentina, and was first published in the "New Holland (Pa.) Clarion.")

John F. Thompson said some years ago "Argentina is a land of plenty—plenty of room, and plenty of food. If the actual population were divided into families of ten persons, each would have a farm of eight square miles, with ten horses, fifty-four cows and one hundred and eighty-six sheep, and after they had eaten their fill of bread, they would have half a ton of wheat and corn to sell or give to the hungry nations." The above will in short describe Argentina's vastness, resources and opportunities.

The word one first learns is "manana" which means tomorrow. Our experience from the very first in the Argentine has been that of being told to come around tomorrow. This can be illustrated by the fact that after being in the Argentine over three weeks, the transfer agents, at Buenos Aires have failed to ship our trunks, also failed to answer letters and telegrams sent. In getting our first Thomas Cook check cashed at this place, we had to make two visits to the bank, had to be identified by Bro. Hershey, then they wrote in a large book kept for the purpose, my name, place and date of birth, name of ship I came on, my wife's maiden name (this they told me was a familiar name). After this the check had to go through different departments, and at last came to the cashier with orders to pay. All this time in bank you are expected to have your head uncovered. During this time the head of the bank was very sociable, and spent some time talking with us, Bro. Hershey acting as interpreter.

From 11 a. m. to 2 p. m. business houses generally are closed, people taking their mid-day rest. No one here, it appears trusts his neighbors. As a result all city lots are walled in by brick walls 6 to 8 feet high, finished in many cases on top with broken glass set on edge to prevent scaling the wall, so practically every home is walled in, and you cannot see your next door neighbor. Houses are of brick one story high with flat roofs, built in a row one to six rooms long, without cellars, each room having one door with glass, and sometimes a window. No fires are used except for cooking. That generally is done with

a coal oil or wood charcoal stove. Wood is scarce, and costs in a small way $2.90 for 220 lbs. Hemlock lumber sells for 40 to 50 cents per sq. ft.; better grades 50 to 60 cents; lime $68.00 per 2000 lbs., cement $6 for 94 lbs.; Galvanized corrogated roofing, 40c per sq. ft. This is Argentine money $1.00 of which equals 44c in our money. Laws generally are good, but poorly enforced. The man in uniform in the words of a writer "is often the terror of the innocent, the laughing stock of the guilty." This brings to our remembrance that one day in Buenos Aires, we took an auto taxi, and told the driver it was important that we be taken to the depot without delay. In this case for once there was no delay, and when an officer warned the driver he kept on, and told the officer to "shut up." The disposal of the rich dead is novel to a North American. Cemeteries look like small villages with streets along which small buildings are erected in which the coffins containing the dead are placed on shelves or openings one above the other, the door often is partly glass or open iron work, and allows one to see the interior, which contains statues of the Virgin Mary, Christ, Candle Sticks, etc. For those that cannot afford the above buildings are erected that contain tier after tier of openings that look like large pigeon holes used for filing papers, etc. The coffin or casket is shoved into one of these holes, the front walled shut and faced with a slab of marble or other material which is engraved similar to our tomb stones.

Politically there are the Radicals or Catholic, The Socialist or Conservative parties. Elections are held on Sunday, as are public sales and public amusements. The Catholic church is always used as a voting place. Sunday Dec. 29, was election day; also the day set for opening a mission station at Nueva Plata, a place about ten miles distant. Some of the young members advised us not to go—giving as a reason that it might not be safe. Their advice was taken, since we have been told that there was fighting and one murder at that place. A man and his wife were not one politically, and she proved herself not to be the weaker vessel, by killing her husband with a butcher knife. January 4th we went to this place. Had an attendance of about eighty-five, young and old, of as needy ones, spiritually as one might wish to see. All that could be done by our company was to sing, have prayer, give out some tracts and picture cards, and give talks. The principal talk was given by Sister Zapico, who less than a year ago knew nothing about the Bible—now a gifted and highly prized worker in Church and Sunday school. We were in no way molested, but one does feel a little peculiar to see the revolvers and ugly looking knives that some in the audience had in their belts. Days are hot with temperature 70 to 90 during the day. Nights so one can sleep fairly comfortable. Am enjoying good health, eating garden vegetables, green corn, strawberries and some figs. There is much here to interest one. S. H. Musselman.

January 8, 1920.

THE OPENING OF OUR THIRD SUNDAY SCHOOL

By J. W. Shank

For the Gospel Herald

It came about in this way. The Liserago family, composed of husband and wife, bought a piece of ground and built for themselves a little home out near the edge of town. That is about three-quarters of a mile from the mission. They began telling their neighbors about the Mission and the joy they have found since their conversion to Christ. In order to introduce some of the neighbors to the Gospel message they invited them to come into their home on the evening that some of the missionaries came to give some Bible instruction. The Bible teachings and the songs make a place for themselves quickly in the hearts of many of these hungry souls.

Then it was suggested that if room could be found on that side of town we might have some regular weekly meetings there. One of the neighbors at once thought about a big room which they have in their house. She said it would be a small matter to take out one of the single beds and some other pieces of furniture so as to make room for about forty or fifty people. And so the matter was arranged, we agreeing to give a few pesos a month for the privilege of having meetings there.

On Saturday afternoon and Sunday morning preceding the hour for the first service at this place two native men went out giving invitations to the people to attend the meeting. They were the aforementioned Liserago and Mr. Lescano, both of whom are applicants for membership at the Mission. They were full of zeal for the work and seemed happy later to see the results of their work.

Before another year passes we should have at least two more Sunday schools here in Pehuajo, and even then we will just be skimming the edge of things. And what about the hundred other towns in our district? We hope the dear friends at home are taking these problems to heart. Your sympathy and prayers mean much to us.

Pehuajo, F. C. O., Argentina.

"WHERE THERE IS NO VISION THE PEOPLE PERISH"

A bookkeeper in New York so applied himself that his eyes refused to perform their functions. Greatly alarmed, he consulted a skilled specialist. After a painstaking examination the Doctor said, "Your eyes are all right. You do not require glasses. What you need is distance. You have attached yourself closely to nearby figures until your eyes have gone on a strike, demanding the sight of distant objects. Return to your work, and every day, at noon, go to the top of your office building and spend at least a half hour looking at the Hudson River, the ships in the harbor, and over into New Jersey. Do this regularly, and you will not require lenses for years to come." Conformation to this advice resulted in a normal restoration.

We live in a day of unprecedented world upheaval. Human operations are phenomenal. The church is organized for work to the last degree; but we are perplexed and distressed by the meager returns from the abundant labor invested. The intimate things of surrounding circumstances, which we seek to convert into personal welfare and happiness, offer no solution for world evangelization—the greater work for which the Master commissioned us.

With the unique and disquieting unrest which stirs all human life, God has set before His people vast opportunities. We need the larger divine perspective which includes all men. We must conform our lives to the prescription of the Infinite Oculist. We need frequently to abandon the near drudgery of compelling work, ascend the Mount of vision with Jesus, and from this divine observation point of duty and privilege behold world-fields white for harvest.

The preparation for this all-embracing work is not taught by the wisdom of this world. Its curriculum consists of the fundamental doctrines of salvation from all sin by faith in a personal and sufficient Savior. Its schoolhouse is the closet and its teacher the indwelling Spirit of God, who transmutes truth into the spiritual dynamo which attracts and draws men toward the cross of Christ.—Woman's Home Missions.

We are familiar with the old story of the Christian and the infidel passing through the slum section of a city. The infidel confidently reminded the Christian: "Here is a place, you must admit, where the religion of Jesus Christ has failed." The ready response of the Christian was: "Here is a place where His gospel has not been tried."—Sel.

GLEANINGS

No Mission in State Four Times Texas' Size

One state in Brazil that is four times as large as Texas is without any evangelical missionary. S. Guy Inman made this statement at the World Survey Conference at Atlantic City. He said there were great states in Mexico with 1,000,000 inhabitants without one evangelical worker.

The Protestant churches of America are not supporting one missionary for the 20,000,000 Indians of all Latin-America, Inman reported.—Sel.

Avoidance of Christian Responsibility

We read a good deal in these days about consolidation of churches, and the coming together in certain communities of congregations to form one strong church. There have been many instances in the past where rivalries have led to a wasteful duplication of Christian machinery which may well be corrected. But, and I would make this emphatic, there are now, I believe, many instances where consolidations are talked of simply because of individual laziness. Men want to get into strong churches so that they may avoid individual effort. And it is not true always, that big churches are the strongest churches. Many a little struggling church where each true believer is called on for his share of prayer and service and financial support, is stronger in the sight of God than the big church, where rich people gather and pay the bills and keep up a fine show of activities by means of paid assistants and deaconesses and paid Sunday school teachers. This inclination to come together for the sake of bigness will bear watching.—Sel.

Prohibition and Morality

Every two weeks the Chicago morgue had disposed of about eighty unclaimed bodies before the advent of prohibition; now a month may go by without a single load for the potter's field. Wagon and gas cases have dropped off almost entirely; men killed or hurt by dropping off of wagons while intoxicated, and those asphyxiated by gas turned on in a drunken stupor. The "flops" have been almost entirely abandoned. The south wing of the famous Bridewell jail has been closed because of fewer prisoners. The Pine Sanatorium for alcoholics has closed up after a long history. The sick benefits paid out by one bakers' union dropped from an average of one hundred to five cases.—Sel.

Industrial and Vocational Education

The question of industrial and vocational education is everywhere recognized as one of the big questions for the immediate future, and practically every American mission is setting itself to the problem of finding some way of meeting the growing demand.

In early days, the missionary fathers conceived of their task as primarily the preaching of the Word and after that, the training of a native agency to continue the work of evangelization. Schemes looking directly to the economic uplift of the people, or even as limited to the Christian community, were regarded as being outside the range of legitimate missionary endeavor; but a change has come over the present generation of missionaries. The Christians everywhere are so poor, often so cruelly in the power of the money lenders, because of debt assumed when unusual expenses are incurred, such as at marriages, funerals, etc., and their progress toward self support is so slow, that practically everywhere missions have accepted as a part of their program the task of improving the economic condition of the Christian community. Most missions also are looking to the promotion of co-operative credit-societies co-operative buying and selling, and other forms of co-operative effort, to help solve this most difficult problem.

The business missionary, acting as architect, builder, engineer, financier, is all too rare. His worth is just beginning to be recognized on the field and by the home boards. If he could be found and sent out in sufficient numbers, he would improve the style of mission architecture, provide buildings better constructed and better fitted to meet the purpose for which they are designed, prevent the long delays that so often occur under present conditions, save many thousands of dollars to the home boards, and save to many a missionary the confusion and loss of time to which he is so often subjected by being called to undertake work for which he has neither time, training, nor special ability.—From Report of India Survey Committee.

New Treatment for Leprosy

Leonard Rogers estimates that there are 300,000 lepers in the Indian Empire. Recently he and his helpers have tried treating patients with the salts of fatty acids with most favorable results, 72 percent of the cases showing marked improvement in spite of the fact that most of the cases were well advanced. More research is needed to improve the treatment.

Buddhism Grows in U. S.

Since the Panama Exposition, Buddhist aggression in America has been marked. The fact that there are seventy-four Buddhist temples in the United States should cause more concern than the industrial competition. California has twenty-four of these temples, with a membership of 10,240. Every large city on the Pacific Coast has its places of heathen worship. But the converted Orientals are fervent Christians, and are not only a challenge to greater activity on the part of American Christians, but their return to the Orient means a multiplication of Christian influence there.—Missionary Review of the World.

Mohammedan Challenge in United States

Mohammedans are to be found in almost all the big industrial centers of the United States, particularly in Detroit, Mich., Chicago, Ill., Milwaukee and in Racine, Kenosha and other cities of Wisconsin between Milwaukee and Chicago. No missionary effort of any kind is being made to give them the Gospel. They are in touch with only the worst side of American life, and some of them have expressed the opinion that it was impossible to live a religious life in their environment.—Missionary Review of the World.

The Yield of One City Block

Three hundred and six boys and girls of school age, playing on the street at one time, are what we counted the other day on one city block! There they were, every one of them a devotee of the "movies," but so far as we could ascertain but few of them were attendants at any Sunday school. Hemmed in by towering tenements which shut out and make it impossible for them to enjoy their birthright of God's free sunshine and fresh air; hemmed in by regulations and policemen that make it impossible for them to enjoy their birthright of freedom and play; and, saddest of all, hemmed in by sin of every form and ignorance of God's love which makes it impossible for them to enjoy their birthright of salvation through the blood of Jesus Christ—unless someone, who is able and willing, goes and tells them the way.—Sel.

The Jewish Problem in America

The total Jewish population of the United States is almost four millions. In the garment industries in our great cities, in stores, in brokerage houses, and all arts and trades, one is made to realize the extent of the Jewish problem. They are still Jews, though largely without allegiance to the synagogue or loyalty to the religion of their fathers. Still less are the majority affected by Christianity. Of all the million and a half Jews in greater New York, less than 2,000 are Christians. Through its Committee on Plans and Policies, the Home Missions Council is trying to seek means whereby different denominations may co-operate in efforts to work more intensely with the Jew.

The Failure of the Interchurch-World Movement

With the withdrawal of the support of the Baptist and the Presbyterians, and the failure of the "friendly citizen" campaign, the Interchurch-World Movement is now

conceded a failure. This movement had an immediate financial goal for $600,000,000 and double that amount within five years. It was largely an outgrowth of the Council of the Churches of Christ in America. Its aim was three-fold: (1) to undertake a survey of the world's needs from the standpoint of the responsibility of evangelical Christianity, (2) to project a co-operative community and world program to meet the needs as revealed by the survey, (3) to discover and develop the resources of men, money, and power necessary for the accomplishment of the program. One of the causes for its failure was the emphasis placed on finances. The church cannot be run without money but it is fatal to link the Master's name with millions. One prominent church man said of the movement, "It was a scheme that if it had been successful would have created one of the greatest ecclesiastical autocracies the world has ever known." While the movement did not aim to openly discourage or encourage denominational doctrines, it is certain these could not have been advanced under its leadership and to have a part in the allotments of territory would have made silence necessary. To place a hindrance to the full promulgation of Christian principles for the sake of financial gain is destructive to the progress of Christianity.

Alaska's Needs

The riches of Alaska have attracted thousands of settlers but with them have gone the vices and diseases of the States. Ten years ago there were 12,000 Eskimos in Alaska; last year there were 8,000 and since 1918, at least 1,000 have died of influenza. They are a virile race but at the present rate, it will be only a short time until the race will be extinguished. Among the material needs, there, are improved medical facilities, better mail and telegraph facilities, and medical hospitals. But above all Alaska—Eskimos, Indians, and White Men—needs the Gospel of Christ.

The Bible in Ireland

One feature of the Irish Mission is that it encourages Bible reading instead of the policy advocated by the Roman Catholic Church. During the past year, 106,172 homes were visited, 25,597 religious conversations were held, and 20,390 Scriptures or portions were sold—an increase of 1,399 over last year. The total number of sales to Roman Catholics was 17,479, an increase of 3,390 over that of 1917. Roman Catholics are said to manifest such a desire to look into Scripture that their priests are obliged to read bits here and there to them.

Work on the Mexican Border

John Burman, a Swedish-American, is making his influence felt in Mexico. He found Christ while working as foreman in a copper smelter, gave up a good paying position and acquired some education. He then served six years as a missionary in Bolivia, becoming acquainted with the Latin-American temperament. He then went to the southwestern part of the United States and built up two churches, one on each side of the border. Last year he received 37 Catholic Mexicans into his Mexican flock. He reports Mexico as increasingly friendly to Protestantism and considers United States military intervention as an overwhelming disaster from a religious angle.

Bible Work in South America

Shipping conditions between North and South America have hindered the work of Scripture distribution in South America during the past year. Nevertheless the results from the circulation of Gospels in towns and villages was far beyond calculation. The workers rarely visit a town without finding someone who is keenly interested in the Gospel and at places it is gaining rapidly. This is the case despite the unfriendliness of the priests who are continually slandering the work. One woman reports that the priest told her that if she would not burn her Bible it would bring misfortune or sickness into her house. She gives the following account: "That I dared not do so I threw it into the canal; the water carried it away into a vineyard and left it sticking in the mud; a contractor found it, cleaned it off and began to read it. 'Since I came into possession of this Book' said he, 'things have changed.—I feel as though I were a child of God.'"

NOTES FROM OUR STATIONS

Chicago, Ill.

(720 W. 26th St.)

Dear Readers:—We are thankful to our heavenly Father for the many blessings we receive from Him daily. Our work at this place is by no means easy but we like it just the same.

There has been a change at this place. Bro. Eash who had charge of the has been, and will continue in a larger field of service, the care of the orphanage in Jerusalem. Bro. Brenneman who had charge of the work also expects to enter another field in the near future.

This means that our working force is reduced. We need one field worker to do visitation work, another promising field right at our door is oper for the one who wants to do foreign mission work at home, among the Italians. This work would meet with success, but we cannot hope to begin it because of lack of help.

Will you not pray the Lord of the harvest to thrust forth more laborers into the harvest? Surely there ought to be enough consecrated young lives in the Mennonite Church to supply our city missions with workers.

Sept. 27, 1920. The Workers.

Canton, Ohio

(1939 3rd St. S. E.)

Dear Herald Readers, Greetings in the Master's name:—Some of our members have had illness in their homes. One family, Bro. H. J. Bender's had two children taken from their home within four days. Some of the Mission family, too, have not been so well.

We have begun a survey of the surrounding district. By making this survey we are able to locate persons near us with whom we should be in touch but are not. Already we have found those who are open for conviction.

Recently at our services several souls confessed Christ, others are under conviction. We are looking forward to a series of revival meetings within the next few weeks, and expect to see souls brought into the Kingdom.

Bro. John Byler and wife also spent a few hours at the Mission Home last Tuesday. Bro. Troyer's spent Sunday, Sept. 26, with the Crown Hill and Martin's Creek congregations. Bro. C. Z. Yoder filled the appointments here during Bro. Troyer's absence.

Quite a number of the country people are remembering us with fresh fruit and provisions for which we are very thankful.

The Workers
per Minnie M. Campbell.

Columbia, Pa.

(274 S. Fourth St.)

We are glad for the brethren and sisters who come into our midst and help along in the Lord's work. We are located right along the Lincoln highway and would be glad to have some brethren and sisters spend Sunday with us. This would not be desecrating the Sabbath and would be helping along in the work of the Lord.

Among the visitors present during September were, D. C. Sauder, Elmer Hurst, Luke Myers, Abram Herr, of Lancaster; Guy Tweed, Daniel Gish, Jacob Hess and family, Elias Hess, Emma Neff, Mrs. Amos Martin, of Millersville; Christian Histand and family, Arthur Miller

and family, Bossler's; Amelia Kauffman, Mountville; Henry Gertman, Chicago; Bro. and Sister Rohrer, Anna Mellinger, Seth Ebersole and wife, Bro. Miller and family, Simon Landis and family, Elizabethtown.

At present we are making some improvements in the Mission. We have added a room and want to enlarge the room where meetings are held. As the brotherhood here is very small and cannot pay for all these repairs, we need help in this work and would appreciate contributions at this time. Specify all contributions that are for the repair of the Mission. Otherwise they will be used for general mission work.

Your unworthy servant,
C. Z. Martin.

Youngstown, Ohio
(314 Worthington St.)

Among the ministers who filled appointments here during the past few months were: Eli Stoltzfus, Aurora, O., A. J. Steiner, North Lima, O., Daniel Raber, Aurora, O., Allen Rickert, Columbiana, O., A. W. Hershberger, Mantua, O., and E. M. Detweiler, Columbiana, O.

Since the summer vacation is over, the attendance at our day nursery has increased considerably. Some days as high as fifteen children are cared for while their mothers are at work. Much more could be accomplished if we were fortunate enough to secure someone to help care for them. Our attendance at Sunday school is keeping up well. Sixty-two were present Sept. 19 and a few more Sept. 26. Good interest was manifested.

A Sunday school was recently organized in the Italian settlement between Youngstown and Girard in a school house. There are no churches near the place and no Sunday school has ever been held there. Many of the children who live in the settlement have never been in any Sunday school and our experience with them is quite interesting. About sixty were present last Sunday and the interest was good.

Our brother, J. D. Hostetler and wife, Orrville, O., accompanied by our sister, Mrs. J. W. Smucker, Smithville, O., spent Sunday, Sept. 19 with us. Their visit was very encouraging and helpful.

On Sunday afternoon, Sept. 26, about thirty brethren and sisters from Lawrence Co., Pa., were with us, accompanied by two of their ministers and a number of Sunday school workers. Bro. Milo Moose was leader of the meeting and Bro. Edward Zook chorister. We appreciate very much the spiritual help afforded by meetings of this character. The congregation at Martin's Creek, Holmes county, supplied us with provisions for the month of September. Their liberality and willingness to help make us say, "Thank you."

We are at present studying the "Plan of Salvation" at our Sunday evening Bible readings. We crave an interest in your prayers for the work at Youngstown.

Sept. 27, 1290. C. K. H.

Kansas City, Kans.
(200 S. Seventh St.)

It seemed clearly the Lord's plan for the writer and his family to spend some weeks this summer away from the sin and noise of the city out with the West Liberty congregation in Mc Pherson County, Kansas, where kind hearts and loving hands so graciously furnished a quiet country home for us (together with the necessaries of life) with the hope that strength for future work would be regained, and with the hope that we would enjoy our temporary home as much as they enjoyed providing and furnishing it.

While thus in the west this summer, the Lord gave me the privilege of being His messenger to the West Liberty, Yoder, Protection, Crystal Springs, and Pleasant Valley congregations, in Kansas; and to the Limon, Manitou, Sanitarium, and East Holbrook congregations in Colorado.

Thru the kindness of Bro. Paul Erb, the congregations at our Missions were regularly ministered to on Sundays, in a few instances ministering brethren from Cass Co. Mo., performed these services. The other work of the Missions was faithfully looked after by Bro. and Sister Horst and Sisters Ella Zook and Vera Hallman.

Sister Rhoda Yoder, of Hesston, gave her assistance at the Missions while Sister Hallman attended one or more Conferences in Canada. Ethan Horst is the latest addition to the Mission family.

Bro. Otho Downs, of Argentine has very kindly been conveying the children from the "Home" to the Argentine Mission Sunday school in his automobile. Bro. and Sister Albert Leasa and children of Blue Springs, Mo., were among the worshipers here a few Sundays ago. Bro. Chas. Yoder, Windom Kans., Jacob Heatwole, La Junta, Colo., and Bro. and Sister J. M. Yoder of Parnell, Ia., were among our out of town friends who were kind enough to stop with us lately.

There was one confession in our services yesterday (Sunday), and two the other Sunday when Bro. Joe C. Driver preached at Argentine. There are applicants for baptism and membership at both Missions and baptismal services will be held here the Lord willing, on Sunday, Oct. 17.

Will you pray that God's highest will might be done thru our individual lives as workers?

In His precious name,
J. D. Mininger.

Sept. 27, 1920.

Philadelphia, Pa.
(2151 N. Howard St.)

Vacations days are over and the boys and girls are coming back who have been away during the summer.

We appreciated having Bro. Arthur Slagel stop with us on his way to Russia; also Bro. Levi Mumaw and Sister Elta Miller on the evening of Sept. 2, after the steamer carrying the relief workers had sailed from New York which carried Bro. Miller and his co-workers.

Sept. 14, Bro. John Seigrist, Chambersburg, Pa., and daughter Esther stopped at the Mission, when they brought little David to Overbrook, a school for the blind. Some of the brethren bring him to Sunday school every Sunday while he is here.

Bro. and Sister Buckwalter have returned from Palmyra, Mo., where they had been visiting.

We were pleasantly surprised to have Bro. Paul Snyder stop with us on Sept. 26. Bro. Henry Gertman, Chicago, also worshiped with us and gave a helpful talk at children's meeting. This was also the day for council meeting. Bro. Amos Hoover spoke very plainly impressing the need of being both hearers and doers of the Word.

Continue to pray for the work at this place. S. M.

Chicago, Ill.
(1907 S. Union Ave.)

Our short experience in City Mission work has taught us that a missionary has no time to spend in idleness; when there are so many souls in need of the necessaries of life, a word to cheer them, a bit of encouragement, and most of all Salvation for their souls, we cannot find time enough to give them all the attention they need and that they would like to have.

In beginning our work at this place, we feel that a tremendous responsibility rests upon our shoulders in directing the work of the Mission, but we know that God's grace, your prayers, and our faithfulness will be a powerful combination in carrying on this important work.

Sometimes we become somewhat discouraged because we do not hear of more conversions taking place at our Mission Stations, but if we really knew just how much the Godly influence of our Mission Stations is felt in the communities where they are situated, we would all agree that Mission work pays. Vice President Marshall said: "One mission station is worth more than a fleet of battleships in maintaining peace."

A few days ago I stepped into a drug store, and upon entering, I noticed a woman down upon her knees scrubbing the floor, but paid no further attention to her until she presently addressed me, and I at once recognized her as one of our faithful sisters who makes it her business to bring with her to Sunday school from three to six children every Sunday, all children of parents who do not attend our Sunday school. She told me that she had scrubbed that same floor for ninteen years, but when Sunday comes, she is never too tired to be at her post. Another sister who recently came into the church said she "had experienced more real peace in her soul than ever before."

Will you cooperate with us in trying to bring joy and peace to the souls and lives of many others in this community who need Salvation?

Sept. 25, 1920. H. R. Schertz.

La Junta, Colo.

(Sanitarium and City Hospital)

On Sept. 1 Sister Anna Weaver returned from her vacation spent in the east. We are glad for her to return for her duties as head nurse at the Sanitarium. About the same time the Lord wonderfully answered our prayers by sending us Sisters Anna Stulzfus and Anna Meigart who are doing faithful service in the kitchen. Sisters Esther Buckwalter, Blanch Shetler, and Nora Miller also began their work as nurses Sept. 1.

On Tuesday night Sept 21, a farewell reception was given to Sister Emma Rohrer who has been connected with the work here for six years. She has given faithful, patient service which has endeared her to the patients with whom she labored. She is returning to her home near Wadsworth, O., where she will remain for the present caring for her aged parents. May God bless her. Sister Elizabeth Yoder of Columbiana, O., who has been a patient here for some time returned with her. She left much improved.

Sister Gladys Miller began her work at the City Hospital, Sept. 1. Sister Alice Hershberger of Cass Co., Mo., is assisting her. Bro. Caleb Winey has recently assumed the duties of janitor.

Bro. D. S. Brunk, Hesston, Kans., has recently undergone an operation on the bones of his arm. A piece was taken from each end where the bones had been broken some months ago and the bones reset. Bro. Brunk is suffering much but doing very well.

Allen H. Erb, Supt.

Fort Wayne, Ind.

(1209 St. Mary's Ave.)

Bro. Cluad Leininger of Elkhart, the Sunday school field worker of the Indiana-Michigan Sunday school conference district spent Sunday evening, Sept. 26, at the Mission and gave an interesting and helpful talk on Sunday school work during the young people's meeting hour.

The Mission was agreeably surprised on Sunday evening, Sept. 26, by the presence of Bro. J. F. Funk of Elkhart, Ind. It was the first time he ever visited the Mission. His timely message was enjoyed by all as it is seldom any of our aged ministers stop at the Mission.

Council meeting was held at the Mission Sunday morning, Sept. 26. All who were present expressed peace with God, and their desires are to continue in the Christian life by the way of the Cross.

No preventing providence, Bro. D. J. Johns will worship with the Ft. Wayne congregation, Oct. 3, at which time the congregation will observe the communion of the broken body and shed blood of our Lord Jesus Christ.

Sept. 27, 1920.

Toronto, Ont.

(1324 Danforth Ave.)

There is certainly a great field for service, but we must all go at it in the strength of God. We are still short of workers. There are three at present but during the summer there had been only two. Sister Ada Burkholder was given three months' vacation. She spent this in Scottdale, Pa., as well as in other parts of the United Sates and Ontario, Canada. She returned Aug. 1, much strengthened and built up physically and has entered her work with greater zeal for the Master than before. The workers at present are Sister Burkholder, Sister Martin, and myself.

Another thing we want to praise God for is the help the Mennonite students attending Toronto Bible School are giving us. We are glad to report an increase in attendance and that the work looks encouraging. Our Sunday school attendance has increased from 93 lowest attendance last summer to 127 this summer. The average attendance this summer has been 147. The highest, 174, was last Sunday. We have nine meetings each week and there are to be a few more later.

Bro. Oscar Burkholder, Breslau, Ont., visited us Sept. 19, and gave a very stirring address in the evening on, "Ye are the salt of the earth." Bro. S. F. Coffman, Vineland, Ont., bishop in charge of the Mission expects to be with us Oct. 24. At this time we expect to hold communion services.

Pray for us and for the work here.

Sept. 27, 1920. N. B. Martin.

Lima, O.

(825 N. Jefferson St.)

We are glad to say the work is encouraging. Some are taking their stand once more who had been for a time drawn away from Christ and the Church. The general desire among many of our people in and out of the Church is to live close with Jehovah and His Word but find themselves at least in part as Paul says in Rom. 7:18. Quite a number have been sick and afflicted for some length of time, while others not so long. This makes the visitation work and home department work beyond the ability to be sufficiently carried out as it should be.

The Workers.

West Liberty, O.

(Orphans' Home)

Another school year has begun with an enrollment of sixty-two children. They range from the kindegarten to the first year high school. This work has been in charge of three teachers up to this time. We are glad to say another one has been willing to give her time to this work and will begin teaching next week.

A few children have been placed out and a number of new ones have been taken into the Home during the past month. Generally speaking the health of the children has been quite good.

The canning season is a very busy time at this place. Fruits and vegetables of various kinds have been given us by the people of this community. We also greatly appreciate what those away from here are doing for us in the way of filling fruit jars, of which we have sent out quite a number of barrels.

Two of our workers, Bro. and Sister Manasses Bontrager, are leaving this next week. We appreciate very

much their services during the past summer.

We shall need a farmer and a cook to fill their places. We also need another sister to help in the Boys' Department where, at present, there is only one worker to care for thirty-five boys besides doing various other kinds of work.

We have recently had a number of visitors, among whom were C. F. Yake and wife. S. F. Coffman, Oscar Burkholder, Bernice Devitt, Aaron Loucks, J. N. Smucker, Dr. B. F. Thut, J. M. Shenk, John Blosser, Ira Eigsti, and C. F. Derstine.

The Workers.

New Holland, Pa.

(Welsh Mt. Industrial Mission)

Bro. and Sister Aldus Hertzler who so kindly and ably assisted in the work since early spring returned to their former home at Norristown, Pa.

There are present three workers at this place. Arthur T. Moyer and wife, and Ursula Myers. Because of the former now being engaged in teaching the school of colored youths the industrial work is now practically carried on by colored brethren, namely, Bro. Elmer Boots, broom making, and Bro. William Bohyer farming and general outdoor labor. The interest in the Sunday school is good, and the interest in preaching services and Bible Study could be much better.

We feel that the Mission industrially has largely fulfilled its purpose, but as a Mission to the lost we as yet have much to labor for.

We too should become discouraged but for His promise, "Lo, I am with you alway." Yes, dear readers, He promised it and He will do it. But did you ever stop to think, never to claim a promise unless you meet the condition? What is the condition? "Go teach all nations" (every creature), "To observe all things." And the colored man is one of them. Do you know that one-tenth of the population of the United States is colored? Will prejudice keep you from praying that the Lord of the harvest would send laborers in this harvest field?

A. T. M.

Altoona Pa.

(1614 Eighth Ave.)

Dear Readers:—Sunday, Sept. 5, Sister Florence Byler and Bro. Frank Raber spent the day with the Mattawana congregation. Bro. J. B. Zook, Belleville, Pa., was here, giving two inspiring sermons and a study on "Baptism."

Sister Lura Lauver, one of the workers here, has gone to the Eastern Mennonite School to take a year's Bible Course.

Bro. Frank Raber who spent this summer with us has returned to his home for a few weeks to visit relatives and then expects to return to Harrisonburg, Va., to attend school. We appreciated his services very much.

Sister Ada Kreider, Leacock, Pa., has kindly consented to work with us to fill the vacancy left by Sister Lauver.

Sunday, Sept. 12, Bro. Abram Metzler, Martinsburg, Pa., worshiped with us. He preached on the subject, "Man" and gave a talk on "Life Insurance." On Sept. 22, Bro. J. N. Durr, Martinsburg, lead our prayer service.

The following visitors were here during the month: Amos Showalter, Madison, Wis., C. A. Graybill and family, Martinsburg, Jacob M. Lauver and family, Cocolamus, Everett R. Graybill, Thompsontown, Lillian Byler, Belleville, and Musser Kreider and family, Martinsburg.

Sunday, Sept. 26, a church wedding was solemnized in our morning services. Sister Florence Byler, a worker here, and Pre. William G. Lauver, Cocolamus, Pa., were united in holy matrimony. After preaching on the subject of "Marriage," the ceremony was conducted by Bishops William N. Graybill, Richfield, Pa., and J. N. Durr, Martinsburg. Bro. and Sister Lauver are visiting friends in Mifflin, Juniata, and Lancaster counties, after which they will make their home at the Mission for the present.

Report of receipts during the month:

General Fund

Schellburg Cong.	$ 4.00
No. 367	10.00
No. 368	5.00
No. 370	1.00
No. 371	1.00
	$21.00

Furniture Fund

No. 369	$10.00

Value Provisions and Clothing

Martinsburg Cong.	$ 7.00
Belleville Cong.	7.00
J. D. Byler	.75
Effie Hoover	.50
A. N. Byers	1.00
No. 50, Belleville	3.90
Stahl Cong.	15.00
Crown Hill Cong.	27.00
Allensville Cong.	12.00
	$74.15

Many thanks for your support. We beg your continual interest.

Joseph M. Nissley.

Sept. 27, 1920.

For effectiveness in personal work it becomes necessary to begin on the first person we meet—and that is ourselves.—E. J. Berkey.

MOSLEMS EVANGELIZING EACH OTHER

Dr. Alexander says in the United Presbyterian that many Moslems in Egypt are now widely discussing Bible teaching and comparing it with the Koran, to the disparagement of the latter. On the trains of Egypt, in places of business, in the shops, in the khans, Moslems will frequently draw a copy of the New Testament or one of the Gospels from their pocket and read to their fellows. Educated Moslems usually have the Scriptures in their libraries. Many of them have committed portions of the Gospels and the Psalms to memory. Some have frankly said, "We have nothing like the Sermon on the Mount or the deep spiritual experience of the Psalms."

When one realizes that only a few years ago a native Christian was not allowed to walk on the same side of the street with Moslems in Egyptian towns, the change of sentiment is remarkable. Egyptian magazines are constantly referring in terms of praise to Christian hospitals, schools and other institutions but Moslems are not yet ready to yield allegiance to Jesus Christ, as the Son of God.—Missionary Review of the World.

NEGLECTED COMMUNITIES

"The situation in Gray's Harbor County, Washington, is typical of many of the problems which arise in lumber regions, particularly as they affect the Church. In this county which is approximately sixty miles long and twenty wide, there are about fourty-five thousand souls. Of this number only three thousand are members of any church, and yet there are forty-four Churches ministering to these people.

"In this county there are sixty-four logging camps, employing seven thousand, located on the edge of a primeval forest—far from moral and religious ministration. Of these six thousand, five hundred, fifty six are without religious ministration at all. There are five hundred children alone, so isolated that they receive no religious or educational advantages of any kind.—Sel.

The president of the Pennsylvania railroad once said that even their steam engines do better work if they are allowed to rest one day out of the seven. If that is true of cold steel, how much more is it true of the human body.—I. E. Buckwalter.

The salvation of the world depends upon the regard of people for sacred things.—H. R. Buckwalter.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For August 1920

GENERAL MISSIONS

Catlin cong (Evangelistic) Kan	2 10
Freeport cong Ill	55 65
Plum Creek cong Nebr	39 41
Lower Deer Creek cong Ia	50 10
Science Ridge SS Ill	19 00
J D Hershberger	10 00
SS Conf East Union Church Ia	25 00
East Union cong Ia	48 03
Warwick River cong Va	75 00
Enswiler Bros & Sisters Va	7 20
Manson cong Ia	46 58
Fairview cong Ore	21 55
L A Klitzly	25 00
West Union cong Ia	72 70
Lower Salford SS Pa	53 00
Plumstead cong Pa	17 00
Souderton cong Pa	30 65
Franconia cong Pa	142 30
Plain cong Pa	41 47
Brethren Row cong Pa	50 00
Shore cong Ind	7 25
Forks cong Ind	30 25
Bowne cong Mich	14 44
Clinton Frame cong Ind	47 78
Midland cong Mich	14 26
Protection cong Kans	1 75
East Holbrook cong Col	20 58
Liberty cong Ia	3 30
Mt Zion cong Mo	10 70
Berea cong Mo	1 05
Spring Valley cong N D	1 50
White Hall cong Mo	4 00
Cherry Box cong Mo	2 50
Alpha cong Minn	28 67
Bloomfield cong Mont	2 25
Pearidge cong Mo	2 25
Palmyra cong Mo	10 00
Lake View cong N D	4 50
Surrey cong N D	2 00
Albany cong Ore	15 54
Hopewell cong Ore	7 23
Firdale cong Ore	8 00
Nampa cong Idaho	8 67
Filer cong Idaho	6 00
Creston cong Mont	19 71
Springs cong Pa	8 50
Glade cong Md	5 60
Casselman cong Md	4 88
Bethel SS West Liberty Ohio	29 13
Plainview SS Ohio	28 85
	$1,182 88

INDIA MISSIONS

General

New Hamburg cong Ont	46 50
WillowSprings cong Ill	48 00
Zion cong Ore	25 00
Sugar Creek cong Ia	102 63
Warwick River cong Va	1 00
Berlin SS Ohio	13 49
Lower Dist cong Va	61 00
Kate Tusing W Va	1 00
East Fairview SS Neb	190 55
A Brother Nebr	200 00
Joe B Stutzman	10 00
A Bro & Sister Mo	10 00
L A Klitzly	25 00
Roanoke cong Ill	23 00
Wideman Y P Meeting Ont	44 72
Vineland SS Ont	30 44
Latchar cong Ont	40 00
Geiger cong Ont	100 00
Salem SS Ont	36 90
Rainham cong Ont	18 95
A M SS Belleville Pa	15 00
Mt Joy Y P M Pa	4 23
Old Road SS Pa	11 00
Souderton Teachers Meeting Pa	19 50
Skippack cong Pa	56 30
Providence cong Pa	60 00
Shore cong Ind	10 00
Leo cong Ind	20 36
D E Schwartzendruber	6 00
A Sister Goshen cong Ind	5 00
La Junta SS Colo	26 31
Catlin cong Kans	6 50
Pleasant Valley cong Kans	14 92
Liberty cong Ia	8 50
Bloomfield cong Mont	7 00
Mt Zion cong Mo	12 20
Surrey cong N D	22 50
Berea cong Mo	75
Spring Valley cong N D	3 10
Cherry Box cong Mo	1 45
Allen, Hancock & Putnam Co Mission Meeting O (Ret'd Missionaries)	54 08
Kauffman cong Pa	32 50
Blough cong Pa	18 60
A Bro Cal (M C Lapp's Motorcycle Expense)	75 00
Manson Y P B M Ia (Head Master)	60 00
Howard-Miami SS Class Ind (Orphan c o Anna Stalter)	5 00
Jr & Primary Classes Belleville SS Pa (Orphans)	15 00
Mrs J B Stutzman's SS Class (Gospel Booklets)	1 00
A Sister Goshen Ind (Lepers)	5 00
	$1,604 98

India Missionary Support

Nappannee West cong Ind	50 00
Elkhart cong Ind	31 50
Pike & Salem congs O	105 20
	$186 70

New Missionary Fund

West Union Y P M Ia	15 00

Missionary Children Support

Bethel & Guilford SS O	30 00
Amanda L Rohrer	60 00
C H Hummel	5 00
A Sister Hasenmore Sask	15 00
Martha Gross	10 00
Stanford Mumaw	2 00
Homer Mumaw	2 00
Ralph Mumaw	2 00
	$126 00

Native Worker Support

Warwick River cong Va	1 50
Wilmot A M S C Ont	25 00
Doylestown SS Pa	30 00
Bro Lansdale cong Pa	10 00
Harmony Y P M Ill	25 60
Boyerton & Hereford cong Pa	10 00
Larned SS Kans	7 50
Two Sisters Lansdale Pa	5 00
C A Shantz & wife	7 50
Manheim Bible Study Class Pa	7 50
Spring Valley cong N D	5 00
E Petersburg Y M B C Pa	7 50
A Bro & Sister Ohio	30 00
Markham Y P M Ont	22 50
Vineland S C Ont	8 00
	$202 60

Bible Women Support

Logan Co S C Ohio	8 00
Old Sisters Class Oak Grove SS Wayne Co O	6 00
Old Sisters Class Oak Grove SS Champaign Co Ohio	4 50
Doylestown SS Pa	18 00
Class No 9 Forks SS Ind	6 00
Class No 10 Olive SS Ind	6 00
Helping Hand Class Elkhart SS Ind	3 00
Scottdale SS Class No 6	10 00
H C Deffenbaugh	3 00
Rainham Y P M Ont	12 00
	$76 50

Medical Work

Old Sisters Class Plainview SS Ohio	5 25
Joe B Stutzman	30 00
Mrs Brackbill's SS Class Bowne Mich	3 30
	38 55

Native Woman Teacher

Mary K Zimmerman	6 00
A Sister Souderton Pa	6 00
	12 00

India Widow Support

Los Angeles Miss SS Cal	40 00
Doylestown SS Pa	5 00
	45 00

Hope Evangelistic Station

Henry B Keener	20 00
Mary M Landes	10 00
W O Burkholder	10 00
W J Heatwole	5 00
Jonas H Blosser	25 00
Samuel Brunk	20 00
Peter Heatwole	5 00
Noah Blosser	2 00
Minnie Burkholder	2 00
Bettie Rholes	25 00
Noah Showalter	10 00
Laura Suter	10 00
Abram Burkholder	5 00
Sister Burkholder	5 00
S W Burkholder	2 00
Emanuel Blosser	5 00
Peter Blosser	11 00
Effie Showalter	10 00
N P Miller	5 00
G K Harper	5 00
Mt Clinton SS Va	17 00
Abram Swartz	40 00
Henry Hartman	4 00
Middle Districe Harvest Meeting Va	329 44
Springdale SS Va	105 00
Jewit Spitzer	5 00
Mandis Brubaker	5 00
	$707 44

India Hospital

Palmyra cong Mo	25

Village Primary School Support

Mt Zion cong Mo	35 70

Hospital Endowment Fund

J E Christophel	5 00

Native Nurse Support

Two Sisters Lansdale Pa	8 00

India Personal

North Lima SS Ohio (M C Lehman)	35 57
A Bro (M C Lehman)	2 00
Primary Dept N Lima SS Ohio (M C Lehman's Children)	5 00
N Lima SS O (Mary Burkhard)	35 57
Logan Ca S C Ohio (Mary Burkhard)	2 50
	80 64

Missionary Preparation

Time Investment Interest	160 40
Time Deposit Interest	108 32
Nappanee W cong Ind	50 00
	318 72
Total for India for month of August	$3,463 08

SOUTH AMERICAN MISSIONS

Bethel cong Ore	10 00
Warwick River cong Va	8 00
A Bro & Sister Towamencian cong Pa	10 00
J B Brunk	50 00
A Bro & Sister Ill	25 00
West Union Y P B M Ia	5 00
Waldo Y P B M Ill	59 30
Y W B C Kraybill SS Pa	5 00
Frazer SS Pa	38 50
Bethel cong & SS Mich	46 68
Class No 3 Ft Wayne SS Ind	10 00
A Sister Goshen cong Ind	5 00
Mt Zion cong Mo	1 00
Berea cong Mo	75
Spring Valley cong N D	1 00
Palmyra cong Mo	10 00
Stahl cong Pa	21 00
Weaver cong Pa	17 30
	323 53

Pehuajo Mission Building

Schertz Bros Ill	50 00
Will of Elizabeth Yoder	100 00
	150 00

S. A. Bible Readers

Young Sisters B C Mellingers SS Pa	10 00
Lancaster Y P B M Pa	54 00
	64 00
Total for South America during month of Aug	$537 53

CITY MISSIONS

Chicago, Ill

Willow Springs cong Ill	27 76
Waldo cong Ill	41 50
A Sister Goshen cong	10 00
A R Miller	1 00
Catlin cong Kans	1 00
West Market St cong Nappanee	4 23
Provisions	
Waldo cong Ill	5 12
Frank Snavely	69
Jacob P Brenneman	2 81
Milton Speicher	4 97
Sent to Home Mission	15 00
Visitors to Home Mission	3 00
	$117 08

Canton, Ohio

A Bro & Sister	5 00
Oak Grove & Pleasant Hill congs	25 00
Martins cong Ohio	5 51
Earl M Yoder	10 00

Celestia Smucker	1 00
E O Dist S C Meeting	1 00
A S King	20 00
Provisions	
Mrs A D Helmuth	1 60
Mrs S E Allgyer	2 00
Dan Smucker	8 00
E D Yoder	1 25
M L Troyer	4 25
Earl M Yoder	1 50
S H Miller	2 00
Amos Smucker	3 00
Elmer Smucker	1 80
Jno F Miller	20 00
E O Dist S C Meeting	3 50
Henry Horst	1 50
Mart Eschliman	2 25
	$120 16

Fort Wayne, Ind.

Olive cong Ind	26 00
Shore cong Ind	15 00
Holdeman cong Ind	2 00
A Sister Goshen cong Ind	5 00
A R Miller	1 00
Bro Miller	8 00
	57 00

Kansas City, Kans.

Woodriver SS Nebr	22 24
Manson cong Ia	20 17
East Fairview SS Nebr	32 45
A Bro Nebr	200 00
A Bro & Sister Mo	10 00
Protection cong Kans	5 00
Catlin cong Kans	2 50
A Sister Goshen cong Ind	5 00
Liberty cong Ia	2 00
Mt Zion cong Mo	6 30
Berea cong Mo	35
White Hall cong Mo	1 00
Cherry Box cong Mo	1 75
Sycamore cong Mo	37 58
Noah Oyer	1 00
Melva Harder	2 00
	349 34

Knoxville, Tenn.

Warwick River cong Va	4 00
A Sister Goshen cong Ind	5 00
	9 00

Knoxville Mission Building

Providence cong Pa	33 25
A Bro Reiff cong Md	5 00
	38 25

Toronto, Ont.

Geiger cong Ont	10 76
Hagey cong Ont	10 00
Blenheim cong Ont	13 25
Kitchener Y P M Ont	15 00
Wideman SS Ont	15 00
A Sister Goshen cong Ind	5 00
	69 01

Youngstown, Ohio

Mrs Rudy Yoder	3 10
Mr & Mrs A Y Hartzler	7 25
Walnut Creek S C Ohio	13 00
Beech S C Ohio	3 50
Portage Co S C Ohio	9 00
Broadway S C Va	16 00
Youngseown Mission SS	5 62
Youngstown Sunday Evening Offerings	11 23
House Income	15 00
David J Hostetler	2 00
Jeptha Hostetler	2 35
Mr & Mrs J W Smucker	4 00
N S Burkholder	75
Eli Blosser	1 25
Bro Brenner	75
Ira Johns	35
Martins Creek O S S conf	2 50
	97 65

Altoona Mission

Schellburg cong Pa	4 00
Total for City Missions during month of Aug	$861 49

CHARITABLE INSTITUTIONS

Children's Welfare Home

A Bro & Sister Mo	10 00
A Sister Goshen cong Ind	5 00
Protection cong Kans	4 00
Spring Valley cong Kans	73 73
Liberty cong Ia	1 00
Mt Zion cong Mo	9 35
Berea cong Mo	75
White Hall cong Mo	1 00
Cherry Box cong Mo	2 95
Abner G Yoder	2 50
Amos Hinkle	1 00
Noah Oyer	1 00
Elizabeth Horst	5 00
S B King	5 00
Mrs Lillian Gingerich	1 00
C J Rhodes	5 00
Elias Swartzendruber	1 00
Special Support	306 00
Provisions	
L J Johnston	8 00
Garden City Mo	8 50
Yoder cong Kans	64 00
Mrs S B King	3 35
	$519 13

Orphans' Home

Kropf Girls	1 00
A Bro & Sister Mo	10 00
Mt Zion cong Mo	2 35
Berea cong Mo	25
White Hall cong Mo	1 50
Nappanee cong West Ind	25 00
A Sister Goshen cong Ind	5 00
Springs cong Pa	8 50
Glade cong Md	1 50
I Oliver Yoder	100 00
J B Detweiler	10 00
Abe Wenger	10 00
A Brother	2 00
Bro Shumaker	1 00
Sarah Leichty	1 00
Ida Leichty	1 00
Bro Burkholder	2 00
Rhoda Hilty	2 00
Mandus King	2 00
Farm Income	41 45
Special Support	359 00
Provisions	
Marion S C Pa	5 00
Noah Thut	1 50
Abe King	3 84
I P Yoder	1 92
I Y King	1 75
C C Kulp	14 00
I Good	7 00
Joe Hartzler	2 00
Sam Plank	6 00
Freeport S C Ill	18 00
S E Allgyer	2 60
S C Telford Pa	10 40
Crownhill S C Ohio	18 00
Amos King	3 00
	$681 56

Orphans' Home Barn & Silo

Geo M Grieser Fisher Ill	30 00
Elmer Short Grabill Ind	23 30
A Brother	3 00
Howard & Miami Congs Ind	82 00
Shore cong Ind	39 25
Clinton Frame cong Ind	21 00
Joe Mast	5 00
C D Brenneman Elida O	40 00
	243 55

Old People's Home

Warwick River cong Va	2 00
A Sister Goshen cong Ind	5 00
Mt Zion cong Mo	7 25
Berea cong Mo	25
Cherry Box cong Mo	1 50
Stahl cong Pa	25 00
	41 00

La Junta Sanitarium

Protection cong Kans	4 00
Mt Zion cong Mo	15 00
A Sister Goshen cong Ind	5 00
Thomas cong Pa	8 67
Hospital Fees (July)	983 50
Litwiler Income	20 00
Elizabeth Holderman	5 00
Mary Myers	5 00
Mrs Pearl Helmuth	5 00
Ruth Erb	10 00
I V Fortner	5 00
Hospital Fees (August)	1,040 20
Mrs J E Weaver	5 00
Amon Horst	5 00
Merchandise	100 00
	$2,216 37

La Junta City Hospital

Hospital Fees (July)	1,581 40
Hospital Fees (August)	888 20
Primary Dept Hesston SS Kans	24 65
Merchandise	15 00
	$2,509 25
Total for Charitable Institutions during the month of August	$6,210 86

MISCELLANEOUS FUNDS

Mission Home—Goshen

Rudy Senger	75

Personal Fund

Liberty cong Ia	1 00

Pond Bank Building Fund.

A Bro Pa	100 00
A Bro Williamson Pa	5 00
	105 00

Manitou Colo., Property

Pleasant Valley cong Kans	18 50

Los Angeles, Calif., Building

Fred Gingerich	20 00
Mission Board Meeting Airlie Oreg	106 52
D B Swartzendruber	10 00
John & Mary Hamilton	20 00
Hopewell cong Ore	28 13
Albany cong Ore	50 00
Creston cong Mont	33 00
Ada H Stauffer	50 00
	317 65

Oregon Bible School

Bethel cong Ore	5 00

Board of Education

Scottdale cong Pa	11 12

Hesston College

Mt Zion cong Mo	2 50
White Hall cong Mo	1 20
	3 70

Virginia School Expense

Cedar Grove cong Pa	33 50

Ind-Mich Church Buildings

Bethany SS Mich	6 44
Barker St cong Ind	15 00
Holdeman cong Ind	53 07
A Sister Goshen cong	5 00
	79 51

Rural Missions

Shore cong Ind	10 00
Ft Wayne cong Ind	14 17
Howard Miami cong Ind	26 00
Middlebury cong Ind	41 64
Salem SS & cong Ind	16 80
Holdeman SS Ind	73 43
Holdeman cong Ind	34 83
White Cloud cong Mich	5 00
Yellow Creek cong Ind	44 00
Maple Grove Ind	26 00
Bowne cong Mich	24 50
Mt Zion cong Mo	1 00
Cherry Box cong Mo	1 25
Thomas cong Pa	17 33
	$335 94

South West Pa. S. S. Conf. Missionary Support

Blough SS Pa	15 00
Casselman SS Md	3 35
	18 35

Mo-Ia Dist Adding Machine

Mt Zion cong Mo	2 00

Kans-Neb Conference Expense

Penna cong Kans	28 00
Yoder cong Kans	38 58
West Liberty cong Kans	23 25
Milan Valley cong Okla	18 00
Larned cong Kans	42 00
Hesston cong Kans	28 00
Catlin cong Kans	10 00
Roseland cong Nebr	10 96
Protection cong Kans	8 55
La Junta cong Colo	20 85
East Holbrook cong Col	18 05
	246 24

Southwest Pa. Conf. Fund

Scottdale cong Pa	5 56
Total receipts for Miscellaneous Funds during month of August	$1,183 82

SUMMARY

Mission Receipts during month of August

Canadian Treasurer	$537 92
Eastern Mennonite B of M & C	167 73
Franconia Mission Board	486 47
Franklin Co Pa & Washington Co Md Mission Board	193 50
Ind-Mich Mission Board	952 05
Kans-Nebr Mission Board	434 68
Mo-Ia Mission Board	211 72
Ohio Mission Board	301 40
Pacific Coast Mission Board	387 80
Southwest Pa Mission Board	221 41
Mennonite Board of Missions & Charities	9,545 03
Total	$13,439 66

Gratefully submitted,
Mennonite Board of Missions and Charities
V. E. Reiff, Asst. Treas.,
Elkhart, Ind.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:1, 2.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 14, 1920 (Gospel Witness Established 1905) No. 29

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

"A friend loveth at all times." A friend in name only loveth when friendship seems to be to his own advantage.

Some think that a church should be kept in order thru law and discipline while others think that it can best be done thru intelligent teaching. Either alone is a failure. We need the two together, well seasoned with grace.

Our Sunday school lessons, for the next six months, are taken from the book of Matthew. It will add to your usefulness, as well as to the interest in the lessons for you, to give the book of Matthew a careful reading at your earliest opportunity.

Solomon says, "There is nothing new under the sun." The suggestion we are about to offer is not new, but it is so foreign to many people that to them it is the same as new. Suppose you make it a habit to learn something new from the Bible each day—some verse, some chapter, about some Bible character, about some Bible doctrine, about daily living, etc. Try that a year, and see how you like the habit. There is nothing that can take the place of habitual companionship with the Bible.

Mission Study Classes.—We have the pleasure this week of publishing a short sketch on Mission Study by Sister Alta Mae Erb, author of "Our Home Missions." The Mission Committee of our General Mission Board has also prepared a new circular giving information concerning the course of study outlined by said committee. These circulars will be sent out upon application as long as the supply lasts. Last year there were more and larger classes organized than ever before. May we hope for one hundred organized classes among our workers this year?

"I have lost interest," said a backslider to a brother who inquired into the reason for his not being an active worker. The devil made this man believe that he had given a good reason. But the time is coming when he will again be interested—if not in this life, then in the time to come when he will call on the rocks and mountains to hide him from the face of Him that sitteth upon the throne. It is the business of the enemy of souls to keep people disinterested in the welfare of their souls until—too late!

"They that loved the Lord spake often one to another." There is both a historical fact and a suggestion in this statement. It is a fact that when people have a warm attachment for each other they converse together whenever they have the opportunity; and that when they love the Lord they love to associate and talk with the Lord's people. The suggestion is that if you would be instrumental in promoting the cause of Christ you will be diligent about the Father's business. One of the best interest-awakeners in the cause of Christ is a ready testimony for Christ on the part of His followers.

Nonresistance.—With reference to the use of carnal force the minds of people are divided. Some people think that it is not permitted for Christian people to use carnal weapons in offensive or defensive warfare, quoting the example and teaching of Christ on this subject and the teaching of the apostles that "we should follow in his steps" and that "the weapons of our warfare are not carnal." Others think that governments are authorized by God to restrain lawlessness, to suppress vice, to repel invasions, and to uphold the cause of righteousness; and that therefore it is the duty of all law-abiding citizens to sustain the government in such efforts, even if that would mean (as it often does) the taking of human life and the overcoming of opposition by means of violence. Then there is a third class of people who by tradition have espoused the nonresistant faith yet holding to the idea that when their government resorts to means of violence to support the cause of righteousness it is their duty to bear a part.

The first mistake that this third class makes is to imagine itself nonresistant. The arguments which they use to justify "noncombatant" military service are the same arguments which other people use in support of war in defense of a "righteous cause." If it is right for Christian people to support war, then it is right to support the combatant as well as the noncombatant end of it. The second mistake that they make is to overlook the fact that the Christian finds in the Gospel of Christ full limitations of instructions as to what he should or should not do with reference to war or any other thing pertaining to Christian life. What are Christ's instructions to Christian people with reference to nonresistance? That question answered, and you have the answer to the question as to what is your duty when you are called upon to overcome evil by means of violence. On this subject the teachings of Christ and the aposties are all on one side.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE CHURCH AND THE WORLD

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,

I will not give you my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay walk with me but a little space,"
Said the World with kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;

Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World grasped it and walked along,
Saying in accents low:

"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away
And the World gave in their place

Satins and silks and seal skins rare
And roses and gems and pearls;
And over her forehead fell her bright hair,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine,
With Kitchen for feasting and Parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.

And Fair and Festival—frolicks untold,
Were held in the place of prayer.
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammeled by Gospel or Laws.
To beguile and amuse and win from the World,
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked sad and anxiously longed
To gather the children in;

But some were off at the midnight Ball,
And some at the Euchre or Play;
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sport;"
So she leaned on his proffered arm.

And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls
To the horrible pit were hurled!

"Your preachers are all too old and plain,"
Said the gay world, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

They talk of Judgment, a Coming Lord,
And the horrors of endless night;
They warn of a place that should not be,
Mentioned to ears polite!

I will send you some of a better stamp,
Modern and brilliant and fast;
Who will show how men may live as they list,
And go to heaven at last

The Father is merciful, great and good,
Loving and tender and kind;
Do you think He would take one child to Heaven
And leave another behind?

Go train your teachers up to the times,
Adopt the stylish way;
We all want entertainment fine,
And only that will pay."

So she called for pleasing and gay divines,
Gifted, and great and learned,
And the plain old men that preached the Cross
Were out of her pulpits turned.

Then Mammon came in and supported the Church
Renting a prominent pew;
And preaching and singing and floral display,
Proclaimed a period new.

"You give too much to the poor,' said the World,
"Far more than you ought to do;
Tho the poor need shelter, food and clothes,
Why need it trouble you?

And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of Mercies will care for them,
Let Charity begin at home.

Go take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,
And the rarest and costliest wine.

My children they dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the Church her purse-strings strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."

So the poor were turned from the door in scorn,
And she heard not the orphan's cry:
And she drew her beautiful robes aside
As the widows went weeping by:

Her Mission treasuries beggarly plead,
And Jesus' commands were in vain;
While half of the millions for whom He died
Had never heard His name.

And they of the Church and they of the World,
Walked closely hand and heart,
And none but the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and in goods increased:
I have need of nothing and nought to do,
But to laugh and dance and feast."

And the sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Thus her witnessing power, alas! was lost,
And the perilous times came in;
The times of the end, so oft foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,
And whispered in sighs her name;
And the saints with anthems of rapture hushed
And covered their heads with shame.

And a voice came down from the hush of heaven,
From Him that sat on the throne:
"I know thy works and what thou hast said,
And how thou hast not known.

That thou art poor, and naked, and blind,
With pride and ruin enthralled,
The expectant Bride of the Heavenly Groom,
Now the harlot of the world!

Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

—Selected.

In the midst of arduous labors, when He was pressed by the multitudes, Christ took time to direct His personal attention to one's and two's. —E. J. Berkey.

CONCERNING ORTHODOXY

By Allen Christophel

For the Gospel Herald

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. —Eph 2:20.

Other foundation can no man lay than that is laid, which is Jesus Christ. —I Cor. 3:10.

Orthodoxy is a word of Greek origin and is composed of two parts; "ortho" and "doxy." The former term means **true**, the latter means **belief** or **opinion**; the entire word signifies a **true belief.**

Heterodoxy has the opposite meaning—"heter" meaning **other** as opposed to "ortho." Heterodoxy defined means then another or an untrue belief.

These words are not of necessity religious terms, but because of common usage they are usually so considered. In their strictest sense they mean conformity or non-conformity to a set standard. Orthodoxy is a variable term and may be applied in a number of different ways, depending upon the standard by which one judges. "Orthodoxy, that's my doxy; heterodoxy, that's the other fellow's doxy," is far too often the standard applied.

When we speak of an **orthodox** Jew, we mean a Jew that is fully and entirely in accord with the principles of the Jewish faith. When we speak of an orthodox Catholic, we speak of one fully in accord with that faith. When we speak of an **orthodox** Christian, we speak of one that is fully in sympathy with the principles of Christ. When we speak of an orthodox Bible student, we mean one that believes the entire Bible.

The Judaizers in the early Church were those that espoused Christianity but made a strong effort to carry Jewish rituals into the Christian Church. In their minds, they probably considered themselves orthodox from both a Jewish and a Christian standpoint; in reality, they were heterodox from both angles. In accepting Christianity, they were denying the Jewish faith; in trying to transplant Jewish rituals into the Church, they were making void the crucifixion and resurrection of Christ.

The power of orthodoxy depends upon its foundation. Conscience is a safe guide, only in a regenerated soul; orthodoxy is acceptable to God, only, when the standard thereof is the Bible and the religion of Jesus Christ.

Like conscience, orthodoxy may be a blessing or a curse. Given a person with an unregenerated soul possessing an alert conscience, he often, **sincerely and determinedly pursues a wrong course. In the same way, a person that is orthodox in a certain belief may do much to oppose or hinder Christianity, and may even be impervious to the Holy Spirit's convicting power.** Among the Jewish nation, there were those who were in full accord with "the traditions of the elders" and yet were avowed opponents of Christ. They were so fully in harmony with these traditions that their minds were closed to the power and the arguments of Christ. Paul describes himself as having been the highest type of Hebrew and very zealous; his false belief, with his zeal, made him the terror of the early Church. The heathen falls down before his gods and undergoes almost untold agonies in an attempt to appease them. His delusion, with his zeal, makes him, at times, almost impossible to be won to Christianity. Many have, from childhood, been trained in a faith not in harmony with the principles of Christianity. In their years of maturity, they realize that it does not give them a soul's experience; but their orthodoxy to their incorrect belief makes it difficult, and often impossible, to bring them to the truth. Orthodoxy upon a false foundation is dangerous.

The crying need of the world is Christian orthodoxy. It is the power of any church. "A stream rises no higher than its source," and the spirituality of an individual, or of a church, is no greater than the foundation upon which it is built. The extent to which the very vitals of the Christian faith are implanted within the individual, or the body of the Church, determines the life and the faithfulness that may be expected. Saul (the destroyer) followed the principles of his belief completely and the Christians suffered; Paul (the builder) followed the principles of Christianity and they led him through almost unimaginable sufferings for the sake of Christ. His Christian messages and principles are of the best to be found. He was orthodox, but upon a true foundation.

Orthodoxy has often been considered a hindrance to activity. Christian orthodoxy is the very source of activity. It was Christ's firmness of belief in the work of God that made Him give His life for the sins of the world. It was the love of Christ that constrained Paul to fear no foe and to know no limit, save inability, in his efforts to save his "brethren" and to win the Gentiles. Christian orthodoxy assures a maintenance of the Christian faith and activity in its behalf.

In order to attain any aim in life, we need to apply ourselves in that direction. The doctor succeeds because he throws his life into his profession. The idolater becomes set in his idolatry because he hears and follows it from the beginning of such worship. The secret of genuine Christian orthodoxy lies in unreserved application to its principles. Peter denied the Master at His trial, but after receiving the Holy Ghost at Pentecost he was able to go with Christ, even to death. The strength and power of Christian orthodoxy come only after it has been implanted by the Holy Ghost Himself. Orthodoxy upon a false foundation may hinder the progress of the Church, but upon a true foundation it is the Church's greatest asset. May we claim it, but look in an unreserved and unbiased manner into the Scriptures and to the Holy Spirit for our foundation.

Scottdale, Pa.

A HOME FOR GOD

It was to provide this that Solomon built the temple. "I have surely built thee a house of habitation," he said, "a place for thee to dwell in forever."

And yet he himself realized that it would not make a very satisfactory home, for he also said, "But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house that I have builded!" But it was the best he could do then—the best for his people. And houses specially built for God to live in—places specially designed to meet with God and worship him, are still useful.

But Jesus spoke of a home which God likes much better: "If a man love me he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Do you get the location of that home for God? It is the same as the one Paul talks about: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The home which God likes best, the only place, in fact, where he can really feel at home, is the human heart.—Gospel Messenger.

If any speak ill of thee, flee home to thy own heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both; so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.—Francis Quarles.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE GLORY OF GOD

(Psalm 19:1; 65:1-13)

Reflections caught from thee, dear Lord,
Are shining forth on every side,
The moon's pale beam, the sun's bright ray
Declare thy glory far and wide.

The mountains in their strength reveal
Thy pow'r, O God; the mighty deep,
At thy command, is hushed and still,
Calm as a little child asleep.

In gladness wakes the morning hour,
And happy birds thy praises sing;
Refreshing dews the flowers bathe,
The woodland and the meadows ring.

The sun, the gentle showers of rain,
Spread warmth and blessing far and wide;
And all the earth with gladness throbs,
The hills rejoice on every side.

The pastures green are clothed with flocks;
The valleys covered o'er with corn;
They shout for joy, they also sing,
And gladly hail each coming morn.

When fades the day, and night comes on,
And one by one the stars appear,
The moon with glory fills the earth,
We feel, dear Lord, thou'rt very near.

—M. E. P. in Serving and Waiting.

NOTES FROM OUR STATIONS

For the Gospel Herald

Knoxville, Tennessee

(709 University St.)

Dear Readers of the Gospel Herald: In the name of the Lord we extend a happy greeting to you all. I am trying to fulfil my promise to let you hear from us as soon as convenient, and with great effort these are the first words sent from this place by the writer. This blessed opportunity is greatly appreciated as space and time will not permit me to write individually to my nearest kin and to those with whom we came in contact by the way. God bless you all.

Accept our hearty thanks for your kind hospitality which was greatly appreciated and we submit our praise and thanks to the Giver who is our "leader and healer" who made the trip so pleasant for us, we feel our weakness and fear we may fall short of a duty left us, and beg your pardon.

I have arrived here over two weeks late on account of several interesting meetings held, also a sewing circle, the last place was in Warwick the church conference. The meeting was of much interest to me and in meeting the Directors of the Mission Board. We rejoiced to meet Bro. and Sister Jennings at the conference and accompanied them to our destination. I arrived Tuesday, Sept. 21, met by Bro. C. B. Byer who took us by car to University St. I saw a handboard "To the Mission," saw our house number and a little farther around the corner, saw the sign, "Mennonite Mission." There we went in and were entertained by Sister Byer and the children, also Sister Anna Kauffman. We found all well and happy in His service. The evening was spent in devotional services led by our deacon, Bro. Powell. God bless the needy ones at this place.

According to what we had heard relating to conditions of the City we certainly were much surprised to find it as pleasant as it is—lines full of nice, clear clothes washed, no smoke whatever, and not as much dust on the porch and in the house as I was used to in Lancaster City along the Lincoln Highway. Of course as cooler weather sets in there is more soft coal burnt but I have experienced darker cities than Knoxville.

To say the truth we are very well pleased with the climate and contented with the place, especially the situation of the Mission property. It is a fine location for a church of our faith, any time God so directs. His will be done. Amen.

There are only a few members here, and we wonder at the scarcity of laborers in this agreeable climate where they are so welcome and much needed to build up and lift the needy poor. Living expenses in many ways are less than what we were used to.

Our house, the expected home and nursery, is one story, well built, with four nice sized rooms, my carpets are all too small, and can say that we can get along with the space at the present time. About half of the house is in porch and there is a nice yard space. The fence is poor and the yard needs a straightening up to accommodate children at play. Who will help to defray the expenses?

The Lord has permitted us to labor hard and we will not cease or get weary as long as life permits, and take great delight in praising God for His manifold blessings for "our delight is in the Lord," "Therefore has the Lord recompensed me according to the cleanness of my hands in his eyesight" (Psa. 18:24). See Ruth 2:12; Matt. 10:41, 42.

We find Sister Kauffman the busiest and most faithful teacher we ever met! A medium sized room is occupied for a day school room with about twenty children. School closes after two o'clock. Wednesday and Thursday afternoon of each week she is out at two different places holding Sunday school for the colored children. Sister Lena Peterman comes in to assist her. We may give full particulars of the Sunday school later, also concerning the visitation work.

Who will help? Our meetings here are held and led by brethren filled with power. We ask an interest in your yrayers, and cordially invite you to come and visit us. God bless you all.

I am as ever yours for health and happiness,

Oct. 6, 1920. Lizzie M. Wenger.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers:—Greetings in the name of Him, who,

"Living, He loved me; dying He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever;
One day He's coming, **O GLORIOUS DAY.**"

Our hearts are overflowing with praises to our God for His faithfulness, His loving kindness, and for "the multitude of His tender mercies."

It seemed clearly the Lord's plan for the writer and his family to spend some time this summer away from the sin and noise of the city out with the West Liberty congregation in McPherson county, Kans., where kind hearts and loving hands so graciously furnished a quiet country home for us (together with the necessaries of life) with the hope that strength for future work would be regained, and with the hope that we would enjoy our temporary home as much as they enjoyed providing and furnishing it.

The song of the birds, the many voices of nature, the privacy and quietness, after being so long in public institutional work, the thoughtful hospitality of those of "like precious faith with us" and the privilege of enjoying uninterrupted communion with Him who said: "Come ye yourselves apart and rest awhile," all these helped to make our short stay in Central Kansas like a glad surprise fresh from the hands of our covenant-keeping God: a fulfillment of Psa. 84:11; Mark 10:29-30; Phil. 4:19, and Eph. 3:20. Imagine our three children, who were all born in the country, enjoying the summer on a farm.

While thus in the west this summer, the Lord gave me the privilege

of being His messenger to the West Liberty, Yoder Protection, Crystal Springs, and Pleasant Valley congregations, in Kansas and to the Limon, Manitou, Sanitarium and East Holbrook congregations in Colorado.

Thru the kindness of Bro. Paul Erb the congregations at our missions were regularly ministered to on Sundays, and in a few instances, ministering brethren from Cass Co., Mo., performed these services. The other work of the missions was faithfully looked after by Bro. and Sister Horst and Sisters Ella Zook and Vera Hallman.

One of the first calls that was received after we reached the city again was from a neighbor lady, who in a moment of despondency attempted to end her life. How precious the privilege of going to such with the message of the "Gospel which saves, satisfies, and keeps."

Sister Rhoda Yoder of Hesston gave her assistance at the missions while Sister Hallman attended one or more conferences in Canada.

Ethan Horst is the latest addition to the mission family.

While the work is truly hard, the knowledge that we have loyal coworkers, the sight of those who have been won for Christ and the Church who continue faithful, the sure promises of God and the sweet conscious presence of Him who said, "Only be thou strong and very courageous, be not afraid neither be thou dismayed, for I the Lord thy God, **am with thee whithersoever thou goest,**" these are among the incentives causing us to press on and undertake that which is humanly impossible.

Bro. Otho Downs of Argentine has very kindly been conveying the children from the "Home" to the Argentine Mission Sunday school in his automobile.

Bro. and Sister Albert Leasa and children of Blue Springs, Mo., were among the worshipers here the other Sunday. Bro. Chas Yoder, of Windom, Kans., Bro. Jacob A. Heatwole of La Junta, Colo., and Bro. and Sister J. M. Yoder of Parnell, Ia., were among our out-of-town friends who were kind enough to stop with us lately.

The other day we received nearly 500 colportage books for use in the libraries of our missions.

The weekly Bible class is to meet this week at 200 S. 7th St. Mission. At this time we begin the study of the book of Matthew, since our Sunday school lessons for the next six months are nearly all taken from that book. We are looking forward for a feast of good things.

There was one confession in our services yesterday (Sunday), and two the other Sunday when Bro. Joe C. Driver preached at Argentine.

There are applicants for baptism and membership at both missions and baptismal services will be held here, the Lord willing, an Sunday, Oct. 17.

Will you pray that God's highest will may be done thru our individual lives as workers?

In His precious name,

Sept. 27, 1920. J. D. Mininger.

THE MISSION STUDY CLASS

By Alta Mae Erb

For the Gospel Herald

The mission study class is a great factor in supplying God's vineyard with men, money and God's power. The studies reveal the need, the opportunities, the possibilities and the importance of mission work. As we pray God calls each one to some service He has planned for his or her life. I believe a study of such importance calls for all the help we can give one another. It is, therefore, in the behalf of mission study classes in our dear Church that we wish to here outline week after week the nature of our class meetings. God grant that these outline, suggestive programs may bring Him honor.

Study text—"Our Home Missions"

Chapter I

Lesson I

Prayer for the class and the leader
Discussion:
- What does Home Missions include?
- What does Rural Missions include?
- Mennonites are 97 per cent a rural people; Are our rural missions according to the rural population?

The Need:
- Consider the motto. Can anyone truthfully say this?
- Importance of looking according to John 4:35.
- Facts revealing the need:
  - Unchurched Areas. Prove.
  - Churches not growing.
  - Circuit system.
  - Unequal distribution of the forces.

Lesson II

Prayer for a greater vision of a needy world; for the health of Bro. G. L. Bender; for the brethren on their way to Russia.

California and the Northwest
- Size
- Why are there people there?
- Conditions of the people?
- Mennonites in this section.
- We located and placed on our maps (previously made) all the churches in this section.
- Latest news from these churches.
  - Use Church papers much.

Discussion of why and how we ought to make a survey of our home communities.
- (Let each class make a survey of its community.)

Lesson III

Prayer for our home communities and the mission study classes in the Church.
Motto: Luke 24:47. Memorize the mottos.
Reports on Surveys:
- Conditions revealed by the surveys.
- What could we do?
- (Collect all the names of the unsaved and have definite prayer for them. This study should cause us to pray much.)

We then studied the thermometer on the mission spirit in churches made by Leander Smith.

Hesston, Kans.

ALL THINGS TO ALL MEN

Motto: "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

By reason of my acceptance of Jesus Christ as Savior and Lord, I am constituted:

A servant (I Cor. 4:1).
A steward (I Cor. 4:1).
An ambassador (II Cor. 5:20).
A witness (Acts 1:8).
A missionary (John 17:18).
A business man (Luke 19:13)—"do business."
A fisher of men (Matt. 4:19).

I recognize as essentials for the work:

A clean life.
Daily reading of the Word.
Daily prayer.
A prayer list.
Personal conversation with individuals.
The use of appropriate tracts.
Letters to individuals.

My daily prayer: "Lord, make me a soul winner."—The King's Business.

Bishop Thoburn (quoted by J. P. Jones in his India's Problem) with his wonted penetrative wisdom, has said: "The young missionary should have a clear and well-grounded theology before going abroad. His views of vital theology should be clear and settled....One important qualification of the missionary should be a positive faith, as opposed to doubt, and a clear system of living truth, as opposed to profitless speculation." And J. P. Jones himself remarks: "Above all, the missionary should have a working faith in the Gospel—not a half-grounded conviction. There may be a place at home for the unsettled mind; the mission field is not for such. In India, especially, while there is ample room and abundant opportunity and inducement for progress in thought and development in doctrinal discussion, there is no place for destructive doubts and mental unsettlement." This is sound advice from veteran missionaries. Of course neither of these eminent authorities meant to prohibit all change of doctrinal opinion or to exclude abandonment of views which experience, study, and anxious reasoning have led missionaries to regard as incorrect or untrue.—Indian Witness.

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—Bovee.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY AMBITION

Oh, to be known as my Savior's!
Just to be set apart,
A clean and sanctified vessel,
Single and pure in heart.

Living the life that He gave me
Showing forth day by day,
As in a mirror, the sweetness
Of my Savior's gentle way.

Drawn to His side ever closer,
Sealed by His Spirit of love,
Finding His Word's hidden riches
Flooded by light from above.

Wearing the mark of the Christ-life,
Its peace and its radiant joy,
Like a light that shineth in darkness,
Pure gold amid earth's alloy.

Oh, that the world might see it!
That Christ has removed my sin;
That my life is linked with a crimson cord
To the heart that the spear plunged in.

Father, I gladly surrender
The life that was bought at the cross,
If only it moment by moment
May tell forth its heavenly source.

—M. O. H. in Serving and Waiting.

THE "DON'T BE AFRAID" SONG

A whole year had passed since Ragan had been a patient at the Mission Hospital in India. She was now five years old, and a healthier, happier little girl could not have been found in the whole countryside.

Rajan loved the little Punjabi verses about the dear Lord Isa (Jesus) who loves little children and takes care of them. But the song she loved most was not in the Punjabi tongue at all. It was in English, and had been taught to the song child by a gentle-faced American Sahiba. Ragan knew every word of it, but for a long time she did not know what the strange sounds meant which sang themselves thru a soft Western melody.

One day the Big Doctor was working busily in his office when he heard Rajan's happy voice singing in his own language. At first he smiled, for the foreign words tumbled queerly off the little girl's tongue. Then his face grew very grave. He was remembering that he had left all he held dear to come to India because of that song. He could not sing those words and mean them and stay in America. He knew that the dear Lord was telling him thru those verses that He wanted him to take care of the poor sick folks in India.

The Big Doctor listened while the happy voice sang out,

"I can hear my Savior calling,
I can hear my Savior calling,
I can hear my Savior calling,
Take my cross and follow, follow me."

The beautiful refrain of trust followed,

"Where He leads me, I will follow,
Where He leads me, I will follow,
Where He leads me, I will follow,
I'll go with Him, with Him, all the way."

Quickly the Big Doctor left his work, found the little singer, and having seated her comfortably in his lap with her tangled curls lying across his breast, he asked, "Do you know what those words mean, Golden One?"

"You tell me, Doctor Sahib, you tell me," begged Ragan, and she listened while he told her what the song meant.

"It's beautiful," she declared when he had finished. "I shall tell it to my amma (mother)."

It had been a hard week for Ragan's amma, and this very morning when the Big Doctor had been talking about the beautiful song the mother was sitting at home in trouble. For two days she had not been permitted to work in the rice fields. It is true she received only a few annas a day, but with them she had been able to buy enough food for herself and her dear little girl. She could not afford to be idle many days. Only yesterday morning a neighbor had been sent to her with the message, "You are not wanted at the rice fields any more. We do not want anybody to work for us who loves Isa."

Ragan's amma said to herself now as she crouched on the floor thinking of what that message meant. "They are trying to force me to return to the old gods. They have heard that I am to be baptized."

For a long time amma sat, not knowing what to do. Once a friend looked in at her and said, "Be wise. Have nothing to do with Isa, for no Hindu will give you work. Think of your child. Do you want her to starve?" Poor amma! Of course she didn't want her child to starve. "Oh," she moaned, "my golden girl, my queen, my jewel—she must not suffer." Then with trembling hand she smeared her forehead with ashes. "I will go to the owners of the rice fields," she said brokenly. "They will know by these ashes that I am serving the old gods." But amma's heart was heavy, as heavy as lead, for she really loved Isa and wanted to be His child.

At this moment Ragan came dancing in, "Oh, amma," she cried, "the Big Doctor has told me what that pretty American song means. Listen and I'll tell you, amma. I call it my 'Don't Be Afraid Song' because the Big Doctor says it means just this. Sometimes the Lord Isa calls you to follow Him thru the sunny places, and you go after Him quickly, for you can see on all sides that there's nothing to harm you. Other times He calls you thru the dark. You can't see anything, not even Him, but you can hear Him. He keeps calling, and at last you grow very brave and you answer cheerfully, 'All right, Lord Isa, I'm coming. I know it doesn't matter whether the road is dark or light, for you're just ahead. Yes, I'll follow all the way."

Then for sheer joy Ragan sang the song straight thru. But amma with quick sure fingers was wiping her forehead.

"Dear Lord Isa," she prayed. "I'm not going to be afraid either. I'll have nothing to do with the old gods. I'll take my cross, but you must help me carry it—I want to follow you—only you."

Just then the Big Doctor entered. "I have heard of your trouble, amma. I have come straight to tell you that we need you at the Compound to help our Bible woman. You will not need to worry any more. The Lord Isa is taking care of you both."

Then amma's head bowed and her lips moved.

"What are you saying?" asked Ragan wonderingly.

Amma smiled as she answered, "I was only thanking Him for the 'Don't Be Afraid Song.'"—Wilhelmina Mampe Philips in The Sunday School Times.

WILT THOU BE MADE WHOLE?

The man whom Jesus sought to help, had been helpless a long time. Had he become reconciled to his lot? Did he have the will to be well? Jesus wished to know the man's attitude toward his infirmity. Alas, how many sick souls have surrendered to the paralyzing effects of sin without longing to be made whole! They are no longer sensitive to the shame of their weakened condition. Blind, they do not wish for sight. Deaf, they do not care to hear. Foul, they do not wish to be washed. When the Master passes by, they do not cry out, "Jesus, Thou son of David, have mercy on me." Christ must come to them with this challenging question, "Wilt thou be made whole?" The publican went down to his house justified, because he came to God, conscious of his need. "Blessed are they that hunger and thirst—they shall be filled." W. L. G.

Sunday School

For the Gospel Herald.

Lesson for Oct. 24, 1920.—Matt. 5:1-10, 43-48

WHAT THE KING REQUIRES

Golden Text.—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Introductory.—The lesson before us consists of a few extracts from the Sermon on the Mount. It is the most memorable sermon that ever fell on human ears. It breathes forth the wisdom of the Almighty, is an enunciation of never-dying truth, and should be reverently studied by all people. It has been said that if we would but live up to the standard herein set forth and obey the precepts found in this memorable sermon, that this would be all that is required of us. That is true in a sense. To accept fully the letter and the spirit of this message would mean the acceptance of the letter and the spirit of the entire Gospel of Jesus Christ. But to torture this into a meaning that would make void the teaching of Christ and the apostles concerning the ordinances and the necessity of keeping them is a perversion of the truth. You live up to the standard as set forth in the Sermon on the Mount, and you will be among the most obedient of Christ's disciples in all that He taught.

The Congregation (1).—From the reading of verse one we infer that the disciples were the ones to whom the address was delivered. From the reading of the latter part of chapter seven we infer that by the time He was through the multitudes had again arrived and heard the words of Jesus.

The Beatitudes (3-10).—The perfect Christian life is herein portrayed. If you would know the heavenly standard set for the perfect Bible Christian, read this word-picture as it came from the lips of our Savior. People looking for marks of greatness would naturally look for the mention of other qualities, but Christ measures greatness according to the heavenly standard. As we read His characterization of the truly great and consecrated children of God, let us compare ourselves with the standard thus set forth. **"Blessed are"—**

1. "The poor in Spirit." They recognize that in themselves they are nothing, but that in Christ they have their all and in all. They are meek, humble, submissive, poor in self, but rich in God—"for their's is the kingdom of heaven."

2. "They that mourn." Whether it is the mourning of the pentient or the mourning akin to that which our Savior had in His sympathy for the fallen, His sympathy for the distressed or His persecution at the hands of His enemies, the promise is sure—"for they shall be comforted."

3. "The meek." This attitude is scorned by proud and scornful men, but it is a treasure of inestimable worth. "The meek shall inherit the earth."

4. "They which do hunger and thirst after righteousness." As the hart panteth after the waterbrook, so do the truly consecrated seek after God. Reward: "They shall be filled."

5. "The merciful." The natural man seeketh for revenge, the spiritually discerned are too merciful for any such feeling. "Lord, lay not this sin to their charge," was the prayer of a merciful disciple of the merciful Christ in behalf of his enemies. Reward: "They shall obtain mercy."

6. "The pure in heart." They whose hearts have been made pure in the blood of Jesus Christ, whose affections are set upon things above, and who think habitually of things that are pure and noble and holy have the blessed assurance that "they shall see God."

7. "The peacemakers." Whether it is a matter of making peace with God or serving in the role—by the grace and under the direction of God—as peacemakers between man and man, the promise is, "They shall be called the children of God."

8. "They which are persecuted for righteousness' sake." This is fundamental, and prepares us for that which is to follow in this lesson. They who, for Christ's sake, suffer violence rather than inflict violence upon others have their consolation in the fact that "their's is the kingdom of heaven." Well may our Savior, after enumerating these blessed characteristics and their rewards, add, "Rejoice, and be exceeding glad: for great is your reward in heaven."

Nonresistance (38-48).—Space forbids a discussion of this important deliverance. What Christ here teaches is the exact opposite of the world standard with reference to our enemies. It is, however, in line with Christ's other teachings and in harmony wth the life that He lived. Our strongest weapon is love. The best way to overcome an enemy is to convert him into a friend. Read Rom. 12:17-21 for light upon how to deal with an enemy. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—K.

Those who bring sunshine into the lives of others can not keep it from themselves.—J. M. Barrie.

Our Young People

A CHRISTIAN ORDINANCE—FEET WASHING.—Jno. 13:1-17

Topic for October 24th.

"He that hath my commandments and keepeth them, he it is that loveth me."

THE STUDY HOUR

I. The Beautiful Ordinance.—It is the meek and quiet spirit which is in the sight of God of great price. So the command to adorn with the hidden man of the heart in that which is not corruptible, the ornament of a meek and quiet spirit, is given to the Christian woman (I Pet. 3:3, 4). Such then is the nature of the ordinance of feet-washing that it gives expression to the greatly prized virtue of humility. It was this beautiful virtue which shone out in the Lord Jesus when He engaged in it and taught His disciples to do the same. "If I then your Lord and Master have washed your feet, ye also ought to wasn one another's feet; for I have given you an example that ye should do as I have done to you."

The world is ever ready to cast scorn upon those actions which characterize the spirit of humility. But not so with God. He looks to the humble man as a place in which He may dwell. God has two dwelling places mentioned in the Bible. The first is the High and Holy place in heaven and the other is in the heart of the humble person (Isa. 57:15). Now we know that God finds beauty possible in a place of humility or he would not dwell there. The Psalmist says "He will beautify the meek with salvation." Pride is an abomination unto the Lord (Prov. 8:13), but humility is held in honor by Him (Matt. 18:4).

Christ as the Lord and Master desired to promote among His people the priceless jewel of humility and gave them the ordinance by which such a spirit might live with proper food in its thought. When we can humble ourselves before each other we can enjoy the beauty of this humble ordinance.

II. The Text, Jno. 13:1-17.—This scripture gives the circumstance under which Jesus gave the command to the disciples and gave them a practical object lesson in observing it by His example toward them.

PERSONAL THOUGHT

Gladly let us obey every command of our blessed Lord. Nothing is given without good reason and every obedience brings with it its blessing.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Humble"
2. The happiness of the Obedient.

For Young People

1. Christ's Authority to Institute Ordinances.
2. Why Feet Washing is an Ordinance
3. What the Ordinance Teaches
4. Why the Feet Instead of the Hands or Head?

For Older People

1. The Blessings Experienced in Observing the Ordinance of Feet Washing.
2. Difference Between an Ordinance and a Custom.

Suggested Reading.—Bible Doctrine, p. 404-415; Hundred Lessons in Bible Study, pp. 193, 194.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCT. 14, 1920

Field Notes

Council Meetings.—Salem congregation for Saturday, October 9, and Nappanee (North) congregation for Sunday, October 10, had announced council meetings. Reports of these meetings were not received up to the time of our going to press. Both these places are in Elkhart county, Ind.

Sister Mary Schload of the Publishing House force went on a visit to her home in Akron, Pa., leaving Scottdale last Saturday.

Sister Fannie Bucher of Lititz, Pa., spent last week-end visiting friends about Scottdale. She was the special guest of the Hernleys and the Yakes.

Change of address.—Bro. W. B. Weaver changes his address from Elkhart, Ind., to 1019 S. Eighth St., Goshen, Ind. Our good wishes go with him.

Revival services will begin at the Chestnut Hill Mennonite Church Oct. 1920, the Lord willing. Bro. John Mosemann is to conduct the meetings. Pray for the work.

A series of meetings has been announced for the Ephrata, Pa., Mennonite Church, to begin Sunday, Oct. 10, 1920, with Bro. Sanford Landis as the evangelist.

Metzler's congregation, near Farmersville, Pa., has announced a series of meetings with Bro. J. W. Weaver as evangelist. The meetings are to begin Sunday, October 17.

Bro. D. D. Troyer of the Clinton Frame congregation near Goshen, Ind., filled the regular appointment at Yellow Creek Church (Ind.) on Sunday, October 3, 1920.

We are requested to announce that the annual meeting of the S. W. Pa. Mission Board is to take place with the Springs congregation, Somerset county, Pa., Monday evening and all day Tuesday, November 1 and 2, 1920. An interesting program is promised and all are invited.

Bro. Jesse Smucker preached a helpful sermon in the regular service at the Oak Grove Church, Champaign Co., Ohio, Sept. 26, 1920, and gave talks in both the afternoon and evening sessions of the Quartery Mission Meeting held at the same place, this being the fifty-second meeting of the kind.—A.

Bible Meeting.— A Bible meeting will be held (D. V.) at the Millersville, Pa., Mennonite Church, Nov. 25-28, 1920. The instructors are to be Brethren N. E. Miller, Springs, Pa., and G. J. Lapp, Manheim, Pa. The program as outlined promises a very interesting and, we trust, a most profitable meeting. Everybody is welcome. Pray for the meeting.

Baptismal services are announced at the Kansas City Mission, to be held October 17.

A Bible Instruction Meeting is to be held, the Lord willing, at the Maple Grove A. M. Church, near Atglen, Pa., Nov. 12-14, 1920. The instructors are to be Brethren J. B. Zook of Belleville, Pa., and J. A. Leichty of Orrville, Ohio. Those coming are asked to bring the Church Hymnal. Conveyances will meet the trolleys at Green St., Atglen, at 9 A. M. and 6 P. M.

Correspondence

Landisville, Pa.

The following is the program of the Landisville and Salunga S. S. Workers Meeting:—

Lesson for Nov. 7, assigned to Bro. Noah Risser.

Lesson for Nov. 14, assigned to Bro. Willis Kilheffer.

Lesson for Nov. 21, assigned to Bro. Simon Heistand.

Lesson for Nov. 28, assigned to Bro. Frank Newcomer.

Next meeting will be held at Salunga, Oct. 30, 1920 at seven o'clock. Everybody is invited to attend.

J. W. Kreider, Sec.

Hubbard, Oreg.

(Hopewell congregation)

On Sunday, Sept. 19, 1920, a special meeting was held at the Hopewell Mennonite Church for the purpose of ordaining a deacon. In the morning a special sermon was preached in which the qualifications for deacon were set forth, after which the various members of the congregation cast their votes. At two o'clock another public meeting was held with a well-filled house. After a short sermon, the lot was cast to decide which of two brethren the Lord had chosen, and Bro. Hugh Wolfer was ordained. These services were conducted by bishops J. D. Mishler, A. P. Troyer, and S. G. Shetler. Many extended the warm hand of fellowship to the newly ordained deacon.

On the following Sunday, the congregation was glad to have in their presence deacon J. V. Fortner and wife, Alvin Fortner and wife of Freeport, Ill., and Bro. Slabaugh of Oklahoma. The congregation has been favored by many visitors during the last few months, for which we are very grateful.

In our mid-week Bible study and prayer meeting, we are just completing the study of I John. This has proven a very profitable study for

those who were anxious for more Bible knowledge.

We have taken two into the church by letter recently and have three applicants for baptism. Communion services are announced for Oct. 16. Small-pox has again made its appearance, but the schools and church services have been allowed to continue. S. G. Shetler.

Orrville, Ohio

(Mennonite Mission Church)

Greetings in His name. Baptismal services were held on Oct. 3, at which time 15 precious souls sealed their vows, Bro. J. S. Gerig being present and conducted the services.

Bro. S. C Yoder of Kalona, Ia., was also present and delivered a helpful sermon, pointing out the importance of being baptized with the Holy Spirit.

No preventing Providence, communion services will be held on Oct. 17. A hearty invitation is extended to all of like precious faith.

Cor.

Cherry Box, Mo.

Dear Readers, Greeting in Jesus' name. We have had many reasons to praise the Lord for His blessings to us. On Sept. 12, Bro. E. J. Berkey of Oronogo, Mo., came in our midst to hold a series of meetings for two weeks. One precious young soul accepted Christ as her Saviour and the brotherhood was greatly strengthened. We hope that seed was sown that will grow and bring forth fruit in its season. Bro. Daniel Kauffman came on Saturday, Sept. 18, and was with us during our annual S. S. Meeting. He preached a fine preparatory sermon before communion services, also took part in S. S. meeting. Bro. J. M. Kreider of Palmyra, Bro. Ira Buckwalter of Palmyra, and several other brethren and sisters of the Palmyra congregation also were here. Sister Ruth Buckwalter of Chicago Mission to the Bohemian people was with us and conducted the children's meeting, immediately after dinner. Then she and Bro. Jacob Buckwalter's wife sang a song to the children, which they very much enjoyed. Bro. Jacob Buckwalter and wife of Philadelphia were here at the meeting also. Bro. Joseph Gramley and family have been visiting her sister Mrs. Oropa Detwiler at this place. We would like to give all a hearty welcome to stop and make us a visit as they go or come to the conference next week or any one thinking of changing location, to come to Cherry Box, and investigate here first. The Lord has richly blessed us with bountiful crops this year. Sister Ruth Detwiler and Sister Orpha Johnston of this place are at Hesston attending school this fall and winter.

Yours in the Master's service,

Mrs. E. Rutter.

Sept. 6, 1920.

Filer, Idaho

Dear Herald Readers:—Greeting in the Master's name. During the past few weeks we have enjoyed the visits of a number of brethren and sisters, who were traveling thru the west. On Aug. 15, Bro. and Sister Bender and Bro. and Sister Miller and two children of Wellman, Iowa, were with us and on Aug. 22, Bro. and Sister Zuercher and family of Elida, O. Bro. Zuercher preached for us on Sunday morning and evening, and also gave a talk to the children. We appreciated his help very much.

On Aug. 25, Bro. and Sister John Fortner and their son Almon and wife and baby of Freeport, Ill., arrived here and remained with us until Sept. 9, when they left for Nampa and then for Oregon and California, where they expect to spend the winter. We appreciate these visits from the brethren and sisters very much and invite others to come.

Remember the work at this place.

Sept. 20, 1920. Katie Schiffler.

Terra Bella, Calif.

Dear Herald Readers:

We are thankful to our heavenly Father for the many blessings we are enjoying in this part of His vineyard. On Sept. 25, Brother J. P. Bontrager and two daughters and Sister Florence Erisman of Los Angeles come to this place, coming overland. Brother Bontrager preached to us Sunday morning and again in the evening, richly admonishing us and pleading with those who have not accepted Christ as their Saviour to do so now. Sister Catharine Bontrager was Leader in the Young People's Meeting and Sister Erisman gave us a talk. We are glad for their presence and help in our meetings may God bless them in their work at the Los Angeles Mission. We have preaching every Sunday and Sunday evening. Brother Emanuel Stahly preaches for us. We have Sunday school every Sunday. Pray for the work and workers at this place and we invite any brother or sister coming this way to stay with us.

Yours in his service,

J. R. Miller.

Sept. 29, 1920.

Kokomo, Ind.

Dear Readers of the Gospel Herald. Greetings in Jesus' name.—On Sunday evening, Sept. 5, 1920, the congregation here was favored by a talk by Bro. Payson Miller of the Shore congregation, La Grange Co., Ind. He spoke about the conditions in the war stricken area in France. The talk was very interesting to the people at this place. He also told what the Relief Commission has been doing in this district.

On Sunday, Oct. 2, Bro. C. W. Leininger, with his wife and mother of Elkhart, were with us in Sunday school and preaching services. Bro. L. gave a very good talk after Sunday school. In the evening the brother gave a very interesting talk on the line of Sunday school work. Many good thoughts were presented in his talk on Methods of teaching, and of the different departments in the school, and of the qualifications of teachers and officers.

We surely were glad for the brother's visit. We would say, Come again.

We are having very beautiful fall weather; only had one frost yet so far. The farmers are very busy cutting corn, filling silos, sowing wheat, and hulling cloverseed.

We wish you all God's blessing.

Oct. 4, 1920. G. W. North.

Dalton, Ohio

(Swiss Mennonite congregation)

Dear Herald Readers:—Greeting. From Aug. 13-20, we were privileged to have with us Bro. H. B. Keener of Harrisonburg, Va., teaching a singing class of juniors every A. M. and a senior class every evening with the exception of Saturday and Sunday. Those were days of rejoicing for our congregation, and all those who were fortunate enough to lodge him for one night felt themselves happy. This time will be long remembered and we are looking forward with hopes that he will return next summer to take up the work where he left off.

On the evening of Sept. 6, Bro. J. S. Shoemaker of Freeport, Ill., was with us preaching a powerful and edifying sermon from Rom. 12.

On Sept. 12, Bro. D. Z. Yoder of Smithville, also was in our midst preaching a helpful sermon.

On Sept. 19, Bro. C. D. Esch, M. D., of India was with us, using as a text, Rom. 1:14, making plain to us our duty toward those who have never heard the Gospel.

On the evening of Oct. 3, Bro. Noah Hilty and his brother Wesley of Crown Hill, attended our Y. P. B.

(Continued on page 572)

Miscellaneous

THE CHURCH AND THE WORLD

By Leander Smith

For the Gospel Herald

"For I am jealous over you with godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear lest by any means as the serpent beguiled Eve thru his subtility so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11.2, 3).

The husband is Christ; the Church, His bride, is composed of all true believers.

The contract or marriage covenant is made in this life. But the marriage is celebrated in another world where believers have uninterrupted communion with God in Christ (Rev. 19:7). This means union of believers with Christ and not with the world.

It is generally conceded by all conservative Christians that a majority of the churches of today are playing a part with the world beyond that of any preceding age. It is evident that they are conforming to the world, borrowing its secular meritorious attractions and walking in its fellowship until the line of demarkation is almost effaced, and the witnessing power as a corporate body is almost lost. Some who preach the Gospel lament the increasing prevalence of unbelief, worldliness, spiritual insensibility and inactivity in the church and the appalling growth of irreligious indifference, infidelity, vice, and crime in the world. In many places we see the masses drifting away from the church, conversions diminishing and the sway of pulpit waning before secular influences.

The demand for short sermonettes, much fancy music and a ritual, the paucity of real genuine converts even under evangelistic preaching and the overloading the churches with baptized worldlings ought to arouse us to serious and candid thinking. Oh! the thousands of pulpits in our land filled with able men that should be filled with fervent and holy zeal to raise the standard to the requirement of God's Word. Can we justly charge this falling away wholly to the professing Church and the "hardened and hopeless world?" Have the times changed that the pure Gospel of former times is no longer possible?

It is a common expression today that many of the preachers have not the courage of convictions, and hence the frequent remark after faithful preaching by an evangelist, "Well it will do for him to preach that way but it will not do for the pastor." Thus the pulpit appears from the pews to be too cowardly to stem the tide and to be drifting with it. It is evident that many have either lost their convictions or the courage of them. Altho the apostles and early disciples spoke with tongues and wrought miracles the superior elements of their success which were holy living and preaching, may continue and the original evil of the heart and world is not essentially changed. Have we not changed? Have we not lost the life of holiness and the tongue of fire? Is there no truth in the charge that we do not live and dare not preach as our fathers did? Is not this defection due in part to unfaithful leadership? Are there no professionals among us, filled with worldly ambitions, to whom the Master will say at last, "I never knew you" (Matt. 7:23)?

Many of us, perhaps a majority, are impeached of unfaithfulness somewhere as follows:

1. That we do not live and preach as if we fully believed the Bible—especially when it comes to condemning the popular sins—such as drinking, gambling, theater-going, worldly amusements, vain fashions, using tobacco, and such like. Some even charge that in the feeble sway of our Christianity the immorality and crime of our American cities is as bad as that of some of the heathen cities.

2. That we and our families do not live separate and consecrated lives like Christ and the apostles, but only like "respectable worldlings" and we cannot expect our members to do any better. It is charged that our example tends to cultivate rather than cure worldliness.

3. That many of the American pulpits has never been heard to condemn the popular sins but they usually go softly and appear like professionals—rated in the market from about fifteen hundred to fifteen thousand dollars a year.

4. That we are allowing the royal ordinances of preaching to retire before the heretical amusement craze, transforming the place of public worship into a play house and club-room for merchandise and fun and multiplying holy days for this purpose. Is it right to split the church up into worldly clubs and trumpery societies?

5. That we preach what is profitable and emphasize the sinfulness of sin and the horror of its penalty. And be not like the prince of preachers who was the most loving and charming of all, and call for repentance but seem to aim at culture in preaching esthetics and entertainment in worship and salvation by taste instead of by grace. And what shall we say in defence? Will the popular demand for a pliable time serving, an unfaithful ministry justify us in furnishing the supply? Shall we please men who want to be saved by Christ and made happy by the devil? Are such changes wholly false and malicious? Can we honestly claim that we are reproducing the supernatural separated, consecrated and concentrated life of Christ? Has the world no cause for losing confidence in us and the professing church?

Let us seriously question and judge ourselves in these perilous times. Are we men of the true Apostolic stamp? Are we free in Christ and as free in the truth, as prayerful, bold, outspoken, earnest, zealous, self denying, active; and unpopular as the apostles who possessed no social, commercial and political standing in any of the cities and would neither seek nor find admitttance into much of our modern church society. Are we as humble, poor, temperate, plainly clad, as willing to be despised and to endure hardness, as fervent in spirit, separate from sin, and free from worldly conformity, as profound and sincere in conviction, single-hearted, broken-hearted, tearful, and as much like Him who "had not where to lay his head?" Are we as completely emptied of self, and filled with the fullness of God, as willing to go after men from house to house, as full of admonitions and entreaties, yearnings and groanings as the Apostles were. Once there was a devoted minister on his sick bed said, "If I ever preach again I will leave out every bit of flourish and man pleasing essaying and preach but the true and simple Gospel and hurl it at the people with all my might, live at high pressure and direct all my energies to the salvation of souls."

Have we not grown spiritually weak, indolent, easy going, secretly leavened and unstrung with the fatal error that we live in a progressive age and it requires more worldly amusement, such as ornaments, extravagance, pride, and luxury for us than it did for our parents. Are we puffed up with a professional ambition looking for a soft place, seeking honor, praise and vain titles of men and having all men speak well of us: conforming with our families to the ways of hypocritical and godless society entering into close alliance with worldly persons in business, brotherhoods and marriages; planning for a long life and the delay of the Lord's coming? Are we ministering perfunctorily, preaching smooth things for revenue, culture, and entertainment; substituting rhetoric elocution, a medley of exercise, secular novelties, music, and decorations for the power of the truth and Spirit; dragging the royal robes of the Bride of Christ thru church

kitchens and expecting her attendance on scenes of carnal revelry and ungodly mirth; attracting well-to-do people of the world to rent pews and to fill the church with unconverted people—in short departing widely from the Apostolic spirit and practice. If these things are even partially true of the leaders, is it strange if the church goes to apostasy and the world to perdition? I fear that the warning of Revelation given by John would apply to many of the churches of today:—

"Nevertheless I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4, 5). Oh! how many today are practicing the deeds of the Nicolaitanes.

We are responsible and should give nothing but a pure and simple Gospel. Let us sit down with our Master and our conscience and seriously judge ourselves.

Dear brethren, it is a fact of solemn import that if all the ministers of our land had all been firm and faithful as God's witnesses the relation between the church and the world would not be as it is today. Our first remedy and hope, then, is in a revived ministry. There is truth enough in the above to check our vain boastings and call for fasting, humiliation, confession, and penitential tears. From what and to what are men being converted? Must not the standard of piety among the millions of present church members be elevated before they can do much for the cause of Christ in the world? Can we help to save others when we are not saved ourselves? Salvation is not by science, art, nor taste but by grace and that provided and ministered by absolute self-denial and sacrifice. As redeemed and consecrated souls we must "preach the word." Let us disencumber ourselves of the impediments of the world. Crucify the flesh and resist the devil; shun the spell of our splendid materialistic and ungodly civilization, ring out the great truths, ruined by the fall, redeemed by the blood and regenerated by the Holy Ghost. Let us exchange secular themes for Divine; drop our piping fish-horn and seize the old gospel trumpet. We need not be confused concerning the mission or method of the multitudes of superfluous societies that are splintering society, superseding the church. The greatest thing in the world is the human soul. The greatest work is salvation. The great evil in the world is sin. The only remedy is the Gospel. The only society which God has ever organized to apply the remedy is the Church. Let us be truly apostolic and declare all the counsels of God.

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:22)

Minot, N. Dak.

BE TRUE

Be true to your parents. You are under obligation higher and greater than you can possibly think. You must honor these obligations with the uttermost fidelity, with expressions of respect and loyal obedience.

Be true to yourself. You owe duties to yourself of the highest order. We do not mean that you are to consider selfishly your own interests regardless of the rights of others. But you must make yourself the noblest man or the noblest woman that you are capable of.

Be true to your Sabbath school and church. Here is the field in which your lifework is to be cast. Do not speak with disparagement of your church or Sabbath school, of your minister, superintendent or teacher. If your church or school is smaller, or your house of worship less elegant than somebody else's, remember that God has use for the smaller as well as for the larger things, for the sparrow or humming-bird, as well as for the eagle, for the insect as well as for the elephant, for the little brook as well as for the great river, for the child as well as for the full-grown man. Your church and school have their mission in the world. Be true to them and help them to perform the mission best.

Be true to your God. Every commandment given by Him is pure and holy. To obey them is for your best welfare in this world and in the next. Thorough loyalty to truth, to right, to all that is pure and elevating, is the sure road to a noble character and life.—Sel.

PRAYER

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6). The closets of God's people are where the roots of the church grow. And if the roots be not nourished, there can be no tree with branches and fruit. In many senses the root of the plant is the most important part of it. Men do not see it. It is hidden away down under the ground. Yet in the dark it works away, and in its secret laboratory it prepares the life which goes up into the plant or tree, and manifests itself in trunk and branches, in leaves and fruits. The beautiful leaf-fabrics are woven down in looms of that dark earth-factory. The colors that tint the flowers are prepared in that lowly workshop. The little blocks that are piled in silence, one by one, as the fabric of the tree goes up, are hewn out in the secret quarries of the roots. He that would bless a tree must first bless its roots. So it is in the spiritual life. It is not the closet which men see. It is not a man's secret, personal religious life which the world understands and praises. Yet it is in the closet that the roots of his life grow. And if the roots be not nourished, then the tree will soon die.—J. R. Miller.

WALKING OR KICKING

Service for Christ is intended to be as delightful as painting a favorite landscape is to the artist or rendering his best loved production is to the musician. For Christ has set each one in His Body to do the service that he is as naturally fitted to do as the eyes or the ears or the hands are fitted to perform their function in the natural body. If there is strain or languor in the service then the member is not functioning right. Either there is illness or the member is not doing its appointed task. At the close of an illuminating message on "Christ in His Bodies" a young minister asked the speaker, "Doctor, I don't suppose it is any of our business, but does the Lord ever tell us whether we are an eye or an ear or a hand, and just what it is we are fitted for?" "If we are in the place the Lord wants us to be," the preacher answered, "we shall be performing our function and not concerned to inquire as to just what place in the Body we occupy. If the foot were conscious that it is a foot, it might kick." When a foot is performing its normal function of walking or running there is no consciousness of its "footship." If it is sore, or if it is used for kicking, then we become conscious of that foot. Let our service be service minus self-consciousness. Then will service for Christ pay the biggest dividends, and also be the delightful expression of overflowing life.—S. S. Times.

Grandeur of character lies wholly in force of soul—that is, in the force of thought, moral principle, and love; and this may be found in the humblest conditions of life.—William E. Channing.

CORRESPONDENCE

(Continued from page 569)

meeting, the former speaking on the topic, "Literature That Never Dies." We were glad for the many good thoughts that were given. The meetings altogether had been good and interesting but we are sorry to say that sometimes there is not enough interest taken in this good work, the main trouble being a lack of spirituality. Pray for us that the young people as well as the old might be awake!

On Sept. 27, Sister Mary Nussbaum left for the E. M. S. at Harrisonburg, Va., and we wish her success and God's blessing in her work.

We were glad for the visits of the ministering brethren we had the last two months. May God bless them in their work. We also had other visitors from different churches, among which were Bro. Abe Wenger with his wife and daughter of Missouri. We invite them all back and others to come.

Health in general is good. People are busy storing away their fruit, corn, etc., of which we are blessed with in abundance this year. This brings to our minds the question whether we are again giving to the Lord as He has blessed and prospered us.

Oct. 4, 1920. Cor.

Ransom, Kans.

Dear Herald Readers, Greeting:—We wish to praise God for His goodness in permitting us to enjoy the sermons Sunday Sept. 26, 1920, preached by Bro. Chris. Reiff of Newton, Kansas. His sermons were wonderful God sent messages, one sister coming forward to give herself up to God and will be baptized at the next meetings. Having attended worship with other denominations for some time, and having no house of worship of our own, we are always glad for sermons from our own ministers. We ask an interest in the prayers of God's people that the work here may prosper in a way pleasing to God and to His glory, and I thank God for the way He cares for His own.

In His name,

Oct. 4, 1920. E. C.

Westover, Md.

(Halley Grove congregation)

Dear Herald Readers: Greeting in Jesus' worthy name. Saturday afternoon, Sept. 25, Bro. Amos Stoltzfus with his wife and two daughters, of Gap, Pa., came here in Bro. Stoltzfus' car. The brother filled the regular appointment at this place Saturday evening and Sunday morning and evening. They left for home Monday morning. May God bless their work wherever they may be.

We were also given a surprise Saturday evening about 8 o'clock when sixteen young folks from Greenwood, Del., drove into the church yard in a car. We are always glad for visitors as it encourages us along in the work.

May God bless His work and workers everywhere, is our wish and prayer.

Yours in the Master's name,

Oct. 4, 1920. Ruth Hostetler.

Hydro, Okla.

To All Readers, Greetings:—The Lord has been wonderfully blessing us since our last writing both spiritually and naturally.

On Aug. 22, Bro. Elias Swartzendruber of Versailles, Mo., held services for us in the morning and Bro. Smucker of Kansas held services for us in the evening and was also with us in Young People's Bible meeting.

On Monday evening Bro. Daniel Schrock and wife and Bro. Nick of Tuleta, Tex., were in our midst. Bro. Nick, who is a member of a sister church and has been doing mission work in old Mexico for a number of years but had to return because of ill health, gave us a very interesting talk on mission work in old Mexico. We always appreciate visits from ministers and brethren from other places.

On Wednesday evening, Sept. 29, we reorganized our Bible study with Bro. William Schwantz as moderator, and Bro. Joseph Detweiler as ass't moderator.

We desire your visits and prayers. Yours in the worthy name of Jesus,

Oct. 4, 1920. Cor.

Hubbard, Oreg.

(Zion A. M. Congregation)

Greetings:—Blessed be the name of the Lord.

On Sept. 26, Council meeting was held at this place. On the same date Bro. S. G. Shetler favored us with a pleasant message full of encouragement from the Word. Eph. 3:15 was used for a basis of his discourse.

In the evening Bishop A. P. Troyer spoke of the need and suffering of the Russian brethren.

On Oct. 3 the brethren J. V. Fortner of Dakota, Ill., and L. O. Schlegel of Milford, Neb. Were with us and assisted in the Communion services the latter preaching the sermon with power and much encouragement. Text, Matt. 26:26-30.

We thank the brethren for the help, and rejoice in the Lord for the encouragement thus given. May God bless the messages and the messengers in their different fields of labor.

Pray for the work at this place.

Yours in His service,

Albert D. Erb.

Oct. 4, 1920.

RELIGION IN TUNISIA, NORTH AFRICA

North Africa, long known as the Barbary States, or land of the Berbers, stretches from the Nile to the Coast of Morocco and inland from the Mediterranean Sea to the Great Atlas Mountains.

The Berbers are probably of Hamitic extraction but their history is very obscure. They are superior to the Arab invader, being hard-working, patient, industrious, energetic; and if able to better his situation, the Berber will readily leave his mountain home to go elsewhere.

The Phoenicians, pushed on by their commercial instincts, went to Cyprus, Crete, the Greek archipelago and Sicily. About 800 B. C. they visited the coast of Tunisia and opened trade with the Lybians and eventually Carthage was founded.

The first mention of Christianity in Carthage is on the occasion when some young Christians were brought from the south to appear before the senate and be martyred in the amphitheatre. Perpetua, a young lady of noble birth and Felicita, a negress who became her sister in misfortune, were placed in nets and carried into the arena of the amphitheatre. A mad cow was set upon them and they were tossed several times, but were not gored to death. The heathen spectators, desiring to see their blood, called for their death, so a young gladiator entered the arena and dispatched them with his sword.

Notwithstanding these persecutions Christian bishoprics were founded, churches were built and converts increased. At Hippo, now known as Bone, Augustine carried on a successful work among the natives, traces of which may be found to this day among the Kabyles.

But the Church failed to carry out the great command of Christ. The light was extinguished in North Africa by the Mohammedan invasion under Okba and the natives were forced to choose Islam or death. For over 1300 years Islam has held the natives in its power and until some 40 years ago, little was done to evangelize these people. Raymond Lull died a martyr for North Africa.

Islam professes to be based on five pillars, these being (1) the "Witness"

to the unity of God and Mohammed the prophet of God, (2) Prayer, (3) Fasting, (4) Almsgiving, (5) Pilgrimage to Mecca. Islam is undoubtedly the most bitterly anti-Christian religion, for it denies the Fatherhood of God, the Deity and Sonship of the Lord Jesus (also His death). John 3:16 is blasphemy to the Moslem. The Bible is replaced by the Koran which is said to be "the last revelation and contains all man needs to know"—yet it contains no teaching of a Savior, nothing of atonement and expiation for sin, no mediator or intercessor.

It must not be thought that because the Moslem professes a great reverence for God and has His name constantly on his lips that his God is the God revealed by Christ. They look upon God as an almighty, irresponsible, arbitrary being.

The place given to women in the Koran is such that its teaching could not be accepted by any civilized or moral people. Mohammed said of them that "they are charming snares to believers. Ornamental articles of furniture, difficult to keep in order, pretty play things."

Islam held undisputed sway in North Africa until the French occupation. Protection, liberty and justice were granted to those who had the heaviest purse.

In Tunisia there are five leading religions: Islam, which is divided into three schools of thought, the Hanifi, Meliki and Khoumsi. There is a large Negro colony, mostly from the banks of the Niger. They profess to be Moslems but practice many heathen rites. The Jews number some 50,000 in Tunis City. They are mostly ignorant of the Scriptures. There are also Roman Catholics and Greek churches as well as some 500 or more Protestants. Among the few Syrians are found some members of the Armenian and Maronite churches. These people all give evidence that all have sinned and come short of the glory of God and have need to be born again. In too many instances the Roman Catholics, as well as the Moslems and the Jews, show that their superstitious practices begin in early life. As soon as a Moslem child is ushered into this world the roof of its mouth is rubbed with a powdered plant called 'Henna" and a charm is tied around its neck to ward off the effects of the evil eye. The Roman Catholics are equally superstitious about the evil eye and one frequently sees them wearing a piece of twisted coral as an antidote. Prayers and ceremonials are among all these people for the most part. All believe in the merit of doing good works, thus showing how all are far from the teaching of the Bible that man is not saved by his own works (Eph. 2:8,9). These people are also alike in their opposition to the general study of the Bible, and in their intolerance towards those who do not follow their creed. There is no power to win them by any other Gospel than that which proclaims Christ as the only Way, the Truth and the Life. We look forward to the time when the Crescent will give way to the Cross and when the errors of Mohammed will be swept away by the truth of the Gospel of our Lord Jesus Christ. —A. V. Liley in Missionary Review of the World.

DAWN OF INDIA'S BETTER WOMANHOOD

Just a little village nestling among the palm trees out in the rice fields of Bengal—not large or attractive, only the dwelling place of a few handicapped toilers of the soil! Amid the mud walls and under the thatched roof of one of the little houses a wee brown baby-girl opened her dark eyes and looked out upon the world for the first time. The disappointed parents, who had hoped for a son to help to earn a livelihood, were soon won by the affectionate little daughter who made the best of it, if she was not a boy, and ere long they named her Kooshum—their flower.

The father went daily to the fields which yielded far less than was needed to pay high rent and supply clothes as well as food for the family. Still other little sisters came, making more mouths to feed and less hope of help. Dirth came to the country, failure of crops, and then the evil monster debt settled down upon them. Still the father struggled on; sickness came and the angel of death carried away the patient little mother.

What should he do with the daughters? He could not care for, nor educate them. Kooshum begged to be sent to school and came to us when only eight years old. She proved to be a good student. Finally, the two sisters joined us, for the crops had failed and the father became ill; so there was no one to feed them.

The father's sister took pity upon them and, from time to time, loaned them money. This aunt had a son much older, whose wife had died, leaving two troublesome babies. What should the aunt do with these children?

Kooshum had worked her way up through the classes and was now in the Normal school. But home she must go for the vacation, to see the father so dear to her, and, although he had no food for them, she, with the money she had saved from her

(Continued on page 576)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Remember the requests from our Russian relief unit for the prayers of God's people. Will you not remember them in a very special way during this month of October as they begin work there? No doubt many are continually doing so, and no doubt too, these prayers have already been effective, judging from the favorable report received from the brethren on their arrival at Constantinople.

* * *

A cablegram from Bro. Orie Miller states that the party arrived at Constantinople in good health and spirits, and that prospects for getting into South Russia without delay are excellent. He reports that the cooperation and help of the Near East Relief at Constantinople is splendid. Brethren Miller and Kratz expected to leave Constantinople last week in an attempt to get into South Russia and make arrangements for receiving the clothing and other supplies which are now on their way across the ocean, as well as to find out where the greatest needs existed. They expected to enter the country by way of the Crimea.

* * *

According to the cablegram, Bro. Slagel remained at Constantinople while Miller and Kratz undertook their trip into Russia. He will remain to take charge of the shipment of supplies and clothing when it arrives in the near future, and will see to the forwarding on to Russia on instructions from Bro. Miller.

* * *

Bro. A. J. Miller, who has been working with the Red Cross out of Sebastapol for some time, has resigned from that organization and returned to Paris. It is not definitely known whether he expects to come home in a short time, or whether he expects to continue in relief work. A cablegram received from him some time ago intimated that he would be willing to work with the Russian unit of our own Relief Commission after completing his work with the Red Cross. His help would be valuable. On account of poor facilities for transporting information it is not known whether he will be able to get in touch with our unit at Constantinople or not.

* * *

Bro. Orie Miller reports the presence on the boat which carried them to the Near East, of a former judge and newspaper reporter who was on his way to Russia in an attempt to get an interview with General Wrangel who is the head of the army fighting the Bolsheviks in the Crimea. Whether he succeeds or not, it is evident that men will undertake

long and dangerous journeys for lesser motives than those of relieving suffering humanity. May we show just as much zeal and earnestness in the cause which we have undertaken as do such for the sake of financial gain or personal glory. Whatever sacrifices we may make are for worthy purposes, let us hope.

* * *

A cablegram from Bro. Will Stoltzfus, dated at Honolulu, Hawaian Islands, on Sept. 30, stated, "Detained. Hertzler hospital." Readers will remember that Bro. Hertzler had been detained in India for several months on account of sickness, but accompanied by Bro. Stoltzfus left for America some time ago. Evidently Bro. Hertzler suffered a relapse on board ship and had to be taken ashore at Honolulu. Further details are anxiously awaited.

* * *

Bro. Paul Snyder, just returned from over a year's service in the Near East, stopped at Scottdale for a few hours enroute to his home in the West. Brethren Deter and Zimmerman are also reported on their way home. Bro. J. J. Fisher, who spent six months in relief work in Vienna has again returned to this country and taken up his work at Goshen College. No late news have been received from others of our brethren who are still engaged in work with the Near East Relief.

* * *

Bro. Fisher sends us the following account of conditions in Vienna. He promises fuller reports for our church papers later.

"Conditions in Vienna have during the last few months slightly improved. Fresh vegetables from the country have relieved the food situation somewhat, and the shortage of food and clothing was not so keenly felt during the summer months.

"This change for the better, however, does not promise to be more than temporary. The fresh vegetable season will soon be over and the shortage of coal and wood, and shoes and clothing is so great that even a mild winter will quite certainly bring with it untold suffering.

"There is considerable food in some of the shop windows. Shop keepers very often keep much of their stock in the windows. The price of this food is so very high that only the rich can buy it. In America we complain of the high cost of living because prices are two or three times as high as they were six years ago. In Vienna prices are sixty times as high as before the war and are still on the increase. Wages and salaries have not increased nearly as much. These people have reason to complain of the high cost of living.

"Most of the relief thus far given to Vienna has been in the form of food. Food is very badly needed and should be supplied in larger quantities during the coming winter than it was last winter. There are many who have bought neither shoes nor clothing during the last six years. The prices of clothing have increased fully as much as have the prices of food, and for many are so high that they are prohibitive. There is not enough coal and wood to properly prepare Vienna's scanty supply of food, and this winter many homes will be cold and cheerless. Very little can be done to relieve the fuel situation. However, a good supply of clothing would do much to lessen the suffering due to lack of fuel.

"Prolonged under-nourishment has already produced terrible effects on Vienna's childhood. The disease known as "Rickets" has become very prevalent. Rickets is a softening of the bones due to lack of food of the right kind and in sufficient quantity. The Austrian State Department of Health estimates that 90% of Vienna's children are suffering from this disease. Careful observation of the children of the hospitals, the schools, the streets, and in the homes leads one to believe that the estimate is not too high. The children's deformed, twisted and mis-shapen bodies, present a sad spectacle.

"The weak, emaciated, enemic bodies have lost their resistance against contagious diseases, and the prevalence of these diseases has increased accordingly. Tuberculosis for instance, medical authorities say is two and a half times as prevalent as in 1914. It is becoming quite prominent even amongst children. One-fourth of the deaths at present are due to this dread disease."

REPORT

Of Receipts of E. M. B. of M. & C. for War Relief during Aug. and Sept., 1920

For the Gospel Herald

German Children Relief

J A Boll	50 00
No 3423 Pa	2 12
	52 12

Near East Relief

Hammer Creek SS	23 75
Y M Class A M SS Belleville SS	8 08
Hess SS	70 00
Bossfers SS	10 00
Indiantown cong	25 00
Lauvers SS	10 00
Landis Valley cong	151 00
Landisville & Salunga cong	104 50
Chestnut Hill cong	5 00
Rissers cong	70 58
E Chestnut St cong & SS	55 00
Mellingers cong	32 00
Stumptown SS	5 15
Cross Roads SS	10 00
Lauvers cong	13 50
Cross Roads cong	20 56
Vine St Mission Lanc Pa	10 00
Old Brethren class Elizabethtown SS	10 00
Sisters Bible class Elizabethtown SS	10 00
Young Sisters class Elizabethtown	10 00
Anna F Gish's class Elizabethtown	10 00
Hollinger Family Reunion	25 00
A H Greider	5 00
Mellingers cong	40 00
E Chestnut St cong Lanc	182 00
Bosslers SS	10 00
J W H Pa	10 00
Lauvers SS	10 00
E Chestnut St SS Lanc	45 00
Stumptown S C	5 00
Good's Harvest Meeting	100 91
Frazer Jr SS Class	18 00
Indiantown cong	13 50
	1128 53

Russian Relief

Elizabethtown cong	110 48
Erismans cong	27 27
Christian S Fisher	22 50
Mrs Michael Myers	5 00
Mr Greiner	5 00
Maria Ressler	5 00
Mrs Benj Lehman	1 00
A Bro Bowmansville	20 00
A Bro	1 00
Maple Grove SS	65 00
Mary Landis	1 00
Jonas Brubaker	2 00
Christ S Geib	1 00
Elizabeth B Stauffer	1 00
Milton Miller	5 00
Jacob S Snyder	5 00
Samuel Witmer	2 00
Manor congs	90 00
Manor S C	20 00
Long Green Gospel Meeting	25 25
Diller S C	14 00
Groffdale & Metzlers cong	72 50
David E Stoner	5 00
Paradise S C	110 00
Collected by Sewing Circle	260 00
Collected by S C	9 55
In His Name	50 00
Lower Pequea O O Amish	65 00
Lebanon Ca congs	31 50
E Petersburg cong	58 50
Conestoga cong	50 00
Delaware & Lost Creek cong	39 00
"Albemarle" Bible class	70 00
Henry W Eshleman	5 00
Lauvers cong Juniata Co	12 40
Stumptown cong	47 25
David S King	5 00
Christian Blank	5 00
Millersville Pa cong	1046 87
Belleville A M SS	5 15
Rohrerstown cong	530 50
Cash	4 00
York Co congs	85 00
	2995 72
Previously Reported	128929 14
Total received to date	$133,105 57

Gratefully acknowledged,
Eli G. Reist.

REPORT

Of Receipts of Eastern Mennonite Board of Missions for September, 1920

For the Gospel Herald

G. L. Bender (Personal)

No 3443 Pa	10 00

General Mission Fund

Rissers SS	27 34
Willow St cong	17 00
E Petersburg SS	57 49
Bosslers cong	202 50
	304 33

India Mission

Kinzer cong & SS	25 00
No 3442 Pa	10 00
E Chestnut St cong Lanc Pa	5 00
Willow Street SS Meeting	10 00
Salunga SS	35 00
	85 00

Native Workers Support India

Manheim Bible Study Class	7 50
E Petersburg Y M B C	7 50
	15 00

India Orphans

Ida C Eshleman	5 00

Knoxville Tenn. Mission

E Chestnut St cong Lanc	58 00

Lancaster Mission

Mt Joy Pa Y P M	4 15

South American Mission

E Chestnut St cong Lanc	20 00
No 3441 Pa	15 00
	35 00
Total for month	$556 48

Gratefully acknowledged,
Eli G Reist.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission for Third Quarter, July 1 to Sept. 30, 1920

For the Gospel Herald

Receipts-Contributions

Sue Metzler	$10 00
Anna Mellinger	1 00
William Cassel	2 00
A Friend	20 00
A Friend	63 72
Paradise Bible Meeting	82 25
S H Musselman	2 60
John L Bare	1 50
Lanc Sisters	3 00
A Friend	1 00
	$187 07
Cash on hand June 1	128 21
Rec'd for Mdse	3574 29
Previous receipts	7572 07
Total	$11,461 64

Expenditures

Paid for Mdse	$2902 20
Labor	481 86
General Expense	482 42
Machinery & Fixtures	2 70
Previous Expenditures	7443 86
Cash on hand Sept. 31	148 60
Total	$11,461 64

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Received clothing from the following Sewing Circles: Paradise, New Holland, Gordonville, and Groffdale. Please accept thanks for same.

Arthur T. Moyer, Supt.

FINANCIAL REPORT
Of Columbia Mission to Oct. 1, 1920

For the Gospel Herald

Contributions

No 1	$5 00
No 2	18 35
No 3	2 45
No 4	1 84
No 5	13
No 6	2 09
No 7	1 14
Sister Brubaker	2 00
A R Martin	1 00
No 8	1 09
No 9	40
No 10	80
No 11	1 59
No 12	75
Sale of garments	1 00
No 13	1 65
No 14	1 32
No 15	60
Peter Graybill and wife	3 00
No 16	78
No 17	80
Jacob Hess	5 00
E M B of M & C	28 87
Isaac R. Herr	25 00
John L Landis	50
No 18	1 43
Sale of 300 bricks	3 00
S K Landis	2 00
Ed Shaub	10 00
No 19	80
No 20	1 79
No 21	70
Anna Grabill	5 00
No 22	5 15
No 23	1 07
Sister Mumma	50
B Carr	1 00
E M B of M & C	9 65
Edward Schaub	1 00
No 24	53
No 25	72
Total receipts	251 59

Expenditures

S S supplies	21 86
Gas & water rents	9 63
Electric bills	5 00
Provisions & supplies	26 47
D C Dupler stone cement & labor	109 65
C Waltermyer labor 4 days	12 00
Abe Herr labor 6 days	30 00
Total expenses	$214 61
Bal. Oct. 1, 1920	$36 98

We are also glad to list a number of brethren and sisters who gave also, not in money but by giving time, labor, team, supplies, etc.

D C Dupler 2 days labor	12 00
Charles Waltermyer 1 day labor	4 00
Ira Shertzer 1 day & team	6 60
O H Shank 1 kitchen range worth	50 00
Sister Benj Stauffer 2 garments	5 00
Bro & Sister Rohrer apples & beans	60
Total	77 60

We are very glad for all those who have remembered the Lord's work and at this time wish to thank every one for the same, and may the Lord richly bless you.

Yours in His service,
Christ Z. Martin, Supt.

Married

Keeler—Moyer.—On Sat., Sept 25, 1920, at the home of the officiating bishop, Bro. Jonas Mininger, Elroy, Pa., Bro. Henry C. Keeler of Kulpsville, Pa., and Sister Florence C. Moyer of Mainland, Pa., were united in holy matrimony. May God's richest blessings attend them thru life.

Cofer—Ummel.—On Wednesday, Sept., 22, 1920, Bro. Floyd Cofer and Sister Emma Ummel of the West Liberty, Kans., congregation were united in the holy bonds of matrimony at the home of the bride's parents Bro. and Sister Chris Ummel of Ransom, Kansas, Bro Briggs officiating. May God bless and keep them thru life.

Grasse—Landis.—On Sept. 22, 1920, Anthony M. Grasse, and Lillian H. Landis, both of the Blooming Glen congregation, were united in marriage at the home of the bride's parents, Bro. and Sister John M. Landis, by Bro. Wm. M. Landis, uncle of the bride. May God's blessing rest upon them.

Obituary

Blough.—Marian, daughter of Omar and Effie Blough, was born Sept. 6, 1920; departed this life, Sept. 21, 1920; aged 15 days. She is survived by one sister, father, mother, grandmother and both grandfathers. Interment in the Plainview cemetery.

Blough.—Marlin, son of Omar and Effie Blough, was born Sept. 6, 1920; died Sept. 29, aged 21 days. His twin sister preceded him to their far away home only a few days previous to his death. Again they are together and may they rest in peace. Interment in nearby cemetery .

Lauver.—Mary (Moyer) Lauver was born April 21, 1832. Died Sept. 27, 1920. Aged 88 y. 5m. 6 d. Deceased was born near Morwood, Montgomery Co., Pa., and at the age of ten moved to Juniata Co. She was united in marriage to deacon Joseph A. Lauver, Sept. 15, 1853, who preceded her in death six years ago. To this union were born twelve children of which number seven survive, one daughter and six sons. There are sixty-four grandchildren; fifty-six are living. There are also forty-two great-grandchildren, and three great-great-grandchildren.

She united with the Mennonite Church while yet young in years and remained a consistent member until death. She was always interested in church and religious work.

She was in bed a year and five months. The last five weeks she lived she was as helpless as a child. She was patient altho she suffered much.

Funeral services were held Thursday A. M., from the home of her son, Jacob M. Lauver, where she resided. Interment at Lauvers Church, the brethren Samuel Leiter and Wm. Seiber officiating.

God saw fit to call her higher,
But seems it cannot be,
And our home is now so lonely,
Since her form no more we see.
Granddaughters.

Bontrager.—John C., son of Christian and Elizabeth Bontrager, was born in Lagrange Co., Ind., Jan. 10, 1843; died Aug. 23, 1920; aged 77y. 7m. 13d. In 1863 he was married to Elizabeth Miller. To this union were born 8 children, 5 of whom preceded him. In 1876 his companion was taken away from him. In March 1877 he was married to Lydia Yoder. To this union 8 children were born, 4 of whom preceded him. In 1882 he with his family moved to McPherson Co., Kans., being one of the first Mennonite families there. In 1895 they moved Jet, Okla., again being among the pioneer Mennonite families. He lived in that vicinity 20 years. Five years ago he with his wife moved to Emma, Ind. Aug. 9, 1917 his second wife passed away. His health began to fail rapidly, being afflicted with Bright's disease and rheumatism. In the fall of 1918 he with two of his children moved to Topeka, Ind., where he lived at the time of his death. He was a kind and loving husband and father. He bore his sickness patiently. He leaves 3 sons and four daughters (Mrs Mary Hershberger, Chris, Lizzie Hostetler, Katie Miller, Noah, Maude, and Abe), 25 grandchildren, 9 great-grandchildren, one brother (Amos), and 4 sisters (Mary and Maggie Yoder, Lizzie Troyer, and Anna Weaver), besides a host of relatives and friends. We mourn not as those who have no hope. Funeral services were held at the Emma Mennonite Church, conducted by Jonathan Kurtz and P. S. Hostetler.

He that is not on speaking terms with his neighbor is not within speaking distance of Heaven.—Edward Leigh Pell.

Items and Comments

Liquor for medicinal purposes has been barred by executive order from the Navy of the United States.

Airplane mail service between the United States and Cuba will be started this fall, according to an announcement by the U. S. Postmaster.

As we go to press Lord Mayor MacSwiney is reported still alive and his mind alert. Reports of his being surreptitiously fed are stoutly denied by the friends of the mayor.

The postal service uses over 6,000,000 mail bags a year, all of which must be kept in first-class shape. To do this the government has a Mail Bag Repair Shop where over 3,000,000 mail bags are cleaned and repaired each year.

Te exKaiserin of Germany was so ill lately that it is said that her coffin had been ordered from Berlin and an export license had been obtained to ship it to Holland. The Kaiserin has since rallied and has continued to improve in health.

The welcome news is now being circulated that the High Cost of Living is really on the decline. Some of the prices have not yet filtered thru to the retail dealer and the consumer, but sugar is one common article of food that has "come down." Newspapers are publishing stories about dumping potatoes and other articles of food into rivers or on the ground in order to keep up prices. As a matter of fact, so far none of these stories have been verified, and there is not a single example of the kind known to the public. Some mail order houses have announced cuts in prices that amount to as much as 60%, while condensed milk, auto tires, and a few other articles are so much over produced as to seriously threaten the business firms concerned in their production. The same thing for Most Of Us is to buy only the things needed and only as needed, and quietly wait for the purchasing power of the dollar and the value of goods to adjust themselves.

DAWN OF INDIAS BETTER WOMANHOOD

(Continued from page 573)

government scholarship, fed her sisters and father—they living on one meal a day during the vacation.

The aunt soon saw a way to provide for her motherless grand-children. She told Kooshum's father that, in payment for the money she had loaned him, she would take Kooshum for a daughter-in-law. She would make a good step-mother and take the burden of the house off her. She piled up all his debts before him and told of her goodness to him in all his troubles—now was his time to repay. The poor father gave in, arrangements were made for the wedding, and Kooshum was notified to come home.

She came to us for help in her distress, for she dare not make her aunt angry. She had dedicated her life to God for mission work and He had greatly blessed her. Now she was just ready to take up her chosen service. How could she marry this illiterate man, much her senior, and her own cousin—one whom she could never love?

She was left to give her answer and she did it beautifully. She spoke of her conversion and of her promise to God, and pleaded for the father not to force her to break her vow. She asked for his and their forgiveness in not being able to please them. We then strengthened her position by saying that Kooshum was in debt to the mission and should work at least three years.

The aunt then wrote that she would release her, but, for her father's debt, she would have to give her younger sister, only twelve years old. Kooshum again pleaded with her aunt not to force them to do what they felt to be wrong; that she was sorry not to please her, but she must please God first.

Kooshum is so happy to be free again to go ahead with her work. She is one of our most faithful teachers and delights to gather the young girls and wives in the zenanas about her and, with beaming face, tell them the wonderfully sweet stories from God's Word. She always ends by telling them how she found Jesus and how He fills her life with joy and peace.

Our school is made up of scores of interesting cases like Kooshum's, where they have fought child marriage and stood out against the customs which bind and crush the life of women of India. These dedicated lives, laid on the altar of God for India, are bound to bring souls to Christ and glory to His name. Pray for the millions of such girls, still hidden away among the people whom God has sent us to gather for Him!

Many of the children who came to us hungry are now our teachers and mission workers; others are homemakers. We have over two hundred girls in our school, but could have had five hundred, had we the room. Four girls are in the English and ten in the vernacular high school. Six are in our Bible training, hygiene and nursing departments. Thirteen passed in the Government Teachers' examination in December. Nineteen are in our normal school. The remainder are in the different grades of the grammar school and kindergarten. Sixty of our older girls and teachers are tithers and forty-five have consecrated themselves to God for mission work. We have eleven day schools. Sixteen Bible women go to the village and into the zenanas. Twenty-two thousand Bible portions were sold during last year, exceeding all previous records.—Ada Lee, in Indian Witness.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., L. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 21, 1920 (Gospel Witness Established 1905) No. 30

EDITORIAL

"**The Lord reigneth**; let the earth rejoice."

Here's wishing that all the politicians and political parties have to say about themselves might be true, and that what they have to say about their opponents might be false.

Be yourself, if you would be of highest service. God had a purpose in creating us just as we are. Let us give Him a chance to use us just as He created us.

Training for service, to be effective, needs to be both general and specific. In the first place, after sound conversion, there needs to be thoro indoctrination, a development of talent, acquisition of knowledge, actual experience in practical service. After this, we need training along the line or lines of service to which we are especially called. Our general training is necessary that the special training may be safe.

The noted evangelist, William A. Sunday, is out in a statement expressing his belief in the inspiration of Scripture, the virgin birth and deity of Christ, the substitutionary death of Christ on the cross and atonement thru blood, the future eternal reward of the righteous and punishment of the wicked, and other fundamentals of the Christian faith which no man of faith calls in question. God speed the day when no one bearing the name Christian will ever call a single doctrine of the Bible into question.

After an absence of forty days the editor finds himself at his desk, enjoying association with loved one in the home and Publishing House. We feel grateful to God for His sustaining grace while absent from home, for the warm fellowship among believers in Illinois, Missouri, and Iowa with whom we were permitted to associate, and for the spirit of fervent love and will to press forward which was manifested in the conferences we were permitted to attend. May you continue to hold before the throne of grace the work here, and to supply us with the best products of your mind and heart in the form of material for publication in these columns.

The last of our conferences, for the year 1920, passed into history when the Missouri-Iowa Conference adjourned Friday noon of last week. It was one of the strongest and best attended conferences yet held in that district.

From the reports as they appeared in the columns of the Gospel Herald from time to time, as well as reports as we gathered them from individual lips, our conferences this year, as a rule, were exceptionally strong and the work satisfactory.

May we hope that the results will not stop with enthusiasm and ringing resolutions. Good resolutions are of value only as they are carried into effect. In practically all church communities there are sleeping members to awaken, inconsistent lives to be straightened out, babes in Christ to be nurtured, burden-bearers to be supported, weak ones to be assisted, souls to be won for Christ. Brother, your help is needed in the Sunday school, in the young people's meeting, in the social circle, in regular and special meetings at your church, in strengthening the believer, in helping the lost to find a Savior.

In our 1921 conferences (if the Lord delays His coming) we ought to be able to hear of an increased membership and spiritual awakening in every one of our congregations. Whether we will or not depends upon our record between now and then.

Merging of Conferences. — Our western conferences have recently taken steps looking to the merging and redistricting of all conferences in the United States west of Indiana. A year ago a committee of 24 was appointed by the following conferences: Illinois, Western A. M., Missouri-Iowa, Kansas-Nebraska, and Pacific Coast. This committee met at Milford, Nebr., last May and formulated a plan which was adopted by the congregations in the districts affected by an overwhelming vote. The conferences affected have also adopted the plan, the vote in all of them (we believe) being unanimous. No preventing providence, the new conferences will be organized next year. The full report of the committee, as adopted by our conferences, will appear in these columns next week.

We praise the Lord for this harmony between these two branches of the Mennonite Church. The issues which separated Jacob Ammon from his brethren 1692 have ceased to exist. Today there is not a single issue in which all the Mennonites are on one side and all the Amish Mennonites are on the other. In doctrine we are one. We have for years labored together in General Conference, in mission work and other church activities, and the merging of our conferences is but a recognition of the unity of faith and fellowship which already exists.

May God speed the day when all people known by the name Mennonite will confess to a oneness in faith, enter into the same fellowship, and as one church move forward in the unity of the Spirit, winning souls for God.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE COMING OF CHRIST AND HIS ANGELS.

By M. M. Mellinger.

For the Gospel Herald

We shall not try to give a date of the coming of Christ and His angels to earth to gather His people to Himself. Some claim a general resurrection day for all at one time; others say each soul in his order after a certain length of time; others understand that we are taken to our final place to spend eternity at the time God takes the soul out of the body or tabernacle we are living in while on this earth. The time should not be our greatest concern. Our Lord put the stress and importance on the certainty of His coming and our being ready. We do not know the time because we cannot count time with the Lord. But He wants us to be ready for His coming to the extent that we wait or look for His coming. How pleasing to see our friends and loved ones welcome our Lord's coming when they realize their departure from this life is at hand. To such the Lord does not come as a thief (Matt. 24:43).

But they that are not ready will go on in this life, provide for their bodies, eating and drinking, marrying and giving in marriage, as if God had no part in their lives. To such He comes before they are ready or look for Him and His angels. Then He comes as a thief in the night. To them there is no evading when He comes. "Behold he cometh with clouds and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). We may destroy our bodies or die a natural death yet God is the only one that takes our soul that never dies. Therefore it behooves us to be one of the blessed servants (Matt. 24:46) whom His Lord when He cometh shall find watching. Do you ever stop to think there is not any scripture that gives us any time or promise for preparation after He comes? He has offered us mercy all our life. We cannot say to Him that we had no chance to receive salvation. In I Cor. 15:51 we read, "we shall all be changed in a moment, in the twinkling of an eye at the last trump" where there is no time to cry for mercy. May we be saved from the cry for the rocks and the mountains to fall upon us (Luke 23:30).

In Luke 22 Christ tells us of the destruction of Jerusalem and of the coming of the Son of Man. "And then shall they see the Son of man coming in a cloud with power and great glory." We all have to see Him, no difference what our attitude toward Him has been. When false witnesses testified against Christ and did not agree, and asked Him if He were the Christ, He said, "I am and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven" (Mark 14:62). "Watch ye therefore for ye know not when the Master of the house cometh at even, or at midnight, or at the cockcrowing, or in the morning." He comes as a thief in the night to the sinner but the Christian who is looking for His coming welcomes the time. "For this I say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words."

We do not know when He will come. Sometimes our body's condition tells us that we cannot remain on earth very long. But in health or not in health, Christ says, "Be ye therefore also ready for the Son of man cometh in an hour when ye think not." It may be before we see another number of the Gospel Herald and it may be many years. But we know our stay on this earth is short and Satan has so many snares and devices to keep us from getting ready. It is very important that we should be about our Father's business and not allow Satan to lead us astray by His tricks and make us believe we have lots of time. Most persons get ready for thieves by putting locks on their houses, granaries, or chicken coops. But it is much more important that we get ready for the coming of our Lord. The thief may never come for our goods but the Lord will come. The enemy of our souls is certain to try to keep us idle and not prepared for the coming of the Lord and His angels.

All the promises in the Bible have been fulfilled in their order and Christ's coming again will come to pass when God's time comes to gather His people which have accepted Christ and His shed blood.

What do we think or believe anyhow if we go on in this life just to get out of this life what we can? May be honor, wealth, pleasure, or anything else and do not prepare to get ready for His coming. It needs our attention above everything else. God is a jealous God. He has told us He will take care of us or the earthly things if we do our part. If we know of relatives or friends coming to visit us, we make preparation to welcome and entertain them. How much more should the coming of the Lord mean to us? The Lord loves us more than anyone else could and is willing to do more for us. He even suffered and died for us and if He had not gained the victory over death, hell, and the grave, we would not have the assurance of His coming again.

But He triumphed over our sin. Therefore shall the Son of man come in the clouds with great power and glory. Nothing shall hinder His coming and it will be extremely sudden. "For as the lightning cometh out of the east and shineth even to the west, so shall the coming of the Son of man be." I was out of the house a few minutes ago and watched the lightning in the east and tried to note the difference when it shone in the west. I could not measure or calculate the time, therefore I thought I could not have time to see if the rest of the family were taken or not when we are changed. "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." How kind to us! Let us all be ready at all times. "Heaven and earth shall pass away but my words shall not pass away." Therefore He will come because His word says so. "But of that day and hour knoweth no man, not even the angels which are in heaven, neither the Son, but the Father." Therefore we have no way of knowing the time but we have had the great opportunity of getting ready but know not what we will have later. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." How often we see our friends and acquaintances taken away without warning. "For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman and they shall not escape." "How shall we escape if we neglect so great salvation?" And it shall not be answered when the Lord comes even if He should give us

time to answer because there will be no escape if we have neglected. There is no need to commit crime, only neglect and Christ will not know nor accept us at the coming of the Lord. Then it will be of more importance to myself than anything else could be because all depends on myself, if I have accepted or neglected. If accepted, all is well; if neglected, woe is me. May we be saved from living a selfish, unconcerned, and idle life, and thereby have Christ deny us before the Father in heaven. May our lives create joy in heaven because we have confessed and repented of all our sins and can welcome the Lord when He comes to earth again to receive us unto Himself and ever be with Him who has given Himself for us. Christ says He will come again. "And now little children, abide in him that when he shall appear, we may have confidence and not be ashamed before him at his coming." CHRIST WILL COME.

North Lima, O.

PREACHING FOR TODAY

A subtle influence, a spiritual atmosphere flows from every Spirit-filled preacher, makes his words prophetic, lifts whole congregations into higher realms of living, and leaves in their lives influences that abide thru all time. Thirty minutes of such preaching is worth a thousand carefully prepared sermons where the Holy Spirit has no place. The greatest heights of truth and inspiration are not reached by analysis or logic; but, only when the human spirit is lifted by the divine Spirit into the realm of the Infinite, and the heart is thus brought so near to God that it can hear the whispers of heavenly wisdom and love. And this is the preaching for which, today, many hearts hunger. They have been starved by essays on philosophy, philippics on current events and appeals in behalf of humanitarian organizations. Now they want the old Gospel of a crucified and risen Christ, and preached "in demonstration of the Spirit and of power."

* * *

The time is ripe for the coming of a great host of mighty men of fire, true successors of those immortal spirits. Great problems of world interest must be solved, if civilization would be saved from utter collapse. The destinies of future generations are in the balances. Nations that forgot God are tumbling into oblivion, and other nations are being born in a day. World history is moving with the swiftness of light. Who will be equal to a time like this? Who will save the world from chaos? Who but the eternal Christ of Calvary and of the Resurrection morning? If we can have the host of men and women, with flaming lives and tongues of fire, to proclaim the power of His atoning blood and the glory of His coming kingdom, when righteousness and peace shall yet cover the earth as the waters cover the sea.—J. W. Mahood, in Men of Fire.

THE BOOK

"The Bible is the one uplifting book. I have spoken of its being everywhere and thru every age a living force. For eighteen centuries it has been, in the history of Europe, the mightiest influence the world has known. We have it today; we are carrying it everywhere; and, wherever it is, it shows that it belongs to the present. It influences thought, it changes character; it shapes destiny. I repeat that that is wonderful. But, when I ask of what sort its influence is, what kind of change it produces in the character, the reply fills me with deeper astonishment. The Bible is cast into the corrupt, fickle, treacherous, selfish, pleasure-loving life of Greece, and into the stern, merciless heart of iron Rome, and immediately there is a change. A new humanity appears. Out of that life, men and women spring up, tender, pitiful, loving God and man, rejoicing in truth and holiness, bearing burdens for the weak, sorrowing with the sorrowful, abiding with the stricken from whose presence others flee away. We recognize in these Bible-loving and Bible-moulded men and women the long-lost sons and daughters of God."—John Urquhart.

There lived for many years in a Scottish village a doctor noted for his skill and piety. After his death there was found written across many of his accounts, "Forgiven—too poor to pay." In settling the estate his wife said, "These accounts must be paid," and sued for the money. The judge asked, "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written 'Forgiven.'"—Record of Christian Work.

"The church is in and for the world, yet not of it. She has been delivered from this 'evil age.' She is to be and labor among all nations; yet she is above all nations, having her citizenship in heaven, and waiting for the manifestation of the kingdom of Christ."

SYMPATHY

A minister sat in his study, busily engaged in preparing his Sunday sermon, when his little boy toddled into the room and, holding up his pinched finger, said with an expression of suffering, "Look, papa, how I hurt it!" The father, interrupted in the middle of a sentence, glanced hastily at him, and with the slightest tone of impatience said, "I cannot help it, my boy." The little fellow's eyes grew bigger, and as he turned to go out he said in a low voice, "Yes, you could; you might have said, 'Oh!'"

The expression of sympathy! It costs nothing to give, and yet what healing, comfort and cheer it may carry with it! Among the toiling ones of earth's millions there is many a life made bitter, many a hope crushed for lack of human sympathy. What heartaches, what woes, what discouragements might be dispelled as mists before the rising sun were the sympathetic look, the kindly word, the helping hand given with a heart. — "Like moonlight on a troubled sea brightening the storm it cannot calm, so sympathy softens a sorrow it has no power to move."—The Vanguard.

OUR OWN TASK CLAIMS US

"Lord, and what shall this man do?" Peter had received his own commission; now he wishes to see that this other is properly assigned. Shall we call it natural curiosity on his part, this question about John? Even so, temptation lurks in the path that curiosity travels. Jesus knows human nature: how ready one is to evade responsibility because of what others may or may not do, and how easily one becomes dissatisfied with one's own task by envying the opportunity of others! Therefore, the stern reply of the Master: "What is that to thee?" There is a sense in which it is good alvice to mind one's own business. Each has his own sphere of action that needs undivided attention. Let us never look with envious eyes upon the work of others, nor waste time by meddling. "Oh, may it all my powers engage to do my Master's will!" W. L. G.

Keep your heart as you keep your vine, by providing a substantial and permanent support; for the heart, like the vine, needs something to lean upon. It only remains to be said that no human heart ever found a sufficient support but in God Himself. Nothing else will completely fill the heart of man.—United Presbyterian.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE WONDERFUL PROMISE

(Isaiah 40:31)

"They that wait upon the Lord shall renew their strength."
Let that promise your sinking heart stay,
'Tis the balm with which the Physician divine
Heals the wounds made in life's weary way.
When fevered and fretful, when sorry and sore,
When life's draught is mingled with rue,
Like the first drops of rain to thirst-parched land
Is that promise to His tried ones and true.

"They shall mount up with wings as eagles."
Weary pilgrim, tho sick and distressed,
Just list to that song from the Master divine
And its notes will bring healing and rest.
Like the joyous song of the first bird of spring
After winter so silent and bare,
Is that promise to the weary ones trusting in Him—
"They shall mount up with wings in the air."

"They shall run and not be weary."
What tho steep be the path yet untrod,
Tho those limbs now be aching and helpless?
Rise, take heart, hear the promise of God!
"They shall run," yes, the weary, the helpless,
The fettered, the maimed, the distressed.
What tho the pathway be upward and rocky,
"They shall run," and while running shall rest.

"They shall walk and not faint."
May the God of all strength, may that Source of all rest,
Just teach you to walk in the path he has traced,
And to know by whose arm thou art pressed;
Just teach you to know that tho rough be the way,
And danger and storm may betide,
That One, yes, even the Son of God,
Shall ne'er cease to walk by your side.

"They that wait upon the Lord shall renew their strength."
Ah, pilgrim, thru doubt and despair,
Just remember that balm is in Gilead
The Physician divine, He is there.
And that promise of His, from the faithless withheld,
Is His balm for the thorn of His saints.
Tho the way may be long and the road may be rough
"They shall walk" and they never shall faint.

—Anna J. Gohrman.

NOTES FROM OUR STATIONS

For the Gospel Herald

Altoona, Pa.

(1614 Eighth Ave.)

Dear Herald Readers: Greetings. In one of our recent services there were three public confessions. One was a former member of a fashionable church but the Spirit convicted her of the necessity of being obedient to the "all things of the Bible." It gives us encouragement to continually teach "Thus saith the Lord."

We were glad to have in our regular services on Oct. 3, Sisters Hannah Burkhart, Roseland, Nebr., and Mrs. J. B Detweiler, Sterling Ill., and Bro. J. B. Zook and wife, Belleville, Pa. Bro. Zook preached two impressive sermons and gave a study on "Communion."

Bro. Henry Gertman of Chicago stopped with us a few days ago recently. He assisted in the visitation work and allowed himself to be used in the services, giving a testimony of his camp experiences.

Bro. Solomon B. Hartzler, Sterling, O., spent a night here recently while on his way to Mifflin county.

Remember the date of the Sunday school meeting to be held here. Saturday evening, Oct. 23 and Sunday Oct. 24. Come and encourage us with your presence.

The room where we hold services needs brightening up very much. The walls need a coat of paint. They are naturally dark at the present time so that the place is not very inviting. As we have no means of having this done, we trust that God may lay this burden upon some of the brethren and sisters that they may be willing to supply this need. Any amount you wish to send should be specified "Meeting Room" and it will be applied accordingly. May God bless you for the same. Pray for the work here. J. M. Nissley.

HE GAVE ME HIS HAND

It is said that Judson, one of the first missionaries in Burma, once stopped in a village on the banks of a river. Seeing a woman close to the landing place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Tho a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but she said, "they have never prevented my husband from beating me. This man spoke kindly to me, and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: 'Lord God, in the heavens, in the earth, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me they glory that I may know Thee who Thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with.—The King's Messengers.

UNCLE, TELL ME SOMETHING ABOUT JESUS

In a prayer meeting in Boston, a middle-aged man rose and said, "I have been thoughtless and impenitent till within a short time, and I will tell you how it came that I am now a disciple of Jesus.

'One Sunday evening I was lying on the sofa in my parlor. My wife had gone out, and no one was with me but little Mabel, a child of about six, who was visiting us, and who sat by the table amusing herself with pictures. At length, getting tired of them, she came up to the sofa, and began caressing me in her childlike way.

"'Uncle,' said she, putting her little hand in mine, 'tell me something about Jesus: mamma always does Sunday nights.'

'I was struck by the question, but evaded it, talking of something else. But the little one would not be put off. Again and again she came back to the same request, 'Uncle, tell me something about Jesus.' Finding I did not comply, she said at last, opening her blue eyes, 'Why, you know about Jesus; don't you?'

"That question awakened thought and feelings I never had before. I could not sleep that night; the dear child's wondering words, 'You know about Jesus, don't you?' haunted me thru all the long, silent hours. I felt I did not know about Jesus, had not wished to know; and a sense of my ignorance and guilt weighed heavily upon my soul. I was distressed for days. I read my Bible with an inquiring, anxious heart, till at length I found the blessed Savior, and could

say in humility and faith, 'Now I know about Jesus,' that Jesus of whom Mabel so eagerly wished to hear."—Serving and Waiting.

ON AN ITINERATING TOUR

What does a missionary do when he goes itinerating? Selections from a recent letter from Charles Ernest Scott, of Trinanfu, West Shantung, China, gives hints:

"One afternoon we are preaching on a village street to raw heathen. In the evening we are meeting in the home of our host, a real Christian man, with his entire family—wife, sons, daughters-in-law, and grandchildren—plus servants and interested neighbors. His guest room being too small, we sit out in his courtyard, under the stars. We are united in sympathy and mutual understanding and joy in the gospel. Our hearts thrill with the strains of the opening record selection, Evening Star, from Tannhaeuser. As we listen in the darkness—dark save for a candle on the table and those luminous orbs above—we see the village watchman from his coign of vantage on a flat-topped roof, noiselessly saunter toward us, squat near the roof edge, and intently drink in those foreign sounds, as strange as sweet.

"Again at a village we inquire for the only male Christian there. He meets us at its edge, and in great nervousness pleads with us not to enter his house or yard to preach. Out of small faith—alas! he is very young in 'the doctrine'—he fears persecution. In another village, quite the opposite reception: the one Christian man invites his neighbors into his yard and house, requests us to preach; and when we have given them our best and are ready to leave, he, like Cornelius, stands up and tells them all of the faith that is his; shows how God has preserved him from physical harm and disaster and exhorts them to repentance and belief in Christ.

"At one village a Christian, recently baptized leads his two rival wives out into his yard to hear us speak on a message of hope for women, those on whose foreheads are written the mournful words of the prophet: 'Our hope is lost!' At another yard in the same village the liege lord, also a Christian, will not call forth his women to listen. It's a long jump for the first-generation Christian to take—from the dyed-in-the-blood contempt for and abuse of women to Christ's perfect standard of treatment.

"In one home of squalor we see a sorcerer and his entire family turning to the living God because of the love and faith of a fellow missionary and the gift of a single consecrated dollar sent by a poor American widow. In another home of comparative comfort we see the Christian wife and mother leading the husband and four married daughters and grandchildren to the foot of the cross. Her son, when home on a vacation, had followed her around from room to room with his Bible in hand explaining to her the riches in Christ he had found. This mother conducted us into the home of a heathen brother. There lay his wife—still. She had been given up for dead. Her family had the evening before gone to the little "tu di" temple outside the village to beseech one of her three spirits to take its departure thence to the felicities of the 'Southwest'; the body had been arrayed in its fine silk-embroidered graveclothes; a huge open coffin awaited it in the yard outside the door. In such a dramatic and, to the family, terrifying setting we prayed to Jesus Christ—with all those heathen and half-heathen kneeling awed on the dirt floor around us—and she sighed, and breathed and began to talk, and later to regain her strength.

"In one village a father is interested in the gospel because we pray for his son, who for years has been lost in Manchuria, the deceptive Eldorado of the Shantungese. In another village a mother, tremblingly eager, believes the gospel because we put her in touch with her only son, a member of the Labor Battalion in France.

"In one village an old widow, desperately poor, with a sick daughter-in-law helpless on the kang, has come to the ragged edge of starvation. Her son has deserted her and she has blindly trusted her 'kitchen god' to bring him back, he with whom she quarreled so long ago. We agree to pray with her, if she will tear down her 'kitchen god,' the god of wealth—no use, if she is still trusting demons. In sign of change of faith she tears it down; and, after instruction and prayer, enters on the way of heart peace. In another village the man visited was a literary notable, having money, property, position, and respect of his fellows, but not this same heart peace sought by the widow. He testified that, rich though he was, he was restless and troubled until he had accepted Christ, Him who can satisfy, the Restgiver.

"In one village the heathen boys have a fight with tramp beggar boys. The latter do consummate acting in connection with their reviling. They curse with facility and tear about in such a rage that they lose their voices. From that vicinity (where I was in my pastoral calling) I later went to our local Christian school where we examined a score of boys of the same village—all with shining faces, little hint of the devilment so near and working such havoc in their neighbors. These boys recited easily Matt., ch. 5, including, of course, those verses in such contrast with the scene I had earlier in the day witnessed not a stone's throw away: 'Blessed are the peacemakers: for they shall be called the children of God.' Heathenism has no motive power to put such precepts into action."—Home Department Quarterly.

WHAT THINK YOU?

Does my life please God?
Am I reading my Bible daily?
Have I ever won a soul to Christ?
Is there any one I cannot forgive?
Am I enjoying my Christian life?
How much time do I spend in prayer?
Do I love to go where Jesus is honored?
Is there anything I cannot give up for Jesus?
Am I trying to bring my friends to the Savior?
Am I doing anything that I would condemn in others?
Am I praying for the salvation of any one in particular?
How does my life look to those who are not Christians?
Am I giving all I ought toward the support of the Gospel?
How many things do I put before my religious obligations?
Is the world being made better or worse by my living in it?
Am I willing to be sent as a missionary to a Christless country?

—Publisher Unknown.

Missions at Home (Acts 8:5-25). The commission of Jesus concerning missions was to start at Jerusalem; but many Christians have thought that it ended there,—at least if we judge by their actions. Maybe "charity begins at home," but it should not stay at home. His commission was "to the uttermost part."—Sel.

"Was not our heart burning within us, while he spake to us on the way, while he opened to us the scriptures?" EVANGELISM? Yes; Jesus gave us a wonderful example as He walked with these two on the way to Emmaus. He could not sit in the train or auto and talk with them, but He walked with them and spoke of the scriptures in such a manner that their hearts burned within them.—Sel.

There are lots of people that want to go to heaven, but the trouble is that they want to go there by traveling the other way.—I. E. B.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MOMENT IN THE MORNING

A moment in the morning ere the cares
of day begin,
Ere the heart's wide door is open for the
world to enter in;
Ah, then, alone with Jesus in the silence
of the morn,
In heavenly, sweet communion, let your
duty day be born;
In the quietude that blesses with a pre-
lude of repose,
Let your soul be soothed and softened as
the dew revives the rose.

A moment in the morning take your Bible
in your hand,
And catch a glimpse of glory from the
peaceful promised land;
It will linger still before you when you
seek the busy mart,
And, like flowers of hope, will blossom in
your heart;
The precious words, like jewels, will glist-
en all the day,
With a rare, effulgent glory that will
brighten all the way.

—Selected.

HONESTY IN WORD AND DEED

We often hear it said of some men and women that their words are as good as their bond. That is a reputation that is indeed worth while. We are not judged by our doctrines but our doings, not our creeds but our deeds, not our emotions but our motions. "The tree is known by its fruit." What we say may be interesting but what we do is inspiring. We are living in such a practical age that the public demands goods that are true to the label, merchandise true to the advertisement. The statement is true that nothing is right that needs a lie. Honesty is a very valuable asset in all human relations, and includes not only the religious world but the secular.

We cannot divorce Christianity that we speak and sing about on Sunday from the imperatives and importances of Monday. A little girl died not long ago and the doctor attending her said the cause of her death was impure milk, and that he had many such cases. If that were true, it means that someone somewhere in order to make a little more money had weakened and denatured the milk he sold and so he virtually became a murderer because he was not honest. It would be a fine thing if we knew that the goods we buy were exactly as advertised and that all the salesmen were telling the truth when recommending their wares. "Ye shall know the truth," says Jesus, "and the truth shall make you free." The truth that is fostered by the gospel and the Christian Church in its demands for honesty will lighten the burdens of humanity and do away with many of the distractions with which the world is rent.

Be truthful to yourself. If you call another man a "sinner" be sure you do not say you have made a little "mistake" when you are guilty of the same error. If you do not know, say you do not know. Be honest with yourself about yourself. Tell the truth to yourself about yourself.

—Christian Herald.

LIVING UP TO OUR RESPONSIBILITIES

Everybody is familiar with the Parable of the Talents. Everybody has some talent. The law of God is that everybody must use his talent or talents for the enrichment not only of self but of society at large. We are debtors one of another and all we are brethren. We need each other and the slogan for Christian living is "all for each and each for all."

Whatever God has given us by way of talent or ability is given to us in trust. We are trustees and stewards. We do not own the treasure but are only the keepers of the keys. We help God, are co-workers with Him in the building of the kingdom when we recognize and acknowledge our indebtedness to our fellow beings.

Talents are to be used not abused. We abuse them when we refuse to use them for the making of a better world. We use them intelligently when we employ them as the means of making a better world. We have that we may give. We own that we may share. We are blessed that we may be a blessing.

Talents that are not employed are lost. The hand that remains idle becomes withered and the brain that lies fallow loses its power for thought. Paul felt himself a debtor to Greeks and Barabarians because they were without the knowledge of the true God. He had it. Therefore he gave it. It was the gift of God that made Paul great and God in Paul made others great. The greatness of a man is the greatness of God in him.

When we all learn the lesson of stewardship we shall have grasped the fundamentals of the Christian life and learned the lesson that will make the Kingdom of God not an ideal of the lips but a reality of the life. There is only one logical reason for the possession of talents. That reason is we are to employ them for the help of those in need.

THE UNFAILING LOVE

"Love never faileth." Eloquent tongues may cease, wealth waste away. Knowledge of mysteries and prophecies will not avail without love. The central sun of the soul is love illuminating our being. Unholy ambitions make of the poor neighbor a stepping-stone to power, while love lives for all as for itself. Love in the bosom of God sits upon the throne forever, and fills the hearts of His children from His infinite reservoir of compassion. He is greater than our hearts for He is Love itself, removing all condemnation from the soul of the penitent so he can exclaim with joy: "Lord, Thou knowest all things, Thou knowest that I love Thee." Our love may fail, but God's love—never! He remembers that we are but dust and weakness. How often we appeal from the condemnation of our hearts unto the love that knoweth all things. We hide under the shadow of His wings and feel the embrace of His love that never fails. E. W. C.

ON MAKING FRIENDS

It is well to be genial to all, but one should be careful in the choice of friends. Friendship is more than acquaintance. A few friends, well chosen, are a joy forever. A true friend is for life Some young folks choose their friends because they are schoolmates, or in the same neighborhood or church, and when removing to other localities, they drop them and find new friends. Higher reasons should govern the formation of lasting friendship.

Friendship is not of a mushroom quality, growing up in a few hours. Slowly formed friendships are likely to be permanent. A friend should be one you can love, trust and respect. It takes time to know who may be trusted, who should be respected. It takes experience to tell the strength of one's professions of friendship. One should not, therefore, hastily divulge the secrets of one's heart in sudden friendship. Wait till tests have been made through adversity or other things that try men's souls.

Choose for a friend one whose character influences to better things. not one who is careless of right and wrong And be faithful always to the right kind of a friend. To keep friends one must show one's self friendly with care and listen to his advice with care.—Milwaukee Journal.

Salvation is an instantaneous work. It cannot be attained by growing into it.—I. E. B.

Sunday School

For the Gospel Herald

Lesson for Oct. 31, 1920—Matt. 7:13-29

THE SERMON ON THE MOUNT (Concluded)

Golden Text.—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 7:19.

Introduction.—The lesson before us is a conclusion of the Sermon on the Mount. From the beginning to the end, this remarkable message from the lips of our Savior is filled with divine wisdom. We advise a careful reading of the fifth, sixth, and seventh chapters of Matthew as an introduction to the study of our lesson. This lesson is full of warning to those who would undertake the religion of Jesus in an indifferent way, and full of encouragement for those who are minded to trust and obey God fully.

Warning against False Prophets (15, 16).—"Beware of false prophets." Such men, though they come in sheep's clothing, are "ravening wolves" within. They seek for themselves the praise and glory that belong to God. Posing as shepherds, they are but the basest kind of hirelings. Our Savior tells us how to distinguish the true from the false—look for their fruits. This takes time. The public needs to be warned over and over again against taking up with strangers who make remarkable claims for themselves. Give a prophet time, and his fruit will determine whether he is true or false.

Judging by the Fruit (17-20).—The tree is known by its fruit. You can tell by the fruit on the tree whether it is worth having. In the spring you may not be able to detect the good from the worthless tree, as both may be similar in appearance. But as the summer season advances it is seen that one of the trees develops valuable fruit, while the other develops a kind of fruit that is woody, bitter, worthless. The fruit tells the story. So with a man. His appearance may be all right, and at heart he may be all right; but it is his life under trial—in business, home social, and religious circles—which shows whether he is a true man or an impostor. Judge a man by his life, not by the claims he makes for himself.

The Test of Doing (21-23).—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." A profession of Christianity is right. It is essential to right relationship with God. But profession alone is not enough. It is the doer of the Word that has the promise. "He that **doeth** the will of my Father which is in heaven," is the one who stands in line for God's eternal blessings. You may profess Christ, you may pray, you may belong to some Church; but the real test is in doing the Father's will. Profession, praying, and church-going are all right; but it is by faithful living and loyal obedience to God that we manifest the sincerity of our pretension to Christianity.

The Two Foundations (24-27).—The truth as presented in the preceding paragraph is illustrated in the parable of the two men who built houses, one on the rock and the other on the sand. A mighty storm arose. There was wind and rain. During fair weather one stood alone as well as the other; but when the rains descended, the floods came, and the winds blew, the house that had been built upon the rock stood the test while the other fell. Our Savior says that this represents two classes of hearers, the hearers only, and doers as well as hearers.

At the end of the world there will be a mighty storm which will try us to see whether our professions have been real or only pretended, whether we have been **doing** the sayings of Jesus or simply hearing them. The Son of God will be revealed from heaven and saints and angels will be His attendants. "We must all appear before the judgment seat of Christ." The **doers** of the Word will stand the test and will be ushered into the presence of God where in joy and glory they will constitute the blood-washed throng whose glad hosannas will ring thru the vaults of heaven. They who in this life are hearers only will fall, miserably fall, and their eternal groanings and wailings in the lake of fire will forever proclaim their folly for not being doers as well as hearers.

It will be noted further that the profession of self-righteousness and mighty works for the Lord, which deceive so many people here, will deceive no one before the throne. "Depart from me, ye that work iniquity," will be the sentence heard by the boasters who in this life imagine that mighty works can take the place of faithful, obedient service.

"Be ye **doers** of the word, and not **hearers only**."—K.

Those who say they will forgive but can't forget an injury simply bury the hatchet while they leave the handle out ready for immediate use.—Dwight L. Moody.

Our Young People

THE PLACE OF REGULARITY IN THE CHRISTIAN LIFE.—Dan. 6:10; II Tim. 4:2.

Topic for October 31

MOTTO

"Bless the Lord, O my soul."

THE STUDY HOUR

I. Regularity and its Place.—God is a God of order. All His creation speaks to us by its orderly ways. Our own mind is at its best when it can work in an order that harmonizes with the laws of its creation. God set the order of creation after the following law of regularity: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Gen. 8:22. Our physcical bodies must be adjusted to this law of God's creation if they would be in the very best order for service. Then our mental capacities are more or less subject to the order for the physical, as we shall find out if we try breaking into the need of the body for its sleep and its nourishment and its periodic call for a change of activity. If we fail to give the place to these laws of God we fail to meet the requirements of service which He calls us to do.

The body and the mind can do its best work when we establish habits of regularity,—a time to rise in the morning, a time to eat our meals, a time to do our manual labors, and a time to do our mental work. It is also true, that the law of our spiritual life must be regarded in the curricula of our lives. There must be a time daily for devotion and meditation upon spiritual things. Well has the Creator provided for us in the law of our being by the commandment in the decalogue which says, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Thus one day in seven has been set apart to meet the needs of the soul in its relation to the Creator as well as to meet the needs of the body in its relation to its temporal well-being.

The Christian who does not establish regularity in devotion in the ordinary course of life when he has regularity in other matters is lacking somewhere in the estimates which he makes of life. Just as the farmer must work in season in sowing and reaping, in working and resting, in eating and sleeping, so must the Christian provide for regularity in feeding upon the Word of God and in prayer and in Christian fellowship and worship at the house of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Continue"**
2. Remembering God Every Day.

For Young People

1. The Regularity of Our Creator
2. The Power of Regularity in Life
3. The Weakness of Spasmodic Action.
4. When the Unusual Becomes a Power.

For Older People

1. The Blessings of Regular Devotion.
2. Blessings in Regular Attendance at Church.
3. Instant in Season and out of Season.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCT. 21, 1920

Field Notes

A Communion service was held with the Bethel Church near Garden City, Mo., on Sunday, Oct. 10.

Bro. C. B. Driver of Versailles, Mo., filled the regular appointments at Mt. Pisgah Church near Cherry Box, Mo., on Sunday, Oct 10.

Bro. J. S. Shoemaker of Dakota, Ill., filled the regular appointments at Morrison, Ill., on Sunday Oct. 10.

Bro. Andrew Shenk of Oronogo, Mo., filled the regular appointments at Birch Tree, Mo., on Sunday, Oct. 10.

Nine states and five conference districts were represented at the Missouri-Iowa Conference near South English, Iowa, last week.

Bro. J. R. Shank of Carver, Mo., spent Sunday, Oct. 10, with the congregation in the vicinity of Wayland, Iowa, handing out the bread of life.

Sunday October 31, is the time set aside for Communion services at the Mennonite Church, Lancaster, Penna. All invited to attend.—L. S. K.

Change of Address.—Sister Dorothy Kemrer, from Lancaster, Pa., Route 2, to Mennonite Rural Station, Harrisonburg, Va. Friends will note change, and address mail accordingly.
—L. S. K.

If previous arrangements were carried out, Bro. E. J. Berkey is spending this week at the Pearidge Church near Palmyra, Mo., assisting the brotherhood there in a series of meetings.

Bro. J. M. Kreider is spending this week in Iowa and Minnesota. He expected, the Lord willing, to be in communion meetings as follows:

South English, Iowa, Oct. 17.
Alpha, Minn., Oct. 24.

Bro. Perry Shenk of Oronogo, Mo., closed a series of meetings at West Union Church near Wellman, Iowa, on Sunday evening, Oct. 10, with five public confessions as one of the visible results.

Bro. Amos Gingerich, accompanied by a few brethren and sisters from Versailles, Mo., spent Sunday, Oct. 10, with the brotherhood in the vicinity of Palmyra, Mo. He preached at Pea Ridge in the morning, at Ewing school house in the afternoon, and at Palmyra, in the evening.

The annual meeting of the Sunday School Conference of the Missouri-Iowa district was held at Liberty Church near South English, Iowa, on Tuesday and Wednesday of last week. The organization resulted as follows: Mods., A. C. Good, J. C. Gingerich; Secys., J. R. Shank, Simon Gingerich; Chor., C. J. Garber.

Corrections. — Meetings announced for Chestnut Hill Church, Lancaster county, Pa., should have had the date given as Oct. 24, 1920.

In Items and Comments for last week, last item, read instead of "The same thing for Most of Us," either "safe thing," or "sane thing," or "safe and sane thing."

Bro. J. H. Bare of the Salem congregation, Elkhart county, Ind., filled the regular appointment at Elkhart on Sunday morning, Oct. 10.

Bro. Aaron Loucks of this office spent last Sunday with the brotherhood at Springs, Pa., filling a number of appointments.

Communion services were held at Masontown, Pa., last Sunday, Brethren E. D. Hess and J. A. Ressler conducting the services.

Change of Address.—Bro. John H. Mosemann announces his change of address from 19 Locust St., Lancaster, Pa., to 442 South Queen St., same city.

We are glad to report the continued improvement of Bro. J. K. Bixler of Elkhart, Ind., in health. He is now able to be about and to attend church services.

Bro. Edwin Shoemaker and wife of Freeport, Ill., spent a few days with us recently, the guests of Bro. Levi Mumaw and family. Bro. S. addressed the Sunday school at the Scottdale Mennonite Church last Sunday.

Brethren J. M. Kreider and C. A. Hartzler served as moderators of the Missouri-Iowa conference held at Liberty, Church near South English, Ia., last week, and brethren J. R. Shank and E. J. Berkey were the secretaries.

Bro. C. F. Derstine gives his address as Masontown, Pa., Oct. 23-31 and West Liberty, Ohio, Nov. 1-4. When last heard from Bro. D. was working with the Fairview congregation in Oscoda county, Michigan. There were about fifteen confessions up to the time of writing.

The Missouri-Iowa Conference at South English, Iowa, closed a very interesting and we trust profitable meeting Friday noon, Oct. 14. There were present 12 bishops, 24 ministers, and 12 deacons; also about 200 or 300 brethren and sisters besides those of the home community. There were people present from about eleven states.

Bro. D. G. Lapp of Roseland, Nebr., preached the conference sermon before the Missouri-Iowa Conference last week. After the conference he accompanied brethren from Sterling, Ill., to their homes, where he filled an appointment at the Science Ridge Church on Friday evening. He expected, the Lord willing, to spend Oct. 16-25 at Freeport, Ill., assisting the brotherhood there in a series of meetings.

Bro. Silas Hertzler Ill in Honolulu.—A letter from Bro. W. A. Stoltzfus informs us that Bro. Silas Hertzler, whose sickness in India has before been recorded in these columns, has had a relapse and at last accounts was in a hospital in Honolulu, Hawaii. The doctors pronounce it typhoid. Bro. Stoltzfus remained by his bedside, expecting to stay there until Bro. Hertzler's case is pronounced out of danger. We sincerely hope that he may recover speedily, and that before long he may again be permitted to return to loved ones in America.

Change of Address.—The following will be read with interest by all interested in our South America Mission:

"We wish to inform our friends in the home land that by the time this reaches the Herald we will have changed our address. We have rented a house in Trenque Lauquen (Trenke lauken), F. C. O., and will move to that place within a few days. We had been looking toward Santa Rosa which is a town much farther away, but we were not able to find a house nor even a vacant room in the whole town. Trenque Lauquen is 81 kilometer (48 miles) from Pehuajo. It is reached by train. There are two trains in each direction daily. Thus it may be seen that we will not be so far away from the other missionaries. The town is very little smaller than Pehuajo and is quite an important point on our railway line. For the present any mail to our family should be addressed simply Trenque Lauquen, F. C. O., Argentina. Further information regarding this expansion of our work will be reported soon.

"Yours for Christ in Trenque Lauquen,
"J. W. Shank and family."

"Please change my address from Smithport, Nevada, to Jonestown, Nova Scotia," is the form in which we receive many requests. It is correct, clear, and concise. It tells where the person was and where is going to. All this is very good, but it lacks one important item—the name of the publication whose address is to be changed. How many periodicals, do you suppose go out over our mailing lists every so often? Just for a guess, before you look at the next line, make an estimate. Well, there are about 25 of them. Now, imagine our patient and longsuffering subscription clerk getting a request to "change my address" without a suggestion as to which papers the subscriber gets. Imagine him going thru the 25 lists. What assurance has he that he has gotten them all, and that he has seen correctly? We know it is easy to forget, so we gladly pardon you for all past omissions even before you ask us to, but will you be good next time? Please do.—R.

Correspondence

Reist, Alta.

Dear Herald Readers: Greeting. Bro. Allan Good spent a week at this place last spring but his health being poor he held only a few meetings. Bro. Roth was here over the Sunday and held communion. On account of inclement weather the attendance was not very good. Bro. Allan Good and Bro. Isaac Miller, Mazeppa, Alta., spent a week in the latter part of June with this congregation. We had good meetings and two souls accepted Christ. On Sept. 5, Bro. N. B. Stauffer of Aldersyde was with us and held baptismal services and also communion Nearly all partook. On Sunday Oct. 3, Bro. H. B. Ramer and son and Bro John Brubaker, all of Duchess, Alta., spent the day with us. Bro. Ramer preached at both morning and evening services. His sermons were edifying and greatly enjoyed. It seems good to have brethren and sisters from other places visit us. Health is quite good and people are busy gathering crops. May we not be so busy as to forget our souls. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Pray for the work at this place.

Annie Reist.

Pond Bank, Pa.

Dear Herald Readers, greeting. The Lord has been richly blessing us during the past summer and gave us the privilege of seeing the fruits of the church's liberality and labors culminating in the dedication of a new church building here on Sept. 19, in the presence of an overflowing crowd of people. Bro. J. C. Clemens preached from Matt 16:18. He also preached in the evening. Bro. Baer preached on Sunday evening Sept. 26 on "Forsake not the house of our God," and Bro. Hege on Oct. 3 and 12.

At this time we have one applicant for church membership. Baptismal and communion services are announced for Sunday afternoon Nov. 14.

We are also looking forward to Nov. 30, the date set on which we expect to begin our revival meetings here with Bro. John H. Mosemann in charge. We expect the Lord to do great things for us. Remember us in your prayers.

In His Service,
Harvey E. Shank.

Manson, Ia.

Dear Herald Readers: Greeting. Bro. Showalter has been with us for some time, laboring with the people here in singing school. As I have been thru the States the last month, coming in contact with other brethren and sisters, it surely has been an encouragement to me to be more careful in my Christian life. May we all be found faithful in Him for so many are going to ruin in this wide world.

At Ashley, Mich., they have started services in a schoolhouse until they can buy a church. May we all pray for the small congregation at Ashley.

We again have the privilege of having Bro. J. W Hess in our midst for a short time We always count it a blessing to have him home again. Pray for the work here. K. E. S.

Mt. Joy, Pa.

Dear Herald Readers:—

Again we have had the privilege of partaking with each other of the emblems of Christ's broken body and shed blood at the communion service yesterday. Bros. Geo. J. Lapp and Peter Nissley preached for us, using "This do in remembrance of me" as a text. Nearly all of the members communed.

November 21 is the date set for the beginning of evangelistic meetings, at which time Bro. Christian Lehman is expected to come and take charge. May we pray for the great work that many souls may be saved.

In His service,
Rhoda R. Eby.

Oct. 11, 1920.

Beaver Crossing, Nebr.

(West Fairview Congregation)

Dear Herald Readers: Greeting. In the afternoon of Sept. 12, Bro. S. G. Shetler, Hubbard, Oreg., filled the pulpit at this place. On the evening of Oct. 3 Bro. Milo Stutzman, Hesston, Kans., preached for us. Our council meeting was held Oct. 3 and communion Oct. 10, when most of the members partook of the sacred emblems Bro. Peter Kennel, Shickley, Nebr., officiating.

Crops were good here this year. Health in the community is also quite good. May we realize that all these blessings come from God and may we be thankful to Him for them.

Oct. 11, 1920. Cor.

(Continued on page 588)

Miscellaneous

THE EDITOR'S DESK

By "The Associate"

For the Gospel Herald

As most of our regular readers have had various reasons for knowing, the Editor has been out of the office for what seems to us to have been a very long time. The Manager and the Proof Reader and I have had matters pretty much our own way—much to our regret—except as the Linotype Boys modified our wishes when we were not looking.

This "Associate" would have enjoyed the liberty afforded by the absence of his "Chief" more if he had not had some four or five other periodicals calling loudly at times for immediate attention. But the days of this suspense are nearly over and the "Chief" is expected to come into his own within a few days. Hence anything that we want to say in his absence will have to be said soon.

As usual, I have some observations as to what the Editor does as a regular thing when he is at home, and these I want to pass on to the patient reader.

It is a rule of the House to begin personal pronouns referring to Deity with a capital. Thus He, His, Him, Himself should begin with capitals when they refer to God, Jesus Christ, or the Holy Spirit. Yet it is surprising how often we find these words written otherwise. I have wondered why people so often write "his Blessing." The Editor's pencil corrects this—generally.

There is another question that has come to me even more forcibly, for this comes from many well-educated people, such as college graduates, school teachers, and the like. They will spell Hindu, Mohammedan, Mormon, Russellite, Methodist, and Mennonite all with capitals, but when it comes to Christian they spell it with a little "c." If you belong to the class that has transgressed in this particular, I would be glad for a logical reason, not as a matter of criticism, but as an interesting psychological problem solved.

Editing obituaries calls for an exercise of sympathy, and yet even there the Editor must harden his heart and correct punctuation and spelling. It is often surprising to see how very few names of diseases are misspelled even by those who misspell many other words. And the reason for this is not so very hard to find, either. People are not sure as to how to spell pneumonia and tuberculosis and look them up in the dictionary. Then they copy them exactly right. But when it comes to the words to, too, and two; their and there, we all know how to spell them and we do not stop to think. The correct use of these words is simple enough if we know how, and really I think it worth the little effort it will take to improve in this respect.

Among the harder words that are often misspelled are "separate" and "privilege." Take two or three good looks at these words and next time you write them see if you can get them right.

Field Notes and Correspondence are two departments that give the Editor a good deal of very enjoyable employment, and incidentally a few criticisms.

"Why does Bro. ———— have his addresses published in the Field Notes so often, when you never publish mine?" was timidly asked by several brethren at different times. Fortunatey, the answer in this case is easy: "Because Bro. ———— keeps us informed as to his movements and you do not. How are we to know where you are unless you tell us?"

Here is another: "Why is that when any one from Scottdale crosses the county line or cuts his finger his name goes into the Field Notes, while my name is not there once a year?" The last part of the question is asked with reserve, it is true, and sometimes is only implied, but it is often hinted at.

The answer is that, while the authors of editorials are few, the writers of Field Notes are many. Moreover, Field Notes are generally unsigned in the paper. This gives any one about the House entrance to that column and what one does not know another does. When items from the outside are scarce, the lack is made up in Scottdale.

Moral: Write Field Notes from your home—many of them: they will be interesting.

There is one thing that I find the Editor must guard against: The making of the Correspondence department a dumping ground for Reports that would be cut down to short 8-point notices, except when they can be slipped in in the form of Correspondence. Persons who do this have no intention to do a wrong but it is easy to see how the Correspondence columns might be misused in this way. In the Correspondence letters the Editor allows a freedom not accorded to Reports or general articles. The correspondent is there speaking in a personal way and is allowed to use his own forms of expression more freely than in the other classes of matter. It is only fair if, in exchange for this liberty, he limit the subject matter to things that belong properly to personal interest and not to the other, more general lines.

And in all our writing of whatever class let us all remember the test of I Cor. 10:31, and allow it to decide what to write and what not to write.

Scottdale, Pa.

RETROSPECTIVE AND PROSPECTIVE VIEW OF THE S. S. WORK OF THE MISSOURI-IOWA DISTRICT

(Paper read by J. R. Shank before the Missouri-Iowa Sunday School Conference as Liberty Church, near South English, Iowa, Oct. 12 and 15, 1920.)

For the Gospel Herald

Outline.—

a. A View of the earlier Days.
b. Blessings attending the Past.
c. Encouraging and discouraging Conditions of the Present.
d. Future Prospects.

Retrospect

"Remember the days of old, consider the former years of many generations: ask thy father and he shall shew thee: thy elders and they will tell thee."

Prospect

"Oh that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up."

A View of the Earlier Days

We have no power over the past. We cannot shape the future except as we shave the opportunities of the present. The wise person will take a look backward and then look forward in order that he may rightly choose and work in the present. We are here today as we are by the mercies of God. His grace has given us all the blessings we enjoy today. Some one has summed up life in the words, "I am not what I once was. I am not what I might have been. I am not what I expect to be. But by the grace of God I am what I am." That was retrospect and prospect. I trust that each one of us today may be able to say as much.

We are limiting our subject today to the Missouri-Iowa district only because we shall not have time to take in a larger field. What we shall say of this district will in a large measure apply to other fields.

The earliest work of the Mennonite Church as included in the congregations of the district at this time was done at Cherry Box, Mo., and near Versailles, Mo. These congregations were begun in the early seventies. Some of the work was at first done

in the German language. But as it was not conducive to the interest of the young who were trained in the English this soon gave way to English almost altogether. The first organizaion at Cherry Box was effected by the ministry appointing teachers who instructed the children, largely in how to read. A few years later the organization was more complete, with a superintendent and teachers who taught the Scripture truths from little question and answer books. The lessons were studied and recited in a somewhat formal manner, but they were of some value in that they gave some work in the study of Scripture truths.

In Morgan county near Versailles the first organization was effected at a general meeting of the church community the appointment of a chairman of the meeting and the election of a superintendent. Scripture lessons were studied by the older classes. Younger classes were drilled in questions and answers from the little books. But as one remarked there was not the greatest interest awakened in the boys and girls and the boys could go into somebody's peach orchard or watermelon patch right after Sunday school with greater zeal than they went to Sunday school. But lest we cast reflection we should say that the study of the Bible led in the right direction and we know that the improvements in methods of instruction and greater interest in children has come from these efforts feeble as were their beginnings.

In 1886 Sunday school and church work was organized in the Bethel congregation near Garden City, Mo. Cook's quarterlies were used by the Sunday school at first. The interest in the lessons was good and the manner of instruction not so much different to the present in our Sunday schools.

In 1893 another congregation was organized near Orongo, Mo. Here Sunday school work was begun and the lesson helps used were published by the Mennonite Publishing Company. The interest was good from the start and methods of conducting the classes much the same as are used in most of our schools at present.

Other congregations came into existence and Sunday schools organized, such as Berea, near Birch Tree in 1895, Alpha, Minn., in 1895, Palmyra, Mo., in 1898; South English, Iowa, in 1900; Minot, N. D., in 1903. Kenmare, N. D, Tuleta, Tex., Pearidge near Palmyra, Mo., in 1905. Coal Ridge, Mont., in 1916, Bloomfield, Mont., in 1918. Work has been carried in various places like Proctor, Purvis, Sagrada, Little Buffalo Cr., Jenkins School House, in the Osage field having started at the school house at Carver as a union Sunday school as early as 1903 developing into a church thru evangelistic efforts and from which these other places have been worked as opportunity and expediency directed.

Enccuraging and Discouraging Features of the Present

Progress in the manner of teaching and the practical value of the school has been made in he past 20 or 25 years but there is not such a noticeable difference to most of the workers in the manner of taking hold of the work. Nearly all of our schools are under the direction of the congregations and are taught by a corps of teachers who are members of the church. Our own Sunday school helps are generally used and Sunday school papers are handed out which are published by our own publishing house. There are some libraries, not more than six in the Sunday schools in this district.

An encouraging feature of the work is that the teachers of our Sunday school classes as a rule are loyal to the principles and practices of the Church and inspire the same in their classes. Many of them are young people who have possibilities before them for enlarged vision and understanding of the Bible and how to bring its truths before their classes. We have opportunities for the development of our workers as we never had before in the way of Bible courses and educational privileges and helpful literature under the supervision of the Church.

Features that might tend to discourage and require watchfulness are the modern tendencies of the religious world to drift away from the faith once delivered to the saints. There is much more worldliness in our churches than there should be. There are driftings along the line of business entanglements and the making of temporal affairs prominent above the affairs of Christ and the Church. There driftings along the line of social standards that cause far too many homes to become non-entities as far as being positive forces in furthering the standards of the Word as upheld by the Church. There are driftings along the lines of dress that cause grief to those who feel the responsibility as watchmen. There are driftings along the line of doctrine by the flood of literature in the hands of many of our people who do not realize where its influence is leading them. There are driftings along the line of piety and devotion among the members of the Church. These will require the careful consideration of our Church and Sunday school workers that they may discharge their whole duty in bringing about the conditions which will have the approval of the heavenly Father.

The Outlook for the Future

The outlook for those who take the way of faith is always bright. But that does not mean that there will be no foes to face, nor a light task to perform. We must be in touch with God if we would successfully face the foes of true Christianity and come out as faithful witnesses which the coming generations can safely follow. We must be in touch with God if we would succeed in saving the rising generation for the future responsibilities of the Church. We must do our part in holding forth the Word of life and in improving the standards of truth upon the generations who are to fill our homes and communities and Churches. We have the task of training the future workers who shall bear the message of Christ into every land. To fit workers for this task we need the help from above which will enable such to go forth with knowledge and spiritual power that they may meet the peoples of every station and bring them all to a unity of the faith and a knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. We may expect to meet opposition. We may expect persecution. We may expect to be unpopular in many quarters and scorned by a proud and sinful world and especially by a proud and boastful religious class. But the promises of God are on our side. The overcomer is given every assurance of a reward. There can be no defeat to him who works with God. It may seem defeat to the mind of man but in the great day it will be manifest when every work shall be revealed by fire what was of gold, silver, precious stone, or wood, hay, stubble.

Carver, Mo.

GOD'S ONE WAY TO SAVE SINNERS

"Not by works of righteousness which we have done, but according to His mercy He saves us, by the washing of regeneration and the renewing of the Holy Ghost, which He hath shed on us abundantly through Jesus Christ, our Savior" (Titus 3:5,6).

The important thing in life is to have a great aim and to possess aptitude and the perseverance to attain it.—Goethe.

IN POLITICS OR NOT?

By Shelley Musser

For the Gospel Herald

The general election is near at hand and we are all interested in some degree as to the results, for those who are elected this fall will play a prominent part in passing laws which may mean much to all nonresistant people. Again we are interested because women are now allowed to vote throughout the entire country.

What will the sisters of our beloved Church do?

At a recent Mennonite Church conference this question was discussed. The conclusion is as follows: "That any sister who votes is out of place." But how about brethren who go to the polls and vote?

I will by the grace of God submit some questions and thoughts along this line which I trust may be worthy of meditation.:

Does God's Word give any encouragement to the idea that we should help direct the government? And it it is good (as some say it is) to help direct the filling of governmental offices why not hold office and perform the duties enjoined upon those who hold office?

We as a church believe firmly in separation of church and state (government), because the work of state is conducted largely by people of the world, who in no wise profess separation from the world.

"God has delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." (Col. 1:13). We therefore belong to Christ's kigdom and He said. "My kingdom is not of this world" (Jno. 18:36).

Can you go with the world in helping to run the government and say you believe in separation from the world?

Can we labor in a kingdom with worldly men and remain "Unspotted from the world? (Jas. 1:27).

The government of the U. S. is recognized as a government "of the people, for the people and by the people" All power is vested in the people and is carried out by officers elected by the people. Can we then as brethren (or sisters as well) in the Church exercise ourselves in this government, and not be a part of it? I fear not. We profess to be of Christ's kingdom. "We cannot serve God and mammon." See Luke 16:13.

Can we who profess separation from the world go to the polls and vote for a president of the United States whose duty if elected may be to call men to bear arms, and by our voice help us to place him in that position, and then when he unfortunately must call men to arms to perform what we knew when we voted for him was his sworn duty, ask to be exempt from military service?

Can we conscientiously give our voice in selecting a district attorney whose work we as nonresistant people cannot perform?

Can we conscientiously vote for a judge of courts when by so doing we use our vote and influence to place him into a position where it is one of his duties to pass the death sentence?

Can we vote for a governor and by so doing help to place him into such a position where he may have to sign death warrants?

By voting for them I fear we fall under censure of II John 10:11 "For he that biddeth him God speed is partaker of his evil deeds."

In Pennsylvania one who would hold office must qualify that he will uphold the constitution of the U. S. and of Pennsylvania. Can we as brethren swear to uphold a constitution that provides for war? Or if we qualify to hold office under the above conditions can we ask exemption when called for military service? If we do the former we deny nonresistance. If the latter it shows our inconsistency and we will get very little consideration by exemption officers.

We read in the Bible as to the work of brethren and sisters in the Church, what they should do or not do, but the Bible is silent as to our sphere in the government but it freely states our relation to the government. As in Rom. 13. "Let every one be subject unto the higher powers."

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (Matt. 6:33).

New Holland, Pa

CORRESPONDENCE

(Continued from page 585)

Cloverdale, O.

(Mt. Pleasant Congregation)

Dear Herald Readers: Greetings. On Sunday, Oct. 10, Bro. A. J. Steiner, North Lima, O., preached two inspiring sermons at this place. In the morning he used Heb. 9:22 as his text and in the afternoon, at the Cascade Church, he used Prov. 13:15. Pray that we may all be faithful and honor His name. F. S.

Oct. 11, 1920.

Elizabethtown, Pa.

The following is the program for Workers Meeting for October 28, 1920.

Lesson for October 31st, "Hew Down the Corrupt Tree," Bro. Simon Landis.

Lesson for November 7th, "Principles of Christian Living," Bro. Elmer Strickler.

Lesson for November 14th, "The Power and Authority of Jesus," Bro. Elias Garber.

Lesson for November 21st, "The Twelve Sent Forth," Bro. George J. Lapp.

Very truly yours,
Committee.

Oct. 13, 1920.

Fisher, Ill

Greetings in the name of Him who loves us and gave Himself for us.

Bros. Samuel Gerber of Pekin, Ill., and Andrew Schrock of Metamora, Ill., were in our midst Sunday Oct. 10, at which time we commemorated the suffering and death of our Savior, by observing the communion and also feet washing. We beg to be remembered at the throne of grace.

In His Service,
Josephine Schrock.

Oct 13, 1920.

Garden City, Mo.

(Bethel congregation)

Greeting to Herald Readers: From Oct. 5-10 we were privileged to have with us, Bro. Daniel Kauffman of Scottdale, Pa. He preached ten very helpful sermons. His line of thought was directed especially to Christians; some of his subjects were: The Dying Church and How to Kill it, The Living Church and How to Build It, Making Progress Backwards, and Our Young People for God and the Church. We are truly grateful for his service and may God richly bless him for the same. Our Communion service was held on Sunday, Oct. 10. The day following the Brethren Kauffman and Joe Driver started to the conference at South English, Ia.

In His name,

Oct. 13, 1920. Cor.

Alto, Mich.

Oct. 8, Bro. D. A. Yoder, wife and daughter of Elkhart, Ind., arrived in our community. Bro. Yoder held council meeting Friday afternoon, preparatory meeting on Saturday evening, and baptismal and communion services on Sunday morning. Two were baptized and received into fellowship and one brother and sister

(Continued on page 592)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

There is not much to report on the progress of the Russian work this week. As stated last week, Brethren Orie Miller and Clayton Kratz are probably at this time in South Russia trying to make arrangements for the disposition of the clothing and supplies that will be due in Constantinople soon. No word has come back from them since arriving at Constantinople except the cablegram mentioned last week. Letters giving information in detail should arrive in the course of the next week or two. Meanwhile let us continue to remember the brethren in prayer daily, so that they may have the strength to meet the problems which come to them.

* * *

Bro. A. J. Miller, who has been with the Red Cross in South Russia for some time, but who recently resigned and returned to Paris, has been asked to go to Constantinople for consultation with Bro. Orie Miller relative to the carrying on of the Russian work. Bro. A. J. Miller has the cause of Russian relief very much at heart and is convinced of the great need existing there.

* * *

As noted in the Minutes of the meeting of the Mennonite Central Committee at Chicago recently, ten thousand dollars per month have been granted to our Russian Unit for the months of October and November. Readers will remember that the Central Cammittee is the organization thru which the relief commissions of the different branches of the Mennonite Church have agreed to work in bringing relief to the Mennonites and others of South Russia. Each organization agrees to furnish a certain amount of money each month for the work and the monthly budget is the combined sum raised by these commissions.

* * *

The members of the Central Committee, together with the different relief organizations and branches of the Church which they represent, are as follows: Levi Mumaw, Scottdale, Pa. Mennonite Relief Commission for War Sufferers. Allen Yoder, Goshen, Ind. Central Conference of Illinois Mennonites. John H. Mellinger, Lancaster, Pa. Eastern Mennonite Board of Missions and Charities. D. M. Hofer, 2812 Lincoln Ave., Chicago, Ill. Krimer Mennonite Brethren Church. P. C. Heibert, Hillsboro, Kansas. Mennonite Brethren Church of North America. Maxwell H. Kratz, 1137 Commercial Trust Building, Philadelphia, Pa. Emergency Relief Commission of the General Conference.

Several other branches of the Church have signified their desire and intention of being represented on this Central Committee. They will be given the privilege as soon as their members are selected.

* * *

The cessation of hostilities and signing of peace treaty between the Bolsheviks and the Poles, recently, is of some interest from the standpoint of relief work in South Russia. It is impossible to say, of course, just what the effect will be, but since Wrangel and his army are fighting the Bolsheviks in the south, it is not unlikely that peace on the Russian western front will enable the Bolsheviks to release thousands of soldiers for the war in the south, thus affecting directly our relief there. There is some indication that France will aid Wrangel in his campaign, since that country has recognized his government and is very much interested in the success of his armies.

* * *

The following sketch, entitled "Wanderers of the Night" was written by a Friends Relief worker in Warsaw, Poland:

Warsaw was under military rule and in a state of siege. All civilians had to be off the streets after ten in the evening. The effect of this was considerable. All night there was quiet thruout the city where there had been noise and laughter and bustle.

I awoke in the middle of the night. Silence reigned so completely, I might have been in a solitary house on the plains. I got out of bed and looked out of the window, down those quiet, empty streets of the city. Alone in the darkness, just beneath my window, two ragged and decrepit beings were slowly crossing. The old man had the black, round cap of a Jew, the woman beside him, was bent and her head was covered with a ragged shawl. They moved very slowly and with small steps. It was obvious they had nowhere to go—wanderers of the night, useless and contemptible leavings of a land whose children, women, and old men are mobilized for the war. All night they will be tramping like this, with little steps the woman always a little behind and holding on to the Jew. And no one will worry about them—either tonight, tomorrow, or the next night. For this is Warsaw, where one's heart gets immune to beggars. There are so many, and so often they lie exhausted on the pavement or lean, pale, and dirty, against the white stone walls. Soon these will also be lost in the life of the morrow, when military auto trucks will be rushing thru the streets, and in between the hustle and bustle, the little news-boys will be running up and down beneath this window, calling: "Courrier Porrani," "Courrier Porrani."

Again I glanced at the two as they passed into the secret night, weak, aimless, and forlorn. Then I went back to my good bed. A distant church bell rang the hour of two. Then there was silence and sleep.

REPORT

Of Young People's Conference held at South Union Church, near West Liberty, O., Aug. 28-30, 1920

For the Gospel Herald

The first meeting of the Mennonite Young People's Conference was held at West Liberty, Ohio, on Saturday evening, Sunday and Monday, Aug. 28-30, 1920. Between 350 and 400 strangers were present outside of the local attendance, which was very large, so that the large Ohio and Indiana Sunday School Conference tent was well filled during most of the sessions. A spirit of genuine fellowship and consecration was in evidence throughout. Church loyalty was emphasized during the whole conference. An earnest desire to serve, and an appreciation for the Church were manifested on the part of all whose influence was felt in the meeting. There were some who had come there, honestly doubting the motives and purposes which inspired the meeting, but most of them went away fully convinced that such a conference can be a decided help in getting our young people interested in working in and for the Church, arousing them to a realization of the responsibilities and opportunities for Christian service, and the need of an unconditional surrender and consecration to our heavenly Father.

The motto for the meeting was "Our Young People for Christ and the Church," and this seemed to express the general purpose of the whole conference. While it was primarily a conference for young people, yet we were pleased to note many older ones also, some with hoary heads, thus indicating that there is a real desire to cooperate and work together, and that no one class can afford to work alone and independent of the other.

Only a brief outline of the program and names of speakers can be given here. For a fuller and more detailed report see the November number of the Christian Monitor.

Saturday Evening:

Opening Address — S. E. Allgyer
Place and Aim of a Young People's Conference — W. E. Oswald

Sunday Morning:

The Present Challenge to Young Christians — Amos Geigley, Ezra Yordy, Raymond Hartzler

Sunday Afternoon:

Life Work Talks on the following subjects:

Foreign Missions	A. C. Brunk
City Work	Bernice Devitt
Relief Work	Ernest Miller
Education	I. R. Detweiler
Farming	A. C. Ramseyer
Rural Ministry	R. L. Hartzler
Business	Jacob Burkhart

Sunday Evening:

The Social Life of Our Young People. W. B. Weaver
The Manhood of the Master. L. J. Hostetler

Monday Morning:

Christ in Everyday Life — S. F. Coffman
The Message of the Mennonite Church — J. N. Smucker

Monday Afternoon:

The Place of the Cross in Christian Faith and Experience — N. O. Blosser
Business

Monday Evening:

Dedication to Service — P. E. Whitmer

A lively interest was manifested in the

general discussions which followed a number of the above subjects.

A committee on recommendations and nominations had been appointed at the beginning of the conference by the Executive Committee. This Committee consisted of Vernon Smucker, Ernest Miller, Harold Bender, A. J. Steiner, S. F. Coffman, and Walter Rutt. All who could possibly do so were urged to remain for the business session which began at three o'clock on Monday afternoon and lasted until long past lunch time. A lively interest was manifested and the discussions were frank but entirely friendly. The following resolutions were passed by the meeting:

We believe that the young people of the Mennonite Church have a place, a power, and possibilities which must be developed. We believe it the function of the Young People's Conference to serve Christ and the Church by strengthening the spiritual life of young people, by acquainting them with the needs of the world and the tasks of the Church, and by calling them to a greater church loyalty, a more consecrated service, and more adequate preparation.

Therefore we recommend:

1. That another conference, similar to the one now in session at West Liberty, Ohio, be held at such place and time as shall be decided by the Executive Committee.

2. That to perform the necessary duties in connection with such a conference the following officers and committees be elected:

(a) Officers to consist of, Moderator, Assistant Moderator, Secretary, and Treasurer.

(b) Committees to consist of two standing committees. The first a Program Committee of four members, the moderator to be ex-officio member and chairman of the committee. The Second, an Executive Committee to consist of three members, in addition to the Assistant Moderator, Secretary, and Treasurer, who are members ex-officio. The Assistant Moderator is chairman of the Committee. This committee is charged with all arrangements for the Conference.

3. That all officers and members of committees be elected at this session by ballot.

4. That a committee be appointed to recommend a name and, if advisable, a constitution for acceptance at the next general meeting.

The Committee on Recommendations and Nominations had also prepared a double slate of nominations for all the offices and committees provided for above, to be used in case the resolutions above were passed.

Accordingly an election was held and the following were elected:

Moderator	Jesse N. Smucker
Assistant Mod.	Harold Bender
Secretary	Payson Miller
Treasurer	Frank Stoltzfus

Executive Committee: Harold Bender, Chairman, Payson Miller, Frank Stoltzfus, J. Boyd Cressman, P. E. Whitmer, Vernon Smucker.

Program Committee: Jesse Smucker, Walter Oswald, Orie O. Miller, Noah Oyer, J. A. Hilty.

On motion it was decided that the new Executive Committee should appoint the committee provided for in the fourth recommendation.

Throughout the business session the thought was held out continually that only as this conference cooperated and worked in harmony with the church in general could it be helpful and successful. No other desire than this was manifested on the part of those who took part in the discussions. If another conference is held it will be only with this thought in mind. The committees and officers elected desire the sincere and earnest prayers of all of God's people to the end that all that is done may be done to His glory and honor and for the good of His cause. Secretary.

RECEIVED

By the Mennonite Relief Commission for War Sufferers during the Month of September

For the Gospel Herald

General

Upper Deer Creek SS Ia	25 00
Joseph Slagell	10 00
A Sister Dauphin Co Pa	5 00
Abraham Eby	60 00
Walnut & So Union cong Ohio	89 75
Two Sisters	3 00
Warwick River cong Va	8 00
Palmyra Mo cong	1 66
Spring Valley cong N D	2 65
Mt Zion Mo cong	3 00
Cherry Box Mo cong	1 45
Noah M Gingerich	10 00
Firdale cong Airlie Ore	5 30
Brethren of Roanoke Ill	35 00
	259 81

Germany

Boyertown & Hereford cong Pa	5 00
Souderton cong Pa	12 00
Providence cong Pa	21 00
Walnut Creek SS Ohio	50 00
Walnut Creek cong Ohio	38 60
K P Epp	199 00
Warwick River cong Va	5 00
	271 60

Near East

Science Ridge SS Ill	11 89
Souderton cong Pa	25 00
Pleasant View cong Okla	20 20
Wanner SS Ont	5 00
Salem SS Ont	70 00
Wideman SS Ont	10 00
St Jacobs SS Ont	29 10
Moses Gingrich	10 00
Upper Deer Creek SS Ia	60 00
Mary E. Brackbill	10 00
Lulu Wenger & SS Class Va	15 00
Dan Eigsti	10 00
J W Ioder	5 00
Eigsti Bros	5 00
Chris Albrecht's SS Class Willow Springs cong Ill	20 00
H V Albrecht's SS Class Willow Springs cong Ill	20 00
H V Albrecht	5 00
Edw. A Rediger & wife	60 00
Jonas Yordy	5 00
Plum Creek SS Beemer Neb	26 33
Tuleta SS Texas	5 00
Martins SS Adult Men's Class	5 00
Martins SS Int & Sr Girls Class O	5 00
Turkey Run SS Bremen Ohio	15 00
Mt View SS Aldersyde Alta	20 00
Salem SS Wayne Co Ohio	5 00
A Sister Mattawana Pa	50 00
Zion cong Ore	25 00
Peoria Mission cong Ill	3 50
Amelia Roth	25 00
Pleasant Grove SS Ill	40 00
Hesston College SS Kans	10 00
Sycamore Grove SS Mo	67 02
Seven Classes Sycamore Grove SS Missouri	35 00
E P Kauffman & Family	5 00
Filer Children's Meeting Ida	3 25
Brethren Reiffs cong Md	23 50
Bethel SS West Liberty O	16 25
Oak Grove SS Champaign Co O	50 58
North Lima SS Ohio	5 00
Canton SS Ohio	10 00
Oak Grove SS Champaign Co O	80 00
Pleasant View SS Dalton O	5 00
Elsie Yoder's C Plainview SS O	5 45
Spring Valley cong Kans	16 00
Milan Valley SS Okla	5 00
Berea Mo cong	1 31
Bethel Mo Jr SS Class	10 00
Bethel Mo cong	22 50
Palmyra Mo cong	20 00
Lake View N D cong	3 03
Mt Zion Mo cong	42 00
Cherry Box Mo cong	10 00
Rainham SS Ont	16 00
Wideman Y P M Ont	10 00
Waterloo Y P M Ont	20 00
Wanner SS Ont	10 00
Rainham SS Ont	10 00
Tofield cong Indiv. Members Ont	70 00
Nappanee SS Prim Dept Ind	10 00
Mothers Class Nappanee SS Ind	10 00
Y Womens C Nappanee SS Ind	10 00
O Mens C Nappanee SS Ind	5 00
O Sisters C Nappanee SS Ind	5 00
Y Mens C Nappanee SS Ind	30 00
Mens B C Nappanee SS Ind	50 00
Bethany SS Mich	5 00
Holdeman SS Ind	210 00
Clinton Frame SS Ind	10 00
Berean B C Goshen Ind	5 00
Maple Grove SS Ind	105 84
Gladsome Girls Nap SS Ind	5 00
Class 7 Emma SS Ind	5 00
Clinton Brick SS & cong Ind	9 10
Elkhart Lit Society Ind	10 00
6 Classes Elkhart SS Ind	13 50
Good Samaritans C Elk SS Ind	5 00
Gideons Class Elkhart Ind SS	5 00
Busy B's & Helping Others Elkhart SS Indiana	10 00
Helping Hand Class SS Ind	5 00
C A Shantz & wife	5 00
Norristown Mission Pa	24 37
	1 755 72

Russia

Spring City cong Pa	72 00
Towamencian cong Pa	63 00
Plain Y P B Study Class Pa	40 00
Cyrus Weber	10 00
Baden Mission Ont	168 36
E R Miller	25 00
Aaron Kennel	7 00
Sonnenberg cong Ohio	9 73
Anna M Graybill	10 00
A Sister Intercourse Pa	3 00
Cong near Harrisonburg Va per J L Stauffer	17 00
Yellow Creek Wisler cong Ind	125 00
A Friend Kans	15 00
C M Burckhart	4 00
A Sister Weaver cong Pa	15 00
Catherine Nafziger	50 00
Peter Wagler	10 00
Amelia Roth	25 00
Lydia J Brenneman	5 00
Joel H Zook	10 00
Locust Grove cong Pa	107 86
K P Epp	200 00
Warwick River cong Va	25 00
A M cong Oregon	35 00
O O A Belleville Pa	98 07

J M Gingerich	100	00
E & A Troyer	10	00
Mt Zion cong Mo	13	25
Liberty cong Iowa	1	00
Cherry Box cong Mo	2	00
Pearidge cong Mo	12	00
Carver cong Mo	3	00
Wellesley A M Ontario	55	00
Zurich cong Ont	12	83
First Mennonite Rev Meetings Kitchener Ont	117	82
Gortner Union SS Md	13	00
A Sister Ft Wayne cong Ind	5	00
Ind-Mich SS Conf	63	15
Howard-Miami cong Ind	43	17
Franconia Conf Dist Pa	2 000	00
	3 601	24
Total Am't during September	5 888	37
Previously reported	427 704	10
Total	433 592	47
Previously reported by E. M. B. of M. & C.	133 105	57
Grand Total	566, 698	04

Gratefully Acknowledged,
Mennonite Relief Commission,
G. L. Bender, Treas. per V. Reiff,
Elkhart, Ind.

REPORT
Of the Fifteenth Quarterly Sunday School Meeting Held at the Mennonite Church, near Tofield, Alta., Sept. 26, 1920

For the Gospel Herald

Officers:—Mod., Simon Stalter; Sec'y, Alvin Stutzman

Devotional, Joseph Voegtlin.

Topic No. I

Great dangers victoriously won in the name and strength of God. Warren Shaum and J. M. Zook. Essay by Christian King.

Topic No. II

Compare David's life with Matt. 5:44. Will Wideman and Jake Brenneman.

Childrens exercise, conducted by Owen Hershberger.

Topic No. III

Sowing thoughtlessly, reaping in pain. M. M. Burkholder and J. K. Lehman.

Essay by Lucinda Yoder.

Topic No. IV.

Safeguarding our chiludren from ruin of intemperance in all its forms. A. A. King and N. E. Roth. Essay by Lena Reil.

Closing remarks by Moderator and prayer by J. K. Lehman.

Secretary.

Married

Hershey—Neff.—Bro. Henry Hershey of Intercourse, Pa., and Sister Mary K. Neff of near there were united in marriage, Oct. 14, 1920, at the home of the officiating minister, Bro. David Landis. May happiness and peace accompany them thru life.

Obituary

Sala.—Emma Beatrice Sala, daughter of Bro. and Sister Ammon Sala was born Sept. 4, 1920; died Sept. 29, aged 25 d. She died of Bronchial Pneumonia. Funeral services were conducted by Wm. C. Hershberger at the Stahl Church near Johnstown, Pa. Burial in the cemetery near the Church.

Smith.—Bro. Andrew Smith died Aug. 11, 1920; aged 75 y. 5 m. 14 d. Bro. Smith was a kind neighbor always ready to do good and to help in time of need. Funeral from his late home. Interment in the Delaware cemetery, near Mifflintown, Pa. Sermon by Samuel Leiter assisted by Wm. G. Sieber.

Fisher.—Isaac, son of Amos and Naomi Fisher, was born July 1, 1920; died Oct. 9, 1920; aged 3 m. 9 d. Death was caused by a few days' sickness from a bad cold. Funeral services were held at the home of the parents in the Millcreek A. M. district and were conducted by John and Christian Fisher. Text, Mark 10:13-16.

Groff.—Jacob Groff was born April 3, 1834; died Oct. 3, 1920: aged 86 y. 6 m. In 1862 he united in matrimony with Lydia Martin, living together for about 53 years, when she died In early youth he united with the Mennonite Church and we believe was faithful to the end, as he often expressed himself during his sickness to have a desire to depart, and to be with Christ, which is far better. He leaves to mourn his departure 5 children, 18 grandchildren, and 1 great-grandchild, but not as such that have no hope.

Funeral services at the Waterloo Church by Bro. Jonas Snider from II Tim. 4:6-8, and Allen Good from Amos 4:12. Buried at Martins Cemetery.

Eichelberger.—Sister Anna Eichelberger, maiden name Unzicker, was born in Lirdorf, Germany, Apr. 3, 1864; died Oct. 8, 1920, aged 56 y. 6 m. 4 d.

She leaves a sorrowing husband and 7 children as follows: Maria, Joseph John, Anna, Willie, Erwin, and Alma. Two preceded her in death in infancy. She also leaves 3 brothers and 2 sisters, 2 brothers residing here, and 1 brother and 2 sisters in Germany.

She united with the Amish Mennonite Church in her youth and was a faithful member until death. Funeral services were held Sunday, Oct. 10, in German by Bro. Daniel Grieser. Text, Rev. 14:13; in English by Bro. Samuel Gerber, Pekin, Ill., using same text.

Burkhart.—Annie Burkhart, wife of Samuel H. Burkhart of near Mellingers Meeting House, Lancaster Co., Pa., departed this life Sept. 13, 1920, aged 54 y. 10 m 15d. She had been in failing health for several years but was with us in God's house for worship whenever she was strong enough. She realized her life was drawing to a close and was ready.

Sister Annie was twice married, her first marriage was to Samuel Witmer, who died Dec. 2, 1888. To this union 3 children were born, Bennie who died at the age of 2 years, Nov. 2, 1890. She She is survived by her husband, 3 children, Jacob Witmer, Amelia (Witmer) wife of Elias Groff, and Samuel Burkhart, 13 grandchildren, 2 brothers, and 1 sister to mourn her departure. She had a smile for every one who knew her, therefore she will be greatly missed. Services were held Sept. 15, 1920, at Mellingers Meeting House by the Brethren Sanford and David Landis. Text, Rev. 7:14-17.

"Gone but not forgotten."

Augsburger.—Barbara (Leichty) Augsburger was born Feb. 26, 1842; departed this life Oct. 1, 1920; aged 78 y. 7 m. 5 d.

On Dec. 1, 1859, she was married to Pre. Christian Augsburger who preceded her in death 17 years ago. To this union were born 16 children, 4 having died in infancy while 12 grew to manhood and womanhood. She confessed Christ at about the age of 17 and continued in the service of the Lord till the end. She leaves to mourn her departure 7 sons, 4 daughters, 2 brothers, 3 sisters, 28 grandchildren, and 9 great- grandchildren.

The funeral was held near Berne, Ind., at the Defenseless Mennonite Church. Services conducted by Eli Lantz in the German and Ben B. King in English.

"She is sleeping, calmly sleeping,
In a new made grave today,
We are weeping, sadly weeping,
For our Mother gone away.
One by one the tender Shepherd
Gathers loved ones to His fold,
And He draws them to His bosom,
With a tenderness untold."

B. B. K.

Lauver.—Sister Mary Moyer Lauver was born April 21, 1832, near Norwood, Montgomery Co., Pa., and at the age of 10 years moved to Juniata Co., Pa. She was united to Joseph Lauver in marriage Sept. 15, 1858, who preceded her in death 6 years ago. To this union were born 12 children of which number 7 survive. Sixty-four grandchildren (54 living) 42 great-grandchildren are her descendants. Sister Lauver was a consistent member of the Mennonite Church for many years. Her place at Church was seldom vacant when health permitted. She has always lived an exemplary Christian life. Many were the people that were entertained at their home She was a lover of humanity, always ready to do good to all persons. Her husband was deacon many years and she was a good helpmeet to him, always ready to go with him to visit the poor and needy, the sick and afflicted. She was of a cheerful disposition and it seemed they always left a blessing wherever they went. She will be missed by many, not only of her offspring but she was a friend of every person. Funeral from the home of her son Jacob Lauver, where she made her home since the death of her husband, on September 30. Interment at Lauver Church. Sermon by Samuel Leiter assisted by Wm. G Sieber, Menno Brubaker, and Ammon Brubaker. Peace to her ashes.

Swartzendruber.—Christian C. Swartzendruber was born near Grantsville, Md., Jan. 19, 1832; died at his home in Johnson Co., Iowa, (of Bright's Disease and infirmities of old age) Oct. 5, 1920, aged 88 y. 8 m 16 d.

He was the youngest son of Christian and Catherine (Kinsinger) Swartzendruber who immigrated to this country from Germany one hundred years ago. He was the only surviving member of the above named family.

He immigrated to Iowa when a young man seeking a home in what was then a large and unsettled tract of land owned by the Government.

In the year 1858 he was married to Elizabeth Eash who preceded him in death twelve years ago. To this union were born six sons and five daughters who are all living. He was a consistent member of the Amish Mennonite Church for many years and reared his family in the same faith.

He leaves to mourn his departure eleven children, 49 grandchildren, 40 great grandchildren, besides a large number of relatives and friends. He exercised much patience during his latter years, waiting for the Lord to call him home.

"Blessed are the dead which die in the Lord."

Funeral services were conducted Friday, Oct. 8, at the Lower Deer Creek Church by J. F. Swartzendruber in German, and Perry Shenk in English, using as texts I Cor. 15 latter part.

C. E. Hershberger.

Items and Comments

The total resources of U. S. banks are estimated at $29,667,855,000, a gain of $4,045,164,000 during the past year.

The Jewish national assembly, before its sessions at Jerusalem Oct. 14, issued an appeal to the League of Nations in behalf of the persecuted Jews in Poland, Ukraine, Galicia, and Hungary.

W. G. McAdoo, secretary of the treasury during the great world war, estimates the national debt of all the nations that had a part in the struggle at $238,500,000,000. This is perhaps one of the least of the evil effects of that world-wide struggle.

At the time of this writing England is in the throes of a nation-wide labor strike. Besides the walkout of the miners, over a million strong, there are threatened sympathy strikes on the part of other labor organizations. Premier Lloyd George expects to call a general election in case these strikes materialize. With its Irish and other problems on hand, England seems to be having its share of trouble.

Russia and Poland have finally come to terms and signed an armistice declaring the war between them at an end. On the whole, the terms are favorable to Poland. Soviet Russia is having trouble at home, and seems very glad to get rid of foreign wars. What the peace between Russia and Poland will mean for the struggle with General Wrangel and other anti-soviet powers remains to be seen.

It is confidently predicted by those in position to know that the threatened shortage in soft coal will not materialize, as the weekly output of 12,000,000 tons seems sufficient to supply all demands. The question of whether this will be a severe or a mild winter will have something to do in determining the problem of supply and demand.

The world's international Sunday school convention closed a 10-day session at Tokio, Japan, Oct. 14. The Imperial Theater, where the meeting was held, was packed, and enthusiasm was at a high pitch. Evidently the convention failed to give a distinctive Christian ring, for Confucionists as well as Christians were enthusiastic over results. John Wanamaker of Philadelphia was elected next president of the Association.

Night riders have been active in several of the southern states in the interests of what seems to be a conspiracy to close the cotton gins until the price of cotton reaches 40 cents a pound. At Fayetteville, N. C. five men were killed and one injured in a boiler explosion. At Bald Knob, Ark., eighty farmers were arrested as night riders, and most of them confessed to having written threatening letters. The whole is an impressive object lesson on the "virtues" of farmers' unions.

CORRESPONDENCE

(Continued from page 588)

were reclaimed. On Sunday afternoon about twenty met at the writer's home and held communion with us. We enjoyed it very much.

Oct. 14, 1920. S. J. Speicher.

New Paris, Ind.

(Salem congregation)

Greetings of love to all Herald Readers:—Bro. A. L. Buzzard of Metamora, Ill., was with us about a month ago and gave to us a Gospel message.

Bro. Jonathan Kurtz of Ligonier, Ind., was with us on Oct. 3 and gave us another inspiring sermon. We are glad to have brethren from different places to visit us and we give you all a hearty invitation to come.

We held our council on Oct. 9, and expect to commemorate the suffering and death of our dear Lord on Oct. 31.

Sunday school reorganization took place on Oct. 10. The following officers were elected for the coming year: Supts., Bro. Francis Freed, Bro. Samuel Metzler; Chors., Bro. Leander Garber, Sister Netty Wise; Sec.—Lib., Bro. Joel Weaver; primary Sec., Sister Martha Anglemyer.

We ask to be remembered at the throne of grace.

Oct. 14, 1920. Cor.

Pigeon, Mich.

(Pigeon River congregation)

Dear Herald Readers, Greetings:—We at this place have many reasons to be grateful for the many blessings we enjoy day by day.

On Oct. 10, we had the privilege of partaking of communion for which we are very thankful.

In the afternoon communion services were held at the Dan Gnagey home, for Sister Gnagey, who on account of old age could not attend the Church.

Health is good at present.

May we ever grow stronger in spirit. Pray for us.

Oct. 16, 1920. Cor.

A Great Conversion (Acts 16: 16-34). Some conversions seem greater than others, but really every conversion is a great conversion; for the one work done by Jesus Christ when he died and went into death, breaking its jaw, and rising out of its clutches with a new body, was the great work that was done to make a great conversion, was the same great work which makes possible every conversion, whether among the heathen or at home.—Sel.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt. Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. Klaus, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt
*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 28, 1920 (Gospel Witness Established 1905) No. 31

EDITORIAL

Amusement Mad. — The following item, taken from one of our exchanges, contains food for hours of meditation:

> "War tax receipts show that the nation's expenditure on amusements is still running at about $400,000,000 a month."

That means that America's amusement bill equals its expenses for alcohol and tobacco. As with these two evils, the money spent for amusements is but the beginning of costs. America is amusement mad.

Merging of Conferences. — Under the heading, "Report of Conference Merger Committee," printed elsewhere in this issue, we have a plan proposed and adopted by our western conferences. The committee of twenty-four brethren were appointed by the following conferences: Illinois, Western A. M., Missouri-Iowa, Kansas-Nebraska, Pacific Coast. Three members of the committee were absent when this last report was prepared.

One of the marks of the true missionary is a live interest in other forms of Christian activity besides that which is really known as "mission work." The missionary, like every other Christian worker, should take an active interest in the general welfare of the Church and also in Christian doctrine. Mission work is but church extension. Whoever is actively interested in the work of the Church to the extent that he throws his life into the work of promoting the welfare of the Church and works to extend her borders is a true missionary.

There are two ways of overcoming enemies. One is to overawe them by sheer force, the other is to win them by love. The first may be the quickest, the other is the most effective and most lasting. Love melts the stoniest heart—in time. Brother, if you find yourself surrounded by enemies— in the Church or out of it, or both— your problem is to win them thru love and live the kind of life that they can not help but see that the fault rests with them, not with you. That takes time, but this time is often shortened by going to the Throne for the needed help.

Speaking of what the entire Church might be able to accomplish if tithing were universally practiced, the temptation is to offer a round of adverse criticisms upon the Church for not doing more. Here a word of caution would be in order. If we are disposed to criticize, let us begin on ourselves. Have I as an individual done what I could have done? Have I given to the Lord (bountifully) as the Lord has prospered me? Have I practiced economy to an extent that I can honestly say that I have wasted none of the Lord's money on luxuries? Has my record been such that no one can truthfully charge me with spending for pleasure the money that should have been spent for the advancement of the cause of Christ? If, after telling other people what they ought to do, I reflect upon my own course in life, do I find my own life to measure up to the standard I have set for others? And even then, finding my record to be commendable in the light of the perfect standard, I need to remember that after I have done all that I could have done I am still to account myself an "unprofitable servant." It will help me to keep humble.

When our record proves us to be loyal, obedient, pure, humble, self-sacrificing, hard-working, aggressive, holy, the example of our lives lend weight to our words, and out of the depth of our own experiences we will be in position to lend a helping hand to others.

Tithing Possibilities.—Several years ago we felt a thrill when the treasurer of our general Mission Board announced that the Mennonite Church in America had contributed a hundred thousand dollars for religious and charitable purposes. Another thrill was felt later that the total sum contributed exceeded a half million dollars.

That sounds well. Our people are to be commended for their generous responses to the various calls for help, and we rejoice that the spirit of giving is growing among us.

While we are meditating along these lines, let us think of what might be accomplished if every member in the Church practiced tithing of incomes, to say nothing of special offerings aside from the tithing.

Take, for instance, a congregation of a hundred members living somewhere in the corn belt. A conservative estimate would be twenty families having an average crop of fifteen hundred bushels of corn. One-tenth of the total corn crop would amount to about 3000 bushels, which at a dollar a bushel would amount to $3000—to say nothing about the other products raised by the brotherhood in this community.

Take another congregation of the same size where the members are principally wage-earners. Counting twenty-five wage-earners in the community, at prevailing prices, what would a tenth of the total income be in one year?

If tithing were universally practiced by our people, we believe that we could pick out a dozen Mennonite churches in America whose contributions would amount to more than enough to support all the public enterprises of the Church today.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

TRIUMPHS OF TRUST

'Twas born in a night of trouble—
This beautiful knowledge of God;
The billowy waves were tossing high
And the winds were waving abroad;
My poor little bark out of sight of land,
On a trackless sea was afloat;
But a pilot walked on those raging waves
And guided into port.

Again, a frowning mountain
Rose straight across my track;
I could not climb those upright steeps,
I dare not now turn back;
The mountain moved! O strange, but true—
It melted and vanished quite,
And my road lay over a level plain,
With the Vales of Peace in sight.

Oh, thick was the tangled jungle,
The sky was overcast,
The path had ended in the gloom,
And night was falling fast;
A precipice yawned beneath my feet,
But a star rose brighter than day;
I saw my path—the proof God makes
"A way where there is no way."

From out of the dens of monsters grim
Strange sounds appall my ears;
Shall I not turn back and walk no more
This track of frowns and fears?
But those forms that would bar my way I dare,
And my goal is suddenly gained,
For I find with joy too great for words.
That MY LIONS ARE ALWAYS CHAINED.

—The Vanguard.

FAITH

Abraham "wavered not through unbelief, but waxed strong thru faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform" (Rom. 4:20-21).

"Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God" (John 11:40)?

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14:12).

Meditation

"What then is faith? Faith is reasonable dealings with reasonable things. Faith is in the region of religion what experiment is in the region of science. Faith is the reasonable experiment with the hypotheses of Jesus. It is to take the hypotheses, the assumptions, the maxims, the teachings, the revelations of Jesus, and experiment upon them open-eyed. But all the hypotheses of Jesus concern Himself. If, therefore, I am to experiment with His hypotheses, I have to experiment with Him; and therefore experimental faith becomes trust. It becomes committal. It is exploration by consecration. It is discovery by homage. It is losing your life in a great venture that you may find it again in a sublime discovery.

"But there is a tremendous difference between faith and belief. Belief is the acceptance of a map; faith is the taking of a voyage. Belief is perfectly convinced that the bridge is sound; faith goes across.——Therefore, in all faith there is always an element of the will at the bottom of it, and behind it, and back of it.... Faith is belief ventured upon.... As the apostle says in the Epistle to the Hebrews, 'Faith is the test of the things not seen.' That is faith."—J. H. Jowett.

FAITH, HOPE, GRACE

By Isaac R. Herr

For the Gospel Herald

Paul says "by grace are ye saved," "by faith are ye saved," and again, "by hope are ye saved."

A united chorus of voices will join in the glad refrain, "By grace are we saved." This is commendable and altogether right. It involves a recognition of the deity of God and the divinity of our Savior, placing emphasis upon the drama or design of God's providence.

If at the Cross or at the resurrection morn; yea, back in the eternal councils of God, the herald would have gone forth in clarion voice, with the tidings that mankind is now and ever shall be saved without any exercise or bestirment on their part, then we would neither have nor need a covenant, and filial relationship under it. The thing would then have been said and done. Man under such circumstances would be a mere nonentity. But God's inability to err contrived a salvation for poor fallen and degraded man, in which he is regarded as an entity, a free moral agent with initiative, will power and decision, results of the gifts or talent that God gave to each individual. The Plan of Redemption sealed and delivered is in itself the greatest marvel of God's grace. If man esteems, regards, venerates this work of grace wrought for him in Christ Jesus, then the Lord has and does prove Himself truer than steel; for He never has nor will break his part of the Covenant.

It is well then for us to say that no one can pluck any of His children out of His hand. We, however, by disloyalty and disobedience can break our part of the covenant which if persisted in or unrenewed will mean the great loss of our souls, no matter how much the eternal security devotees declare to the contrary, that once saved always saved.

From the angle or view point of heaven we are saved by the grace of God, primarily thru His Atonement, and secondarily by His grace or the operating Spirit upon the hearts of the children of men. It is His grace that awakens the soul to a consciousness of His power and His ability to save. "For it is God which worketh in you both to will and to do His good pleasure." In discussing that phase of our salvation Paul is not unwarranted in saying, "By grace are ye saved."

But when man is considered a factor in his own salvation, it is not enough for him merely to hear the sound in the tops of the mulberry trees. It is right that he should hear. As we have eyes of flesh to see the tiny break of water thru the breast of the mill dam and by the increased momentum of the waters to see the wide breach, so can we spiritually see the small beginnings, the promptings in our soul to a better life, to a salvation in Jesus Christ. But, when we are in full consciousness of these truths, we must do as was said to David, "Fetch a compass from behind the Philistines, and when thou hearest a sound in the tops of the mulberry trees, bestir thyself. Come over against the mulberry trees." When the grace and power of God is upon a man he too must encompass sin and drive it out from the domain of his heart. By faith in God he takes a firm grip to shatter the stronghold of sin and to emancipate himself from its thralldom. If you couple to your faith works, as James says, then from an earthly angle or view point Paul is right by saying we are saved by faith.

As to hope: A physician gives medicine to a sick man and says to a friend, "There is absolutely nothing in the medicine I gave to stem, stay, or stop the ravages of the disease; but it has a stimulating effect upon the heart and we may thereby be able to tide the patient over the crisis and have nature to reassert itself and drive out the disease germs. That was the hope of the physician. But hope must come at the right time. As was said by a wise man at one time, hope is a good breakfast but a bad supper. A strong, stalwart, able bodied man takes a raft down

the Susquehanna over the rapids and is thrown into the water and has some distance to swim to the shore. He swims but not with the ease and coolness as he would if it were his diversion or pleasure. His pulse is becoming weak in this unfortunate condition, his raft adrift, the rapids and turbulence of the waters making a heavy draft upon his energies, he finds himself of failing strength, he is about to sink and bid adieu to this world, and as he is going down, he sees a board several yards away, he takes hope and rallies the latent forces within him and by faith lays hold of the board and lands on the shore.

When you and I land on the shores of immortality to greet our friends and loved ones, it is because of the strong and buoyant hope that has stimulated us in this life to a new endeavor when we were about to sink so that we could again get a firm grasp on our faith and clarify our vision of the everlasting verities of life—God, Christ, and eternal life, when we could with Moses have respect for the recompense of the reward, when we could again fix our eye upon Him who is invisible. Then true enough hope has become the anchor of our souls. How often in our lives has hope been uplifting to our spirits, stimulating to our efforts and stabilizing to our purposes.

Then let hope have her mission, faith her perfect works, and may the grace of God be the inception and the culmination of our salvation in Christ Jesus. Let us have a firm faith and a strong hope in the grace of God, in a salvation that hath delivered us, doth deliver us, and will yet deliver us. And let us not say that Paul was human, that he did not reason well, and that his statements were incoherent; but rather let us ascribe to him a true conception and a perfect understanding of being saved by hope, by faith, and by the Grace of God, the three inseparably interwoven in our salvation.

After the grace of God has come upon us, desire, faith, hope, and unflagging persistence are the weapons which must be used to hew our way thru this mortal life which is the gateway, entrance or vestibule into the life immortal. And by a tenacity of purpose like unto the patriarchs of old and of faith we shall some day realize the greatest aspirations of our lives.

Lancaster, Pa.

Malice is of the boomerang character, and is apt to turn upon the projector.—Author Unknown.

SEVEN WORDS FOR THE LAST DAYS

These things are of all-importance for all true believers in our Lord Jesus Christ, in view of the world-wide apostasy from the faith, which in spite of fair appearances is close at hand.

1. **Divine Confidence**

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints" (Jude 1:3).

Hold fast, let not go the truth concerning Christ; His person, His work, His present place at God's right hand. This is the faith we are called upon to contend for, for it is this which Christendom will presently abandon. Apart from this confidence of faith there is no salvation, no present priesthood, no supreme headship for the Church which is His body.

2. **Divine Communication.**

"Bind up the testimony, seal the law among My disciples. --- To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is. 8:16, 20).

The written Word of God is the sure defence against the delusive errors which will increasingly mark the close of the day of grace, and at the same time is the means by which the believer my build himself up upon his most holy faith.

3. **Divine Character.**

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. --- Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12, 14).

A definite refusal of moral darkness and all that appertains to it on the one hand, an unqualified acceptance of Divine light as a protection on the other. Being thus formed in the Divine nature, which is love, the character of Christ will be manifest in contrast to the flesh and its lusts.

4. **Divine Company.**

"Be hold, I stand at the door, and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20).

Without the conscious presence of Christ, which the Church of the Laodiceans had lost, Christianty is only a beautiful theory, a grand ideal, lacking all vital energy towards God or man. "Without Me ye can do nothing." It is in all that is conveyed by "walking with Him" that the truth becomes living and communion real. It was His presence that made the difference to the two disciples at Emmaus, to the assembly of the disciples at Jerusalem, and gave strength to His servant Paul to bear witness for Him at Rome. Let us earnestly covet the full knowledge of John 14:21

5. **Divine Coming.**

"To wait for God's Son from Heaven, whom He raised from the dead, even Jesus, our Deliverer from the coming wrath" (I Thess. 1:10).

It is for the Son of God we wait. This is the purifying hope which lightens the darkest day, comforts the mourning heart, and delivers the Christian from men's schemes and projects, leagues and amalgamations. This hope produces true separation from the spirit of this present age, and lifts the burden of earth and its cares; for each day holds within its bosom the possibility that ere the morrow we shall see Him as He is.

6. **Divine Commendation.**

"Wherefore also we are zealous, whether present or absent, to be agreeable to Him. For we must all be manifested before the judgment-seat of Christ, that each may receive the things done in the body, according to those he has done whether it be good or evil" (II Cor. 5: 9, 10, R. V.).

Then when with Him, will come His review of all the path His own have trodden. What desire should be produced by the knowledge of this, to walk worthy of Him who has called us to His Kingdom and glory. Love, not fear, will be the motive for this, enabling us to estimate our ways, thoughts and doings in the light of His judgment-seat, studying to show ourselves approved unto God to give Him pleasure.

7. **Divine Comfort.**

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 1:21).

Here is the home of our souls. The night deepens; sorrows increase; change and dissolution proceed apace. The world says peace and safety; a professing church with Christ outside boasts that it is rich and has need of nothing. Amidst such things the rest for the saint is upon the bosom of the Saviour. His mercy will soon take us from earth's struggle to the Father's House, but the love that fills that home is ours to abide in now.

These are the resources that abide in the power of the Holy Ghost until the end. Christ is more in the world's peace than He was in the world's war; but to this man does he look, even to him that is poor and of a contrite spirit, and trembleth at His Word (Isa. 66:2).—James Green in Scripture Truth.

"By their fruits ye shall know them" (Matt. 7:20). Some people can talk Christianity by the yard, but they can not walk it by the inch.—Blaishell.

THE HEART OF THE PSALMS

By J. P. Brubaker

For the Gospel Herald

As the hart panteth after the water brooks, so panteth my soul after Thee, O God.—Psa. 42:1.

The heart of the Psalms, or central theme, is, in short, well nigh inseparable from the true expression of the human heart. The most striking characteristic thruout is a spirit of continual striving to get nearer to God. This was true of David in every experience and it finds inspired expression in the Psalms. The phrase, "after God's own heart" (I Sam. 13:14), might accurately be made to read, "after," in the sense of pursuing to obtain. By studying closely a few verses this line of thought may be readily seen.

Our first thought in studying the Psalms in this light may be that it would create a pessimistic spirit, but that need not and will not be true. It is not a question of loving the good of this life less, but of loving God and heaven more. It is the spirit of Paul when he says, "For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better..." (Phil. 1:23). Furthermore, David the inspired singer was a man of mirth and song. Indeed, a more fitting character could not have been found thru whom this devotional message might have been breathed. David was close to God in nature, and was blessed with a keen insight into the ways of God. He was a theologian thru experience with God's laws. He knew God, as all saints must know Him thru actual influence and communion. David was a man with varied experience. He knew life from the Judean hills as a shepherd, thru the valley as an impromptu soldier, thru dens and caves as the hunted of the king, to the final seat of authority as king. These experiences brought into play every emotion, every temptation, every joy or sorrow common to man. Thus his message finds ready expression in the life of every man everywhere. No portion of Scripture is more universally loved than the Psalms. None more generally sought when some unexpected condition arises.

Now for the heart of the message. Was there ever a time in David's life when it would not have been appropriate for him to sing, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psa. 42:1)? Has there ever been a time in your life, dear reader, when you could not have said the same thing?

In the first place, man in his sin, possesses a continual longing, a soul-crying for something beyond his reach. Paul tells us that the Athenians on Mars Hill longed for something they knew not of. Multitudes of heathen throng the banks of the Ganges, throw their babes to the torrent of fire, in order to appease the wrath of a god; in hope of fulfilling an unsatisfied desire. In our own land, evil men endeavor to satisfy that which is not satisfied. The murderer drowns his remorse in the intoxicating cup, the thief cools his conscience at the gambling table, the discontented seek relief in the acquiring of earthly goods, and the sad seek comfort at the theatre. Oh, that they might know that their poor, weak, starving, blinded souls are crying for God and God alone.

What is true of the sinner who is blind to his condition, is more true of the sinner who sees and is repentant. The cry God-ward becomes a cry of both heart and will. It is no longer a cry that does not acknowledge sin. The psalmst knew that he had done wrong and cries out, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me" (Psa. 51:2, 3). The same is true today in the lives of men. The soul penitent does not hide sin, does not flee from the presence of God. It knows that to meet God with sin means sorrow, means severe punishment and undesirable duties. The one that stole knows he must restore, the one who lied knows he must ask forgiveness, the gambler knows he must forsake his table, the drunkard his glass and the miser his gold. But do they falter? No, not when truly penitent. The desire for God's mercy is strong. No matter what the cost, the penitent prodigal says, "I'm going home," and he goes. Friend, answer this question: Have you forsaken your sin, have you carried it to the feet of Jesus? If so, did you do so by sheer will power? No, of course you did not. How we ought to praise God for that desire, that longing, that impulse which he has placed within us to lead us back to Him. If, on the other hand, you have not carried all your sin to Jesus; if there is something in your life you do not want to confess; what are you going to do about it? You can not board a train for New York and throw it into the Atlantic, you cannot cover it up with acts of charity and pious appearances. David said, "I acknowledge my sin"—and can you do any better? Brother, think a moment, are you depriving your soul of that communion for which it cries? are you allowing some little habit of sin to rob your soul of that which it may rightly claim? Don't do it. Treat your soul well, for it is the only thing of real value which you possess.

To the soul restored, that longing which was in no way satisfied, becomes a fulfilled desire, a "cup running over" but never loathed. Psa. 47:6 reads: "Sing praises to God, sing praises unto our king, sing praises"—and the song of the restored soul is always that. The condition of the Christian is unique in that it is always abounding to full capacity but always wanting more. Salvation is full and free—but did you ever see the man who had all he wanted? We may be satisfied with the affection and love our friends bestow upon us, but we always long for more. In return, we may feel that we do our best, but are we satisfied? Did you ever see a mother who could love her child sufficiently? Brother, is that not something like the way God must feel toward us and in turn the way our true heart longs after Him? The cry of our inmost being, whether we recognize it or not, is, "I want to love Him more." The missionary who wears away in Afric's sands or India's wilds, sobs, as he draws about him his garments of quietness and departs never to return, "Oh, could I love and serve Him more." This longing to get nearer the God of our love is true of the Christian in temptation, in victory, in trouble, in youth, and in old age.

Hesston, Kans.

(To be continued)

THE LIGHT OF THE WORLD

"God is light and in Him is no darkness at all." Spiritual darkness is set on fire by His burning love. When faith beholds Him, gloom bursts into glory; we see the light of smiles in His person; comfort and grace in His benevolent providence. The Cross of our Divine Savior is the light of the world; His rising, the brightness of the world's hope; His pentecostal descent, His majesty and power manifested to men. Until our eyes, blinded by this world, are opened to see the beauty of His being, we are in a maze of doubt and darkness, but there is no night where the Sun of Righteousness shines. "In thy light shall we see light."

Have other objects come between you and the Light of the world? Move closer to Him; get beyond the shadow. Paul and John had been caught up to behold Paradisaicals splendors; therefore their writings were filled with the beauty beaming from the face of the King. E. W. C.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A NEW MISSION STATION IN ARGENTINA

By J. W. Shank

For the Gospel Herald

From time to time we have given hints regarding some possible new steps toward the further occupation of our field. After much deliberation and prayer, together with several trips of investigation, we have finally taken a step. Our first thought was to occupy Santa Rosa, a town at the extreme western part of our district and lying at a distance of about 150 miles from Pehuajo. Several trips to this point convinced us that we could not enter at once without buying land and building on it. Not even a vacant room could be found to rent.

Our next step was to investigate Trenque Lauquen (Trenkey Lauken) which is another important town on the Oeste railway. In this town we soon found an opening. A very convenient house was found where our family can live and where we can begin work in one of the large rooms. The town is located about fifty miles southwest of Pehuajo. Since there are two daily trains in each direction to and from Pehuajo and Buenos Aires, communication is quite convenient between here and our central mission. The population of the place is something like eight or nine thousand. Like Pehuajo, it is the main town in the partido or county and thus there is quite a population near. While it compares quite well with Pehuajo in general, it is hardly as active commercially. On the other hand, it is more important as a railway center, since the repair shops of the western section of the railway are located here.

There are eight or ten English families here who are connected with the railway. We may be able to have an English Sunday school for their children and ours. Up to the present time they have had no religious services of any kind to attend.

Trenque Lauquen is like pracitcally all of the inland towns of the Argentine in respect to moral and spiritual conditions. The people are without God and without a knowledge of anything really Christian. The ignorance and indifference to religion in these towns is most distressing because it is so hard to break thru. If we tell the people we are here to open a Gospel mission or to teach the religion of Christ, they stare at us as if we were speaking to them in the Chinese language.

We are only in the beginning stage. A week ago we were still in Pehuajo. Now we are here getting settled into new quarters. This week we aim to begin scouting around to see where we are and to get our bearings. We need the prayers of the dear ones at home that the Spirit of Christ may work thru us to the salvation of souls in Trenque Lauquen.

Trenque Lauquen, F. C. O., Argentina.

THE OLD PEOPLE'S HOME

By Katie Horst

For the Gospel Herald

A week ago, as we left the supper table, Bro. Moyer (the steward) said that singers from Lititz were coming to sing for us that evening. Truly I felt glad. There was a good turnout of brethren and sisters. Preacher J. Hess and Deacon E. Eby were along with the singers. They admonished us and we had prayer. This made the evening seem short. Thanks to you, dear brethren and sisters, for helping to make the Home a pleasant place for us old folks. Call again.

Lancaster, Pa.

WHY SHOULD FOREIGN MISSIONS INTEREST US?

We were all heathen once. They will take you in England, which, of course, is a Christian country, to an old worshiping spot of the Druids. Yes, Great Britain was a missionary field one day. Paul did missionary work in Europe, the Greeks were heathen. The blessings that have come to you have come because of the Gospel news directly or indirectly.—Sel.

Knowing how the thinkers of India feel, and recognizing that the Indians are trying hard to inculcate many of the principles of Christianity into their own religion, in order to bring it back to life, we can not help but feel that there are two things which are irresistible to the Indian mind; Jesus Christ and a vital Christian experience. Truly this is a wonderful day for us, a new hour.—W. B. Stover.

A BUSY DAY IN A NEAR EAST RELIEF ORPHANAGE

By A. M. Eash

For the Gospel Herald

The day was Friday, September the seventeenth. In many respects it was like the many other busy days of orphanage life and possibly the only reason for making it the subject of this article is the fact that a quite careful note was taken of the different happenings of the day. This does not include the work of anyone except the director of the institution—others being mentioned only as he happened to come in contact with them or as they directly assisted him. The three who were constantly assisting were the interpreter and two messenger boys. I can very properly say that the setting is the office of the orphanage director since between seven forty-five in the morning and five o'clock in the evening he was only able to leave it long enough to eat his lunch.

1. The first work of the morning was to briefly confer with Bro. Kauffman regarding some of the work in the engineering and transport department.

2. There was an application for admission of a child to the Orphanage. After listening to the story of the applicants they were sent away without any satisfaction being given.

3. The gate keeper who recently had considerable experience with families living with himself and had been compelled to move some distance from the Orphanage, made application to have his dinners furnished by the Orphanage. The matron was consulted regarding the matter and the man was told that he could not have the request granted.

4. A widow with several children called to see if her girls might be accepted. Because of her application papers having been lost in the office, she was made to wait until later in the morning.

5. The matron of the girls' Orphanage asked that more beds and equipment be furnished for the girls also that additional room be provided for them. The matter was discussed at some length and the changes ordered made.

6. A Greek Orthodox priest from Jerusalem applied for the admission of a poor child from Acre. After much questioning the information was given that the child—though a full orphan—had several uncles of considerable means. Decided to write to district governor of Acre and ask that the relatives be made to care for the orphan.

7. A Widow with five children again called regarding her application for admission of several of them. (I might state that the most of these widows receive from fifty piasters to one pound each month from the Government, This amounts to from $2.00 to $4.00. There is no other means of support.) Accepted one of her children.

8. Admitted a Russian girl whose mother is sick in a charity hospital and who has no one to care for her.

9. A very poor mother, one of whose children was recently accepted, called again but was sent away. Her little boy brought me a few flowers with the hope

that they might influence a decision in his favor.

10. A very interesting and peculiar case was next. A family of four children—the oldest only fourteen years old—has been at the Orphanage repeatedly. The story was that the father had never returned after going with the Turkish army and that the mother died about a year ago. Investigation had uncovered a man with the same name and trade as their father's had been. On their call this morning I informed them of the untruthfulness of their claims but they insisted that their story was correct. Sent away for further investigation.

11. Widow mentioned under item 4 was called into the office again, and a new application form filled in, and one of her children accepted. (It might be well to mention that with an interpreter I had personally investigated nearly all of these cases and verified their stories of poverty. Unless specially mentioned they are Greek Orthodox families and live on Christian Street, Jerusalem—in the Greek Orthodox convent buildings.)

12. The servant of the family of small boys in the Orphanage was called to the office and her nephew—a full orphan and ragged and dirty—was admitted. This is a Moslem child. This boy slept in his aunt's home occasionally but begged and stole his food. Such was his life until taken into the Orphanage.

13. The store-keeper reported on samples and prices of plates for the children. The best we could do was a plate looking like aluminum but likely tin costing nine piasters each—36 cents. Authorized the purchase of one hundred.

14. Admitted a little Russian boy-full orphan. This little fellow was being kept by some Syrian people who had several years ago taken him in. The father in the family developed tuberculosis and they were no longer able to keep the child. The orphanage doctor vouched for the verity of this case.

15. A Bethlehem man with three children called. He is a widower who can earn money but has no way of keeping the children. Offered to pay two pounds a month for each child but they were not accepted.

16. A little Moslem, full orphan child for whom application had been repeatedly made, was accepted.

17. Another woman called and applied for several of her children. Husband dead. The case was postponed for a week.

18. Another mother called regarding several children. Decided to ask the doctor to report on this case. (One child from this family was accepted on Saturday.)

19. A Moslem woman made application for two children to be admitted.

20. Another Moslem woman made application for a full orphan. This case was investigated in the afternoon and the story found untrue, so that nothing was done for the child.

21. Another woman called and applied for several children. Case deferred for a week to permit investigation.

22. A crippled woman rode to the door on a donkey. She applied for a child of her own and a full orphan nephew. Looked very poor and the application was taken but no action taken regarding the children.

23. A police officer came from the law courts—sent by the military magistrate—with a little boy and girl that had been found in the street during the night with a request that we keep them. The children were kept. We learned later from these children that their home had been in Nablus but they had "bummed" their way on the railroad to Haifa where they begged for ten days and then came on to Jerusalem because they found Haifa life rather hard. They were a boy and girl nine and ten years old. I took a picture of them which will be sent to both Nablus and Haifa with the hope of finding some relatives. (Nablus is ancient Shechem.)

24. This ended the forenoon's work. There were still applicants waiting to be seen and I had missed chapel. Decided to shorten the noon lunch and rest period to one hour in order to finish the work as early as possible.

25. Admitted an Armenian refugee boy from Adana. No relatives except a possible brother still at that place. This boy was thirteen or fourteen years of age and was at once placed into the shoe-shop as an apprentice.

26. Two full orphan children were brought to the office. They came from Medaba a considerable distance East of the Jordan River. These had once before been brought over and rejected because there was no room and no opportunity to investigate their cases. Formal application had since been made but no authority given to have them brought here. After considerable delay they were both accepted.

27. A Jerusalem police officer called and offered to take a little Moslem boy out of the Orphanage. There was no relationship, but he said at one time he in a way adopted the boy and he wanted to keep him. The boy was dismissed from the Orphanage. By the way his name is Sliman Suliman (Solomon Solomon).

28. A Greek mother of two children again called with the hope of having them admitted, but was told to wait another week before receiving a final answer.

29. Two orphanage boys were granted an interview. One was an apprentice who desired to change to another shop and the other one was a school boy who desired to become an apprentice. No change made for either one.

30. Admitted a little girl—one of three children of a very poor widow.

31. Had an interview with the Orphanage doctor regarding the people who live on Christian Street. He informed me that the large majority of them are widows and very poor. They are not charged any rent by the convent and have hardly enough money to live.

32. The little girl who had acted as guide to myself and interpreter on an investigating trip on Thursday called with the hope that she too might be admitted. It happens that she is one of a family of eleven. Her father earns two pounds a month and they receive some money from the Government—possibly one pound a month. This is twelve dollars to support a family of twelve people. The little girl had been a splendid guide and was very gently turned away.

33. The mother of a girl of twelve applied for her, but was told that hers was not considered a really dependent case.

34. The eighteen-year old sister of two little full orphans applied for their admission. They were not accepted.

35. A little eight-year old girl was admitted.

Excepting the conferences I had during the day with the matron, the girl's matron, the storekeeper, and the mechanic, I have omitted all conferences with Orphanage department heads. There were a number of these, also numerous other minor matters that did not consume much time. It will not be necessary to state that five o'clock found me ready to relax. Thirty minutes on the tennis court with one of our housefathers served as a real tonic.

After supper I taught a class in shorthand. This is a special favor to a number of our teachers who are hoping for better positions.

Syrian Orphanage, A. C. R. N. E., Jerusalem.

A VIEW OF THE NEEDS

By Ida Yoder

For the Gospel Herald

The needs of our city mission may be divided into two different kinds—those of the mission itself, and those they are trying to supply.

The mission itself needs more faithful, earnest workers—sound in the faith, willing to work, and able to adapt themselves to almost any and every circumstance. It is not possible, at a city mission, for every worker to go out and do active mission work every day—some one must do the common, everyday duties that go to the keeping up of an orderly city mission. Then our city mission needs the spiritual and financial suppart of every church interested. A feeling that more people than yourself are interested in your work, causes greater zeal to be put therein, and makes added responsibility. Without financial support, the city mission would soon suffer because making one's living would take up so much time that little active mission work could be done and the work would be crippled.

Some of the needs that the city mission worker sees every day is first a need of Christ. People need to be taught and shown by example, that Christ and His Gospel are not only things to be taught in Sunday school and church but that He can be taken into one's own life and be made a part thereof. Ofttimes they need to be taught what sin is. What we know and recognize as sin, has become a habit with them and they do not regard it as such.

There are many other needs that the city mission worker sees and tries to supply, but so few can be supplied, that much faith, hope and trust in a Blessed Savior is needed, not to become discouraged.

"My God shall supply all your need according to his riches in glory by Christ Jesus."

Flanagan, Ill.

Sunday School

For the Gospel Herald

Lesson for Nov. 7, 1920—Matt. 6: 19-34

PRINCIPLES OF CHRISTIAN LIVING

Golden Text.—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Introductory.—Our lesson is a part of the divine wisdom given out in the Sermon on the Mount. Our lesson commentators have chosen to name it "Principles of Christian Living," though it does not embody all the principles enunciated in that memorable address. We will notice briefly the principal ones given:

1. Look heavenward for your cherished treasures.

A treasure is something which may or may not be appreciated or desired, but which enriches its possessors. Most people look to this world for their treasures. They are so occupied in looking for this world's riches, honor, pleasures, power, and grandeur that they are blinded to the richer treasures above. Our Savior gives us convincing reasons why this is wrong, Of earthly treasures He says, they are corrupted by moths and rust and "thieves break through and steal." Heavenly treasures are moth-proof, rust-proof, and thief-proof. In other words, the treasures of earth are but transitory and often vain. Build on them, and you build on the sand, Look heavenward if you would come into possession of treasures that have no end. The treasures which heaven offers are soul-satisfying, pure, enduring, proof against every corrupting influence or foe. "Lay not up for yourselves treasures upon earth.... but lay up for yourselves treasures in heaven."

2. Have an eye single to the glory of God.

The eye of man is the window to his soul. Let him turn it earthward, and his soul is filled with worldliness—darkness. Turn it heavenward, and his soul becomes filled with heavenly truth and glory—light. Praise God for people with a heavenward look.

3. "No man can serve two masters."

Some people imagine they can be a Christian and a worldling at the same time. In the presence of Christian people, especially at the house of the Lord, they seem fairly good Christians. In the presence of worldly associates, in the social circle, in business life, in patronage of places of worldly amusement, they are as worldly as if they had never made any pretensions to Christianity. But they are either dishonest or deceived. "Ye cannot serve God and mammon." People who attempt it are only worldlings who occasionally try to act the part of Christians. "A double-minded man is unstable in all his ways.

4. Look to God for sustenance.

"Take no thought for your life," is a most comprehensive admonition. It is the promise of God that He will care for His own. The first consideration is to serve and to please the Lord. Many a poor soul has needlessly worried about the things of this life—food, raiment, ease, etc.—when this whole question could have been settled by trusting in the Lord and depending upon Him for all these things. They who make food and clothing their prime object in life invariably become ungodly and sinful in their ways. Why worry? Has not God promised to care for His own? We may learn a lesson from the grass of the field, from the sparrow, from the lily, and from other things directly under the care of the Lord. God can care for us much better than we can care for ourselves. The raiment of the lilies exceeds in splendor the raiment of Solomon in the height of his glory. No sparrow falls to the ground without the Father's notice, and the human soul is worth more than many sparrows. If God sees to the clothing of the grass of the field, why should we not trust Him to do the same for us? All this does not mean that we should not co-operate with the Lord. This lesson does not teach laziness or indifference, but absolute trust in God to care for His own. The most trustful people are also the most industrious ones.

5. Let each day take care of itself.

In other words, you fill your place in life best when you take care of the present. Yesterday is gone, tomorrow is not yet within our reach; but today is present, and we are wise if we improve every opportunity that it brings with it. Take care of today, and you need not worry about tomorrow.

6. "Seek ye FIRST the kingdom of God, and his righteousness; and all these things shall be added unto you."

This is the climax of all these teachings. The first consideration is not life, not food, not raiment, not honor, not popularity, not pleasure; but the righteousness of God in our lives. Attend to this first, and the rest of your interests are safeguarded by Him who has promised, "I will never leave thee nor forsake thee."—K.

Our Young People

THE HIGHER FRIENDSHIP.—Jno. 15: 7-17.

Topic for November 7

MOTTO

"Truly our fellowship is with the Father and with his Son Jesus Christ."

THE STUDY HOUR

I. Friendship with Divinity.—Friendship means the closest fellowship. There are friends in the sense of not being enemies. They are not working against the cause but are helping it forward as they can. Like servants they may be devoted to the cause of the master and do the work faithfully as far as they have ability and understanding. But friends are those who can enter into the plans of the master and enjoy fellowship with him in the enterprises which he is engaged in. Friends are those whom the master trusts with the most tender of his secrets and expects to be fully worthy of the trust, never misrepresenting or misapplying the motive and purposes of the enterprise. Friendship suffers reproach as well as enjoys a share in the glory of the one with whom the friendship is formed.

We have some very worthy friendships in the world among our fellowmen. Christian friendship with fellow Christians is the nearest perfect of any friendship except that with Christ Himself. We regard the friendship of family ties so very near and precious. We treasure the friendship of agreeable neighbors. But the friendship of Jesus comes into an inner circle more precious than the dearest earthly tie. "He that loveth father or mother more than me is not worthy of me; he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." Yet such friendship with Christ does not make us farther from our friends in seeking their true welfare. It rather makes our feeling toward them nobler and more unselfish in that we seek their good even as our heavenly friend seeks ours.

II. The Text.—Jno. 15:7-17.—In this Scripture, Jesus is showing the close relationship of Himself and His disciples. He compares it to the vine and the branches. Both enjoy the lifegiving substance of the vine. The vine has the root and is the source of life and the branches in their connection with the vine are partakers of the life and bear the fruit of that life because of it. The secret of abiding in the vine is in the perfect conformity to the law of the vine. The secret of abiding in the love of Christ is obedience to His commandments. This is the higher friendship by which we are partakers of divine nature and made partners with Christ in the great work of fruit-bearing before the world.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Friend"
2. How Jesus is a Friend to Us.

For Young People

1. A True Friend's Service.
2. How Show Ourselves Worthy of the Higher Friendship?
3. How Become the Friend of Jesus?

For Older People

1. Taking Jesus into Our Counsels.
2. The First Place of Our Affection.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCT. 28, 1920

Field Notes

Communion services have been announced for the Yellow Creek Church, Elkhart Co., Ind., to be held on Sunday, Nov. 7.

Bro. C. A. Graybill of Martinsburg, Pa., was with the brotherhood near Greenwood, Del., Oct. 16 and 17, preaching three very inspiring sermons. B.

Communion services are announced for the Scottdale Mennonite Church, to be held Sunday, Nov. 7. The brotherhood in neighboring congregations is invited to attend.

Communion services were held at Maple Grove Church near Topeka, Ind., on Sunday, Oct. 17. The bishop brethren, J. Kurtz and J. W. Christophel, had charge of the services.

The annual Bible school at the Canton, Ohio, Mission is to be held this year at the Canton Mission Jan. 4—Feb 11. A fuller announcement will appear in these columns next week.

The brethren of the Pacific coast held their thirty-seventh mission meeting at the Fairview Church near Albany, Oreg., Oct. 9. A very satisfactory and helpful meeting is reported.

Sunday School Meeting.—An all day and evening Sunday school-meeting will be held, the Lord willing, at the Stumptown Mennonite Church, Lancaster Co., Pa., on Saturday, Nov. 6. Everybody invited to attend. G.

The date for the beginning of the series of meetings at Ephrata, Pa., in charge of Bro. Sanford Landis, heretofore announced to begin Oct. 10, has been set for Oct. 31. The Lord bless the efforts put forth.

If all went as planned, Bro. Henry Weldy of Wakarusa, Ind., is spending this week with the brotherhood of the Barker Street, Mich., congregation, in the interests of the Master's kingdom.

A series of meetings was commenced at the Masontown, Pa., Mennonite Church on Saturady evening, Oct. 23, with Bro. C. F. Derstine of Eureka, Ill., in charge. The prayers of God's people are solicited.

Bro. Clayton F. Derstine of Eureka, Ill., closed a series of meetings at Fairview, Mich., on Thursday evening, Oct. 15. The membership was greatly strengthened, and about a score made the good confession.

Bible Conference.—Nov. 9-11 is the time set for a Bible conference to be held with the brotherhood of the Rainham Mennonite Church near Selkirk, Ont., with brethren S. F. Coffman and C. F. Derstine as instructors. A profitable meeting is in prospect. F.

If previous arrangements were carried out, Bro. N. E. Miller of Springs, Pa., commenced a series of meetings at the Blough Church near Holsopple, Pa., last Sunday evening. He expects to continue the meetings during the week and be with the brotherhood of the Johnstown district in communion next Sunday.

Bro. Milton Miller was ordained to the ministry at Casselman Mennonite Church near Grantsville, Md., on Sunday, Oct. 17. The bishop brethren, N. E. Miller and Aaron Loucks, had charge of the services. The Lord bless and strengthen our brother, and make him a blessing wherever his ministry may take him.

A very interesting Sunday school meeting was held at the Altoona, Pa., Mennonite Mission on Saturday evening and Sunday, Oct. 23 and 24. There were visitors present from Martinsburg, Johnstown, Mifflin, Co., Lancaster Co., and Scottdale. There was marked attention from beginning to end.

The new church near Eureka, Ill., is nearing completion. December 12 is the time set apart for dedication services. This is to be made the beginning of a 12-day Bible normal and revival meeting. Instructors, S. C. Yoder, A. E. Kreider, W. E. Yoder, and C. F. Derstine. It is to be a union effort on the part of the brotherhood at Metamora, Union, and Roanoke. The Lord bless the work.

An ordination service was held at the Metamora, Ill., on Sunday, Oct. 17, which will be long remembered. It was a joint meeting of the Metamora and Roanoke congregations for the purpose of ordaining two deacons, one for each congregation. Bro. D. J. Johns of Goshen, Ind., was present and assisted the home bishop, Bro. A. A. Schrock in the services. Bro. Joseph Yordy was ordained for the Roanoke congregation. and Bro. Ed Oyer for the Metamora congregation. The Lord bless our brethren, and make them a blessing to their respective congregations.

Correspondence

Suver, Oreg.
(Firdale, congregation)

To all Herald Readers, greeting:—On Sunday, Oct. 17, the bishops, J. D. Mishler and S. G. Shetler of Hubbard, Oreg., were with us for the purpose of ordaining a deacon and conducting communion serviecs; also the brethren N. A. Lind and Moses Brenneman were present from Al-

bany, and assisted in the services. The forenoon was devoted to Sunday school followed by a sermon by Bro. Shetler on the qualifications of a deacon. After this votes were taken. After lunch the ordination took place, the lot having fallen to Bro. M. B. Weaver. May God's grace sustain him, that he may be used to the upbuilding of His cause at this place. Following the ordination the communion was observed in which nearly all the members were present to take part. We thank God for the unity and the manifestation of the Spirit. It was an inspiration to us to press onward.

The evening was devoted to a talk on Russia and a Gospel sermon by Bro. Shetler. Effie Sharer.

Duchess, Alta.

To the Herald Readers, Greetings: —The time of the natural harvest is past and the majority of the brotherhood at this place were wonderfully blessed with good crops which were disposed of at good prices. May we be reminded that we are nearer by another year to the spiritual harvest. Are we striving diligently to have a good spiritual harvest? Please remember us at the throne of grace that we may be true servants in His vineyard.

We shall be glad to have any passing this way to visit and worship with us. We believe we have very promising prospects for a church in the near future, as we are the only body of worshipers represented here in a very needy field. Any who are thinking of changing location will do well to consider the prospects here for both the natural and spiritual work. May the dear Lord bless and keep us true to Him.

Oct. 14, 1920. Lottie Stanton.

Lewiston, Mich.

Dear Herald Readers:—Once more have our hungry souls been refreshed and made to rejoice as we heard the Gospel message delivered to us from the lips of God's messengers.

On Saturday, Oct. 3, Bros. S. L. Weldy and Eli Bontrager came to this place laden with the Gospel message. Bro. Bontrager remained with us until Oct. 10, after which he went to Grayling to bring the message to the people there. Bro. Weldy remained at Lewiston until Oct. 14.

During the series of meetings the attendance was fair and the attention good. Six souls confessed Christ, others expressed their desire to become Christians. Other Christian people expressed their desire to cast their lot with us as God's people. Many others were troubled about their souls' safety, but were not ready to make the decision.

We are thankful that God's Word will not return unto Him void but that it will accomplish that to which it was sent.

On Sept. 12, Bro. Menno Steiner of Fairview, preached at this place. His message showed to us the great need of being united with the true Vine, so that we bear much fruit.

We feel that the people at this place have great reasons to thank God, that He has heard and answered their prayer by sending laborers into this field. May God's rich blessings rest upon them and those who have made it possible that they could come.

Oct. 16, 1920. Ida M. Buell.

Windom, Kans.

(West Liberty congregation)

Today Bro. T. J. Cooprider and daughter Eva were with us; also Bro. S. M. Kanagy of Hesston, College, who preached for us, using Rom. 1:16 as a text. It was quite an interesting discourse.

Oct. 17, 1920. R. J. H.

Elkhart, Ind.

(Prairie Street congregation)

Dear Herald Readers: — "Blessed are the pure in heart; for they shall see God."

It has been several months since an item has appeared from our congregation.

Our average attendance at S. S. the last quarter was 182. We have 46 enrolled on our Home Department and many more which we are trying to reach. Our mission S. S. was started in southeast Elkhart, Sterling addition, during August and we have had an average attendance of 39 every Sunday afternoon at 2:30.

Last Wednesday evening we held our annual S. S. election of officers and the following take their positions Jan. 1, 1921:

Supts., V. E. Reiff, Cleo Mann; Primary Supt., Nellie Miller; Sec., Leroy Hostetler; Treas., Levi Mann; Chor. D. S. Weldy; Libr. Norman Hostetler; Supts. cradle roll department, Mary Weldy, Cora Shantz; Supt. home dept., Mrs. Monroe Hostetler; Supts. junior meeting, Cleo Mann, H. S. Bender; Young People's Meeting committee: for term of three years, J. B. Moyer; for term of two years, Sarah Shantz; for term of one year, H. S. Bender; Sterling Sunday school Supts., H. S. Bender, Norman Hostetler; Sec-treas., Earl Mann.

Last Sunday was a day of great importance with us. Bro. J. S. Hartzler of Goshen preached for us in the morning and presented the report from the Executive Committee of the Ind-Mich. Conference in regard to the ordination of a deacon. In the evening Bishop J. Kurtz of Ligonier, Ind., preached for us and ordained Bro. O. P. Grosh as deacon for this congregation.

The first part of December we expect to have revival meetings. Bro. Abram Metzler of Martinsburg, Pa., is expected to bring us the message and we earnestly ask an interest in your prayers that our congregation may be built up and those who are outside of the fold of the Church may become willing to enjoy God's rich blessings with us.

Our former pastor, Bro. W. B. Weaver, who has worked so faithfully the past six years, has found it necessary to move to Goshen, where he is devoting his time to the teaching of the Bible.

Pray that God may raise up some one for our shepherd, so that our flock may not be scattered.

Oct. 19, 1920. V. E. Reiff,

Protection, Kans.

We are thankful to our heavenly Father for His many blessings. On Friday, Oct. 15, Bro. S. C. Miller came into our midst and preached a very impressive sermon on "Love" that night. On Saturady evening he preached on "Believe or Doubt." On Sunday morning the church had the privilege to partake of the emblems of the broken body of Jesus.

We were also made to rejoice because one soul was willing to forsake the world, be baptized, and received into the Church. One sister from another denomination also joined us.

On Sunday evening, Bro. Miller gave us another very impressive sermon, emphasizing the thought that if we are fully on the Lord's side we can rejoice in our hearts but, if we are in the world, we see things that cause sorrow.

Bro. Deiner and wife were also in our midst.

Oct. 20, 1920. John Schrock.

Eureka, Ill.

Dear Herald Readers:—At the Eureka congregation, Oct. 3, Bro. Jos. Yordy was chosen by vote of the church to the office of deacon.

At an evening service, Oct. 10, we had the pleasure of having with us Bro. D. J. Johns who preached a very helpful sermon. The following day at the Metamora congregation Bro. Yordy was ordained deacon for the Eureka congregation, Bro. Johns officiating.

The work at the new church building at this place is progressing to the extent that it is the expectation to have dedication services in the near future. Frieda E. Wagner.

Miscellaneous

THE SPIRIT OF REVERENCE

By Ada Mae Kreider

For the Gospel Herald

Motto: "Give unto the Lord the glory due unto His name."

The spirit of reverence is that spirit which causes us to give the right respect and fear toward any one who is higher or greater than we are; also respect to place or object. This belongs to every true child of God.

We can better understand the spirit of reverence by experience. Talking about it may give us an idea of what it is like. Acting it out in outward action is excellent. But having it in the heart so that the outward act becomes natural is the only way that one can fully understand what it is.

Reverence is the greatest respect and esteem mingled with fear and affection for a person, place, or object. And what is there about us that deserves our reverence?

In the first place, we come in contact with some individuals, no doubt, by virtue of what they are or hope to be, deserve our respect and esteem; some of their advantage; others on account of age, for what is more worthy of honor and respect than old age and wisdom? Still others because of their honest efforts to make this world a better place to live in. And so we might continue, but suffice it say that a spirit of reverence is essential in one's social contacts. We shall then be regarding each other better than ourselves, and this is the real spirit of unselfishness.

The church houses and religious meetings are places in which the spirit of reverence should be manifested. The church house should be one of God's sacred temples. Here is where God meets with His people in worship. The building, the furniture, the grounds, and all that belongs to a church house is therefore sacred and we should show reverence for it. Jesus plainly teaches us on this point when He scourges those who were making God's house a house of merchandise. David also taught this same spirit when he said, "God is in His holy temple; let all the earth keep silence before Him." Do we always realize when we are in the house of God that we are there for a purpose? Do we try to get the presence of God? Or do we talk foolishly of something worldly? Do we sing as if we saw God and wanted to praise Him? Do we pray as tho we are really communing with God? I am afraid sometimes some of us forget ourselves and talk to one another instead of talking to God in prayer. Do we meditate only on holy things while in God's house? Do we conduct ourselves as we would if Christ were here in person? All this that pertains to God's house, and the meetings that are wont to be held forcibly demand our sincere reverence.

Then we have the Bible, God's sacred Word, for which we should show proper reverence. What does the Bible mean to us? Could it be taken from us and we scarcely notice that anything very seriously were wrong? Have we other books which we hold more dear? Has this Book, the Book of all books, first place in our lives? Did you ever stop to think how much suffering it really took to make it possible for us to have a Bible? The Bible is plainly God's words to us. The only reason that some people are against the Bible is because the Bible is against them. How sacred the Bible is and yet some dare be so irreverent as to talk and laugh while some one is reading or expounding from God's Word. This is nothing more nor less than talking while God is talking, and laughing in His face while He is speaking words of spirit and life to us.

God's judgments are terrible concerning irreverence. Uzzah, in his effort to save the ark from falling, touched it and lost his life. He was careless. He had forgotten God's explicit instructions with regards to holy things. Some of us forget sometimes. Let us give the Bible due reverence because the words are God's and they are true, weighty, and saving.

We can not show proper reverence for God's people, house, and Word unless we have all reverence for God Himself. He has created us and all things. He loved us with a wonderful love before we knew Him; He has saved us and given us eternal life, thru His Son, Jesus Christ; He is our only life and without Him there would not be anything, no life, no world, nothing. Therefore He deserves and should have our reverence. We should give thanks unto Him and bless His name, as we consider all things belong to Him. Do we get the spirit of His love and believe that He is divine? If we do then we are rendering unto Him the right spirit of reverence. Psa. 89:7; Heb. 12:9.

Altoona, Pa.

The Gospel Herald to new subscribers, until Jan. 1, 1922, $1.50.

DIVINE EFFICACY OF PRAYER

By Amanda Brenneman

For the Gospel Herald

All the greatest needs of the Church and of the world, may be included in one: the need of a higher standard of Godliness. The all-embracing secret of a truly godly life is close and constant contact with the unseen God. That contact is learned and practiced, as nowhere else, in the secret place of supplication and intercession.

Prayer not only puts us in touch with God, and gives knowledge of His ways, but it imparts to us His power. It is the touch which brings virtue out of Him. Things which are impossible with man are possible with God, and prayer is the secret of imparted power from God. Nothing else can take its place.

Absolute weakness follows the neglect of secret communion with God.

The Word of God teaches us that intercession with God is most necessary in cases where man is most powerless. Elijah is held before us as a great intercessor and the one example is his prayer for rain. Yet in this case he could only pray; there was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch of divine poetry in the form in which the answer came? The rising cloud took the shape of "a man's hand," as tho to assure the prophet how God saw and heeded the supplicant hand raised to Him in prayer!

Examples might be multiplied indefinitely. But the one thing we would make prominent is this: God is summoning His people to prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting;" that "first of all supplication, prayers, intercessions, and giving of thanks be made for all men." If this be done first of all, every other most blessed result will follow. God waits to be asked. In Him are the fountains of blessing and He puts at the disposal of His praying saints all their abundance. They are, however, sealed fountains to the ungodly and unbelieving. There is one key that always unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves. That key, that secret is prevailing prayer.

We cannot make up for lack of prayer by excess of working. In fact, working without praying is a sort of practical atheism, for it leaves out God. It is the prayer that prepares for work, that arms us for the war-

fare, that furnishes us for the activity. It behooves us, studying intently the promises to prayer, to say unto the Lord: "This being Thy Word, we will henceforth live as a man or woman of prayer and claim our privilege and use our power as an intercessor.

Albany, Oreg.

PRAYER LIFE

By Lydia Kauffman

For the Gospel Herald

All the dealings of God with the soul of the believer is to bring it into a union with Himself It is His plan that we should have real communion with Him, and to this end He has commanded us to pray, which is an important part of Christian living. It keeps us in touch with our heavenly Father who has promised to guide us every day of our life. It also enables us to ask for those things which no human being could give us and money cannot buy.

The prayer life is a simple life; it is for all conditions of mankind. Any one who is willing to accept Christ can live this simple life of prayer. It is a life of trust, for after we have accepted Christ and are acquainted with the Word, we know that God has made a number of promises to those who come to Him in prayer and we learn to believe and trust One whom we have never seen better than any of our human friends. To those who have lived this prayer life God has proven Himself true to His Word.

Our prayers may be in private or in public. In Matt. 6:6 we read: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Here we have a promise of good results from private prayer. Christ spent much of His prayer life in this way. In the twelfth chapter of Acts we have recorded where Peter was delivered from prison while some of his friends were gathered together in one place praying for him. This teaches us that in united prayer there is power.

It requires much faith on our part to believe God's promises concerning answers to prayers, but His word is true and He has given us so many examples of answer to prayer that we dare not doubt them. We must pray without ceasing. Day after day we should offer our hearts' appreciation for what our kind Father bestows upon us from time to time, and day after day we need to ask for strength and guidance to meet and to bear the trials that face us. It is sad to think that so many times we ponder over our cares and troubles before we take them to the Lord in prayer, when that should have been our first thought. Thru our prayers we can reach some of our friends who are many miles away and God can answer those prayers as He sees best.

In John 15:7, we find these words: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we meet the requirements in this scripture we can and should expect an answer to prayer. Other scriptures teach us that if we ask in faith our prayers will be answered. And still others teach us to ask according to His will. Surely with this before us it is a great satisfaction to know the worth of prayer. For if we desire anything of God we can ask it of Him. If we receive it, good and well; if not, possibly there is something wrong on our part. The Lord does not see as we do, and knows what is best. Or possibly we have asked amiss. "Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." Therefore our request is not granted. Our own prayers often put us to duty. God sometimes gives us some definite work to do for Him which may require a sacrifice on our part.

In the prayer life there are a number of things to keep in mind. We must have a desire to be heard, and believe that we are heard. We should expect an answer, be penitent, and ready to forgive those who have wronged us, and we should have a desire to be forgiven for our sins and short comings.

Minier, Ill.

The Church is the body of Christ; gathered from among all nations by the Holy Spirit, and united with Him, who is the Head, the glorified and exalted Redeemer. In the church is neither Jew nor Greek. Chosen from among all nations and tribes, the church is in the world a light and a witness, testifying of the grace of God bringing salvation, which hath appeared, and of the judgment and glory which shall be manifested at the second advent of our Lord. The object and mission of the church is to gather, thru her testimony of truth and love, a people who by faith are saved, and by the Holy Ghost are separated from the world, serving God, and waiting for the return of Jesus.—Selected.

Do not say all that you know, but always know what you say.—Claudius.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

A letter from Bro. Orie Miller, written about two days after the Unit reached Constantinople has just reached this office. The letter gives interesting information and gives further details with reference to the matters mentioned in the cablegram which was received some time ago and mentioned in these columns. We are glad to pass on the information which the letter contains.

* * *

On their arrival at Constantinople the brethren soon got in touch with Near East officials who treated them very cordially and did everything at their command to help them make arrangements for the work in Russia. Their help, while in no way obligating us to them, has been very encouraging and valuable. Letters of introduction were given which proved helpful in dealing with embassies and consulates. Consultations were also held with Red Cross officials and some valuable information received. All seem interested in the work which our unit proposes to do and say that it will be easily possible to do much needed work in South Russia.

Brother Miller's plan as outlined in the letter, was as follows: Bro. Slagel was to remain at Constantinople and look after affairs there. Brethren Miller and Kratz were to go on to Sebastapol and thence on into Crimea, going north as far as Melitipol, and if possible to Halbstadt and Alexandrovsk, making a hurried survey of the situation, as well as plans for the work to be carried on. Bro. Kratz was then to remain at some advantageous point where he would have charge of the distribution of three or four thousand dollars which they planned to take along on their trip, while Bro. Miller was to return to Constantinople and report on conditions as they found them, making further plans for the work, thus giving the relief organizations a basis from which to form their plans and work for raising money and supplies.

* * *

Major Clewell, of the American Red Cross, told Bro. Miller that only a few weeks ago he had himself visited some of the Mennonite sections and reported that conditions were fully as bad as has been represented. There is practically no clothing. The people wear clothes made out of cheap towelling, or out of material much like gunny sacks. Hardly one out of ten has shoes fit to wear. They have their farms but no live stock and few implements. They are selling what little valuables they have for the things with which to live. He said all seemed anxious to sell their farms and go to America. No cloth suitable for underwear is to be had, and there is great

need of such cloth to be purchased and sent in.

* * *

Bro. Miller reports that when he informed Major Clewell that twenty tons of supplies were coming for distribution among the needy Mennonites, that person remarked that five hundred tons would not be sufficient. The need is unquestionably very great.

* * *

As soon as Bro. Miller returns to Constantinople he will send definite cable advices as to what he feels that our organizations should undertake to do. He reports that from what he has been able to learn at Constantinople thus far he would probably recommend that a campaign be started at once by the Central Committee in all branches represented, for further donations of good used clothing; that at least as many pairs of shoes be purchased as there are clothing outfits to send; that this shipment be sent from New York not later than January first, which would get it across in time for the latter part of the winter; and that a quantity of cloth be purchased suitable for making underwear. This recommendation is not to be taken as final, however, until confirmed by cable after his return to Constantinople. This should be in the course of a few weeks. If the plan is carried out it will once more give us an opportunity to give definite aid to those who are in dire need.

* * *

Bro. Slagel, at Constantinople, is to give his spare time to the Near East while waiting there for the arrival of our goods. He is to take all the time necessary for the carrying on of our work there, attend to correspondence, forward money, etc., and when all of his time is required for our work he will be released. This will be valuable training for Bro. Slagel, as it will give him an insight into the methods of working used by the Near East. This latter organization is reported as being short in help at the present time.

* * *

In consultation with the American consul at Constantinople the brethren learned of a Mennonite woman in the city who had been waiting for a month for money from America to enable her to come on to this country. Later they met the party. She is Mrs. Marie Reimer, and her home is near Henderson, Nebraska. She and her husband lived in America for some time, but because the latter held property in Russia, did not take out naturalization papers. While trying to dispose of his property he died. She not being an American citizen either, on account of her marriage, went over to Russia in 1914 to dispose of the property and was caught in the war, unable to return. She sold some of her valuables and finally got as far as Constantinople where she was stranded. The Consul cabled for money which arrived just at the time the relief party met her, and the brethren were then instrumental in securing final papers and transportation enabling her to leave for America. Just at the same time a letter was received from Nebraska asking the relief workers to make inquiries for the woman. This letter contained the first news from her home since March. Her description of present conditions in Russia is pitiful indeed.

REPORT
Of Old People's Home Association

For the Gospel Herald

The seventeenth annual meeting of the Mennonite Home Association, was held at the Home near Oreville, Lancaster County, Pa., October 14, 1920.

The meeting was opened at 1:30 P. M. with a fair attendance. The brethren, Isaac Brubaker, Manheim, Pa., and Joseph Ruth of Bucks Co., Pa., had charge of the services. Text, I Cor. 13.

After the sermon the business session was called to order by the moderator, Bro. Amos Horst, Ephrata, Pa. After the usual business was transacted the following report was given by the secretary.

Amount of contributions for the year	$ 2 480 19
Receipts for Boarding and meals furnished to strangers	13 044 27
Expenditures for bread, meat, coal, electricity, etc.,	13 824 47

We the undersigned Auditors have examined the account of the Mennonite Home for the fiscal year ending Sept. 1, 1920, and find them correct and true the best of our knowledge as follows:

Balance on hand Sept. 1, 1919	$ 1 908 19
Receipts during the year	15 750 84
Total	17 659 03
Expenses during the year	15 677 60
Money placed on interest	1 900 00
Balance Sept, 1, 1920	81 43
Total	17 659 03

John B. Senger.
D. B. Book.
J. W. Root.

The superintendent, Bro. T. E. Moyer, reported good health among the workers and inmates during the year and made a special plea for more consecrated workers.

Number of inmates admitted during the year,	8
Number readmitted	2
Number who left	3
Number of deaths	7
Number of inmates in the Home	64

Bro. Moyer made a special plea for the brotherhood to visit the Home and closed with the request for prayer as they continue their labors during the coming year. Levi Sauder, Secretary.

REPORT
Of the Lower District of Virginia Sewing Circle from May 19, 1920 to August 12, 1920

For the Gospel Herald

No of meetnigs	6
No. of garments made for Missions	98
No. of days sewing for individuals	2

Garments were sent to the following Missions: Tennesse, Youngstown, Altoona, and West Liberty Orphans' Home.

Barbara A. Alger.

REPORT
Of Bethel Sewing Circle, Cass Co., Mo., For the Year Ending Sept. 23, 1920

For the Gospel Herald

Am't on hand beginning of year	$ 13 32
Collection for the year	75 77
Received for quilts, comforts, etc.	28 55
Total received during the year	118 68
Expesnes for year	105 34
Balance on hand	13 30
No. pieces donated	23
No. pieces made for missions	616
Attendance during the year	257
No. quilts and comforts made	25

Com. Cotna Zook, Anna Shepp.

SPECIAL MEETINGS

Middletown, Pa.

Report of Sunday School Meeting held at Strickler's Church, Oct. 3, 1920.

Sermon:—(Deut. 6) Bishop John G. Ebersole.

Subjects considered:—**Value of Unity in Home, Church, and Sunday School; Need of Consecration in the Sunday School and Separation from the World; Talk to Children; Some Fundamental Principles to be Kept in Mind; The Sunday School as a means of Helping Soul Growth; How Safeguard our Sunday Schools Against the Errors of the Day?**

Arthur T. Givens.

Waterloo, Ont.

Report of all-day Mission Meeting held at Waterloo Mennonite Church, Sept. 26, 1920.

Organization:—Mods., Noah Weber, Newton Weber; Secys., Clara Snyder, Nora Hunsberger; Chor., Joseph Weber.

Subjects considered:—**The Bible, God's Message for Today; The Foundation of a Useful Life; When and How to Impart Missionary Knowledge; The Macedonian Call; The One Who Stays Home with the Stuff.**

Speakers:—U. R. Weber, Eph. Basinger, Mrs. Jacob Brubacher, Ivan Groh, Oliver Snyder, Oscar Burkholder.

Children's Meeting:—Allan Good.

Workers' Meeting:—How Create a Deeper Interest in Mission Study Classes? Opened by Deldon Snider.

Missionary Sermon:—(Matt. 11:7), H. W. Stevanus.

Washington, Ill.

Fifty-second Quarterly Sunday School Meeting held at Union Church near Washington, Ill., Oct. 10, 1920.

Organization:—Mod., S. E. Smith; Chor., Alvin R. Yordy; Secy., Walter E. Yordy.

Subjects considered:—**The Young Man and His Church; The Young Woman and Her Church.**

Children's Meeting, Alma Eigsti.

Address:—**The Near East,** by J. N. Smucker.

The evening meeting was held at Metamora Church and consisted of a missionary sermon by Bro. J. N. Smucker.

Married

King—Kohler.—Bro. Ivan E., son of Bro. and Sister Elmer King, and Sister Mary Luella, daughter of Bro. and Sister John Kohler of Smithville, Ohio, were united in marriage Sept. 30, 1920, at the home of Bro. I. W. Royer, minister. May the blessings of heaven ever attend our brother and sister in their labors of home and Church.

Dombach—Ulmer.—Bro. Chester B. Dombach and Sister Edna M. Ulmer were united in marriage at the home of the officiating minister, Bro. Aaron B. Harnish, Baumgartner's, Pa. May God bless them through life.

Hubert—Mylin.—On Sunday, Oct. 10, 1920, Bro. Abram Hubert of the Willow St. congregation and Sister Alice M. Mylin of the Byerland congregation were united in the holy bonds of matrimony at the home of the bride's uncle, Bro. Jacob Thomas, New Danville, Pa.

Gingerich—Mayer.—Bro. Ben Gingerich, Kalona, Iowa, and Sister Mattie Mayer, Pigeon, Mich., were united in marriage at the Pigeon River Church near Pigeon, Mich., on Thursday evening, October 7, by Bro. S. J. Swartzendruber. May God's richest blessings attend them through life.

Hess—Bemesderfer.—On Thursday, Oct. 14, 1920, Bro. Walter G. Hess of the Landis Valley congregation and Sister Elsie M. Bemesderfer of the East Petersburg congregation were united in holy matrimony at the home of the officiating bishop, Bro. Peter R. Nissley of Mt. Joy, Pa.

Obituary

Birky.—Christian H., oldest son of Christian and Katie Birky, was born near Tremont, Ill., May 13, 1847; died Sept. 25, 1920; age 73 y. 4 m. 13 d. He was married to Barbara Witrig of Wayland, Ia., Feb. 17, 1878. To this union were born 10 children 2 of whom preceded him to the spirit world. He also is survived by 26 grandchildren, 3 brothers, and 4 sisters. Early in life he united with the Amish Mennonite Church of which he was a faithful member until the end. Funeral services were held at the Hopedale, Ill., church, Sept. 28, conducted by Samuel Gerber of Tremont, Ill.

Settle.—Dorothy May, daughter of Bro. George and Sister Lizzie Settle, was born May 26, 1909; died Oct. 11, 1920; age 11 y. 7 m. 24 d. A short time before she took sick she expressed the desire to become a Christian. She was seized with a severe attack of tonsilitis, also an abscess on the lung. She lingered about three weeks and passed away rather unexpectedly. We are made to wonder why God removes those whom we think are most needed in the home. She was the oldest of five children and was much help to her mother and grandparents. She leaves mother, grandparents, one brother, three sisters, and many friends. Her father preceded her to the spirit world three years ago. Services conducted by John E. Kauffman, Harry E. Kauffman, and Charly Heister. Text, Matt. 19:14. Interment in the Mattawana, Pa., Cemetery.

Shetler.—Eliza Jane Kempf Shetler was born in Polk Co., Iowa, July 18, 1871; died Oct. 9, 1920; aged 49 y. 2 m. 21 d. She was married to John J. Shetler Dec. 4, 1892. She leaves husband, 5 children, (Ella Mae Beachy, Jesse R., Lydia A., John F., Mary E.) 3 grandchildren, 1 sister (Mrs. Lou Schlabaugh), 4 brothers (Menno, Milo, Henry, and Charles), and a host of relatives and friends. She united with the Amish Mennonite Church at the age of 18 years and was a faithful member until death. The funeral services were held at the home Oct. 11, conducted by Emanuel Beachy, J. F. Swartzendruber, and Christian Swartzendruber. The remains were laid to rest in the cemetery near by.

"There's a shadow in our home now
There's a voice that's hushed and still
There's a mother's face that's missing,
And a place no one can fill.
How she longed to see her Jesus
And to clasp him to her breast.
Farewell mother how we miss thee.
But we know God's ways are best."

Swartzendruber.—Christian C. Swartzendruber was born near Grantsville, Md., Jan. 19, 1832; died at his home in Johnson Co., Iowa, of Brights disease and infirmities of old age Oct. 5, 1920; aged 88 y. 8 m. 16 d. He was the youngest son of Christian and Catherine (Kinsinger) Swartzendruber who immigrated to this country from Germany 100 years ago. He was the only surviving member of this family. He immigrated to Iowa when a young man seeking a home in which was then a vast and unsettled tract of land owned by the Government, and by hard labor and thrift acquired enough of this world's goods so that in his declining years he could live from the fruits of his labors. In the year 1858 he was married to Elizabeth Eash, who preceded him in death 12 years ago. To this union were born 6 sons and 5 daughters, all living. He was a consistent member of the Amish Mennonite Church for many years and reared his family in the same faith, and of which all are members. He leaves 11 children, 49 grandchildren, 40 great-grandchildren and a large circle of relatives and friends. He exercised much patience during his latter years waiting for the Lord to call him home. "Blessed are the dead which die in the Lord."

We hear it said that the world is waiting to hear and to receive the message of the Mennonite Church. If that is true, I am afraid that we have the wrong message. It is true today, as it has always been, that "the preaching of the cross is foolishness."
—A. G. Yoder.

God expects us as parents to live such lives that our children can look to us as proper examples.—J. M. Kreider.

MINUTES OF VIRGINIA CONFERENCE

For the Gospel Herald

The tenth session of the Annual Mennonite Conference of Virginia was held at Warwick River Church, Warwick Co., Va., on Friday and Saturday, Sept. 17th and 18th, 1920.

Saturday morning session opened at nine o'clock by singing hymns Nos. 378 and 278, and the reading of Eph. 4 by Bishop A. P. Heatwole, followed by silent prayer.

The moderator, J. S. Martin, then read the rules of Conference, after which the six bishop brethren made short addresses from which the following thoughts were noted:

God has spared our lives until the present and we can therefore gladly say, "Hitherto the Lord has helped us." And when we think of the past blessings he has bestowed upon us we are made glad and can rejoice. We find in our day, from year to year, many problems confronting the Church, but God in His providence has tided the Church over and by His method of preservation has made it as it is.

The purpose of Conference is to come together and build each other up in the cause of Christ. Paul was especially interested in the doctrines of the Church. In I Cor. 1:10 he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." He records that there should be no divisions among them. Divisions are hurtful and tend to tear down instead of build up. We fail sometimes to carry out this admonition just as the Corinthian Church failed. There were things going on that Paul did not approve of; and today there are evidences of contention in the Church. Where there is smoke there is most always fire.

The Church today centers her confidence too much in men instead of in Christ. In the Corinthian Church one said, "I am of Paul;" and another, "I of Apollos;" etc.; and a similar condition exists today. We hear so much about men instead of about Christ.

Christ said, "I have glorified thee on the earth. I have finished the work which thou gavest me to do." This could not have been said by any other person. Jesus spoke with authority and God was pleased with it.

We believe there are still great trials and storms to be faced, and perhaps not in the far distance. We can not expect not to meet difficulty. We are still on the battlefield and we want to be prepared to meet these coming trials and storms with an answer, "Thus saith the Lord." The more we yield ourselves as temples for the indwelling Holy Ghost, the more power we will have. Let us keep up the hedges to keep out the little foxes. If we would keep out the little troubles, our bishops and ministers would have less trouble.

According to I Pet. 2:9 we are called, "An holy nation." We cannot afford to mix up with national affairs. Some brethren are reaching out into position sand laying a foundation for future trouble. The powers that be, are ordained for their special work, as the church is ordained for her special work. Our work is to save men's lives and not to destroy them.

In Paul's second letter to Timothy he exhorts him to preach the Word; be instant in season, out of season. He tells him that the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and again that he should make full proof of his ministry. We are all ambassadors in Christ. Each individual is an ambassador, but ministers in particular. Men are wanted today to entertain. People seem to crowd together to hear one who will entertain, rather than the man who will preach the Word of God.

The work of the Christian Church is the greatest work in the world. There is an innumerable company that works against the Church. There is danger in an unconverted and unconsecrated membership. If the purity of the Church cannot be preserved, then the Spirit of the Lord cannot remain with us. Let us keep the vows which were made on our knees, and let us renew these vows from day to day. The doctrine of the Church is not a changeable doctrine; it is settled once for all, and woe is pronounced to him who does change it.

After the bishops had spoken, the ministers and deacons present responded to their names in order, when called upon by Amos H. Showalter, and also presented many edifying thoughts among which were the following:

We should preach the whole Gospel. As far as we can see there is nothing to prohibit the appearing of our Lord at any time. We have no right to change the doctrines of the Bible. If we love God we should manifest it by our works. The Church is threatened with a drift towards liberalism. We ought to bear the marks of the Lord Jesus and not of the evil one. We ought to have the upward look, or the expectancy of the coming of our Lord Jesus Christ.

The forenoon session closed by silent prayer, and the benediction by Bishop David Garber.

Afternoon Session

Afternoon session opened by singing and by the reading of Jno. 10:1-14 by Bishop S. H. Rhodes, followed by silent prayer.

The moderator stated that since the last meeting there has been no loss in the membership of Conference; but that there have been ordained two; viz., Bro. William Yankee, Criders, Va., minister; and Bro. Joseph Stultz, Criders, Va., deacon. Both are duly recognized as members of this Conference.

The moderator requested that a resolution committee be appointed which was accordingly done as follows:—J. B. Smith, J. L. Stauffer, and E. C. Shank.

Question 1.—**Should this conference take steps to provide for the expenses of membership of conference appointed to serve on boards and committees in general church work, when not otherwise provided for?**

Resolved, That in view of the scripture teaching of Gal. 6:2, 6 and I Cor. 9:7-18, we believe that the Church should bear the expense of those who give their time to such committee and general church work and that those appointed for such work be privileged to hand their bill of expense to be honored by the proper treasurer.

Question 2. **What part may our sisters take in public meetings such as Young People's Bible Meetings, etc.?**

Resolved, That we reaffirm our position on this question by referring to the action taken on a similar query by the conference of October, 1900, which reads as follows:—"A study of the Scriptures convinces us that God intended that woman should, in Christian work, occupy the position in which she was created—as the help meet for man. In the light of such scriptures as Acts 2:17; 21:9; Rom. 16:1-3; I Cor. 14:31-40, and Phil. 4:3, it is evident that Paul intended the admonitions referred to as a rebuke to disorderly conduct and woman usurping authority, rather than as a restriction against using her talent in Christian work. There is no instance recorded in the New Testament in which Christ or the apostles or the Church appointed or ordained a woman to serve as a public minister of the Gospel, and we believe that it is clearly without her sphere of labor, and contrary to the spirit of the Gospel, for her to serve in such a position today; yet in general Christian work, we see no scriptural reason why she should not, when in Scriptural order (I Cor. 11:2-16) use her talent.

A report of the Mennonite Board of Missions and Charities was read by Jos. W. Coffman. On motion, the report is accepted.

Question 3. **Is it consistent for this conference to allow those to teach or speak in Young People's Meetings who will not conform in dress, after having passed a resolution that all members are required to conform?**

Resolved, That we reaffirm our position regarding the requirements of the regulation dress for all our members, but that we exercise due forbearance towards the young and those weak in the faith and further that it is evidently not consistent for such to assume any position of authority or trust in public service.

E. C. Shank, member of the Virginia Mennonite Board of Missions and Charities, asked for instructions regarding the erection of a church house at Knoxville, Tenn., Mission. Moved and carried that the board be instructed to ascertain the size of building needed and if necessary funds can be raised to proceed with the erection of same.

J. B. Smith gave a report on the Eastern Mennonite School. The report is accepted.

Afternoon session closed by silent prayer and by singing hymn No. 426 and benedictory prayer by Bishop A. P. Heatwole.

Saturday Morning

Saturday morning session opened at 8:30 o'clock by singing hymns Nos. 117 and 106, and by the reading of I Cor. 3 by Bishop David Garber, and silent prayer.

Question 4. **What is the mind of this Conference in reference to the proposed Mennonite Seminary and the recently organized Young People's General Conference?**

Resolved, That we do not favor the proposed Mennonite Seminary. ((1), Because we believe that the establishment of a modern seminary would violate the scriptural method and authority of training and providing workers for the Church; (2) because those prominent in the movement have not proven themselves champions of the orthodox faith, and they have failed to oppose the liberalistic tendencies threatening the welfare of the Church. As regards the Young People's General Conference we are not in sympathy with its origin nor sanction its continuation. However, we feel that it is important that full provision be made by our conferences, local and general, for the spiritual welfare and activity of our young people.

A report of The Mennonite Aid Plan was presented by S. M. Burkholder, which is accepted.

Question 5. **Since our Conference has provided for the funeral expenses of our worthy poor and at a very low rate, should not the standard of this rate be raised owing to the advanced prices of work and materials?**

Resolved, That we leave this matter in the hands of those who have this work in charge in the various districts.

Owing to the fact that there is much business before Conference this morning; on motion, it is decided to continue the morning session until the work is finished.

J. Early Suter presented a report on the Evangelistic Committee. The report is accepted.

Question 6. **What is the sense of this Conference with regard to establishing a Children's Home in the state of Virginia?**

Resolved, That we favor a Children's Home and that we encourage brethren to deposit funds with the local board of Missions and Charities for its establishment, but that any special building be deferred until the necessary funds are in hand.

On motion, it is ordered that a committee be appointed to prepare a list of books to be recommended for the use of our ministers, the better to prepare them to defend the old faith and contend successfully against the apostasy of the times, and which will be useful in our homes to establish our people in the truth. Bro. J. B. Smith and Bishop Geo. R. Brunk are duly appointed on said committee by the Conference.

Question 7. **What is the Mennonite standard of orthodoxy and what importance do we attach to it?**

Resolved, That we recognize orthodoxy to be the opposite of heterodoxy. By orthodoxy we mean right doctrine—the standard of which is found in apostolic faith and practice. We recognize the fundamentals as passed by the last Virginia Conference as a clear statement of orthodoxy. Orthodoxy is vital and fundamental and all preachers, leaders, and Christian workers generally must be outspoken in defense of the orthodox faith and further that it be held as the standard of faith and practice of all members.

Question 8. **Since a reorganization of the governing body of the Eastern Mennonite School is desired by the Board of Trustees and other interested brethren, and since a committee consisting of E. C. Shank, Geo. R. Brunk, Aaron Loucks, Abram Metzler and A. G. Heishman has been appointed to present the matter to this Conference, what action shall be taken at this time?**

Resolved, That the bishops be authorized to appoint a committee to put in proper form the recommendations of the above mentioned committee and report to Conference at the next regular session.

After due consideration the following committee was appointed by the bishops:—Aaron Loucks, Abram Metzler, E. C. Shank, Geo. R. Brunk, J. B. Smith, A. G. Heishman and L. J. Heatwole.

Inasmuch as there are some inquiries regarding the action taken at last Conference on the question of the unequal yoke, with reference to business relations, it is resolved that a committee be appointed to determine what constitutes the unequal yoke, and further that the bishops constitute said committee.

Bro. A. D. Wenger having presented to Conference the matter of the present Eastern Mennonite School debt in an effort to arrive at a decision on a method to liquidate same, a committee composed of A. D. Wenger, E. C. Shank, and P. S. Hartman are appointed by the Conference to suggest plans and take such steps necessary to liquidate said debt.

It is resolved, on motion, that the bishop of each district shall appoint a delegate to General Conference, which was accordingly done as follows:—Upper District, E. C. Shank; Middle District, M. J. Heatwole; Lower District, Perry Shank; Warwick Co., Daniel Shenk.

Moved and carried that the Tennessee congregation be granted the privilege to appoint a member on the arranging committee of the Virginia Conference.

The officers, delegates, etc., of this Conference were re-elected for two years as follows:—J. S. Martin, Moderator; C. H. Brunk, Secretary; Henry D. Weaver, Assistant Secretary; E. C. Shank, Jos. W. Coffman, A. D. Wenger, Jos. W. Geil and Daniel Shenk, committee on arrangement; L. J. Heatwole on arranging committee for General Conference; J. B. Smith, member on Educational Board; L. J. Heatwole, member on Publication Board; Elmer R. Brunk, member on Mennonite Board of Missions and Charities.

Bishop L. J. Heatwole stated that according to turn the next session of Conference would be held at the Bank Church, Rockingham Co., Va. Conference set the time for the third Friday in October, 1921.

After the present minutes were read, corrected and approved, Conference adjourned by silent prayer and singing, followed by a benedictory prayer.

Henry D. Weaver,
Asst. Secretary

The following bishops, ministers and deacons were present:

BISHOPS—6

L. J. Heatwole, Dale Enterprise, Va.
A. P. Heatwole, Waynesboro, Va.
Lewis Shank, Broadway, Va.
David Garber, Waynesboro, Va.
S. H. Rhodes, Harrisonburg, Va.
Geo. R. Brunk, Denbigh, Va.

MINISTERS—24
Jacob Hahn, Denbigh, Va.
J. Early Suter, Hinton, Va.
J. F. Bressler, Lancaster, Pa.
J. L. Stauffer, Harrisonburg, Va.
Leonard Jones, Dale Enterprise, Va.
Melvin J. Heatwole, Dayton, Va.
A. G. Heishman, Harrisonburg, Va.
H. B. Keener, Harrisonburg, Va.
Daniel Shenk, Denbigh, Va.
Jonas Nice, Harpersville, Va.
Jasper Smith, Job, W. Va.
A. D. Wenger, Fentress, Va.
Isaac Hertzler, Denbigh, Va.
William Jennings, Concord, Tenn.
Jos. W. Coffman, Dayton, Va.
Jos. W. Geil, Broadway, Va.
Perry Shank, Broadway, Va.
Jos. H. Weaver, Crimora, Va.
Jos. R. Driver, Waynesboro, Va.
E. C. Shank, Waynesboro, Va.
Geo. S. Hostetler, Oyster Point, Va.
J. B. Smith, Harrisonburg, Va.
Samuel Brunk, Fentress, Va.
J. S. Martin, Dayton, Va.

DEACONS—7
S. M. Burkholder, Dale Enterprise, Va.
A. P. Shenk, Denbigh, Va.
Jacob P. Wenger, Harrisonburg, Va.
Clayton Bergey, Fentress, Va.
Timothy Wenger, Fentress, Va.
Fred A. Driver, Waynesboro, Va.
Amos H. Showalter, Waynesboro, Va.

REPORT OF CONFERENCE MERGER COMMITTEE

We the undersigned committee, appointed by our respective conferences to consider the advisability of merging and redistricting our western conferences and prepare a report for the consideration of these bodies, beg leave to submit the following:

At our meeting held at East Fairview Church near Milford, Neb., May 26 and 27, 1920, after prayerful consideration of the work before us, we prepared the following report for consideration by our congregations:

> (The report referred to is a former report by the same committee proposing a plan for merging and redistricting our western conferences which report has been submitted to the congregations in the districts affected by the merger.)

The above report was submitted to the various congregations throughout the conference districts by the bishops in charge or by brethren under their direction. Of the sixty-four congregations reporting, thirty-nine are recorded as unanimously in favor of the merging. In two congregations there were three votes recorded against, the rest in favor. The vote of the remaining twenty-three congregations was as follows: in favor, 1526; not in favor, 108; undecided, 13. This does not include members giving no expression. We are grateful to God that thus far His Spirit has led and that there has been a marked support of the movement by all the conferences and a large majority of the membership throughout the districts. We hereby express the hope that by the time this work is completed it may have the united support of every member in our congregations.

With more than nine-tenths of the entire vote cast being in favor of conference merging and no serious objections against it being in evidence, we believe that the time has come when steps should be taken towards the merging and redistricting of our conferences, and therefore recommend the following:

1. That our conferences be redistricted according to the recommendations of our former report.

2. That the official standing of bishops, ministers, and deacons remain as at present, and that their jurisdiction remain the same, unless otherwise determined by the new organizations.

3. That our present conference disciplines remain in force until new ones are adopted to take their place.

4. That in the disciplines to be adopted by the new conferences no Gospel principle be dropped and that no discipline be considered as finally adopted without the consent of the congregations of the district.

5. That in the formulating of conference disciplines there be an equal representation of the merging branches of the Church in the formulating committees.

6. That the present church home of members be not affected by the merging of conferences.

7. That until the new conferences are organized the congregations continue under the present conference organizations.

8. That the present district mission boards continue their work under the present systems until other provisions are made by the new organizations.

9. That these new conferences be held some time during the year 1921—provided that the recommendations herein submitted will be accepted by all the conferences or their authorized representatives prior to Jan. 1, 1921.

10. That the following brethren be appointed as executive committees of their respective districts: **Illinois:** Samuel Gerber, J. S. Shoemaker, A. A. Schrock, A. C. Good, A. L. Buzzard, C. A. Hartzler; **Iowa-Nebraska:** S. C. Yoder, D. G. Lapp, Perry Blosser, Simon Gingerich, J. E. Zimmerman, C. J. Garber; **Kansas-Missouri:** J. M. Kreider, I. G. Hartzler, P. J. Shenk, J. J. Zimmerman, J. A. Heatwole, C. D. Yoder, L. J. Miller, John Slagel; **Pacific Coast:** S. G. Shetler, A. P. Troyer, C. R. Gerig, J. P. Bontrager, M. E. Brenneman, Fred Gingerich; **North Dakota:** I. S. Mast, L. A. Kauffman, Joe C. Gingerich.

11. That it be the duty of these executive committees to designate the time and place of holding the first conference in their respective districts, to provide for the necessary programs, and to organize the conferences—the chairman of each executive committee to be the temporary moderator of the conference.

12. That the official names of the conferences be determined by the conferences themselves.

13. That the existing conferences be considered dissolved as soon as the new ones are organized, and that the terms of office of all conference officials and appointees expire with the dissolution of their respective conferences or when others are elected or appointed to take their place.

14. That each conference of the districts affected make provisions for the closing of its business and records when the new conferences have been organized, and that the action thus taken become a part of the regular conference records, a complete set or copy of which shall be forwarded to the chairman of the historical committee of General Conference.

15. That this report be presented to the different conferences or their authorized representatives for action, the results of which shall be forwarded to the chairman of this committee.

16. That the work of the joint conference merger committee be considered completed when its last report has been accepted by the different conferences or their authorized representatives and the conferences are organized, after which time the committee shall be considered dissolved.

With a prayer that God may continue to direct in this important work, and that all our congregations may prosper in faithful, zealous Christian service, we submit this report for your prayerful consideration.

Yours for the cause of Christ and the welfare of the Church,

Daniel Kauffman, Chairman	Levi Miller
Simon Gingerich, Secretary	J. M. Kreider
A. P Troyer	A. G. Yoder
C. R. Gerig	Samuel Gerber
S. G. Shetler	John Nice
Peter Kennell	A. A. Schrock
Joseph Zimmerman	J. S. Shoemaker
J. A. Heatwole	C. A. Hartzler
C. D. Yoder	A. C. Good
Joe C. Driver	

Items and Comments

Death has recently claimed the noted singer, Charles M. Alexander, whose name became a household word in connection with the famous Torrey-Alexander meetings in England a number of years ago.

According to the figures of the Census Bureau the inhabitants within the continental limits of the United States in 1920 number 105,638,108.

According to the figures of the Danish statistician, Doring, the cost of the world war in human lives is estimated at 35,000,000.

OUR PROPOSED NEW BUILDING

Your attention has before this been called to the fact that the Publication Board has authorized the erection of a new building needed for the purpose of sheltering a book bindery and other necessary equipments. We find that we will not be able to begin work on the basement this fall, as we had hoped that we might, as our present work kept us too busy to properly mature the plans in time to put in the basement before winter sets in. But we are going ahead with our preparations, and hope to begin the work of building as soon as spring opens up.

One of the necessary things to build and equip the new building is a fund of about $125,000. Recognizing that there are many other causes to which our people are contributing, we have tried to devise ways and means of raising the required amount without interfering with the support of other church enterprises. By a hearty co-operation in this work, we feel that the desired ends will reached. Here are a number of plans and methods proposed:

1. The Board has decided to carry a debt of $50,000, if need be, looking to the income from the old buildings to liquidate the debt in due time.

2. Among the well to do friends of the institution there are some whom we believe will favor the House with substantial donations.

3. Five thousand other contributors, lending assistance in sums ranging from $5 to $100, would in itself raise the required amount.

4. If all who are in arrears for the various publications would pay up and ahead, this would add several thousand dollars to our resources.

5. Our annuity offer, submitted several weeks ago, is already bringing responses. The plan is this: You send us a check for $30, and we will send you a paper showing that you are entitled to the Gospel Herald as long as you live. This equivalent to five per cent on your investment. You will no longer be concerned about renewing your subscription, and the House will have immediate use of the money. If one-fourth of our subscribers would avail themselves of this privilege the required $75,000 would be raised by this method alone.

6 Another annuity plan, in which the donor gives $100, in return for which he receives a paper showing that he is entitled to a certain per cent of this annually to pay for House publications.

It is not expected that all the figures mentioned in all the above named plans will be reached. Nor is it necessary to attain the desired results. But we can be working upon all of these plans, depending upon which one certain individuals are interested, and keep on working until we have sufficient money to complete the building. One method appeals to one, while others prefer some other method. By each one working on the plan in which he or she is especially interested, there will be united efforts through which we may speedily win our goal. When that is reached, word will be sent out and all solicitors will turn their attention to other channels.

Which of these plans interests you most? As you are impressed, so work. We will appreciate any help you may be able to give us. Whatever the plan that you are interested in, we trust that you may be able to interest others also. Together you will be of substantial help to the cause. By standing together in this work it will only be a question of time until the required sum will be reached. As soon as this work is well under way we will begin publishing the donations received, along the various lines mentioned, and continue their publication until we have reached our goal. Can we count on you to help? Your suggestions and prayers solicited. Send all contributions to

Mennonite Publishing House,
Scottdale, Pa.

Canada, like the United States, has its sugar problem. Acting, as they claim, upon the advice of the Canadian Trade Commission, the sugar refineries of Canada made themselves responsible for the purchase of 360,000,000 pounds of raw sugar at an average of 22 cents a pound. In the face of falling prices the refiners stand a chance of losing about $20,000,000. Their plea is that the Government either put an embargo on sugar so as to enable them to dispose of it without a loss, or to make good the losses. Some are asking how it would have been had the refiners made that much instead of lost it. Would they have insisted on Government taking care of the profits?

The Japanese question being quite prominent in the public mind today, the following extract from an address by a commission appointed by the Federal Council of Churches may be of interest to many:

"Americans should keep clearly in mind certain important facts. The total population of California, for instance, has increased in ten years by 1,048,987, while the Japanese population has increased about 38,500 chiefly by births. This is 3.6 per cent of the whole increase. The entire Japanese population in California (approximately 80,000) is but 2.3 per cent of the whole population. Out of 11,389,894 acres under cultivation, Japanese own 74,769 acres which is six-tenths of one per cent (.006). They also cultivate on lease or crop-contract 383,287 acres which is 3.3 per cent. As for Japanese births in California in 1917 they numbered 4,108 to 47,313 whites, or 8.7 per cent. Such facts do not warrant the assertions of agitators."

In my fourteen years experience as a writer of Sunday school lessons I have never seen a Scriptural lesson that was not big enough to fit into a Sunday school that did not have in it something helpful for every member in the Sunday school.—D. H. Bender.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 4, 1920 (Gospel Witness Established 1905) No. 32

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

Real Brotherhood.—Says a leading daily: "The central doctrine of Christianity is universal brotherhood." That is right—provided that by "brotherhood" is meant the family of God, born into His Kingdom thru faith in His name, thru acceptance of Christ and His Gospel, thru the atoning merits of the blood of Jesus. Otherwise, such statements are the essence of heterodoxy.

Communion.—In these days when communion services are being held in practically all our churches we receive many descriptive messages. The following, written by a bishop brother who himself is suffering from bodily infirmities is worth passing on to our readers:

"In age the members ranged from ten to ninety-five. In physical ability there were those who were hale and hearty, others had to be carried in, others needed two crutches, others barely able to attend, others whose tottering steps indicate that their setting sun is about ready to go down over the western horizon. In talent, some were well favored, others barely able to write their own names. Some are living from hand to mouth, others are fairly well to do. But in the communion all are on a common level."

All of which reminds us of Paul's description: "For we being many are one bread, and one body: for we are all partakers of that one bread." In few cases does the wisdom of God shine out more clearly than in the institution of the communion. It is significant also that the divine ordinance of feet washing should be instituted the same evening, by the same Lord, the inference being that the two should be kept at the same time.

Prayer.—We have before us a pointed message from the Great Commission Prayer League, the burden of which it to encourage Christian people to be more fervent in intercessory prayer. Following is one of its paragraphs:

"Where is the Church's former spiritual power? Where is the line of demarkation today between the Church and the world? Who is there that can not see that the present age is largely one of restless pleasure-seeking, of personal and corporate greed, of deadened conscience, of low spiritual power, of PRAYERLESSNESS?"

In the last word we have the secret of the other evils pointed out.

WORD FROM RUSSIA

To the many who are interested in the relief of the needy in Russia, the following extract from a cablegram from Bro. O. O. Miller, received at Scottdale Oct. 30, will be read with interest:

"Returned from Mennonite Colony South Russia yesterday.

"Words cannot describe needs and suffering these and other same sections.

"Opportunities open to bring them all you send.

"Assumed responsibility 200 full orphans. Left Kratz Halbstadt.

"Slagel taking American and other supplies to Russia Wednesday.

"Duplicate previous American Shipment.

"Russian Mennonites can write relatives our care.

"Weekly courier service interior.

"Miller."

The touch with God is lost thru lack of prayer. Cold formality must always come where prayer is lacking. Souls are dying, churches decaying, and communities are lapsing into heathendom thru lack of prayer. Individuals, families, churches need to be awakened and aroused on this point.

But prayer must always be formal unless it springs from a heart filled with faith and obedience. There is an inseparable connection between faith and prayer. Believe God, and you will not fail to wrestle often with Him in prayer.

Two of our most active district Mission Boards are the Indiana-Michigan and the Kansas-Nebraska. The former shows its aggressive spirit by publishing a mission quarterly, "The Rural Evangel," devoted to the mission interests of the district and keeps at least one missionary, Bro. J. K. Bixler, in the field continuously. His business is to have bishop oversight of the weaker congregations and to see to it that the various mission points in the district are supplied. The work is growing. New congregations are being organized and new places for work are opening.

In the Kansas-Nebraska district the Executive Committee of the district Mission Board publishes a monthly letter to the congregations, giving the brotherhood information as to the progress of the work in the field and holding before the brotherhood the most pressing needs in the district. Work is opening up and new workers are being called for. In both districts the work in neglected rural fields has first attention, but the work in city missions is not overlooked.

We thank the Lord for these evidences of genuine interest in the spiritual welfare of human souls. We commend the aggressive spirit manifested. May God direct in this great work, and many be won for the Kingdom. The brethren are moved by the conviction that "the King's business requires haste," and accordingly are throwing their life into it. May the good work go on.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HEART OF THE PSALMS

(Concluded)

By J. P. Brubaker

For the Gospel Herald

"As the hart panteth after the water brooks, so panteth my sould after Thee, O God.—Psa. 42:1.

In temptation, the object of the soul's cry Godward is help. "In the Lord put I my trust: how say ye to my soul, flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart" (Psa. 11:1, 2). How keenly David must have felt the temptation to kill when Saul lay sleeping before him. How he must have been discouraged when even his closest friends turned against him. "For it was not an enemy that reproached me;....But it was thou, mine equal, my guide, and mine acquaintance". (Psa. 55:12, 13). No wonder he cried, "Oh, that I had wings like a dove, for then would I fly away and be at rest" (Psa. 55:6). Give the tempted soul wings, and where shall it flee? To the wilderness, to the mountain, to the valley, to the wise, to the rich? No, its dove wings shall find no rest, for the earth is covered with the waters of sin and trouble. Give it the eagle wings of faith, that it may mount up from the valley, rise above the mountain peaks and soar higher and higher, thru the very clouds, into the refuge of God. Ah, well could the prophet say, "They shall mount up with wings as eagles...." (Isaiah 40:31). Is your tempted soul shaking with fear? Is it striving to flee the reproach of the enemy? Break away those cords of pride and self-confidence that hold it down; take off those weights of doubt, and let the free wings of faith bear it up to the protection of omnipotent care.

In victory, the object of the soul's cry Godward is praise. For every thorny rose-bush there must be roses or rose-bushes must cease, and who would give up roses for the sake of having no thorny rose-bush? For every hard-earned victory there must be praise or victories shall also cease. Like all God's relationships with man, they are self-propagating if not killed. We are slow to grasp this secret. David knew it and he says, "If it had not been the Lord who was at our side when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us" (Psa. 124:2, 3). Ah, the solid truth of those words, "If it had not been the Lord." If it had not been that the Lord died on calvary, we would still be under the death penalty; if it had not been that the Christ rose from the grave, we would have no power over sin; if it had not been that the Lord was with us, we would have fallen at the first temptation, we would have long ago become prostrate at the feet of the monster, despair. If it had not been that the Lord helped us, life from the very start would have been a failure—and is such now unless it be that He is with us. Who dare but say with David, "if it had not been the Lord?" Who dare then but to give praise unto Him to whom all praise belongs? No wonder David sings, "O clap your hands, all ye people; shout unto God with the voice of triumph" (Psa. 47:1, 2). Brother, have your victories ceased? is your spiritual heart sluggish? If so, take your eyes off this tangled old world for a moment, step out from despair's borderland of melancholy, count your blessings and let your anxious soul mount up on wings of rejoicing to pay its homage of belated praise at the court of God. If you cut off the seed flower of praise before it is fully ripe you can raise no tree of victory. Let your soul revel in praise to its Creator, for tho the praise of lips may be hushed by death's chill hand, the soul must ever sing its hymn of praise before the court of God.

In trouble the object of the soul's cry God-ward is comfort. The psalmist in his trouble cried to God (Psa. 22:14-20). When San Francisco was shaken by an earthquake, many of its wicked inhabitants, who in practice had long forgotten God, cried in their sore need to the heavens. In every great calamity, men instinctively cry to God for help. Blessing indeed that it is so. Could we only learn the lesson sooner. Could we only learn that the one great panacea for all ills is found within the portals of the house of God. I do not mean that building made of wood or stone and entered by an arched door-way. That is a good place to get rid of some of our trouble if the right spirit is inside, but I mean the house of God's presence entered by the doorway of prayer. When the enemy is pressing sore about us we need but step thru the doorway of prayer to find the mountains full of horses and chariots.

Have all your possessions been taken away and your sons and daughters killed? That happened to Job, yet he blessed God. Why? Because his soul longed after God. His soul dwelt in a realm entirely separate from the natural world. The loss of possessions and human kin did not affect it. To curse God would have meant separation from God and that is the one thing his soul feared. Why do we see Christian men and women pass thru untold trouble, calm and unmoved? Because their soul is in communion with God. They know that God is both maker and keeper of their soul. Brother, why should we take our troubles elsewhere when the blessed Lord stands ready to hear and defend our cause? To trust earthly powers, shows a lack of confidence in God. To trust our own selves is utter folly.

Did you ever see strangers try to comfort a frightened child? How quickly the trouble was over when the child was placed in its mother's arms. Is not that like the effort we make to quiet our troubled soul? How prone we are to worry others with our misfortune. How quickly it all rolls away when we fall helpless and sobbing into the arms of our heavenly Father and tell it all to Him. Are we robbing our soul of that great privilege? Trouble is sometimes the greatest blessing that can come into our life. It may be the only things that will awaken us and make us know that we have a soul and that our soul wants God. "Wits'-end-corner" generally turns out to be a corner of God's rich mercies. When we have failed and others have failed to help us, then we may be in position to seek higher help. Some one has said that the road to implicit trust in God lies by the way of disappointment and failure. Need that be true? It generally is. O happy day when we learn the deceitfulness of self and the utter helplessness of flesh and bone, when we learn to carry all our griefs to the throne of God. How it must grieve His loving Father-heart to have us complain about our lot. How is must stir His jealous love to have us turn to other lovers for affection and comfort. How it must arrest His eyes of pity to see us blindly place our trust in weak instruments of this world. Dear reader, be a true bride. In every trouble, free your soul from the tangling alliances and meagre protection this world offers and speed it on the wings of prayer to the mighty fortress of our God.

For the youth, the cry of the soul God-ward is a plea for guidance. To every young man and woman comes a time of choosing. A choosing, not between two paths equally tried out, but a choosing between two paths, neither of which has been tried. In short, it is, to the natural man, a leap into the dark. Where is the young man with intellect so keen, foresight so shrewd, and powers so well trained, that he does not tremble when he meets face to face life's gravest problems. No man on earth was ever able, by his own skill, to plan a program of activity in his own life. In other words, no man is at his best as long as he works according to his own plans and purposes. He must be God's best. Well may the soul of the young man cry, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for ever more" (Psa. 16:11)). Let every plan of life be drafted in the holy presence of God, be carried to us by the communion of the Spirit, be explained by the Word of God, and success is certain as far as a right course is concerned. We dare not discredit the wise counsel of our dear earthly friends, yet we must pronounce them all subject to error. The help we have received from those about us could not be estimated in words, yet we must all confess that there have been times when the deep throbbings of our heart we dared to express only in the secret chamber. For the truest, highest, and holiest aim in life we must look to the heavens. "The heavens declare the glory of God, and the firmament showeth his handiwork" (Psa. 19:1). Ah, the "Glory of God." The purpose of the heavenly bodies, the trees, the flowers, the birds, the waters, and every other animate or inanimate thing must be the one ultimate purpose of man's living. If this is not his purpose, according to the natural law, he has no right to live and does continue to live alone thru the mercies of his Creator.

The student who pursues his studies according to the formula found in Psa. 19 will not go far from the truth. The scholar of natural science delves deep into an ocean of uncertain facts, discovers many laws, but finds his only cause in the God of all beginnings. The historian traces the human race back thru the ages of countless events and ultimately arrives at the simple statement, "In the beginning God." The aim of the politician is hindered by a boiling sea of unrest, the aim of the philanthropist is checked by an impregnable mountain of need, the aim of the reformer is swamped by a flood-tide of inherent sin. The one true aim, "the glory of God," is the only aim that will bear man safely thru the battle of life. It is well that we fall flat, surrounded by the broken fragments of our own plans and ambitions, for then our earnest soul may utter the prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me and lead me in the way everlasting" (Psa. 139: 23-24). Dear young people, we who are so full of youth's enthusiasm, so restless to plunge into life's battles, and so confident of our own capabilities; shall we miss the possibilities of a God-wrought plan for our lives? Think what it means, that we who are so desirous of success, may have a plan, conceived by the infinite mind of God, drafted by His loving hand, exemplified in His dear Son, and inspired by His life-giving Spirit. It may be that the sign-boards of direction shall point to a "Nazareth" of humble toil, to a "Judea of unceasing labor, to a "Calvary" of sacrifice for others; but what matters the road if the last sign reads, "To the New Jerusalem?" Brother, free your soul from the gloom of the future uncertainties, discourage it no more by omens of doubt and worry, direct its mind on wings of childlike trust to the information bureau of God's infinite wisdom.

For the old, the cry of the soul God-ward, is a cry of hope. "And now Lord what wait I for, my hope is in Thee" (Psa. 39:7). Ah. what a hope for the aged. Our picture now is of an old man already facing the sunset of life. How quietly he sits and looks into the future. It is not the anxious look of the youth, bubbling over with life, but a longing look, dimmed by a falling tear which awakens the dreamer from a spell of heavenly home-sickness. For a moment he looks back over the path he has just traveled. Varied scenes of life flash by in rapid succession. He sees the thorny piece of road and the smooth, the pitfalls and the fortresses, the light and the dark weavings, the ruins of many plans and the full development of a few; yet thru it all he repeats, "I have been young, but now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). Oh, what a picture of a perfect life is one who sits looking across the river and longing to be at home. Could we only early in life learn to "Mark the perfect man, and behold the upright; for the end of that man is peace" (Psa. 37:37).

This last is the grandest longing of all. It is not the hope of the Spirits' presence in power and blessing, but the blessed reality of God Himself in a fuller sense than we can ever know on earth. It is the climax of a desire that has grown deeper and deeper thru the years of life. In fact, it has grown out of them, for if we have not cherished from youth our soul's sincere desires, neither can we expect to face death's Jordan with the assurance of an abundant entrance over there. Oh, the bitter hope of one who thinks that death ends all. What a sham is this life of dying compared with that other life of eternal living. Is it not worth while to live so that to us may be given "that blessed hope" of meeting face to face the one who alone has made possible the few joys of this life and the manifold joys of the life to come?

"When by His grace I shall look on His face,
That will be glory, be glory for me."

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

Hesston, Kansas.

FREE WILL

For the Gospel Herald

Dear Editor:—For the benefit of the writer and many others with whom we have talked on the subject, we would be pleased to have you reconcile two apparently contradictory ideas expressed by Christ, by an article in the Gospel Herald on the subject.

In Mark 16:15, 16, Christ says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." In Rev. 22:17 He says, "And whosoever will, let him take of the water of life freely"—thus holding forth the idea that every soul born into the world and coming to the years of accountability is a free spiritual being, so it may choose good or evil, life or death, and showing that Christ wants **all** to come to the knowledge of truth.

But in Matt. 27: 53, 54, after rebuking the disciple that defended Him with the sword, Christ asked them the question, "Thinkest thou that I cannot now pray to the Father, and he shall presently give me more than twelve legions of angels? **But how then shall the scriptures be fulfilled, that thus it must be?** In Luke 24:44, after making Himself known to His disciples, after His resurrection, He said, "These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which** were **written in the law of Moses, and in the prophets, and in the psalms, concerning me**"—thus giving the impression that if those things had to be fulfilled someone had to do them, and therefore those who had to betray Him, and crucified Him were not free spiritual beings.—A brother.

The question at issue is, Did those who had a hand in the crucifixion of our Lord act on their own free

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Preacher's Page

THE IDEAL CONGREGATION

What a Minister Can Do to Make it Such

We have asked two brethren—one a minister and the other a layman—to write on this subject, each from his own viewpoint. It is interesting to note the harmony, and at the same time the variety, presented in these two discussions.—Editor.

I. By a Layman

For the Gospel Herald

Our subject limits us to a consideration of the minister's part in bringing about such conditions in his church as will warrant us calling it an ideal congregation. Manifestly, many elements besides the influence of the minister play an important part in bringing about the conditions just mentioned, yet no one will deny that his part is an important and a vital one. It is difficult to imagine an ideal congregation without thinking also of an ideal minister at the head; and while on the other hand we may conceive of an ideal minister without an ideal congregation, it is reasonable to expect the latter where we have the former.

The minister's sphere of influence in the congregation is a very large and important one, perhaps more so than of any other individual. As shepherd and leader of the flock he has a wonderful opportunity, as well as responsibility, for directing the lives of those under his charge in right channels. He is looked to for advice and as an example. He is, or should be, the leader in matters of religion. He should be the logical person to go to in times of trouble, doubt, or perplexity. His advice should be highly regarded. His prudence and foresight in matters religious should enable him to direct activities in such a way that the Church will be the greatest possible power for good, both in the community and in its larger sphere. Such an individual must necessarily have a great part to play in determining the condition, good or bad, in which we find a congregation.

The ideal congregation need not be defined here at any length. Suffice it to say that every individual member of the congregations should be in his or her proper place and in the right relationship with God and each other. There will be a unity of effort thru the use of a large diversity of talents. Its influence will be felt not only in the immediate community, but thruout the world. Is it emphasizing the matter too strongly to say that every congregation should have a representative on the mission field for whom it has pledged support? There must be love and harmony in all that is done; the spirit of Christ, with all that it implies, must pervade the whole congregation. It will shine as a light house of Christian truth and right, in the midst of a wicked and sinful world.

Our question now is, What is the minister's part in the making of an ideal congregation? We can only briefly outline a few of the most essential points.

1. **He must engage much in prayer.** Many of the problems and the questions which come to him can not be solved by human wisdom or foresight. Only by keeping in close touch with God can he hope to solve them correctly. This point can hardly be over-emphasized. He should be known as a man of prayer by his people. When they come for advice on a perplexing problem he should ask of God for wisdom. He should not be afraid to say, "Let us pray over this question," or, "I must take some time to think and pray over this matter before giving you an answer." In this way he will be aided in his problems and his congregation will be more apt to follow his advice and his example. He must be an intercessor, praying much for those who need help and for those outside the fold; for the welfare of his congregation, and for the success of his work. Unless his work burdens him to such an extent that he is thus driven to prayer, there is little hope that he will be helpful in building up an ideal congregation.

2. **He must be a man who lives what he professes.** He must not only proclaim the truth with his lips, but he must live it out in his life. He must be an example, expecting others to look to him and follow. He must not only point the way; he must lead. He must be as nearly perfect as human weakness and frailties will permit. It is idle to expect people to do as they are told if the leader himself does otherwise. His life is watched—known and read of all men—to a greater extent than he himself may realize.

3. **He must be a man of action.** He must attempt great things for God and expect great things from Him. He must carry out the Gospel program with all the energy, power, and influence at his command. He should get his congregation interested in Bible study, mission study, better Sunday school and young people's Bible meeting work; must see that the young people of his congregation are given plenty of good, wholesome, Christian activity and opportunity to develop and grow. He must organize his forces to the best advantage. In other words, he must be a real leader of men.

4. **He must proclaim the Gospel.** Nothing else can take the place of the simple but powerful Bible message—the Word of God—which is "quick and powerful, and sharper than any two-edged sword." He must proclaim it in all its simplicity and purity. Rightly applied, and its teachings followed by the individuals, any congregation will become an ideal congregation. The minister must realize that he is dealing, not with the words of men, but with the Word of God. He must not handle it thoughtlessly, without careful study and preparation. When he arises before his congregation he must have a real message to proclaim. He must study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

II. By a Minister

The ideal congregation is composed of all classes of persons judged from the social standard, for in Christ all are on the same level. If a congregation were to be composed of all rich people, the tendency would be to form a class spirit that would disregard the poor or feel that the poor were of another order of beings. If the congregation were to be composed of all poor people there would be the tendency to look upon the possession of wealth as a barrier to the same society as that enjoyed in this particular congregation. The social standard based upon the accident of birth is hardly worth mentioning as a thing to be utterly ruled out in the ideal congregation. Where such a standard exists there is the essential principle of the caste system, so detrimental to real fellowship in Christian love.

While the minister cannot change the social or economical condition of his members, he can do much in the way of forming right ideals in this respect. His own ideals will to a large extent be the ideals of the individual members of his congregation.

It goes almost without saying that in the ideal congregation every member is truly converted to God and is right with Him from the center of the heart to the farthest extremity of his influence. The minister who is himself right with God will be very

sensitive in feeling any lack in the spirituality of his members and will seek in ways that the tactful, Spirit-filled minister knows to bring about the right relationship between each individual member and his Creator.

And it is almost equally trite to say that each member in the ideal congregation is an active missionary, seeking to bring the knowledge of salvation and the experience of salvation to those who are not saved. This mission spirit begins at home and extends to the uttermost part of the earth. It will include active personal work, personal contact by correspondence with missionaries in home and foreign fields, giving to the support of missions, and being ready to work no matter in what capacity the call may be made.

If these conditions exist, it need scarcely be mentioned that there will be the accompanying fruits of a holy life—separated from the world and separated unto God. I have known people who were very much separated from the world—one man I knew lived almost a hermit life—but separation unto God was not in all their thoughts. God had apparently no influence in their lives, whatever. The minister of the ideal congregation will by his constant mingling and association with lives of the flock, by precept and example, seek to bring this double separation into being. Purity in word, deed, and in very thought on the part of the ideal minister will do much toward bringing a similar condition in the inner life of each of his members.

The ideal congregation is not too small in numbers to include all classes—so called—of society. It is a growing congregation. All living things grow. The congregation that ceases to grow is unhealthy. If this condition exists, if there is cessation of growth, the minister first of all should see to it that causes are investigated and remedies applied. No one else is in a position to do this as is the minister. And there is a possibility of the congregation becoming too large for proper functioning. When the congregation is so large, or so widely scattered, as to make it impossible for the minister to be thoroly acquainted with the spiritual life of each member, it is in order to do what even nature teaches us is the proper thing in the case of the colony of bees—swarm out, start a new congregation in a strategic spot, and begin anew the ideal conditions of a congregation with the ideal minister in charge. If no new congregations are forming on the outskirts of your "settlement," start investigating. If you are the minister of such a congregation, begin a heart-searching as to your motive in preaching the Gospel.

The ideal congregation will not pamper the minister and if the minister is what he ought to be he will not for a moment permit it—he will scorn an attempt to do so. The poor preacher is sometimes said to have been made the "victim of a donation," and the phrase has more sense in it than is sometimes thought to have. Even if the things donated are all of excellent value, and the minister urgently needs every one of them, the spirit fostered by these donations is unhealthy for both minister and congregation. If the minister accepts aid in supporting himself and his family, he does so not as a pauper, but as one that gave spiritual "value received" for "carnal" contributions to his life that now is. (See I Cor. 9: 11.) He should feel free to meet and openly face any member of his flock without ever a thought that such and such a one gave so much more than the one on the other side of the road.

It sometimes happens that an enthusiastic minister succeeds in pampering his congregation. He does so much for them that they become helplessly dependent upon him. Of course such a thing is not ideal, and the remedy is easy to suggest, tho, perhaps sometimes a little hard to apply.

And from first to last, the ideal congregation, living the ideal life of a healthy growing unit in the service of the Master, is giving constant proof of the Spirit of God within. This Holy Spirit life comes to each individual in answer to sincere, earnest prayer, and He will come to dwell in a congregation on the same conditions. Hence, in the ideal congregation there will be much prayer. There will be meetings where prayer is the special feature, and these meetings will be helpful and edifying in proportion to the amount and the quality of the individual private prayer of the flock, minister included.

MANNER IN THE PULPIT

Sel. by B. B. King

That the mind of many hearers is affected by the manner of a preacher, for good or for evil, cannot be denied; hence, it is important to exhibit that manner which will produce the best impression; by which manner will be pressed into service of truth, to deepen its impression. A perfect manner may be attained by but few, yet there are some common errors which all may avoid if they will.

A common fault with some preachers is to be always making apologies in the pulpit. They are embarrassed, or they have not had opportunity to prepare, or they have a cold and are hoarse, or some other person present ought to have preached, who might better entertain the congregation. While circumstances may justify apologies, as a rule they had better be omitted; the time occupied with them is worse than lost.

Always appear easy and natural in the pulpit, neither stiff nor rude, but calm and solemn. Too light an air which borders on levity, and an affected, stiff, and forced solemnity, are both unfavorable for the best effect of a sermon.

Every part of the exercise should be commenced with a tone of voice sufficiently full to be heard in the most distant part of the house. It is unpardonable for the preacher to give out his hymns, read the Scriptures, begin his prayer, or give out his text, in so low a tone as not to be heard in the most distant part of the congregation. When men have to make an effort to hear, the hearer soon becomes tired, and the preacher loses his attention.

It is unfortunate for a preacher, at every turn of his discourse, to tell his hearers how much more he might say on each part, if time would permit. Such remarks indicate that he has been unskillful in the preparation and arrangement of his sermon, and has included more than is reasonable to deliver in one discourse. Let the preacher glide easily from part to part on his subject, holding attention to what he does say, and his hearers will not think of what he does not say, unless he calls their attention to it by telling them how much he omits for want of time. If he does this, they will leave him, and wander in their minds after what he has omitted.

Do not advertise the congregation that you will soon close, and then hold on, until you feel it necessary to ask for a continuation of their patience, with a promise to close soon, and still continue to branch out. A better way is to keep control of yourself and subject, and fix your mind on the closing point and moment, and press forward to them, throwing out what you have to discuss, making your progress so smooth and rapid that the hearer does not see or think of what you omit; then will what you say leave a deeper impression on his mind.

The Spirit of God never works apart from the Word of God; He never works apart from the Church of God.—Simon Gingerich.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

DEDICATED TO YOUR PARENTS AND MINE

Let us live for those who love us;
For those who know us true:
For the heaven that smiles above us
And awaits our spirit too.
For all human ties that bind us
For the task our God assigned us
For the right hopes left behind us
And the good that we can do

Let us learn to love our brethren,
And true heart friendships make:
Let us emulate Christ's glory
And follow in His wake.
One good turn deserves another;
Unkind words true friendships break:
Service yields eternal pleasure,
Given for another's sake.

For us how much our parents suffered:
Watching o'er us day and night:
Late and early did they labor
Keeping home fires burning bright.
Trusting, yearning that their children
Will stand firmly for the right.
Let us live and love and labor
That their hopes we may not blight.

May no friendly ties be broken
Help each others' loads to bear:
In each others' joys and sorrows
All should have an equal share.
That when some are taken from us
We may lift the weight of care
Soothe the pain and ease the sorrow
That will rest so heavy there.

For the years that lie before us
May be many, may be few,
E'er home circles will be broken
That we never can renew.
Our best service let us render
In each day we're passing through
While our loved ones still are with us
Let us think and act and do.

E. L. Munson.

A MOTHER'S MEDITATION

By Anna Shotzberger

For the Gospel Herald

While lying upon my bed of affliction and meditating about our beloved Church, the thought came to me, How many of our dear brothers and sisters read James 5:14-16 and believe it? I often wonder whether it is taught enough to our dear young people.

Could I express in words what anointing meant to me during my sickness, I would gladly do so, but it is impossible.

When in health we don't think so seriously about our conversation; whether we are talking evil of some one or whether we tell things just the way they are, or that our Bibles tell us that we must give an account of every idle word. When we face death, all these things unfold to us, but if we humble ourselves and make our things right, then is when our prayers reach the Throne and bring back the answer.

I shall always remember the prayers when I was anointed, how I could feel them ascend to the throne and never before did I feel the Savior so near, and He has been my unseen company ever since.

Another thought came to me about the sinner. How must he feel when he faces death—and might some of us, by not living as we should, be the cause of keeping some away from this loving Savior?

I also wonder whether we as parents must answer for the company we allow our children to go with, the places we consent to them going, the clothes and jewelry we consent to them wearing, the literature they are reading, as long as they are under our care. If so, when we examine ourselves, can we feel satisfied that we are doing our best? My prayer is and shall always be that I may consult my blessed Savior for everything I undertake to do. For I feel my responsibility very much since my beloved companion has been taken away from me.

Let us all clean up our hearts and then watch for the grand results which will be sure to follow and give God all the praise.

Elizabethtown, Pa.

IMPLANTING REVERENCE AT HOME

By Lena E. Stalter

For the Gospel Herald

Reverence for God is the foundation of genuine humility which should be in every home.

Home in its broadest sense is more than a place to live. It means a Christian home. Such a home, even tho it be a bare shed in the wilderness, is a home where hearts beat in unison and willing hands are ever ready to minister.

If a child has the right kind of influence in the home, it will be made manifest.

One reason why in this age so little reverence for God is to be found is the fact that children are not trained to be reverent. We should have a high and holy regard for God and His Word, name, Sabbath, His house, servants, and His service.

In an ideal Christian home we find justice for everybody, parents and children dwelling together in harmony, children honoring their parents from love and not from fear. Children who learned to reverence their parents thru early instructions and corrections are most easily led to reverence God.

There is a tremendous task awaiting God's children at the present time of great unrest, to give to the world that which it so much lacks—a conception of God's great love.

Gridley, Ill.

ONE LITTLE FAMILY

(Under this caption a writer in "The American Friend" pictures a scene that is all too common among the unfortunates in war-stricken Europe. As we read this we are impressed not only with the painful fact that the signing of an armistice suspending hostilities is not the end of the awful results of war, but also with reasons for gratefulness that our land is still blessed with plenty. Truly "our lines are fallen unto us in pleasant places." Let us praise the Lord for our blessings, and help to make as many other places "pleasant" as we can.—Editor.)

The room, in ordinary use the gymnasium of a school, was full of people—mothers with babies at the breast, small children, up to six years, with accompanying guardian in the form of elder brother or sister, all around long tables busily eating; and by the entrance two smaller tables, at which the routine of keeping attendance lists and distributing food was going on.

Over in the far corner, quite apart from most of the crowd, found a group of little children, two of whom were busy with bowl and spoon, while the third, a very small girl, looked proudly on. I called her to my side, she came without shyness or hesitation:

Her name, she said, in response to questions, was Hilda Rabentorff. She was eight years old. I should have thought her five or six, from her stature.

"And the others—how old are they?"

"My brother is four, and my sister three. She has had the English sickness (rachities), but she can walk now. Show the Tante your legs, Minnchen!"

Thus exhorted little Minna staggered toward me. Such a pitiful pair of bowed legs as she had—she walked flat on the side of her foot; both she and her sister beamed with pleasure as the little one made her funny courtesy and gave me her hand.

"Do you get the American food in school in the morning?" I asked Hilda. (Needy children of school age are fed thru their schools—as many as we have food and money for; mothers and little children are fed

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Sunday School

For the Gospel Herald

Lesson for Nov. 14, 1920—Matt. 8: 5-13; 9:35-38

THE POWER AND AUTHORITY OF JESUS

Golden Text.—And Jesus went about all the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.—Matt. 9:35.

Introductory.—The lesson before us is a continuation of Christ's Galilean ministry. His fame as a miracle-worker was spreading. The prejudice of the Pharisees had not yet inoculated the people, hence His wonderful works received the recognition which they deserved. Blind prejudice is the greatest barrier to receiving the truth. In the miracles recorded in this lesson we have not only a privilege to study the life of Jesus but also the character of the people among whom He labored at this time.

Centurion's Servant Healed (5:13).—When Jesus had entered into Capernaum there came a centurion who plead that Christ might heal his servant. It was a serious case. The servant was "sick of the palsy grievously tormented." No sooner was the request made than Christ promised to accompany him and heal the servant. At this juncture a remarkable thing occurred. The centurion said: "I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." "When Jesus heard it he marveled." Here was a remarkable example of faith—so great that Christ declared that He had not found its equal even among the children of Israel and added that while many outsde of Israel shall have a part in the kingdom of heaven there will be "children of the kingdom" who will be cast into outer darkness.

From this narrative of the healing of the centurion's servant we learn:

1. There is great power in faith.
2. The simple words of Christ are sufficient to work all kinds of miracles.
3. It takes the faith of the supplicant to find access to Christ.
4. Humility and faith usually go together.
5. "God is no respecter of persons."
6. Unbelief bars people out of the Kingdom.
7. There is eternal torment in store for the wicked.
8. Our access to the Throne depends not upon what we claim for ourselves but upon what we really are.
9. There will be both Jews and Gentiles in the realms of endless glory.

The Miracle-working Jesus (35).—Jesus kept up His record of performing miracles. The intervening verses tell of a number of notable miracles. They also throw light upon the miracle-working power of Jesus. Christ wrestled frequently in prayer with His Father. Prayer and power are boon companions. "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." From which we learn:

1. There is no limit to His miracle-working power.
2. He has a listening ear to every petition of faith.
3. He never turns the needy away. His promise is, "Him that cometh unto me, I will in no wise cast out."
4. The power of Jesus over the body proves His power over the soul.
5. The healing of the body was simply incidental. His great work was the healing of the soul, "preaching the gospel of the kingdom."

Christ's Compassion over the Shepherdless Flock (36-38).—The sympathy of Jesus was aroused when He beheld the multitudes, "scattered abroad as sheep having no shepherd." The people, tho they had more than plenty of priestcraft, were yet without the Gospel. It was this need that our Savior proposed to supply. Turning to His disciples He said, "The harvest truly is plenteous, but the laborers are few." Be it said to the shame of the nominal Christian Church that after nineteen centuries of opportunity this same scripture must still be repeated as present truth! Now, as then, "the harvest truly is plenteous." Now, as then, "the laborers are few." Hundreds of millions today are ignorant of the Christ who died to save them. Hundreds of millions who have heard the story are too indifferent to accept. Yea, truly, "the harvest is plenteous." Here is Christ's method of supplying the need: "Pray." Pray, brethren, pray—keep on praying, trustfully praying. The "laborers" to be sent may be yourselves or they may be others; but we may rest assured that if we pray in faith that our prayers will be heard. Another thought we get from this request for prayer on the part of Christ's followers is that God, not man, will send the laborers. While man co-operates, it is God who assumes charge of His Church.—K.

Our Young People

PAUL'S HELPERS (Jr.).—II Tim. 4.

Topic for November 14

MOTTO

"Fellow helpers to the truth."

THE STUDY HOUR

I. Helping the Preacher to Help Others.—Paul was sent by the Lord to preach the Gospel to the Gentiles. He journeyed over all kinds of country and among all kinds of people. He went wherever the Lord opened the way for him and preached because he loved the souls of the lost for whom Jesus died. Sometimes people treated Paul kindly and sometimes they treated him harshly. When he preached the Gospel there were some who received it and they were ready to help Paul wherever they could, that he could go to tell the good news to others. Some opened their homes when he came into the neighborhood and made Paul feel at home. Some gave him provisions for his journey. There were some who went along with him and helped in the journey to make things comfortable and did what they could in the meetings where Paul preached to encourage the work of the Lord. Some served as messengers to carry letters which Paul wrote to churches which he had visited some time before. Some churches would send things which Paul needed so that he could live comfortably when he preached among the people who knew not the Lord. All this was a help to make it possible for Paul to go on preaching the Gospel and building up the Churches. Paul called these helpers "fellowworkers unto the kingdom of God" or "fellow laborers," showing that he appreciated the work which they did.

II. II Tim. 4.—In this chapter we have some of the names of those who worked with Paul and helped along in the work. Timothy is one of these men whom Paul has set as a watchman over some of the churches. Demas was one who was unfaithful and quit helping. Luke was a faithful doctor and Christian worker who wrote also. Tychicus was a helper who went with Paul and was often sent on some mission of love for the work of the Lord. Trophimus was a helper in Paul's company. There were a number of others who are named and possibly some who are not named in the Scriptures. But those who are named will help us to understand how we may follow their example and be of some service to the kingdom of God.

A PERSONAL THOUGHT

I can help the Lord by serving his servants.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Helper."**
2. What can we do to help Jesus?

For Older Ones

1. How the Sisters Helped Paul to Spread the Gospel.
2. The Young Man Timothy's Help.
3. Helping by Gifts.
4. Helping by prayers.
5. Unnamed Helpers
6. Named Helpers and Some Lessons They Teach Me.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOV. 4, 1920

Field Notes

Bro. M. C. Smucker, wife, and daughter Dorothy and Bro. Carlton Weimer, all of Orrville, Ohio, left for their homes on Wednesday morning, Oct. 27, after spending a few days at Scottdale, the guests of Bro. Vernon Smucker and family.

"We are enjoying a spiritual feast. Bro. J. F. Bressler is with us, and will be until the 28th," writes Bro. W. Jennings of Concord, Tenn.

From Dryden, Mich., there comes a report that Bro. S. E. Allgyer of West Liberty, Ohio, conducted meetings there Oct. 18-26.

The brotherhood at Martinsburg, Pa., is looking forward to a series of meetings Nov. 11-21. The prayers of all interested ones are solicited.

Bro. Aaron Eberly preached a very helpful message for the Salem congregation near Smithville, Ohio, on Oct. 24.—L.

Bro. J. M. Kreider of Palmyra, Mo., was with the Alpha, Minn., congregation over Sunday, Oct. 24, holding communion with the brotherhood at that place.

A series of meetings was begun at the Crown Hill Church near Marshallville, Ohio, on Friday evening, Oct. 29, with Bro. J. S. Shoemaker of Dakota, Ill., in charge.

Bro. Ezra Yordy of Eureka, Ill., preached for the East Bend congregation near Fisher, Ill., on Sunday, October 24. The theme of his message was "Knowing Christ." Text, Phil. 3:10. S.

Bro. J. S. Gerig spent Saturday and Sunday, Oct. 23 and 24, with the Beech congregation near Louisville, Ohio, visiting afflicted ones, and conducting preparatory and communion services.—L.

Change of Address.—Bro. Noah D. Showalter and family, from Wellman, Iowa, to Hesston, Kans. Bro. Showalter expects, the Lord willing, to serve classes desiring instruction and leadership in the service of song.

Bible Meeting.—A two-day Bible meeting is to be held at the Mennonite Church, Hanover, Pa., Nov. 6 and 7. Brother Daniel Strite is listed as moderator and Bro. L. D. Honsaker as secretary. Instructors, Geo. J. Lapp and J. C. Clemens.

The following from "The Mennonite" throws a favorable light upon the motives of Mennonites in Germany: "A communication from Christian Neff, Wierhof, Germany, contains the request that the Mennonites in America discontinue sending aid to their German brethren and give their assistance to the needy Mennonites of Russia."

Bro. John H. Mosemann of Lancaster, Pa., has been secured to hold meetings at Pondbank and Pleasant View churches, Franklin Co., Pa., beginning at the latter place Nov. 14 and at Pond Bank Nov. 30.

Bro. C. F. Derstine of Eureka, Ill., expects, the Lord willing, to spend a part of this month in Canada, engaged in Bible conference work. Following are a few of his dates and the places of work: Baden, Nov. 9-11; Selkirk, Nov. 12-24; Vineland, Nov. 15-17.

The Lord willing, a series of meetings will begin at Mattawana, Pa., A. M. Church with Bro. David Garber of Waynesboro, Va., in charge; also a Bible conference beginning Oct. 5, with Bro. J. S. Mast of Elverson, Pa., as the other instructor.—Y.

On Sunday, Oct. 24, the congregation worshiping at Scottdale Mennonite Church was favored by the presence of a goodly number of visitors from Springs, Pa., and Orrville, O. Among the later were Bro. and Sister M. C. Smucker, parents of the editor of the Christian Monitor.

Bro. Abram Wenger, wife, and daughter Bessie of Versailles, Mo., who had spent several months among the brotherhood in Ohio, Virginia, and Pennsylvania, spent two days in Scottdale and vicinity last week. They left on Friday morning for Leetonia, Ohio.

Eight public confessions and the congregation greatly strengthened, is a part of the record of the Masontown meetings conducted by Bro. C. F. Derstine and which closed last Sunday evening. Bro. Derstine left Monday morning for Columbiana, O., where he filled a number of appointments.

The brotherhood in Juniata Co., Pa., has arranged for a Bible and mission meeting at Lauver's Church, to begin on Monday evening, Nov. 22, and end on the evening of Thanksgiving day. The program before us gives indication of careful selection of subjects and we hope for a spiritually edifying meeting.

The congregation worshiping at the Mennonite Church, Scottdale, was favored recently by an address on True Religion as Compared with the False Religion of the Lodge, by W. B. Stoddard, secretary of the National Christian Association. The address was a striking arraignment of the evils of the Lodge system.

Gospel Tract Calendar.—Bro. S. E. Roth, Woodburn, Oreg., sends us a copy of his Calendar for 1921, and desires us to announce that these tracts will be sent free upon application as long as the supply lasts. Donations appreciated. These calendars are free from the foolishness and vanity which characterize so many calendars, and are bearers of helpful messages in the form of scripture verses and memory gems.

Correspondence

La Junta, Colo.

(East Holbrook congregation)

Greeting to all Herald Readers:—"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Our Sunday school was reorganized the beginning of this quarter with officers as follows: Supts., Isaac Kulp, Ezra Good; Chor., J. T. Zook; Sec-Treas., Katie Leatherman; Librs. Pearl Headings, Daniel Enns; Primary Supts., Timothy Thut, Elmer Hartzler.

A teacher's training class has been started with Bro. John Thut as instructor.

Council meeting is announced for next Sunday. Other meetings which are being agitated for the coming fall and winter are continued revival, singing school, and mission study.

Yours in His glad service,

Oct. 20, 1920. W. N. Nunemaker.

Ashley, Mich.

(Bethel congregation)

The work at this place continues to be encouraging.

Good interest has been manifested in all our services during the summer thus far. We have enjoyed the presence of many visitors from other congregations during the summer.

A number of other families are expecting to locate here in the near future. Good crops and good health prevail. We are very thankful to our dear Father for all these blessings.

Gathering the crops of the season reminds one of the great spiritual harvest of souls who are waiting to be gathered into the fold. May we not forget our duty and privilege and lend aid to the destitute and suffering.

Oct. 21, 1920. Frances Z. Oyer.

La Junta, Colo.

Dear Herald Readers, Greetings:—We have been enjoying very nice weather this fall, but the temperature is lowering at present and the beautiful leaves are turning color and dropping.

Four young converts were received by water baptism lately. Others should come. Pray for them. About the same time our number was reduced by Bro. J. Fisher, wife, and Mother leaving for Idaho. We miss them, as their seats were seldom vacant when health permitted. We also were glad to have Bro. J. B. Brunk and family locate at Rocky Ford, which enables them to attend services here. Bro. D. S. Brunk and wife are also visiting here. Bro. B. is recovering nicely from his recent operation. Father and Mother Winey also are spending some time here. Bro. B. F. Buckwalter and wife, Martha, Paul, and Bro. Harry and family worshipped with us en route to California. Bro. J. H. Hershey and wife of Palmyra, Mo., arrived here coming for surgical help. We are glad for all who can worship with us.

Inquiry meeting is announced for Oct. 24, communion services to follow soon. Our prayer is that all may eat worthily.

The brotherhoood is well in general. Sister Katie Shank has been quite low for some time. Our prayer for her is that God's will be done, She has suffered for over eight years. Let us who are well appreciate the great blessing of health.

Pray for the work at this place.

Minnie Winey.

Oct. 23, 1920.

Shipshewana, Ind.

(Shore Congregation)

Bro. Jno. W. Hess, of Manson, Iowa, held a series of meetings with the Shore congregation, commencing on Sunday morning, Sept. 12, and closed Tuesday evening, Sept. 21. He preached eleven interesting sermons, the house being crowded every evening. From the results of these meetings four were received by confession, and on Oct. 23, 22 by water baptism. Our prayer is that they may all hold out faithful, and become willing workers in God's vineyard. Father and grandfather were among the number, and we surely had a time of rejoicing. On the following Sunday, Oct. 24, communion services were held when nearly all the members partook of the symbols of the broken body and shed blood of Christ. Pray for us.

Oct. 24, 1920. G. L. Mishler.

Lancaster, Pa.

(Landis Valley congregation)

Dear Herald readers, Greeting:—A few lines from this place may be of interest to some. We have not written for the Herald for some time, not that we have lost interest in the Church or the Lord's work. We are glad to say that we are still interested in the work.

Today we again had the privilege of partaking with each other the blessed communion, the Lord's supper. And how our hearts go out in praise and thanksgiving to our heavenly Father for this blessed privilege. Nearly all the members were present, and partook of the emblems of Christ's broken body, and shed blood, and also engaged in the sacred and humble ordinance of washing the saints' feet. We trust we may all be drawn closer to God and one to another. Our bishop, Bro. N. L. Landis officiated.

We have Y. P. B. M. every Saturday evening, with good interest and good attendance. Sunday school every Sunday morning.

Will you remember us at the throne of God, that we may be faithful workers with Him, until He come.

Yours in His name,

Rebecca H. Hauck.

Oct. 24, 1920.

Wadsworth, Ohio

Greeting to all Herald Readers:—Saturday, Oct. 16, we met in a preparatory service previous to the communion on Sunday morning when we again had the privilege to partake with each other of the emblems of Christ's broken body and shed blood. Bro. J. M. Shenk of Elida, O., officiating in these services. As a shepherd would take his flock to the best pastures so he tried to lead us to pastures, where if we would follow and feed we could nourish and fit our souls for a happy, never-ending eternity. May God bless his efforts and labors.

An impressive meeting was held in the afternoon at the home of our deacon, Bro. Elias Kreider, who has for some time been ailing, and also his eye-sight failing, he having had a desire to be anointed. We believe he is fully resigned to the will of God. May we continue to remember him at the throne of grace.

Oct. 25, 1920. Cor.

Wayensboro, Va.

(Hildebrand's congregation)

Dear Herald Readers:—We have again many reasons to praise the Lord for His blessing to us. Bro. J. F. Bressler of Lancaster, Pa., came here on Oct. 4, began a series of meetings and continued to the evening of Oct. 17. He preached fourteen sermons, besides some Bible study he gave us before the sermon, completing the study of Philippians and

(Continued on page 620)

Miscellaneous

DIVINE PERFECTIONS

Father, how wide Thy glory shines,
How high Thy wonders rise!
Known thru the earth by thousand signs,
By thousands thru the skies.

Those mighty orbs proclaim Thy power,
Their motions speak Thy skill:
And on the wings of every hour
We read Thy patience still.

Part of Thy name divinely stands,
On all Thy creatures writ;
They show the labor of Thy hands,
Or impress of Thy feet.

But when we view Thy strange design
To save rebellious worms,
Where vengeance and compassion join,
In their divinest forms:

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.

Now the full glories of the Lamb
Adorn the heavenly plains;
Bright seraphs learn Immanuel's name,
And try their choicest strains.

O may I bear some humble part
In that immortal song!
Wonder and joy shall tune my heart,
And love command my tongue.—Watts.

A BEAUTIFUL COUNTENANCE

By Silvanus Yoder

For the Gospel Herald

> And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.—I Sam. 16:12.

Perhaps nowhere in all the literary writings ever produced do we find a more perfect description of a beautiful face in so brief a narration. This lad who breathed in God's pure country air and drank from the springs of the hillside as he kept his father's sheep and performed the duties of a trustworthy shepherd was not without the mark of God's favor upon his countenance. This lad who meditated upon the greatness and goodness of a heavenly Father and recognized His hand in all nature and later in all his own life and in the making and moulding of his character could show nothing else than a beautiful countenance.

What made David's face beautiful? You may say it was his out-door life; but do not our western cattle ranchers who are armed with pistols and who know God only in terms of profanity live an out-door life? Yes, a face of healthy appearance like unto Saul's is a pretty face, but it may lack the sparkle of divine life and favor of God. There is a difference in the expression of the face of the one who pants for God as the hart pants for the water brooks and the expression of the face of the one who has no desire for God.

Alas for the vain attempts of sinful man for the production of a beautiful countenance! How short-lived is such a face. How soon is its gloss and polish gone leaving nothing but the marks of sin and wickedness; yet how ambitiously, with all the vanities of this world, will men strive to counterfeit this valuable gift only to have the mask removed and expose the real features of a life apart from God.

Dear friend, can you recognize a goodly countenance? Can you read the mark of God's favor in the countenance of the young man who has been with God? Do you feel that thrill of admiration for the real beauties of God as your soul strikes fire with the one who loves God? Why is it that we seek for the beautiful and are not able to find them and are so often deceived? The only answer; man in an unconscious manner finds his equal.

God bless the young man who has remembered his Creator in the days of his youth and who has become "strong in the grace that is in Christ Jesus." God bless the young man who has refrained his foot from walking in the ways of sin and who is willing to endure "hardness as a good soldier of Jesus Christ." God bless the young man who is not ashamed of the Gospel of Jesus Christ and who amid sneers of scorn can show the real beauty of a countenance goodly to look upon, and blessed is that parent whose sons bear that ruddy face of a beautiful countenance.

Goshen, Ind.

GOD OR MAMMON

By Abram D. Yoder

For the Gospel Herald

> No man can serves two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. 6:24.
>
> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—Luke 16:9.

In this day of commercialism, when we are used to thinking in large terms, the visible Church apparently is serving God and mammon. They do not know seemingly, that, being a servant to the mammon of unrighteousness, they are laying a snare for their own souls in being estranged from God.

We often hear parents express their desire to their children after leaving the home fireside, that they long to see them make good in this world. They find "luck" coming their way, and lay up treasures for a "rainy day" or for "old age," but they are losing out in the spiritual life, making shipwreck of their faith, simply because mammon became their god.

The Bible has a better standard for the child of God in Matt. 6:19-21. If this standard is taught and accepted, then, the Christian will grow because he exercises himself or herself in the Christian grace of "giving." It seems many children of God have too much of this world's goods to be used in God's way, and they do not know the real value of believing in Matt. 6:25-34, because they do not realize the source from whence all blessings flow.

A Jewish missionary once said, "We try to live as simply as possible, and by the grace of God we have learned that the less we need of the things of this world the better we can resist Satan, and the easier it becomes to walk before God humbly and serve Him faithfully."

We have heard of instances where evangelists on the field gave the last dollar they had for missions, trusting in the Lord that He would provide for their homeward journey. Brethren and sisters, we need to give till it "hurts," and not only money; but time and service as well. God so loved that He gave His beloved Son. How do we express our love to Him? The widow gave her two mites, yea, all her living. It seems the more we loosen that grip on our purse strings, our tongues are loosened that our prayers and praise to Him become more effectual and it will bring greater joy in the Christian life and service.

We sometimes pray like unto the disciples, "Lord, increase our faith," but we never give the Lord a chance to increase it for us because we are obstructing the way in not proving our faith by works.

The beauty of Luke 16:9 lies in this, that, by making mammon a servant to us we are making friends among God's poor and lost ones and after their course in life is run they will go to their eternal reward and welcome us who have been their benefactors after our journey is ended. Oh! the joy of living the unselfish life!

Brethren and sisters do we realize our stewardship? Are we living in the light of eternity? Are we transacting business as the apostle Paul

worked in the light of "today" and "that day," when Christ shall come to claim His own? Are we truly pilgrims and strangers seeking something better than the world can give us? We do not want to be pessimistic on the matter of "giving" as the Mennonite Church has done nobly in sharing with the needy and in giving for evangelistic work and the mission cause; but we raise the question, "Have we given to the limit of our ability? Have we given as the Lord has prospered? What construction do we place on I Cor. 16:2.

May we pray God for largeness of heart that we may have a vision of the needs and act accordingly.

Lansdale, Pa.

CHRIST'S COMMAND

By Sarah Weidman

For the Gospel Herald

> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. 7:12.

I have often wondered how many of God's children know this command. It is one every Christian should memorize and live daily. Many kind and helpful deeds would be done for others if it were our daily prayer that God might give us grace to fulfil this blessed command. It was given by one who daily lived it—not because others were kind and good to Him; not because He followed the example of those with whom He daily came in contact; not because of honor men would give Him; but because He was Jesus, the Son of God and was living a life which was to be an example to all them that believe on Him and are willing to follow Him and obey His commandments.

This is only one of the many commandments Jesus gave to His disciples when He preached that wonderful Sermon on the Mount. We must often wonder why Christ gave such simple commandments and yet how hard when it comes to obeying them. How many a time Christians do or say things to each other that are not according to this command because they are not such that they would want others to speak to them.

Let us read it again: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

It says, "all things." That means everything and any thing that we would want others to do to us, we should do to them. Let us heed these words, and then many kind words and acts will take the place of unkind ones, therefore making light and happy hearts instead of heavy, aching ones.

So many times instead of doing as we would have others do to us we are tempted to do to others os others do to us. May we by God's grace overcome this temptation at all times. We should at all times be kind and loving to others no matter how others use us. I believe if we obey this command we will be obeying all others. If we are willing to obey Christ's commandments He will give us grace so we can.

Pigeon, Mich.

NONE IN HELL

"Tracts everywhere!" said a youth with a sneer, as a young Christian lad handed him a leaflet one Lord's day afternoon.

"No," said the lad quietly, "there will be none in hell," and passed on.

God fastened that single sentence as a nail in a sure place and he could not get rid of it—"None in hell!" seemed to echo in his ears every time he saw a tract, and ultimately he was converted.

Reader, there will be "None in hell!" Neither Gospel invitation nor Gospel entreaties.

How eagerly the lost multitudes, in the hopeless region of dispair would welcome the first invitation of mercy; but their day is past, their time of grace is over. Of these there is "None in hell!" How are you treating them on earth?

These golden opportunities solemn warnings—these loving invitations of God, as (John 3: 16) "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Accept them, speedily; for O. remember, there will be "None in Hell" (Prov. 1:24-28).—Sel. by Florence Wadel.

SEEK AT THE THRONE WHAT OTHERS SEEK AT THE POLLS

By P. J. Hooley

For the Gospel Herald

God's people have enjoyed great privileges and protection. For this we often raise our voices in thanksgiving to God, and pray that these blessings may continue to be ours.

Now that the election is here we see how that the people of the different parties boost the men with whom they want to fill the different offices. And they think they are helping their country by helping put into office the best man.

But they are only using their own judgment. And we can often see intelligent men opposing themselves in the men they would have elected.

Altho our voices may not be heard in these political talks we are just the same greatly interested in who shall be the next President. For we want a man who will recognize the Gospel of Jesus Christ and will be in favor of the liberty and protection for those who seek to promulgate the cause of Christ.

In the light of I Tim. 2:1-4 and Dan. 4:32, latter clause, may we as children of our heavenly Father pray that He will choose a man that will stand for the liberty and protection of His children.

Goltry, Okla.

THE CERTAINTY OF CHRIST'S COMING

By Laura Schertz

For the Gospel Herald

Among the great doctrines revealed and taught in the Holy Scriptures, none is more amply discussed and widely portrayed than that of Christ's second coming. Few are the books, especially in the New Testament, that do not mention it, some of them having entire chapters bearing on this important theme.

The exact time of His coming is not revealed unto us and it is not necessary for us to know, but we are commanded to be ready; "for in such an hour as ye think not, the son of man cometh."

It seems to be a part of God's plan and method in dealing with men to keep them in uncertainity on this point.

God does not expect us to know just when His Son will appear. Even the faithful and wise servant will be taken unawares, but he will be found doing his will.

Christ says and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.

The fact that He is coming again ought to inspire every Christian to live a life of watchfulness and prayer. His coming again will mean joy to the believer, but sorrow to those who believe not. We read in Matt. 16:27: "For the Son of man shall come in the glory of his Father with his angels." And then He will reward every man according to his works.

Flanagan, Ill.

From early childhood people should be taught to enter the house of God with reverence.—J. M. K.

CORRESPONDENCE

(Continued from page 617)

Titus. All the meetings were very interesting and edifying. Two precious souls accepted Christ as their Saviour.

Instruction and baptismal services were held on Saturday, Oct. 23; also preparatory services Sunday, Oct. 24, communion services were held.

Sept. 26, we closed our Sunday school for the summer. May we continue to study God's Word.

Pray for the work in this part of God's vineyard. M. F. W.

Oct. 25, 1920.

Chambersburg, Pa.

Dear Herald Readers:—In reading the columns of the Gospel Herald we notice that people elsewhere are engaged in holding communion services. We held our communion at Pleasant View Oct. 24, when nearly all the members of that district participated and quite a number of visiting members. One was also baptized and two were reclaimed. This is the third place where communion was shared. The following places remain to be served:

Strasburg, Oct. 31.

Row, Nov. 7.

Pond Bank, Nov. 14.

May the blessing of God accompany these services and all be strengthened in the most holy faith.

Oct. 25, 1920. J. S. B.

Cherry Box, Mo.

Dear Herald Raders, Greeting:—We have been having visiting brethren from Versailles, Mo., as follows: On Oct. 10, Bro. C. B. Driver, Sister Lottie Wenger, Bro. and Sister Reuben Harder. Sister Harder is spending an indefinite time with home, folks, Bro. L. J. Johnston and family. Bro. Driver preached to us Sunday morning and night. One of his texts was the Christian's Armor. We thank him for his sermons. On Monday, the 11th, they and others from this place—Bro. L. J. Johnston, J. M. Yoder, Noah Detwiler, Willie Detwiler, and Bro. Jno. Detwiler and wife—went to the conference at South English, Ia. On their return—Saturday, the 16th—Bro. E. J. Berkey of Orongo, Mo., came and preached two sermons and also gave a talk to the children.

He left for Pea Ridge to hold a series of meetings. Others from Versailles were Sister Pearl Diener and Bros. John R. Driver, Lewis Holsopple, and David Nebel who took part in our young people's meeting, also John Detwiler and wife, who spent Saturday night, Sunday, and Sunday night with his sister, Mrs. Willie Detwiler of this place.

Come again, brethren and sisters. We are always glad to see those of like precious faith.

Oct. 25, 1920. Cora Rutter.

Metamora, Ill.

Greetings in His name:—On Sunday, Oct. 17, we enjoyed having Bro. D. J. Johns of Goshen, Ind., with us in both the morning and evening services. In the morning he gave a very interesting and helpful sermon on the choosing, ordaining, and responsibilities of a deacon. He afterwards assisted in the choosing of a deacon. In the evening Bro. Ed. Oyer was chosen as deacon for the Metamora congregation and as Bro. Joe Yordy was chosen as deacon for the Roanoke congregation a few Sundays ago, they were both ordained by Bro. Johns. May God richly bless them in their great work of responsibility.

Pray for the work here.

Oct. 25, 1920. R. C. G.

Parnell, Iowa

(West Union congregation)

Greetings in His name:—The latter part of August Bro. Noah Showalter conducted a singing class with good interest and good attendance at this place.

On Sept. 28, Bro. Perry Shank of Orongo, Mo., began a series of meetings—closed Oct. 10. The brother was faithful in preaching the Gospel in the Holy Spirit's power. Many were the appeals for a more consecrated life, many the warnings against compromising with and yielding to the allurements of the evil one.

Many from this congregation were also permitted to attend the Missouri-Iowa Conference at South English and many were the good thoughts given.

On the evening of the 15th Bro. J. M. Kreider of Palmyra, Mo., preached an edifying sermon here.

Our bishop, Bro. J. K. Yoder and wife, also his son Chris and family, returned to their home last week, after an absence for some weeks. Glad to meet with them again.

We are looking forward to our council meeting next Sunday, also instruction meeting Sunday evening.

The writer expects to leave for the Southwest in the near future to spend the winter, if the Lord so wills.

Oct. 25, 1920. S. M. Bender.

La Junta, Colo.

(Mennonite Sanitarium)

Dear Herald Readers, Greeting:—On the evening of Oct. 3, the young people of the Holbrook Church came to the Sanitarium and rendered their Sunday evening Y. P. M. program in the Sanitarium hall. This change from our regular Sunday evening meeting was enjoyed by all. The program consisted of songs, readings, prayer, and addresses. The meeting was enjoyed and appreciated by all. Come again.

On Oct. 1 Sisters Lavina Miller and Alice Schrock of Garden City, Mo., and Sister Dessie Balmer of Harper, Kans., began their work as nurses. Sisters Ruth Balmer and Lena Gerber of Harper, Kans., and Sister Ella Augsburger of Wayland, Iowa, came at the same time and are assisting in the kitchen and on the floors. Next Saturday Sister Iva Cook will return from her home in Iowa to assist with the work here again. Sisters Anna Meigart and Anna Stoltzfus who have each given several months of valuable service will soon leave to finish their previously planned trip to California. We hope they may come back again.

On Saturday we were privileged to visit Sisters Ruth Erb and Gladys Grove at Minnequa Hospital, Pueblo, and Sisters Malinda Liechty, Lydia Oyer, and Loma Kauffman at County Hospital, Denver. Altho they are all anxious to get back to their own Hospital they are all well and getting along well in their work. We believe they are maintaining their Christian integrity.

On Saturday, Oct. 23, Sister Mamie Hershey of Palmyra, Mo., underwent an operation at the City Hospital. She is at this writing doing very nicely. Continue to remember us in prayer.

Oct. 26, 1920. Allen H. Erb.

Orrville, Ohio

(Mennonite Mission Church)

Greetings:—Communion services were observed Oct. 10, conducted by Bishop J. S. Gerig. A feeling of love and unity prevailed. Two souls were received into church fellowship—one by confession, one by baptism.

"Blessed are they who do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Oct. 26, 1920. Cor.

Middlebury, Ind.

Dear Herald Readers:—We are enjoying fine weather and fairly good health at this place. On the evening of Oct. 14 we held our council meeting, conducted by our bishop, Bro. D. D. Miller. Many good thoughts were presented. Most of the members expressed peace and a desire to commune. Sunday, Oct. 24, we had communion services, Bro. D. D. Mil-

ler officiating. "Blessed are they that hunger and thirst after rigteousness; for they shall be filled." If we seek spiritual food and soul cleansing, I am quite sure that we will not be adorned with the rubbish of this world. If our treasures are earthly, we will be earthly minded; if our treasures are heavenly, we will be heavenly minded. Paul teaches us that the Holy Spirit is the power that transforms us into the image of Christ. Anna Keyser.

Oct. 27, 1920.

Washingtonboro, Pa.

(Habecker's congregation)

Dear Herald Readers, Greetings:—We are looking forward to a spiritual feast, as we expect a series of meetings to be held in November, beginning the 14th, to be conducted by Bro. Noah Risser of Dauphin Co.

We are praying that God's blessing may rest upon us; that those who have never experienced forgiveness of sins nor the true love of Christ in their souls may be gathered in, and that the Church may be strengthened and encouraged in the good work of the Lord.

On Nov. 7 we expect to have with us Bro. William Graybill of Richfield, Pa., at which time the congregation will observe the communion.

Pray for the work at this place.

Oct. 27, 1920. E. D. M.

Freeport, Ill.

..Dear Herald Readers, Greeting. We have many reasons to praise the Lord for His blessings to us.

Bro. D. G. Lapp of Roseland, Neb., came here Oct. 16, and held a series of meetings which ended Oct. 25. Bro. Lapp richly admonished us and plead with those who have not accepted Christ as their Savior to do so now. Five young souls were willing to accept Christ as their personal Savior. We trust that more may come later.

Bro. and Sister A. J. Meck left for a few months' visit thru the West.

Bro. J. S. Shoemaker left on Tuesday to labor with the brethren in Ohio for several weeks.

We wish you all God's blessing.

Oct. 27, 1920. Cor.

PRAYERS OF THE CHURCH DESIRED

I ask the prayers of the readers of Gospel Herald that I may be reconciled to my enemies that God's grace may be given me to do my part towards reconciliation through His Holy Spirit's quickening power and God's grace. E. D.

Frederick, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

As we approach another Thanksgiving season we have abundant opportunity to show our thankfulness for the natural blessings we have received during this past year in a very practical and helpful way. Millions of people are suffering and dying for want of the things with which we have been blessed so abundantly. Innocent and helpless children are starving to death by inches because of a lack of the proper kind of nourishment and care. Can we remain guiltless and refuse to share of our abundance with these unfortunate ones?

* * *

In a description of conditions in Vienna we read the following:

"A pair of stockings of so poor quality as to be hardly worth buying costs as much as a skilled workman earns in a day. In a rented furnished apartment, good linen table napkins were supplied for dish towels with the explanation 'We have plenty of these and cannot afford to buy ordinary dish towels.' A bath towel costs a day's wages, a pair of cotton sheets a week's wages, and a pair of linen sheets, two weeks' wages. Kitchen utensils are likewise expensive, a small copper saucepan costing as much as a man earns in a day and a half. People just get along with what they have, hoping that at some future day necessities will no longer be luxuries."

* * *

It is reported that the foot-and-mouth disease is making wide ravages among the cattle in Bavaria, southern Germany. Bavaria has long been the grain and cattle storehouse of the empire. According to Dr. Gasteiger, a member of the ministry of agriculture, the disease has spread rapidly, and the damage done and the loss occasioned by it is enormous. Scarcely a herd in Bavaria has escaped, and scarcely a farmer but has suffered great loss. The losses of many are so high that they cannot carry them without help. This situation increases the seriousness of the already serious food shortage in that country. As cattle are used in lieu of horses for farm work on many of the small farms, the indirect loss is also very great, as grain cannot be hauled, and fields for the next year's crop cannot be plowed, and the manure which is the only available fertilizer, will be lacking.

* * *

A report from the Mennonites of Southern Germany, whose activities in relief work have been previously mentioned in these columns, states that their work is being seriously handicapped because of the lack of sufficient funds. Readers will recall that our own Mennonite Relief Commission has been sending funds occasionally for use in that work, and our help has been greatly appreciated. Some money has been contributed especially for that work, and all such contributions are promptly forwarded. Any one caring to give money for German relief needs simply to so designate his gift and it will be used for that work.

Latest reports on the South Russian situation indicate that Baron Wrangel is again making considerable headway in his campaign against the Bolsheviks, after having suffered some severe losses. A desperate and concerted attack on the part of the Bolsheviks is anticipated. The varying fortunes of war make it impossible to predict what the outcome will be. Word is eagerly awaited from Bro. Orie Miller as soon as he returns to Constantinople from his trip into the interior of South Russia, plans for which were given in these columns last week.

* * *

Bro. Benj. Unruh, one of the party of four Russian Mennonites who came to this country a few months ago, sailed for Rotterdam, Holland, on Oct. 18. He will endeavor to reach Russia by the way of Holland, Germany, Switzerland, and adjoining countries. The good wishes of the many friends and acquaintances he has made in America during his stay here go with him for a successful and a pleasant journey to his home land.

* * *

As noted in these columns last week, it is very probable that another campaign for used and new clothing will be inaugurated in the near future among our Mennonite congregations. As soon as definite word is received from Bro. Orie Miller the appeal will be made. The following suggestions from Bro. Levi Mumaw, Secretary of the Relief Commission and Secretary-Treasurer of the Mennonite Central Committee, relative to the packing of clothing are therefore of special interest:

Used Clothing in Relef Work

There is possibly no part of our relief work that is meeting with more favor than the gathering and forwarding of good used clothing to our distributing stations in war-stricken countries. We know of no more effective method in bringing relief for the covering of the body. A very important step in the prevention of exposure and disease. In many American homes the attic holds a lot of clothing that is yet in good condition but has been outgrown, or become threadbare, or for some other reason has been stored away. These offcasts are transformed into real messengers of mercy when sent to our relief stations. In the transporting of clothing, the expense of handling and forwarding is an important factor. Especially is this true in making shipments overseas. It has been learned by experience that the one factor in economy is the saving of space. The only way to do this successfully is to have everything put up in bales. For a time wooden boxes were used, but the contents could not be packed solidly enough to get the required weight for the space taken. Hence the baling process is now being used instead. This also has effected a saving in the cost of packages. The only protection required for a bale is a good burlap cover, properly

sewed together and perhaps a sheet of heavy paper underneath. The burlap ought to be a good grade. A good gunny sack can be used to good advantage.

The baling of clothing for overseas shipments has been done largely by the receiving centers of our relief organizations, while the shipments have come to them in cartons, barrels, and in some cases heavy boxes. I am confident another saving of labor and reduction of express charges can be effected if each community will do its own baling. This can easily be done without any special training or experience.

In these days of salvaging of waste paper, many merchants have provided themselves with a waste paper baler, which answers the purpose as well for baling clothing. Any wide awake merchant will be glad to donate the use of his baler for this purpose and no doubt be willing to give suggestions and any assistance necessary in performing the work. It is a simple matter to place the burlap and a heavy sheet of paper, large enough to allow the edges to extend beyond the size of the bale about four inches and long enough to cover a little more than one half of it in circumference, in the bottom of the baler; fill the baler with the folded clothing, place a similar sheet of paper and burlap on the top and press the contents together as tightly as possible, remove the sides of the baler, fold the paper and burlap neatly over the bale and tie securely with heavy ropes or baling wire. After the bale is removed from the baler, the sides will need to be covered in the same manner using a piece of burlap that will properly cover the one side and sew it securely to the edge of the burlap already on the bale with an upholstering needle and hemp twine. The package is finished and ready for its long journey. The bale should not be marked unless by special instruction. A shipping tag should be sewed to it with the proper address of the receiving center and the name and address of the sender.

In this manner the bales can be shipped to the receiving center and simply placed in storage until enough has been collected to make a consignment to the distributing stations, without repacking. This alone will be a great saving of expense and labor. It has been customary to report the number and kind of articles shipped, but according to present usage this is not absolutely necessary as the value of used clothing is determined by weight. The value is figured at 50 cents a pound. Hence in reporting to the public, it is done by giving the number of tons, etc.

In suggesting the above method of packing and shipping to your relief organizations, it is not to be understood that it is absolutely necessary to follow this suggestion to make any shipments. Any relief organization is glad to accept the clothing, regardless of how it is shipped, my aim is to give a suggestion that can easily be carried out in communities where enough can be collected to make a bale or more and by your cooperation in the work, the expense and labor necessary for execution of the work of the relief organization can be greatly reduced and the dispatch of the clothing be quickened.

Good used shoes are also very acceptable. Repair material is being provided to the distributing stations and where slight repairs are needed, native workers will be employed for this purpose. Each pair should be securely tied together. They can be packed in good gunny sacks and shipped in that way.

REPORT

Of Relief Work in Lancaster Co., Pa.

The following is an account of relief work done at the Lancaster, Pa., Mennonite Mission:

During the two weeks preceding Sept. 6, a call was sounded thruout the Mennonite Church in Lancaster, Co., for relief to the Mennonites of Southern Russia. They are in great need of clothing. As a result of this call, clothing of all kinds was gathered together and sent or brought to the Misson here. Quite a number of people outside of the church came to see the work done. One made the remark, "I'ts a great piece of work." We believe the Spirit prompted the brotherhood to respond with such a large amount of goods. Between twenty and thirty brethren and sisters were working at one time sorting the clothes as it all had to be separated. It resembled a wholesale clothing house, for there was everything from infant's to men's and women's apparel. The shoes filled 22 bags which averaged about 50 pounds each. The clothing was all put in bales. There were 144 bales Four presses were in operation at one time. The clothing was all weighed and the weight marked on each bundle and marked, "'M' Constantinople." Each bale was sewed in burlap. From there they will be taken into Russia.

The total weight of clothing and shoes was over 8 tons. The bales ranged in weight from 53 to 169 pounds There were 600 women's overcoats. 8 bales of men's overcoats. quilts. bedding, underwear of all sizes. Most of the goods is second-handed but a lot is nearly new, including a lot of new shoes. This was loaded on two trucks here at the Mission which took it to New York direct.

The gathering and the getting together of this lot was a great task but we believe was enjoyed by all who helped. including the writer, as they had opportunity to help our neighbor in need, even tho he is thousands of miles away. We send this clothing with the prayer that it will reach those who are in need.

Lancaster, Pa. Lloyd S. Kemrer.

IS DANCING A SIN?

By B. M. Holt

For the Gospel Herald

This is an 8-page tract setting forth this popular evil in its true light. The message is particularly timely for sections where the dancing craze has gotten a foot-hold among self-respecting people. The message is divided into four parts; namely, (1) Introductory, (2) The Ten Commandments and Dancing, (3) The Dance Vs. Department of Public Safety, (4) A Word in Conclusion. Price: Single copy, 3c; per dozen, 25c; per hundred, $1.75; per thousand, $8.00. Address all orders to B. M. Holt, Fargo, N. Dak.

The modern American dance today is filling hell with souls eternally lost.—B. M. Holt.

Married

Martin — Burkholder. — On Sept. 28, 1920, at the home of the officiating bishop, Bro. Noah H Mack, New Holland, Pa., Bro. Paul Martin of New Holland, Pa., to Sister Elizabeth Burkholder of Lincoln, Pa. May God bless them thru life.

Gerlach—Huber.—On Oct. 21, 1920, Bro. Harry H. Gerlach, Lampeter, Pa., and Sister Anna Mae Huber, Willow Street, Pa., were united in marriage by Bro. Frank M. Herr at his home, Willow Street, Pa. May God richly bless them thru life.

Witmer—Besore; Martin—Besore. — On Oct. 19, 1920, Bro. John R. Witmer and Sister Mary L. Besore, also Bro. Amos C. Martin and Sister Margaret Besore, all of Franklin county, Pa, were united in the bonds of matrimony at the home of the officiating bishop, Bro. John S. Burkholder, Chambersburg, Pa. May the pathway of life be strewn with joy and happiness in the Lord.

Obituary

Miller.—Elizabeth Miller (nee Grieser) wife of John H. Miller, was born in Fulton Co., O., May 9, 1859; died in Pettisville, O., Oct. 18, 1920; aged 61 y. 5 m. 9 d. She was united in holy matrimony with J. H. Miller, March 11, 1886. To this union were born 6 children. She leaves her husband, 3 sons 2 daugters, a step daughter, a nephew (who was brought up in the family), 19 grandchildren, and 5 brothers.

One daughter and one grandson preceded her in death.

In her younger years she accepted Christ as her personal Savior, united with the Amish Mennonite Church, and remained a faithful member until death.

On Oct. 20, at the Central Amish Mennonite Church, the funeral was held, conducted by Bro. Eli Rupp in German (Text Rev. 14:13) and Bro Henry Rychener in English (Text Job 14:14).

BIBLE STUDY BY CORRESPONDENCE

The time of the year has again arrived during which many young people may avail themselves of the privilege of studying the Bible in a careful, systematic way. The Eastern Mennonite School is offering the following courses by correspondence: **A General Bible Course, A Course of Missions, and a Minister's Course.** Among the subjects listed are the following: **Bible Introduction, Bible History, Book Study, Gospels, Bible Doctrines, Teacher Training, Prophecy, Personal Work, Scripture Memory, Church History, New Testament Greek, and Missions.**

Bible study by groups or in classes is especially recommended as yielding most satisfactory results. Pamphlets giving full description of courses will be furnished to all interested. Special rates are offered to groups.

The Correspondence Department has been reorganized and we are now in position to attend promptly to our increasing body of correspondence students. Over 150 were enrolled in this department during the last year. We believe that students pursuing either of the subjects or courses offered would find them both interesting and profitable, hence we hope many of our young people will avail themselves of this method of Bible Study.

Address all correspondence to CORRESPONDENCE DEPARTMENT,

Eastern Mennonite School,
Harrisonburg, Virginia.

FREE WILL

(Continued from page 611)

will, or were they compelled to do what they did? In answer to this question, let us note a few facts:

1. Christ acted on His own free will. He says, "I am the good shepherd: the good shepherd giveth his life for the sheep...I lay down my life for the sheep" (Jno. 10.11, 15). With power to call down the hosts of heaven in His own defence, there was no power on earth that could overcome Christ. He voluntarily gave Himself for us, dying the substitutionary death on the cross as a ransom for us.

2. Judas acted on his own free will. The narrative in John 13 and other chapters says nothing about him being compelled to act against his own will, but it is clear that he acted out what was in his heart. While it is true that Christ was delivered by "the determinate counsel and foreknowledge of God" (Acts 2: 23), there were plenty of others like Judas whom God might have chosen for this work had Judas been a different kind of a person. God having a foreknowledge of all things, knew exactly what kind of a man Judas would prove to be therefore He chose him for this work.

3. The Pharisees acted on their own free will. Their whole career gives evidence of a deathly enmity and malice against Jesus, and they were only too glad for a chance to arrest Jesus when the covetous Judas came around and offered to betray Him.

4. The Roman soldiers acted on their own free will. They were soldiers by profession, and to them the crucifixion of Jesus meant no more than did the crucifixion of the malefactors by His side—save, perhaps, as they saw evidences of His remarkable character and power as the events of the day passed by.

You are correct in your conclusions with reference to the first scriptures quoted. There is nothing in the second that contradicts them. It is indeed true that "all these things must be fulfilled," but it is equally true that they were fulfilled by willing hands.—Editor.

ANNOUNCEMENT

The Canton Bible School will be held at the Canton Mission Church, Jan. 4—Feb. 11, 1921.

Instructors: A. I. Yoder, Jesse Smucker, N. E. Troyer, and I. W. Royer.

Courses of Study: Acts, Pauline Epistles, Psalms, Teacher-training, Gospel of Matthew, Later Leaders and Prophets in Israel and Judah, Epistle to the Hebrews, Religious Pedagogy, Personal Work, Vocal Music, Practical Work—which includes holding cottage prayer meetings, shop meetings, jail services, visiting missions and institutions of charity, etc. Morning watch will be observed every morning.

Special meetings planned for during the term: District Ministers' and S. S. superintendents' Conferences, Missionary Meeting and Choristers' Conference, Special Lectures on Relief Work, The Holy Land, Mission Fields, Church Organizations and Institutions, Church Polity and Christian Doctrine.

Tuition Free. Board and Room, per week, $4.75. For further information write to.

N. E. Troyer,
1939 Third St., S. E.
Canton, Ohio.

Bible School Committee: A. J. Steiner, N. E. Troyer, J. S. Gerig, I. W Royer, P. R. Lantz, S. H. Miller, I. J. Buchwalter.

OUR PROPOSED NEW BUILDING

Your attention has before this been called to the fact that the Publication Board has authorized the erection of a new building needed for the purpose of sheltering a book bindery and other necessary equipments. We find that we will not be able to begin work on the basement this fall, as we had hoped that we might, as our present work kept us too busy to properly mature the plans in time to put in the basement before winter sets in. But we are going ahead with our preparations, and hope to begin the work of building as soon as spring opens up.

One of the necessary things to build and equip the new building is a fund of about $125,000. Recognizing that there are many other causes to which our people are contributing, we have tried to devise ways and means of raising the required amount without interfering with the support of other church enterprises. By a hearty co-operation in this work, we feel that the desired ends will be reached. Here are a number of plans and methods proposed:

1. The Board has decided to carry a debt of $50,000, if need be, looking to the income from the old buildings to liquidate the debt in due time.

2. Among the well to do friends of the institution there are some whom we believe will favor the House with substantial donations.

3. Five thousand other contributors, lending assistance in sums ranging from $5 to $100, would in itself raise the required amount.

4. If all who are in arrears for the various publications would pay up and ahead, this would add several thousand dollars to our resources.

5. Our annuity offer, submitted several weeks ago, is already bringing responses. The plan is this: You send us a check for $30, and we will send you a paper showing that you are entitled to the Gospel Herald as long as you live. This is equivalent to a five per on your investment. You will no longer be concerned about renewing your subscription, and the House will have immediate use of the money. If one-fourth of our subscribers would avail themselves of this privilege the required $75,000 would be raised by this method alone.

6 Another annuity plan, in which the donor gives $100, in return for which he receives a paper showing that he is entitled to a certain per cent of this annually to pay for House publications.

It is not expected that all the figures mentioned in all the above named plans will be reached. Nor is it necessary to attain the desired results. But we can be working upon all of these plans, depending upon which one certain individuals are interested in, and keep on working until we have sufficient money to complete the building. One method appeals to one, while others prefer some other method. By each one working on the plan in which he or she is especially interested, there will be united efforts through which we may speedily win our goal. When that is reached, word will be sent out and all solicitors will turn their attention to other channels.

Which of these plans interests you most? As you are impressed, so work. We will appreciate any help you may be able to give us. Whatever the plan that you are interested in, we trust that you may be able to interest others also. Together you will be of substantial help to the cause. By standing together in this work it will only be a question of time until the required sum will be reached. As soon as this work is well under way we will begin publishing the donations received, along the various lines mentioned, and continue their publication until we have reached our goal. Can we count on you to help? Your suggestions and prayers solicited. Send all contributions to

Mennonite Publishing House,
Scottdale, Pa.

Items and Comments

It is estimated that America wastes about $2,000,000 on useless clerks.

About 600,000 acres in the southern states are devoted to the cultivation of peanuts and about 300,000 workers are employed in handling the crop.

That was a sensible suggestion before a Presbyterian synod at Wilkes-Barre, Pa., where it was pointed out that improvement might be made in the work of the Church "if ministers instead of using their time in multiplying church agencies would preach the Gospel."

A census of the Methodists, compiled by Dr. H. H. Carroll, formerly of census bureau of the Methodist Episcopal Church, estimates the total membership of all branches of Methodists in the world at 36,622,190. Of these Canada reports 387,421 members; Great Britain, 1,269,107; Australia, 204,395; Japan, 20,000.

In an address before the recent world Sunday school congress at Tokio, Japan, Charles E. Locke, M. E. bishop of Manilla, P. I., stated that the Bible is now the best selling book in Japan and that fully seven-tenths of the people of the world have the privilege of reading the Bible in their own native tongue.

In an election on the liquor question, Oct. 25, the following Canadian provinces declared for "bone dry" prohibition: Alberta, Manitoba, Nova Scotia, Saskatchewan. According to the Canadian Temperance Act, which provides that prohibition proclamations can not be issued until sixty days after elections, the thirsty ones will have plenty of time to fill their cellars.

News from Europe, during the past week, have been quite favorable to peace. The armistice between Russia and Poland seems to be satisfactory to both sides. Direct peace negotiations are on between Italy and Jugo-Slavia, with prospects of a satisfactory understanding. In Greece there is some disturbance over the choosing of a new king, but there is little doubt that the Greek Premier Venizelos, will guide the state to an amicable solution. It is always a hopeful sign when nations work at the solution of international problems around the peace table rather than on the field of battle.

A novel suggestion comes from Governor Sproul of Pennsylvania who designates this week as "apple week." The plan is to encourage all people to absorb the enormous crop (estimated at 21,000,000 bushels) by making their purchases now, before winter comes on to destroy part of the crop, and transfer this crop from the orchards to people's cellars. It is a wise and timely suggestion. That is what ought to happen to all our crops. If the potatoe crop, for instance, were worked into people's cellars instead of being allowed to stay on railroad sidings until many of them are ruined by freezing it would mean more food for the poor and less waste by the profiteer. All perishable farm products ought to find their way from the producer to the consumer by the cheapest and quickest possible route.

ONE LITTLE FAMILY

(Continued from page 614)

in the afternoon in general feeding centers.)

"No," she said, "the Doctor said I should, but there were too many of us. My teacher says maybe I'll get it in the winter, tho, but my little ones get it every day. They are getting much fatter, and Minnichen is learning to walk," she repeated joyfully.

I have certain stock questions which I ask very often—they lead to so many disclosures.

"What did you have for breakfast?" I asked.

"A sandwich—bread and lard," she said.

"And for dinner?"

"Nothing yet," she said. Nothing yet—and it was four o'clock in the afternoon.

"And what will there be for supper? What did you have yesterday for supper?"

"Turnips yesterday. Today there will be potatoes. And tomorrow"—beaming—"tomorrow is Sunday. We have dinner on Sunday, and often we have meat."

Her joy over the one dinner a week with "often meat" was very genuine and quite unconscious of any pathos. She had never known anything but war and post-war conditions.

A week later I was in the same feeding center, and looked for my small friend. I could not find her, but I recognized Minna and Walter, in the same corner, under the chaperonage of another child, Yes, she was Hilda's sister,—ten years old. With great awe she spoke to me of Hilda. Hilda had died the other day. I gathered from her story that her sister had had pneumonia.

"And the district-nurse said that Hilda must have been a little 'lungenkrank' (tubercular). Mother says we should have had better food for her—but we didn't have it, and mother always has to work."

She, too, was not getting the American feeding, though she obviously needed it. She, too, rejoiced with a great rejoicing over the feeding of her small family.

If we had more food, we could feed Hilda's sister.

When the Lord calls you to active service, will you do like the mother of Jesus did: "Ponder all these things in your heart?" It will not be long until others also will be made conscious of the call.—Simon Gingerich.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

Most of this Supplement is devoted to the annual report from our India Mission. This report being somewhat shorter than usual, we decided to combine it with the monthly Supplement. Because of this limited space, much that would otherwise have gone into the Supplement this month must be held over for later issues. We wish to commend our mission superintendents and others for their generous supply of mission news.

"Launch out into the deep,....At thy word I will,....They inclosed a great multitude of fishes."

Three steps in Christian work are here enumerated by Christ's command, by Peter's obedience, and by the blessing God bestowed upon His servants. There was necessary a willingness and an effort to go where the fishes were; there was necessary an obedience to the Master; the increase came as a result of the Lord's blessing. The same principles apply to soul-saving. We need to go where the lost are and carry the Gospel to them; we need to render obedience to the Master if we wish to be acceptable servants; whether the results of our labors are few or many, "it is God that giveth the increase." The servants of the Lord are channels through which the words of the Lord flow. How far are we going, or how obedient are we to His requests in our work?

New Hope for Mexico.—Under this caption, The Missionary Review of the World enumerates some hindrances to missionary work that are being removed in that country. Among those enumerated are the following: The death of Carranza and the capture of Villa have removed some disquieting elements; the selection of Huerta, a non-military man, for president gives hope for the end of martial law in that country; the Mexican Congress is seeking means to stabilize conditions; missionaries report unusually large congregations at Protestant services, many inquirers into evangelical teaching, and expectations of a large enrollment in mission schools. They report that the outlook is brighter than at any previous time during the past fifteen years.

"The effectual fervent prayer of a righteous man availeth much." By united prayer and faith on the part of all believers, conditions in that country, and prospects for work of our own there, may be hastened.

November 21 has been designated by the General Sunday School Committee as the Sunday when all our congregations might devote a part of the day to the mission cause. Among the suggestions for the day are: Where practical, an all-day mission meeting might be held; that the evening service might be devoted to mission work; that the songs selected and used during the day be of a missionary nature; that the opening exercises or review of the Sunday school lesson be devoted to a missionary talk; that teachers in teaching the lesson give some missionary incidents or facts; that one sermon be of a missionary nature. The Sunday school lesson for that day, "The Twelve Sent Forth," is a missionary lesson and part of the teaching time might be devoted to present day mission work. These are suggestions. Each congregation can work out plans suitable.

There is no particular reason why this day should be taken above any other. Whatever arrangements we may have for any service, let us bear in mind that we are saved to serve, and that a day, or even an hour, spent in learning the world needs, along with the Savior's will for His followers, will result in greater service in His vineyard. Knowledge generally precedes conviction.

Opposition to Christianity generally arises because the works of darkness are exposed. In an attempt to destroy it, the most unjust means imaginable are used. When Paul and Silas first came to Thessalonica, a great many devout Greeks and some Jews believed their testimony. The Jews that did not believe were filled with envy and "took unto them certain lewd fellows of the baser sort... and set the city on an uproar."

It is conceded that powerful elements in the Japanese government are opposed to mission work in the East and are seeking to discredit it. Following are extracts from a newspaper circulated by them among Chinese and Japanese:

"It is very important to pay attention to the whites who are building churches and hospitals. They propagate their religion and treat patients gratuitously, placing us under obligations in various ways. We several thousand were engaged as laborers in England and France. We were treated like animals by the whites.____We easily understand why the white men are so kind to us Chinese. They are likely to encroach on our dominion later. Gentlemen, we must drive them from our country.____We will not be converted to their religion after this."

Paul remained at Ephesus because "a great door and effectual is opened unto me and there are many adversaries." To him opposition was a challenge for greater work rather than a signal to stop work. Good judgment in such cases is often as important as courage, but Christian principles and ideals are maintained by sacrifice and devotion. When dangers threaten, it should be evidence that the case is at least to be considered for work, not a signal to avoid it. In Christian service we need to work according to the magnitude of the task.

Twentieth Annual Report of the American Mennonite Mission

DHAMTARI, C. P., INDIA

From April 1, 1919 to March 31, 1920

EDITORIALS

J. N. Kauffman

Living the Christ life and giving a cup of cold water in His name make the best combination for winning the people of India to Christ.

When people are poor and helpless and starving it is easy to take advantage of their conditions by unduly pressing the claims of Christianity. When the people here began to experience famine conditions they gratefully recalled the help received from the Mission in the great famine of 1899. Pursuant with the policy implied in these two statements the Mission decided to render unstinted help wherever needed and to admit inmates into our institutions as far as there is room but to baptize no boys or girls until famine conditions no longer exist and they will have had an opportunity, if they choose, to return to their former villages.

The generosity of God's people can not be doubted when appeals for help in time of trouble receive such a ready response. Thousands of dollars have been contributed and help extended to many hundreds of needy people.

The new diarchy which has been evolved for India's first step in self government has by royal proclamation become a fact. The Executive Council will reserve certain powers while certain others will be transferred to ministers chosen from an elected legislative body. As the legislative body increase in efficiency more powers will be transferred to them until India will become a self governing colony.

Prominent Indian Christian leaders are strongly of the opinion that Indian churches should be under the administration of Indians regardless of the fact that practically all their support comes from England or America. They argue that the money contributed is the Lord's money and should have no strings to it in its use for the Lord's work. The point raised is of the utmost importance in the establishing of an independent Church in India.

The present shortage of workers, tho working hardships on those on the field, is not without its blessings. Out of sheer necessity, as well as following a wise policy, more and more responsibilities are delegated to Indian leaders. This not only relieves the situation but it proves one of the best avenues of training for larger responsibilities. All the officers but one of the Sunday school conference are Indian Christians and an Indian brother was elected assistant Moderator of annual Church conference for next year.

The economic problem in connection with our Indian Christians is a very acute one. The people are practically all poor. The Oriental of these parts is not enterprising and is quite content to live from hand to mouth. This is bad even in the best of times and when conditions arise such as we experience this year the situation becomes intolerable. Both the Mission and the Church are at work trying to find a solution for the problem. Practical suggestions have already come in the form of increased pay for mission servants and the introduction of simple indigenous industries to take all or part time of the person concerned. The successful working out of this problem has possibilities of the greatest importance in the growth of the Mennonite Church in India.

BALODGAHAN

Girls' Orphanage

Sarah Lapp

Sister Hershey had charge of the Girls' Orphanage until she left on furlough to America in October, then I was appointed to look after them until a sister comes from America to take charge.

In the beginning of 1919, there were 35 girls in the orphanage, not including the boarders. On account of shortage of crops, many people in the villages, especially widows with children, came to want and could not support their children, and in many cases both parents died, and as the missionaries are known for many miles around, they naturally turn to us when in hard circumstances. So about 56 girls were brought to us by neighbors or relatives of these starving children, and in some cases mothers came along. The most of them came between May and October. They all came destitute and emaciated, several of the number died, and the others were rather weak for some time and had bowel trouble, but we are thankful that now at the end of the year all are well and have become strong, and are going to school. The brighter ones among them know the alphabet and can write some, and can do simple problems. They are all a noisy, lively group now, and jump and play like well fed children do the world over.

We are in need of more room to house them properly. We are thankful to say that the money has been promised, and as soon as possible, new buildings will be constructed. At the end of the year there are 91 girls, and outside of that number there are 30 who are boarders, girls of Christian parents who send their girls to our school, and pay toward their food and clothes according to their income. There are a number of children in the Relief Camp waiting admission into the orphanages when once they can be housed. All the girls learn to cook and sew, and keep their rooms clean, and do many little things which will help them when they get married and start up homes of their own.

Most of the children who came in this year have learned the Ten Commandments, John 3:16, The Lord's Prayer 23rd Psalm, and other scripture verses. Our hope in these children for the future is, that they will add strength to, and increase the number in our Christian community. We are now seeing the results of taking care of the famine waifs of 1899, and 1900, because from among them are our most faithful workers, deacons, village evangelists, both men and women school teachers, Bible women, cooks, carpenters, farmers, blacksmiths, tailors, etc. A few have proved unfaithful, but the great majority are proving faithful, and these children of 1919 are just as promising.

Widows' Home

Sarah Lapp

The first widow came to us in 1911, and since then the Home has been slowly increasing. There were from 12 to 20 in the Home until 1919 when on account of hard times 24 were admitted. Since 1911, 62 have been admitted, 9 were married, 7 died and 12 left the institution, so at present there are 34 in the Home, and about that number are waiting to be taken in, when we can house them. We have only had temporary houses for them to live in, but brick buildings are now under construction which we hope will be finished by June 1920. Of this number the great majority have become Christians since in the Home. All castes and characters come for admission, blind, crippled, aged women deserted by husbands, etc., and so some do not get along as smoothly as they ought to at times, where so many are living in such congested quarters. They know what each one has, and those who are in-

clined to steal, will watch for a chance to take rice, clothes, or any thing they see, and would like to have, so when the owner finds her things stolen she will noise it about, and blame someone, then the one blamed will also begin to scold and get angry, so finally they report the case to us and we have to investigate.

When the new quarters are ready for them, we expect to teach the younger women to read, write, and memorize scripture verses, and also to sew. All who are able to work, do work of some kind, such as weeding in the rice fields, cutting rice at harvest time, carrying earth in baskets to fill up low places, etc. I think most of them appreciate the Home and are satisfied in it. We are thankful for the help that friends in America are giving for their support. And let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. 6:9.

The Village

M. C. Lapp

The forepart of the year was spent by Sister Lapp and myself in California, awaiting permits and passports, and arranging passage for our return to India. The 27th of May found us on board the S. S. China leaving the harbor of San Francisco on our long journey to Calcutta, India, where we arrived on July 27. We arrived at Dhamtari on July 30. How our hearts did rejoice over the fact that the Lord had made it possible for us to once more enter the field of labor where we feel confident He has called us.

As Brother and Sister Brunk conveyed us from Dhamtari to Balodgahan in the Ford, our hearts swelled within us as we passed the villages by the roadside, and met a number of old acquaintances who extended friendly greetings. Brother and Sister Kaufman and Sister Hershey met us at Balodgahan and gave us a hearty welcome. With them were the orphan girls, widows, the Christian people, and the village people. It is needless to say we felt welcome, and at home. Some days were spent in getting unpacked, and straightened up, but gradually Brother and Sister Kaufman shifted responsibilities, and in a few weeks we found ourselves in the work even deeper than we were before going on furlough. Brother and Sister Kaufman moved to Dhamtari the latter part of August, where they took up work assigned them.

The rains have not been more favorable for producing a full crop for many years, and rice grew and developed into a good crop, but famine conditions continued to exist till harvest.

People kept coming from far and near villages in an emaciated condition, many lived only a few days. The highest number in the relief camp at any one time was 360. The donors in America who so kindly gave the money which made it possible for these poor sufferers to be saved, will surely be rewarded in heaven.

There are still 135 people in the relief camp. The greater part of these are women and children. A number of women have lost their husbands thru starvation, others thru influenza. Many women have been deserted by their husbands, and do not know whether they are dead or alive.

The Church at Balodgahan has grown in numbers and spiritual strength. The membership at present is nearly two hundred, and others are receiving instructions. The future prospects for a growing Christian community are good, and we realize that our Church building here is too small. Many of the non-Christians of the village do not attend Church services because there is no room for them. The Church is well filled when the members are all there. We are praying the Lord to make it possible for us to build a new Church next year large enough to accommodate the people.

The Indian Christian workers are doing well, in getting the Gospel to as many people as possible. They go to villages daily and teach the way of salvation to those who will listen. Their reports show that there is a deeper interest manifested in the Christian religion by the non-Christians than in the past.

SANKRA

P. A. Friesen

I find it difficult to realize that another year has passed since I wrote my last annual report about the work at this station. Hard work combined with new experiences and great blessings from the Lord have all helped to make the year seem very short.

The first part of the year we spent out on tour. Even tho we were obliged to cut our tour much shorter than first planned, on account of bad weather and other work, the Lord made us to feel in the end that our work had not been in vain.

The Indian people as a rule are always open and outspoken with every thing, excepting in expressing themselves as to what they really think in their hearts about the Christian religion. In this we find them very reserved, because they fear their caste people, and for this reason we made it a point on this tour as well as in all our evangelistic work during the year, not only to preach to the people in general but to do more direct personal work by visiting them in their homes. In other words, our method of working during the year has been more the nature of following up work that had been done in former years. It was on this tour and in this way that we found our dear brother Dariya and his wife who opened up their hearts and gave room for the Lord Jesus to come in.

In the beginning of the hot season this new convert and his wife were received into the Church by water baptism. When the caste people found out that they had become Christians they robbed them of all their personal property and expelled them from the village. It was a hard test for the newly converted couple. The wife quite often feels the effects of it yet, but the man is a living testimony wherever he goes. From the time that he became a Christian, even tho he was not directly engaged in religious work, he always voluntarily told the people whom he met in his simple but attractive way how he found the Lord and how he received remission of his sins. This young convert has now moved to Sankra and our prayers are that the Lord may keep him humble and faithful.

The evangelistic work thruout the whole year has been very encouraging. In spite of famine and hard times we have been able to sell more Bible portions, New Testaments, whole Bibles and other Christian literature books than heretofore.

One man who is under instruction with his whole family for baptism gave the following testimony in favor of the Bible in front of all his caste people. "From the time I passed out of the village school I have always been very fond of reading, especially did I enjoy reading the Ramayan (Hindu religious book). Five years ago I bought in the bazaar from one of the Colporters two Gospels. I started reading them and became deeply interested in the contents. I read them over and over again until I knew them almost by heart. On the last cover page of the Gospels I saw the advertisement of the whole Bible, and at once my desire was to get that book at any cost as soon as possible. Four years ago the missionary came to our village and you all know I bought this Bible (holding his Bible up in his hand) for one Rupee. Ever since this book has been the comfort of my heart, and I do not know what I would have done without it in all my sorrow that has come to my home when I lost my dear wife and children thru the influenza and cholera. I therefore advise every one who can read to get this book, because it shows the way how men can live happy in this life and the life hereafter."

During the past year the first outstation in this district was opened at Nauwagaon about eight miles North of Sankra. Eliyazer and his wife Milapa are the Christian workers there, and they have been doing very good work during the year.

The church work at this station has taken on an entirely different nature from what it used to be. In the beginning we had Christians from the orphanages only, but the number of Christians who have come from the villages now exceeds the number that have come from the orphanages. For this reason

our church problems are of quite a different nature now from what they used to be. We have here now 64 Church members and a total Christian community of over one hundred.

Communion service was observed twice during the year and a special blessing and outpouring of the Holy Spirit was enjoyed during the time of our annual evangelistic effort in the month of November. The first week we held a series of meetings with the Christians. In these Meetings Brother Whisler, a neighbor Missionary from Raj Nangaon helped us for a few days.

The Christian workers from Ghatula and from the Home Mission in Mugragahan and one from Dhamtari and one from Maradeo had also come to help and attend these meetings. A number of old and new church members had new experiences in their Christian lives and they have been showing it in their daily walk ever since.

We are more than grateful for what these meetings have meant for the Christian community at this place and for the people in the surrounding villages. These were continued in the villages and out stations for several weeks and are still being carried on.

The Sunday school work has also increased very much during the past year. The old year closed with an approximate enrollment of 350 pupils, this being 150 more than our report last year showed. The interest is good.

General health of the station has been very much better than last year.

At the close of this report we might also state that much of our time during the year was taken up with treating famine cases.

GHATULA

P. A. Friesen

The station is still without a missionary, and has to be looked after from another station 60 miles away.

I regret very much to be unable to report of much progress in the work there, but I can say this much to the credit of our Indian brethren and sisters who are working there under most difficult circumstances, that they have tried to do all they could in helping to keep the work going. They have not succeeded in winning very many over to Christ as yet, but this we know is a matter of time. The good seed first has to be sown, and if this is done faithfully, the harvest is bound to come some time.

During the past year there was one Christian family living at Umargaon and three families at Ghatula and two families at Gattasilli.

The Colporters and Bible women all attended the Workers' Normal in Dhamtari during the month of October and also came to Sankra during the month of November for the evangelistic meetings. They all expressed themselves as having received help and courage in these meetings.

We regret also very much to report that we were obliged to tear down the Bible School building. The rains had damaged the walls to such an extent that repairing was impossible. Practically all doors, windows, and roofing material were saved to construct a new building.

The little village school has already proven a great blessing and if the work will be carried on faithfully the good seed will bring forth much fruit in the future.

SANKRA

Lena Friesen

The past year has been one of the busiest I have experienced on the Mission field. The reason for this will not be hard for the reader to understand.

The forepart of the year I spent with my husband and children on tour, visiting those villages which we cannot reach at other times of the year. The tour was greatly enjoyed by all of us, only we could not stay as long as we had first planned on account of the unusual bad weather at that time.

When I returned from tour my first work besides my daily house duties was to get the children ready for school. As usual, this took up one month of my time in hard sewing, mending, marking clothes and hard planning to get along as cheaply as possible because everything is so high in price.

The hot season I spent in Balodgahan looking after the girls' orphanage during Sister Hershey's vacation. This was a new experience for me as I have never before looked after an orphanage.

The health of the Bible women has been good compared with that of last year. They have been going out regularly and I have tried to accompany them as much as possible. I have also been very busy looking after the poor and needy of whom there were many this year.

In October the Lord blessed us with another dear little son. When I look back into the past, and see how the Lord has kept and blessed us thruout the year, I have much to be thankful for. My prayers are that the good Lord may bless the seed which has been sown thruout the year, so that it may bring forth much fruit in the end.

THE SUNDERGANJ CONGREGATION

M. C. Lehman

This congregation now numbers over three hundred members. The last year there have been twenty-nine accessions. Some of these are from the orphanage but the majority are adults. Those who have this year become members are nearly all illiterate.

In the past when accessions to the Church were largely from the orphanage the problem of giving religious instruction to illiterate church members so that they can take a proper part in worship did not face us so seriously. In the past few years, however, the converts have been largely from adults who have never been under the Mission's influence until the Christian workers began to teach them.

We have undertaken to help these people memorize such passages of Scripture as the Lord's prayer. parts of the Sermon on the Mount, the Ten Commandments, John 3:16, and others. This helps them to take an active part in the church service and also helps them to understand the preaching. This is only a very small showing of the problem that will face us in the not distant future when we believe God will bring many into the fold from among the poorer illiterate people.

The work of the congregation in a pastoral way has been suffering in the last year because of too much work to do. Help from America or on the part of some Indian brother must be supplied soon or the loss will be serious. The people of this congregation need careful shepherding which can not be given under present circumstances with so few workers on the field.

The sisters of this congregation have organized a sewing circle and have been making garments for the poor. The annual thanksgiving service resulted in the largest offering yet given for the Home Mission. The sisters' weekly prayer-meeting has been fairly well attended. The men's prayer meeting has not been attended so well.

A special evangelistic effort was made in the congregation, or rather by the congregation, during the year. About three-fourths of the members went to a village to preach or do personal work each evening for eight days. In this effort there were a number of inquirers and it was a means of much blessing to those who helped in it.

The Boys' Orphanage

The boys' orphanage which in 1918 consisted of thirty boys now consists of one hundred and thirty. Those coming in have

for the most part been non-Christian boys whose parents have either died or deserted them in the distress due to the shortage of the crop of last year. Quite a number of the Christian people have put their boys into the orphanage due to the high prices of food-stuffs. Those who have come in, range from three and one half to eleven years of age. It is to be noted that very few of the new inmates are of low castes.

The problem that is urgent in this connection is the housing of these children. We are accommodating ten and fifteen boys in rooms where only six should be kept because we do not have enough room. This is not good for the boys and we hope the money now being given for a new building will soon be sufficient and available.

The sisters' sewing circles of Ohio have sent coats for all our boys and these have been a great help in solving the clothing problem. We understand that a similar consignment is coming from the sisters' sewing circles of Indiana. We wish these donors could see the bright faces and happy smiles as the boys put their new garments on for the first time on Sunday morning and march to Sunday school and Church. The hand lifted to the head and the saying of "Salaam" mean "thank you" to the sisters at home.

All the boys have started to school. The kindergarten class now consists of two sections of twenty boys each. The Mission having seen thru the Orphanage one set of such famine waifs understands better how to deal with them and what to expect. The responsibility of making the percentage of those who do well and stand true and become loyal helpers in the work of the Kingdom, as high as possible, is great. We will require about twice the amount of money monthly to keep one boy we required for a boy from the first famine because prices are on an average twice as high.

At present rates of exchange the cost of keeping one of these boys will not be less than thirty dollars per year. We feel that the number of boys who have become Christian workers from the first lot of famine orphans will justify our second attempt even beyond the obligation we have for the relief of suffering. We will be glad to answer questions about any of these boys from any one who desires information.

The English School

The work in the English School in the last year has been more than usually encouraging. We now have a Christian Head Master who devotes his whole time to the school. This is made possible thru the gift of fifty dollars per month from the brotherhood of Manson, Iowa. The wife of the Head Master who also has an English education and was formerly a school teacher voluntarily teaches a Bible class in the school daily.

There has been more than usual interest in the Bible classes. The boys are coming to our regular Sunday school on Sunday. Altho the increase in Sunday school attendance during the past year has not been large it has been steady and those who do attend now are regular attendants. We are told by those who have much older schools that when a number of boys once become regular attendants in Sunday school the ice has been broken and there is hope for conversions from among the boys.

Government is contemplating a number of important changes in its Education Department and at this writing it is not certain just in what respect this will affect our English School. We will keep the brotherhood at home informed thru the Church papers.

We trust the endowment in America for the school will soon amount to the required sum and that the proceeds may go to the current expenses of the school.

The non-Christian boys of the school have recently become much interested in a temperance organization in the town. Many of them have signed pledges and are happy to know that in this respect they are following out the teachings of the Bible.

One Christian boy will take the Government examination this year. We have work ready for him in case he passes. We need many of our boys for work that can be done only by boys who know English.

BIBLE WOMEN

Lydia Lehman

Jewarbi Ama (Mother), Cherkin Bai, Sahodri Bai, Phatkan Bai, and Satwantin Bai could be seen daily coming and going to and from work among the women in Dhamtari and some of the nearby surrounding villages. Due to shortage of workers and increased duties it has not been possible for me to spend the time out with the women that should be given by a Missionary. This work is dear to me, I long to be left free for that alone.

The Evangelistic Committee is constantly praying and working to deepen the spiritual life of the Christian workers, to broaden and vivify their vision of Jesus and His work and to whole hearted consecration. This end is sought thru Bible Normal work; Quarterly Workers' meetings; selected courses of study; Special Meetings; and personal contact with the worker. These efforts have had their influence over the little band mentioned above, for which we are grateful.

Jewarbi Ama who says she is in the eighties and who has her second eyesight already for years is more active than many younger ones. She is a great help in the Church, in visiting and praying with the sick, in instructing applicants for baptism, in teaching new converts to read and in Sunday school work. The Bible women all help along these various lines but are younger and have much to learn yet.

During the year one woman was baptized and we have every encouragement to believe that from among the many earnest listeners there are those who believe on Jesus Christ as the Savior of the world but caste binds them so tightly that it is hard for a woman to make known her faith if her husband opposes her. These need our earnest prayers.

There is another family with whom we have spent happy hours in prayer and with God's Word. The husband is one of Dhamtari's most clever masons, and earns a handsome daily wage. He has two concubines. All three listen eagerly and know much Bible and God has spoken to them night after night. As we went there daily during the revival meetings they would open their hearts and tell how God revealed Himself to them and were happy. When they were told that Christians could have only one wife they replied, "We know that and have considered it and are willing for either one of us to be put aside and the other one to be married to the master in the house. These women were most anxious to learn to read. Arrangements were made for Jewarbi Ama to go there regularly to teach them. The women both have keen intellect and made rapid progress in reading and writing and committing scripture verses. This was too good a chance for Satan to let slip by—he is very busy in this country. The husband began to make excuses that the teacher should stay longer, that the women were not learning fast enough and finally he said they should stop reading unless Jewarbi Ama would stop teaching Scripture. It was told them plainly that our services were gratis and given cheerfully but unless the Bible could be taught we could not continue the other teaching. His criticisms were false but he noted the spirit of the women and was afraid they would become Christians. The women are nice and want to keep on with their reading. This family needs your prayers. We have all confidence they will come in time.

One of the village workers the other day brought the name of some one who desires to become a Christian. People are more ready now to listen to God's Word, to buy books, and to accept Christ than ever before. The workers return from work with empty bags—all scripture portions sold, all Bibles sold, and many other Christian literature portions sold. We need help to take advantage of the golden opportunities before us for bringing Christ to those for whom we are giving our lives.

DHAMTARI

J. N. and Elsie Kauffman

During the first half of the year we lived at Balodgahan being in charge of the work at that place. Bro. and Sister Lapp, arriving from America, took over the work in August and we moved to Dhamtari to take over the work of Bro. and Sister Brunk who left on furlough to America. Bro. and Sister Lapp will report the work at Balodgahan.

Our duties at Dhamtari take us into Church and evangelistic work, leper work, educational and industrial work and the care of disabled men. It is all very interesting and necessary work but too much of a variety to permit thoro work in any one phase.

There are eight evangelistic stations under our care. Bagtarai, Gopalpuri, Maradeo, Seodi, Bijnapuri, Mahodi, and Bathena. These places are from two to twenty-five miles from Dhamtari and with the exception of two are easily accessible during the greater part of the year. An average of six villages are visited regularly from each of these stations excepting Bhatgaon. Besides these six villages there are a number of others which received occasional visits from nearly all of the stations. Thus a large number of people have the opportunity of hearing the Gospel every day. Only about 700 books were sold during the year but there is noticed a greatly increased interest in the purchase of books by the people. Requests for Bibles come from unexpected quarters, The workers are enjoined to make use of this opportunity to get the Word of God into the hands of the people.

At all of these out-stations Sunday schools are conducted—seventeen in all—with a total attendance of 500 each week. Thru the kindness of the friends at home we were enabled to distribute thousands of Sunday school picture cards. These picture cards are not only a great help in teaching the lessons but they are a means of increasing the attendance as all the children are anxious to get the cards.

At each of the four out-stations above named, Bagtarai, Gopalpuri, Bhatgaon, and Maradeo, we have a primary school with a total enrollment of 340 pupils. Besides the government curriculum, Bible instruction is given daily according to a uniform course for village schools. The teachers in these schools have great opportunities to influence the boys and girls for Christ. The crying need in these schools is more and better trained teachers. In order to meet the need at least in part we are undertaking to send some of them for training in Normal schools at the expense of the Mission. As they get only a living wage they are not able to pay for this training themselves. The village school teachers are often put to severe tests in order to combine a true Christian spirit with firmness and insistence upon regular attendance. They do not always succeed. A village school affords a splendid opportunity to teach the message of truth. It costs about $300.00 a year at the present rate of exchange to maintain such a school. This of course does not include the cost of the buildings. Will some brother or Sunday school volunteer to support a village school?

We are also responsible for a large school for boys at Dhamtari. This school provides facilities of instruction from the kindergarten to the end of the seventh class which prepares them for entrance to the Government Normal School. During the year application was made for a Government grant towards the much needed new school house. We are glad to say that a grant of Rs. 2960 has been sanctioned. The rest of the money is being made up by the brethren at home. We intend to begin this building in the new year.

At Maradeo nearly six miles away we have a small congregation of 15 members. Bro. Parsadi, the deacon, is largely responsible. We aim to preach at that place once every two weeks. Besides the congregation Sunday school, this congregation conducts six village Sunday schools every week.

The Leper Asylum requires considerable attention. At the close of the year there are almost 200 adult lepers besides 29 untainted children of lepers. During the year a large number of lepers were admitted and the condition in the Asylum has become very crowded. Arrangements have been completed to add three new wards for men. A home for untainted girls is also being planned for.

The sexes are segregated. This plan does not suit some of the lepers and occasionally they leave in pairs to their shame. It is hard to overcome this difficulty. Life for these poor people is naturally very sad so we aim to cheer their lives by making things as comfortable as possible. They appreciate occasional treats of special food. The new clothing and special presents and sweets at Christmas time make them very happy. Christmas is always a wonderful day for the lepers.

Lieutenant Colonel Sir Leonard Rogers has discovered a drug with which he is experimenting for the cure of leprosy. His results so far have been most encouraging. The treatment is being tried in our Leper Asylum on a dozen patients. Some of them have been greatly helped. Dr. Cooprider is conducting this experiment here.

During the year we had in the Asylum 70 baptisms. Sunday school is held every Sunday and one of the untainted boys conducts a village Sunday school each week. The lepers have no money to contribute to the Lord's work so they have a certain portion of their daily food taken out. The proceeds of this are used for the extension of the cause of Christ. Their contribution for the year amounted to Rs. 157.

The Industrial School financed entirely by Government has made fair progress. The instructor is not as efficient as he should be and hence has not been able to develop the boys as rapidly as would be expected. There were ten students in the class. There are several very efficient boys among them.

Many orders have been filled. A change in methods from daily labor to piece work has settled the problem of keeping the carpenters at work but has raised another and greater one of unsatisfactory workmanship. The experiment is not very encouraging. The blacksmithing department suffered a serious loss in the loss of the head blacksmith, one of the best blacksmiths in the country around here. He has become a leper and so could not continue in the work. Towards the close of the year the shop undertook to conduct its business without any financial help from the Mission. Future years will tell whether or not it can be done.

During the year a new institution came into existence which we call the "Old men's Home." The men are not all old but are in a condition to need help. There are at the close of the year 27 men in the Home. All who are able are required to work. They were certainly proud of their new blue shirts sent by the sisters of Oak Grove congregation, Ohio. Never in their lives have they enjoyed such extravagance. They try harder now to keep their bodies clean and their hair combed to harmonize with their new clothes. All but one man. He will not wear his blue shirt. He does not believe in these new fangled things. He says he is satisfied to do as his forefathers had done before him.

MEDICAL STATION

Florence V. Cooprider

Another year has passed into history and we have much to be thankful for when we look back over the experiences of the year, and see how God has blessed the work and helped us in so many ways. The first part of the year I gave some attention to my language work and took my second year examination about the middle of April.

In February I started giving special treatment to several lepers as outlined by Sir Leonard Rogers. Sir Leonard is famous in the Medical world for his research work and has done much for India by way of reducing the mortality from dysentery, cholera, malaria, etc., and is now doing much to eradicate the dread disease, leprosy, from the country. These treatments must be given from one to three times a week and require much work but we feel rewarded for the efforts because some of the patients have improved very much and there are others in the

Asylum who realize the benefits of the treatment and are asking for it.

The latter part of March Bro. and Sister Brunk moved away from the Medical station to take over Bro. Shank's work and left me alone to start housekeeping. The first of April when Sister Hershey went to the hills I was asked to go to Balodgahan and take her work. This I did and continued my work at the Leper Asylum. Our nurse, Asra Bai, had charge of the Medical work with the help of the other missionaries while I was not present. Early in May I went to Raipur to take my oral examination and when I returned I was surprised to find that a storm had taken many of the tile off the hospital buildings and barn and that night I was surprised again to know how the bungalow leaked and had a good shower bath while moving furniture. Then it became apparent that the Medical Station would have to be deserted during the rains and much repairing would have to be done. This seemed like a great blow to our work. So many of the missionaries were gone and it was difficult to decide what to do. In the meantime Bro. and Sister Friesen relieved me of Sister Hershey's work and I returned to mine. When the clouds began to gather and we knew that the rainy season was fast approaching we began to prepare the little bungalow that had been reserved for the Head master of the English school but before this was all done the rains broke and we had several days of down pour. Many were sick at this time and Bro. Lehman was in the hills so I donned his rubber boots and waded water almost to my knees trying to help them. I remember one day Bro. Brunk and I carried a cholera patient out of a mud hut that was melting away in the rain and placed her in a nearby hut under the nose of a huge buffalo. These were hard days for the poor Indian people as many of their houses were ruined in the rain and cholera was playing havoc among them but at such times God is especially near to the Christian people and it is always a pleasure to help them and pray with them.

We moved the Dispensary into the little house that Dr. Esch occupied before the Medical station was built and the first month here our numbers more than trebled and every month since our numbers have been much higher. There are several reasons for this. We are now closer to the Christian community and they can come easier for treatment. We are also closer to the town and the people there like it better. So we feel that our misfortune due to the storm was a blessing in disguise and we are now taking steps to see what can be done for the future.

Again this year some of our patients have become Christians. One woman came to us so weak she could not walk and she had such terrible sores that we did not want her near us but by treating her and giving her good food she has become strong and well and we hope is becoming strong in the faith. We also have several other women and children who came to us for treatment and food who are a valuable asset to the Mission.

The past year has been a strenuous one on account of the few missionaries on the field, the scarcity of food, poverty, cholera and other diseases, but we feel that God has blessed our feeble efforts and our constant prayer is that many may be led into the Kingdom thru the various institutions of our beloved Church and Mission.

EVANGELISTIC OPPORTUNITIES IN MEDICAL WORK

Dr. G. Daniel

The patients who come to the dispensary for treatment come as a rule from different castes and religions. They are all gladly received and treated every day. Before the patients are examined and treated they receive a half hour's Christian teaching about the great and wonderful love of God manifested thru Jesus Christ, His only begotten Son, Who is the only living Savior of lost humanity. The patients listen attentively to the preacher and even buy small books for a pice or two which are sold in the dispensary.

We Christian medical workers whether in the dispensary or outside, whenever we are called not only do our best to heal and to relieve the pain and suffering of their bodies but along with these treatments we show them kindness, love, and sympathy and tell them of the loving kindness and wonderful love of the Great Physician, Jesus Christ, how He loved the sick and the victims of incurable diseases, how He treated and healed them by His Word only, by His loving kindness and tender mercy, Who "went about doing good" thruout His whole ministry. Acts 10:38.

There is a great opportunity for the medical worker here and a large field among the poor sufferers who give themselves entirely into his hands. We medical people have better opportunities than other Christian workers to reach people from the poorest to the richest, from the lowest to the highest. Sometimes patients in discussing medical workers wonder why they are so kind and gentle in treating them. And then we hear the answers from their own mouths, they who are more or less acquainted with the principles and teachings of the Bible and of the life of Christ, saying, "Their treatment is so kind and good and gentle because their Great Teacher, Jesus the Christ, Himself was a great Physician and was a great sympathizer, kind and good."

HOME MISSION OF THE MENNONITE CHURCH IN INDIA

John Haider

I hope that the readers of this will be very glad to know about our Home Mission work started in a jungle place, a village named Mogragahan in the boundary of Kanker state. The report is as follows:

It is about 4 years since the Home Mission was started. Its entire management is done by a committee consisting of a bishop and three native brothers. A local preacher and his wife are appointed for this work. He preaches and sells the Gospels in the village in which he lives and villages all round. He conducts Sunday school also. At the end of each month he produces a report of his work to the Home Mission Committee. The Committee meets every three months and visits the stations twice a year.

The expenditure:—The expense for a year comes to about Rs. 400. This Home Mission is wholly supported by the collections from native brothers and sisters and missionaries. Last year it so happened that we had to have a well dug at Mogragahan because of the scarcity of water, especially for our Home Mission workers and therefore a good deal of money was spent for a well and unfortunately have no money to pay to the workers. We began thinking and thinking as to where or from what source we would be able to get money for the work. The Lord removed this thought from our minds and managed and supplied with money for His work. Please see His promises (Philippians 4:6, 19) "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." and "But my God shall supply all your need according to His riches in glory by Christ Jesus." This year also we do not have enough money on hand for carrying on work for the whole year but are quite certain that God will supply us with the money we require. It is seen that the Lord has put the spirit of giving money for the support of the Home Mission in our native brothers' minds who nowa-days take a great interest in this work and like that our Home Mission may many souls be won for Him and there be a large congregation. Those who have been baptized in our Home Mission are members of congregations at other places. Hope the time will come soon when we will see our Home Mission Congregation. P. T. O.

In the year 1917 one family of four souls and in 1919 three families of twelve souls accepted Jesus as their Savior. Altogether there are 16 souls out of which 10 are baptized and 6 children are devoted to the church and still there are some candidates. Glory be to His name. Hope you will always support our Home Mission by your prayers.

OPPORTUNITIES OF A CHRISTIAN TEACHER

By Mikhail, assistant teacher, Mission Middle School

The purpose of teaching in the school is to enable the pupils to use the knowledge gained in their daily life and by means of the truth learn to know their Creator and obtain salvation for their souls.

In the curriculum is found part of the Ramayan (the great epic of the Hindus) which is also frequently found in poetry and other school literature but nowhere in the Course is found anything regarding Christ hence it is our duty whether in Mission schools or Government schools or District Council schools to teach the Hindu, Mohammedan and other children who come for instruction, about Christ.

For this work it is very necessary to the teacher not only to be interested in religious matters but to exercise patience because at this age the physical and physical forces of the children are easily directed into any channel whatsoever. These powers will be used in their later lives. At this time the teacher should be specially carfeul to train the psychical powers of the children such as desire, memory, imagination, and intelligence, especially the last two, and seek to attract their hearts thru sympathy.

In teaching children various opportunities present themselves. Especially is this true in teaching geography and history, when references may be made to Christ or to Palestine. First, in Geography the places Jerusalem, Damascus, Dead Sea, Mt. Sinai, Mt. Ararat, etc., represent such opportunities. At the time of teaching, the events which occurred at these places may be taught in a convincing manner. Second, in history when we teach about Ramchandra, Buddha, and Mohammed we can use the opportunity to establish the facts about Christ and the early Church fathers. Besides this in the Mission schools the Bible as such is taught daily which in itself is an open door of opportunity.

This then is our duty, daily with heart and soul, living a straight personal life and interested only in others seek to bring about the best results.

TOURING EXPERIENCES

Sukhlal, assistant in Evangelistic and Village School work

When I go on tour I meet many people on the way of whom I make inquiries as to their caste, where they come from and whither they are going. In like manner they put questions to me. In this way I have opportunity to tell them of the glory of God by which they come to know that I am a follower of God—a Christian.

Then when I arrive at a Mission school I proceed with my work after which I take the opportunity to tell the non-Christians, whether children or masters, that this school is made possible thru the donations of people in America who send money for the poor and helpless. I tell them who those protectors of the poor are, how they work, and whom they love and, conversing in this manner, make opportunity to tell them of the works of God.

Again when I go into the villages I meet the headman, the farmers, the village watchman, the school committee members and the parents of absent pupils. These I ask concerning the conditions of the school and the reasons for absences. Finally I tell them of the great love and suffering of God. This usually reaches their hearts and they again send their children.

In this way I endeavor to preach the works of God and the influence of my instructions is not lost on them for they bear testimony that they have thus come

SHORTAGE OF CROPS

M. C. Lapp

Shortage of crops during the past 18 years has not resulted in famine. Neither have people died from starvation, as prices have always been reasonable, and sufficient rice could always be purchased by the poor laborer. This has not been the case during the past 18 months.

During 1918 in many parts of India crops failed on account of the shortage of rain when needed. On account of conditions in Europe, which made it necessary to draw heavily on the products of India, and because imports were reduced to a minimum prices rose very high. Wages of the laboring classes have not been increased in proportion with the rise of prices of food stuffs and clothing. Consequently families of the laboring classes, could purchase only a small quantity of food stuffs and many were forced to live on rice water, and were expected to do a day's work.

Thousands of people became so emaciated that it was impossible for them to do any kind of work, and their landlords dismissed them. They would leave their humble places of abode and would wander from village to village in search of a few swallows of rice water or food of any kind. Many died on the way.

Crops in 1919 were very good, and there is plenty of rice in this part of the country to feed the population. The price of rice however is so high that it makes it very hard for the laborer to maintain his family.

CHANGED CONDITIONS IN INDIA?

M. C. Lehman

Various changes are taking place in India which affect our mission work. The people of America will know well that due to economic and political changes which have taken place recently in that country people had to adapt themselves to a new set of conditions. This is the same in India.

Within the last several years a strong nationalistic movement has developed among the Indians. This expresses itself in agitation for a greater voice in governmental affairs. As in all countries there are among these agitators those who go beyond all bounds of reason in making demands. The English Government has recently passed legislation giving greatly increased powers to Indians.

Government has proposed a new scheme for the control of the Universities. According to the Educational system of this country the primary and secondary schools of the country are also involved in these changes. The Mission having a number of each of these we are anxiously waiting to see how the Mission schools will be affected.

Caste is slowly breaking down in India. Those of us who have been in India but a short time can see decided changes for the better in this respect. This in some cases means less prejudice toward Christianity. The radical nationalistic agitators are however making efforts to incite the populace to hostility against everything foreign.

We are glad that as a Mission we can help in teaching thoro loyalty to Government. Without the British Government in India there would be national chaos. We are grateful to God for the privilege of working under a Government at once so just and earnest in its efforts for the betterment of the people.

SPECIAL MEETINGS DURING THE YEAR

Lydia Lehman

From the following program the reader can see at a glance what the mission is aiming to do thru these special meetings, viz, Quarterly Christian Workers' Meetings, Bible Normal, Revival Meetings, Bible Conference, S. S. Conference, Church Conference, Rudri Mela, and Temperance Meetings.

The Quarterly Christian Workers' Meetings are held the first Saturday of each quarter at which time the workers gather from all the stations and out-stations for spiritual help, teaching from God's word, and exchange of thought and experience. This binds the workers together into one large family and brings them nearer to God. The Bible Normal is also for the Christian workers. This was held three weeks in October. The

general health was much better this year at Bible Normal time than it usually is, making the attendance more regular. The interest was marked and all the workers expressed appreciation and benefit derived from the classes, lectures and round table talks.

The Revival Meetings are becoming a more important feature of our mission work every year. This is the time when each and every Christian has an opportunity to do direct evangelistic work. The people are divided into groups according to the work which they have volunteered to do—sing, pray, preach, distribute tracts or do personal work. Leaders are appointed for the groups that go out in the day and in the night as well as for the prayer groups. It is a most effective way of working. The benefit derived is divided between the hearers and those who have a share in this work. This work has been greatly blessed at all the stations but special manifestations of blessings were realized at Sankri. In a village five miles from there, Bagdai, the leading men bought Bibles and pray and sing with the Christians as they meet there week after week for a service. If the owner of the village becomes a Christian, the road will be paved for the others of that place and if one village comes in a body, the road will be paved for other villages to come. Pray for the man who owns Bagdai.

The Bible conference which is held annually between Christmas and New Year, could not be held this year due to shortage of missionaries and Bro. Lapp's illness. Program was prepared and all arrangements made but it seemed impossible to have it, which we all very much regret. This is one occasion in the year when all the Christians from the four directions come together for spiritual food. Sunday School Conference was held at Sunderganj Dec. 28th. It was well attended and the interest in Sunday schools was good. Seventy-two Sunday schools were conducted during the last year in the mission including the village Sunday schools. Growth and development along this line were marked and each one present manifested a determination to go home and do better the coming year.

The Annual Church Conference was held at Sankra Jan. 6th. This station is 18 mi. out where Bro. and Sister Friesen have started a most interesting work. Distance did not seem to keep the people away—even lame and blind walked the road—and on Conference morning the little Church at Sankra was packed full. In the afternoon the landowner or Malguzar of Bagdai was there. A fine spirit was manifested thruout the meeting and we could all say when the day was over, "It was good for us to have been there." Here too were noted growth, development, ability to shoulder more responsibility, and concern for the work on the part of the Indian Christians.

The Rudri Mela is a heathen gathering, an annual affair, where people meet to worhsip at that particular place and at a certain time in the year when the moon is full, because they seek forgiveness of sins. This is held in February or March—it was February this year. This was a golden opportunity to preach to people who have come for miles and miles who have never heard the name of Jesus. It was a happy crowd of workers who came from Balodgahan, Meradev, Sunderganj, and other stations bringing books, tracts and picture rolls to preach to the people. The people never were so attentive as this year. Many books were sold. We went home with a feeling of mingled joy and sadness. Joy because we could tell them what Jesus has done for us and what He is ready to do for them and sorrow because of the millions without a knowledge even of Jesus. Sorrow too because India is changing and more ready for the Word of God than ever before and we are only nine overburdened missionaries left to take advantage of this blessed opportunity to bring Christ to them.

Then like a messenger sent by God, Miss Campbell, a W. C. T. U. worker, came in our midst and did a wonderful work for us which was so needy but which we could not undertake. At each station she gave lectures on Temperance and the influence of her beautiful life was so stamped on each one who heard her that we feel to praise the Lord for what she did in our midst.

The reader will see that the above meetings mean help for both Christians and non-Christians.

CURRENT EVENTS

In February a new institution for dependent men was opened called The Old Men's Home.

Early in May a cable from home brought the good news that Bro. and Sister Lapp had received their permits to return to India.

In May and June there was some cholera in Dhamtari. A number of the Christian people also suffered from it but only a few died.

The latter part of June a famine relief camp was opened at Balodgahan. By November it reached its maximum of 350 inmates.

July 31st. Bro. and Sister Lapp arrive at Dhamtari.

Aug. 30th. J. N. Kaufman's move to Dhamtari.

Sept. 4th. Bro. and Sister Long of the Church of the Brethren Mission visit Dhamtari.

Sept. 9th. Bro. and Sister Brunk left on furlough to America.

Early in October Miss Landis of the Hephzibah Faith Mission, Bengal, visits Dhamtari.

Oct. 10th. Baby Edward Henry came to gladden the home of Bro. and Sister Friesen.

Oct. 20th. Sister Hershey left Dhamtari on furlough to America.

Nov. 30th. Irene and Carolyn Lehman and Russell Kaufman returned from Darjeeling to spend three months' vacation at home.

Dec. 13th. Peter, Ida, and Willie Friesen returned home from from school at Naini Tal.

TABLE I. INDIAN CHURCH

	Last Year	This Year
Ordained Indians	5	5
Membership at beginning of year	581	634
Received by		
Baptism	73	159
Letter	18	6
Reclaiming	16	7
Total received	107	172
Lost by		
Letter	21	22
Death	45	41
Excommunication	8	8
Total lost	74	71
Christian Children		
No. at beginning of year	284	281
No. consecrated	43	61
No. of deaths	13	27
No. at close of year	317	315
Total membership at close of year	626	703
Total Christian Community	946	1023
Money received by		
Opening Balance Rs.	212	374
Collections "	387	790
Subscriptions "	210	
Totals "	810	1164
Money expended for		
Church expenses "	97	202
Charity "	234	165
Support of Indian agent "	178	375
Other expenses "	5	60
Total expenses "	341	802
Closing Balance "	339	313

TABLE II. SUNDAY SCHOOLS

Station Sunday School Enrollment	550	456	
Village Sunday School Enrollment	1163	298	
Total Enrollment	1603	754	
Average Enrollment in Station S. S.	83⅓	456	
Average Attendance in Village S. S.	57	298	
No. Station Sunday Schools	6	1	
No. Village Sunday Schools	27	25	
Total No. Sunday Schools	33	26	
Total No. Teachers in Sunday Schools	60	66	
Average Attendance in Teachers' Meetings	7		
Opening Cash Balance Rs.	27	6	10
Senior Sunday School Collections "	5	12	3
Primary Sunday School Collections "	22	10	13
Total Sunday School Collections "	76	20	11
Expended on Supplies "	54	1	12

		Last Year	This Year	
Expended on Religious Work	"	9	8	0
Closing Cash Balance	"	11	19	15
Total	"	83	19	15

TABLE III. EVANGELISTIC

No. of Workers			
Men	27	22	
Women	34	32	
Men's Work			
Average No. of listeners	193	15282	
No. villages visited regularly	209	121	
No. of inquirers	94	222	
No. books sold	1093	2426	
No. days on tour	114	55	
No. villages toured	394	147	
Women's Work			
Average No. of listeners	610	8427	
No. of inquirers	24	32	
No. of villages visited regularly	118	86	
No. days on tour	14	226	
No. villages toured	7	23	
Finances			
Opening Cash Balance	Rs. 197	1003	12
Money received	" 7759	5819	3
Money expended	" 5777	6033	2
Closing Balance	" 1014	737	15

TABLE IV. CHARITABLE INSTITUTIONS

Inmates at beginning of year	269	298	
Admitted	120	364	
Died	45	83	
Left Institution	33	80	
No. Married	8	4	
No. in institution at end of year	303	500	
Opening of Cash Balance	Rs. 7081	638	15
Government grant	" 3145	5891	
A. M. Missions	" 7590	17708	1
From Missions to Lepers	" 4721	6230	3
Income from Industry	" 521	425	15
Income from other sources	" 285	427	10
Total maintenance	" 15961	29083	10
Am't received for local special support	" 234	183	3
Closing Cash Balance	" 7741	1140	14

TABLE V. EDUCATIONAL

Enrollment			
No. of boys	747	618	
No. of girls	182	170	
No. of Christians	167	170	
No. of Hindus	672	546	
No. of Mohammedans	24	10	
No. of low caste	66	23	
Total enrollment	939	664	
Average attendance	64	517	
No. living in hostels	86	21	
Teachers			
No. Christians	23	19	
No. non-Christians	21	19	
Total	44	38	
Examinations			
Bible	14	7	
No. appearing in Government examinations	450	160	
No. passed Government examinations	214	144	
Receipts from			
Opening Cash Balance	Rs. 701	362	8
Government grants	" 3358	3430	
Fees collected	" 2372	1737	
From A. M. Mission	" 9154	11344	
Hostel Fees	" 100	204	
New Building	"	3000	
Other sources	" 24	17	7
Total income	" 15709	12662	15
Expenditures			
Total running expense	" 15511	16358	10
Spent on new building	" 100	2758	4
Expense in new building	" 102	571	5
Closing Cash Balance	" 469	241	12

TABLE VI. MEDICAL WORK

No. beds	6	4	
Patients			
New outdoor	7401	10251	
New indoor	31	49	
Total Male Patients		9509	
Total Female Patients		5868	
Total No. of patients	7434	25677	
Staff			
Doctors	1	1	
Nurses	2	2	
Other Helpers	5	3	
Total staff	10	6	
Operations	34	87	
Evangelistic			
No. religious teachers	1	1	
No. books sold	186	312	
No. Inquirers	5	3	
Receipts			
Opening Cash Balance	Rs. 63	80	2
Am't from fees	" 2313	2493	7
Am't from A. M. Missions	" 2697	2805	
Other Sources	"	64	14
Total	" 5073	5049	14
Total Running Expense	" 5019	5491	4
Closing Cash Balance	" 54	53	4

TABLE VII. INDUSTRIES

Employed			
No. Christians	20	20	
No. non-Christians	14	20	
Total	34	40	
No. Apprentices	1	9	
Acres of land farmed by Mission	127	80	
Products			
Am't of rice raised	1150	2116	bu.
Am't of other grain	50		bu.
Population of Village			
Christian	96	116	
Hindus	179	383	
Other People	225		
Total	500	647	
No. of different castes	10	15	
Receipts			
Opening Cash Balance	Rs. 64	30	4
Rec'd from institution	" 5210	7173	1
Rec'd from A. M. Mission	" 3000	2350	
Loan	" 1500	650	
Total	" 11774	10203	6
Total expenditures	" 9746	10066	1
Closing Cash Balance	" 2028	137	4

TREASURER'S FINANCIAL STATEMENT

For Year ending December 31, 1919

Receipts

	Rs.	a.	p.
Stock Balance from last year	11536	2	
From Mennonite Board of Missions and Charities	109954	7	9
From Other Foreign Sources	624	9	10
From Local Sources	2900		
Interest	105		
Miscellaneous	1		4
Returned Loans	600		
Total	125721	3	11

Disbursements

To Sundarganj Station	23970		
To Balodgahan Station	10055	15	2
To Zion (Sankara) Station	2538	5	
To Medical Station	3619	3	10
To Missionaries' Maintenance	21762	8	
To Dhamtari Station	1561		
To Ghatula Station	1600	8	
To Interest and Discount	415	8	2
To Expense	3613	5	3
To Transferred Donations	48721	15	3
To Stock Balance, December 31, 1920	6962	15	3
Total	125721	3	11

Resources

By Cash Account	1114	3	3
By Loan Account	3142	15	3
By Industrial	545	13	2
By Hot Season Leave	489	13	10
By Inter. Bank. Cor.	14021	5	3
By H. K. & Sh. B. Cor. Bom.	3940	7	9
By Bansilal Abeerchand		15	
By H. K. & Sh. B Cor. Cal.	12042	15	11
Total	36198	9	5

Liabilities

Medical Student Fund	47	6	10
Children's	125	4	
Ghatula Building	100		
Igatpuri	411	6	11
Seaevity	26396	8	5
Mohand Building	2155		
Stock Balance	6962	15	3
Total	36198	9	5

MISSIONARY DIRECTORY

Name of Missionary	Station	Year of arrival
M. C. Lapp	Balodgahan	1901
Sarah Lapp	"	1901
Anna Stalter	"	1905
J. N. Kaufman	Sunderganj	1905
M. C. Lehman	"	1906
Lydia Lehman	"	1906
P. A. Friesen, Superintendent,	Sankara	1907
Helena Friesen	"	1907
Elsie Kaufman	Sunderganj	1908
Florence Cooprider, M. D.	"	1916

On Furlough

Geo. J. Lapp	1905
L. Ellen Schertz	1905
C. D. Esch, M. D.	1910
Mina Esch	1910
A. C. Brunk	1912
Eva Brunk	1908
Fannie Lapp	1913
Charles Shank	1915
Crissie Shank	1915

GENERAL SURVEY OF THE YEAR

We are grateful that during the last year we have not had to contend with difficulties arising from war, plague, or influenza as in former years. The general scarcity of food due to a crop failure brought very trying times indeed. Prices are still about 100% higher than they were before the crop failure. The ready response of the people at home has relieved the situation so far as the Mission is concerned and many people have been helped who would otherwise have been reduced to the most pitiable circumstances. To drive people away because there are no means of helping them is very frequently the lot of missionaries but this, due to the generous response of the people at home, has not been necessary this year.

Bro. and Sister M. C. Lapps' arrival on the field relieved the missionary shortage temporarily until Bro. and Sister Brunk and Sister Hershey went on furlough in the fall of the year. Bro. and Sister Shanks' leaving for America because of the health of their daughter Ruth was regrettable indeed. We hope and pray that all these workers may return to the field in due time.

The growth in the number of Christians despite the shortage of missionaries is cheering. There is every indication that people in the villages are become more susceptible to Christian teaching. We are led to believe that with persistent effort and earnest and faithful prayer we will see a great gathering into the Kingdom in the near future.

NOTES FROM OUR MISSION STATIONS

For the Gospel Herald

Lancaster, Pa.

(112 Vine St.)

Greetings of love to all the Readers:—The brotherhood in Lancaster has decided to do some very necessary repairing and also build an addition to the living quarters of the workers here at Lancaster Mission. This includes digging a cellar and putting in some necessary conveniences such as hot water, bath and toilet, and a place on the first floor to store clothing and provisions to be given out.

This building is needed and we trust the brotherhood in the city and county will give their hearty support, both in labor and money.

The building committee consists of Brethren Abram Eby, C. Z. Martin, D. M. Weaver, Milton Buckwalter, and Harry Godshalk. Make checks payable to D. M. Weaver; and if you wish to give one or more days labor, communicate with any of the committee as to when your labor will be required. The work is to be finished before Christmas.

On Sunday, Oct. 17, Bro. Amos Stultzfus preached a very inspiring sermon at the Mission. We appreciated his visit. Others who have preached during the last month here are the brethren, D. H. Mosemann, J. H. Mosemann, and J. E. Brubaker.

The work is going on about as usual. With the approach of the winter and the closing of the vacation season a number of the boys and girls who had been out during the summer are coming back again. The average attendance at Sunday school is about 120; at children's service, about 35 or 40.

We surely appreciate the help the sewing circles have given us; also the help of those who have given us provisions and financial support. Thank you.

We ask an interest in your prayers for wisdom in dealing with the various problems that confront us.

Yours till He come.
Elizabeth E. Myers.

Oct. 25, 1920.

Canton, Ohio

(1939 3rd St., S. E.)

Dear Herald Readers, Greeting:—We rejoice to have the Lord working in our midst, and that we are privileged to bear testimony to His saving and keeping power.

We have been somewhat disappointed, as we were looking forward to Oct. 23 and 24 when Bro. A. J. Steiner should be with us to conduct our preparatory and communion services, also to receive three into fellowship by water baptism, and one or two to be received otherwise, when at a late hour Bro. S. sent a telegram he could not be with us on account of sickness of Sister Steiner. But by connecting our disappointment with Rom. 8:28, we are happy and contented, and looking forward to some future time when all these services shall be realized.

Our services have been quite well attended in the late past, Sunday school from ninety to one hundred and fifty. Our recent survey (which is not yet completed) has been a real source of help, and of inspiration to ourselves.

We also greatly appreciated the presence of brethren and sisters from country churches who called, and who were with us in service, among whom were some from Wayne and Portage Cos., also Bro. and Sister Hochstetter of Manheim, Pa., and Bro. J. A. Liechty who brought us an inspiring message on Oct. 17, based on Jno. 15:1-5.

The labor situation at present is more grave than usual, as many shops and industries have partly (and some altogether) closed down, throwing thousands of people out of employment, with winter before them and living still very high. We are hoping things will adjust themselves somewhat after the present political campaign has reached its final terminal.

We are now looking forward to a series of meetings to be conducted b Bro. J. W. Hess; also to the Bible school in Jan. and Feb., when we hope to search the Word with a number of brethren and sisters. Let us hear of your coming, and remember us at the Throne.

Yours for souls,
N. E. Troyer.

Oct. 25, 1920.

Norristown, Pa.

(21 W. Marshall St.)

Dear Herald Readers, Greeting:—Not only do we want to be thankful for temporal blessings, but more so for spiritual blessings that our heavenly Father is continually bestowing upon us.

We are glad for the interest shown at this place. We have good attendance at most of our services. Last Sabbath we had 71 regular Sunday school members, 26 visitors in the afternoon, and 42 children in the evening at children's meeting.

We are also glad for those who come in from to time to break to us

the bread of life. Oct. 3 we had with us Bro. Mahlon Gross of Doylestown, also Bro. Fred Bowers of Souderton; Oct. 10, Bro. Joseph Ruth of Line Lexington and Oct. 17, Bro. Isaac Kulp of Towamencian.

Oct. 24 we expect Bro. Rein Alderfer from the Salford congregation. May the Lord use these brethren to proclaim the everlasting Gospel to a dying people. We are also glad for other brethren and sisters that assist in various ways.

Oct. 6 Sister Martha Moyer returned to her home at Souderton, after having been here for over a year. We know that her labor shall not have been in vain in the Lord. Sister Mamie Freed of Souderton is filling her place. May the Lord bless her and her work.

We ask you to earnestly remember the work and workers at this place, and continually lift us up to the throne of grace that we may be used to the extension of His cause in this part of God's great harvest field.

Yours for the needy of Norristown,
The workers.

Oct. 23, 1920.

New Holland, Pa.
(Welsh Mt. Industrial Mission)

Sept. 19, we were favored with a visit from Sisters Mary and Mabel Harkins, Martha Burkholder, and Iva Myer.

Sept. 26, Bro. David Mosemann gave us a helpful message from the Word.

Sept. 10, Bro. David L. Landis favored us with the Gospel message.

Sister Mattie Hershey spent Oct. 10-16 with us.

Bro. Amos H. Hershey assisted in the Sunday school Oct. 24, in the absence of Bro. Arthur T. Moyer and wife, who were at the Vincent congregation near Spring City.

Bro. David Gish preached a very interesting sermon Sunday evening.

We very highly appreciate the visits and help given by the above mentioned brethren and sisters.

The Lord willing, we expect to have communion here Sunday afternoon, Nov. 14; also baptismal services, when one precious soul will be received. Pray for us.

The workers.

Oct. 22, 1920.

Ft. Wayne, Ind.
(1209 St. Mary's Ave.)

Sisters Mary Weaver and Lela Buzzard, of the Yellow Creek congregation, spent 10 days at the Mission helping with the house cleaning. Their work was much appreciated by the workers.

Sister Della Bickel, a former worker, has entered the Lutheran Hospital in Ft. Wayne for a course in practical training in nursing.

Sisters Ordo and Eva Yoder, and Mary Maloney, of the Clinton Frame congregation, spent Sunday, Oct. 24, at the Mission. Their presence was appreciated.

By statistics compiled by the Chamber of Commerce recently it was found that 41,108 was the entire church membership of the city of Ft. Wayne. This includes both Catholics and Protestants who have a membership of 15,100 and 26,008 respectively. In other words, there are 45,441 persons in the city that do not attend or belong to any denomination.

Yours in His service,
The workers.

Oct. 25, 1920.

Chicago, Ill.
(720 W. 26tth St.)

Dear Readers, Greetings:—We are grateful to our Father for His continual blessings.

On Sunday, Oct. 17, Bro. John McCulloh of Cullom, Ill., was with us. He preached both in the morning and evening, which was helpful and interesting to all present. We are glad for the help we receive from other brethren coming in.

Of course we are very busy. There are only three of us this last while, to do the visitation work, janitor work, and so many other duties. We dare not enlarge our work but rather take care of what we have. Will you not pray with us for some helpers?

We enjoy the various activities and phases of the work even tho we feel our new responsibilities keenly. The Lord is blessing us. We know that He must build the house, so we leave it to Him, while we carry the material.

We ask a continual interest in your prayers, that we may remain true and faithful.

N. J. Litwiller.

Oct. 25, 1920.

Peoria, Ill.
(900 Garden St.)

Dear Readers; Greeting in the name of Him, who is our threefold Savior—

Past—from the penalty of sin. II Tim. 1:9.

Present—from the power of sin. Heb. 7:25.

Future—from the presence of sin. I Pet. 1:5.

At present there is a great deal of unrest among the laboring people around us, due to the closing up of most of the large factories, and hence lack of employment.

Some families with whom we have come into contact and whose children come to Sunday school have sickness in their homes. One mother is at the hospital recovering from an operation. Another is disabled because of a sore foot. Both of these mothers' services are needed badly in the home. The one family has no Bible at all, the other only a large family Bible which is almost in pieces. We would like to give them Bibles, but at present have not the means. We trust that God may lay this burden upon some of the brethren and sisters that they may supply the means for placing Bibles in these homes and others like them. Any help that you can give will be greatly appreciated.

Attendance in Sunday school is good. It has been averaging about 65, not including visitors from our country churches. Sunday, Oct. 17, there were 103 present. About 30 of these were from the country churches. We are always glad for their presence and help.

Sister Lena Albrecht of Tiskilwa is taking nursing at the Proctor Hospital. We are glad for her help in Sunday school on Sundays when she can get off at the hospital.

Sunday evening, Oct. 3, Bro. Simon Litwiller of the Hopedale congregation filled the appointment, bringing us a message from God's Word. Bro. Ezra Yordy of Eureka continues to come every other Sunday evening to preach for us.

The Lord willing, Bro. J. W. Hess of Manson, Iowa, will be with us in a series of meetings, beginning Nov. 2, to continue for about two weeks. We are looking forward with prayerful hearts, expecting to see souls brought into the Kingdom. Will you remember the meetings in prayer?

Yesterady (Sunday Oct. 24) Bro. J. S. Shoemaker was with us in Sunday school and gave an interesting talk to the children on "The Heart."

The necessary amount to purchase the mission property has been raised by the churches of the state, and the deed turned over to the General Mission Board, which will now have oversight of the Mission. Funds are still needed for repairs that should be made, also to defray running expenses. Send all contributions to G. L. Bender, Elkhart, Ind. May God bless you for the same.

Quite a number of the country folks are remembering us with fresh fruit, canned fruit, and provisions, for which we are very thankful. Pray for us.

Your unworthy servant,
John L. Harnish.

Oct. 25, 1920.

Kansas City, Kans.
(200 S. 7th St.)

Greeting in the Master's Name:—On Sunday, Oct. 17, we commemorated the death of our Lord. Beside our resident members, there were present for the occasion members from Olathe and Topeka, Kansas, also from Stotts City, Mo. Six young disciples were baptized on the same day.

Bro. Rufus Horst, wife and small son are at present at Wellman, Ia., enjoying a short stay after a year of faithful work. We are sure that they are not forgetting that they are ambassadors for Christ as they expected to aid in the work for Him at that place.

Sister Burkett, one of our devoted Christian sisters, recently met with a misfortune. Because of an explosion of her gasoline stove, her house caught fire and most of her possessions were destroyed or so badly demolished that they cannot be used. Sister Burkett escaped uninjured. We are glad with her that she has some possessions that fire cannot touch or destroy.

Bro. and Sister Freyenberger of Wayland, Ia., are settled at their new place of labor at the Children's Welfare Home, and are becoming acquainted with their new duties. We are glad for their presence and help.

Bro. Mininger preached at the Union Mission in Kansas City, Mo., on the eve of Oct. 14.

A lady who is a dear friend of the Mission family is at present very ill in Bethany Hospital. Just a few months ago, because of extreme suffering, she attempted to end her life; but God had other plans, and so the shot that was to send her into eternity did not prove fatal. Through prayer she was spared and sometime after this she considered her ways and her sins and called upon the Lord for pardon. He surely has done wonderful things for her and now in spite of her great suffering, her face glows with joy at the sound of the name of Jesus.

We are glad that our attendance at Sunday school is increasing. It seems that children in the city are as numerous as fishes in a river, but like fishes they are hard to catch. It required bait to catch them and perseverance to keep them after they are caught.

Through the influence of our weekly Bible class quite a number of children and grown people are memorizing the "Sermon on the Mount."

We are expecting Bro. N. E. Miller of Springs, Pa., to stop and preach for us in the near future on his way to Hesston.

Bro. Paul Erb was with us Oct. 24, preaching two helpful sermons.

Among the visitors who called at the Mission lately were Bro. Hostetler and family of Oregon; Bro. Weldy and family, Wakarusa, Ind.; Bro. P. J. Shenk, Oronogo, Mo.; Walter Buch, Topeka, Kans.; Henry Cooprider and wife, McPherson, Kans., Bro. Noah Showalter and family from Virginia.

Sister Anna Diller, who has been absent from the Mission because of ill health, is gradually improving.

We desire an interest in the prayers of God's people that many more in K. C. may learn of Him before He comes. In His service,

Oct. 25, 1920. Ella Zook.

Knoxville, Tenn.

Bro. J. F. Bressler of Lancaster, Pa., arrived at the Mennonite mission here on the evening of the 19th inst., and same evening filled an appointment at the mission; also filled an appointment here last Sunday. At present, the brother is holding meetings with the brotherhood at Concord.

Oct. 26, 1920. C. B. B.

Columbia, Pa.
(274 S. 4th St.)

Dear Brethren in Christ, Greeting:—As a helper under the instruction of Bro. C. Z. Martin who is conducting the work, am pleased with the interest that is shown in the work. Although the membership is small, we pray that God may be with us and bless the work.

Sunday, Sept. 26, counsel was taken, which was given by some twenty. We have our Sunday school every Sunday at 1:30 P. M. Preaching every two weeks at 3:00 P. M. Children's meeting at 6:30 P. M., followed by preaching or Bible study. Cottage meeting every Wednesday evening. May you pray that the work may be carried on faithfully as there are many dear souls out in the world not considering the way they should go, or even the darkness they are traveling in. May their eyes be opened before it is eternally too late.

We thank God for one more soul that was recently willing to accept his Savior.

May we not only give for the mission cause, but let us sacrifice also for what we give is the Lord's and is only entrusted in our care. May we in our future life all be of one mind as on the Mount when three thousand were baptized.

Sept. 27, 1920. J. Ed Shaub.

Toronto, Ont.
(1324 Danforth Ave.)

Dear co-workers:—Time is passing and we realize that the coming of the Lord is nigh which is the Christian's greatest joy. But our hearts are saddened when we think of those who will have to say, "The harvest is passed, the summer is ended, and we are not saved."

Since our last note from this place the Lord has blessed us with another worker, Sister Bertha Groh of Hagan's congregation. The Lord has also blessed us by enabling a few of our ministering brethren to be with us. Bro. Allan Good, Waterloo, Ont., gave us a very stirring message on Oct. 3. Bro. H. W. Stevanus also gave us a very inspiring message on Oct. 17. Quite a few brethren and sisters have been visiting us. These visits were an inspiration to us and we trust they may be a benefit to the cause at this place.

Bro. S. F. Coffman was with us yesterday. Needless to say, we were all strengthened by his visit.

Communion was held when 12 of our members partook, and about 18, some members who are attending school in the city and some from outside districts.

May we continue to pray, wrestling with God, that not only the Sunday school may grow and the meetings be well attended, but also that souls may be saved.

Yours in Him,

Oct. 25, 1920. N. B. Martin.

Millersville, Pa.
(Mennonite Children's Home)

Four children were admitted Oct. 9, and two were returned to the Home since our last report. One of these was placed on trial near Columbia, Pa., and another at Elizabethtown, Pa. One boy, eleven years of age, was returned because he was undesirable and disobedient. Who would be willing to give this boy another trial? The foster mother said, "He never stole, but was so tricky and dirty about the house, in fact, we couldn't depend on him at all, and I can't love the boy." The foster father said, "I don't know how I'll get along without the boy, since he was such a help to me in my farm work, but I can't see my wife being tormented any longer by the boy."

The boy's dormitory is still crowded with boys under six years of age. Any one interested in a child will do well by corresponding with the superintendent.

The usual fall donations are coming in and are appreciated. The task of furnishing homemade soap for the institution was undertaken by the sisters' sewing circles of Lancaster Co. Thanks to the Circles for this relief. Bro. Sauder's "SOAP STORY" is ended.

We are grateful to our Heavenly Father for His continued blessings

upon the work we are endeavoring to undertake in His name.

Yours for the needy,
Mennonite Children's Home
Levi Sauder, Supt

Altoona, Pa.

(1614 Eighth Ave.)

We can praise God from whom all blessings flow. Saturday evening, Oct. 16, we were favored with the presence of Bro. C. Z. Yoder and wife, Wooster, O. Sisters Eva L. Yost, Parkesburg, Pa., and Mary Shetler, Atglen, Pa., were also here, attending our cottage meetings and services at the Mission on Sunday.

We had a spiritual Sunday school meeting, well attended by brethren and sisters from Scottdale, Johnstown, Martinsburg, Belleville, Mattawana, Allensville, and Lancaster.

The Brethren in Christ have dedicated their mission in the city. Some of their brethren and sisters were here to visit us. Pres., B. O. Musser, Elizabethtown; H. G. Miller, City; Samuel H. Wenger, Chambersburg; Elizabeth Kauffman, Martinsburg; Barbara E. Hitz, Elizabethtown.

Report of receipts during the month:

Casselman cong	$7 40
Thomas cong	28 00
Glade cong	4 80
A. M. S. S. Mattawana	13 74
A. M. Conestoga cong	25 00
Boys Class Elizabethtown	5 00
No 372	2 00
No 373	1 00
No 374	1 00
	$87 94

Cash Value of Provisons and Clothing

Elizabethtown S C	$14 00
Marion S C	10 00
Belleville S C	18 00
Martinsburg cong	9 00
Belleville cong	3 00
Allensville cong	6 00
Eli Grayhill	4 00
A N Byers	50
No 50 Belleville	4 50
Crossroads & Lauver congs	8 00
	$77 50

Meeting Room Account

J. D. Godshall Telford Pa	$10 00

Many thanks for support. We ask a continual interest in your prayers.

Oct. 25, 1920. Joseph M. Nissley.

Youngstown, Ohio

(314 Worthington St.)

Bro. Peter Unzicker and wife of Goshen, Ind., stopped with us over Sunday, Oct. 17, while on their way home from Maryland. Bro. Unzicker preached to us at the regular service, bringing us a message full of love, hope, and cheer. He also spoke to the young people at the evening service. Their visit will be long remembered

Each Sunday evening we have a Bible reading, studying the plan of salvation. Some of the topics studied thus far have been: Faith, Repentance, Conversion, Regeneration, The New Birth, and The Atonement.

These studies are very helpful to those who have lately started in the Christian life here.

Eleven of the Junior girls in the Sunday school had an unusually pleasant trip to the country recently. On Saturday, Oct. 23, they attended an all-day Sunday school meeting at the Midway Church in Columbiana Co. They took an active part in the children's meeting, reciting Scripture verses, giving recitations, and singing special songs.

The trolley ride of ten miles, an automobile ride of four miles more, the dinner at the noonday intermission, besides the apples, peaches, pears, grapes, etc., which were bountifully supplied to them, followed by the ride home in the evening, all combined to bring an experience into the lives of these girls that their crowded city life never gives them. They summed up their appreciation of what they enjoyed by saying it was "the best time we ever had."

On the way home a part of the time was spent in singing. The conductor and motorman on the trolley caught the spirit of their enthusiasm, frequently calling for another song. The Youngstown Southern Street Car Co., furnished free transportation for the round trip, while our country brethren and sisters furnished the automobiles and the dinner at the church. The children furnished big appetites and boundless enthusiasm. All of which formed a most happy combination, and all feel very grateful for the kindness shown them.

Oct. 25, 1920. C. H. K.

THE WORK AT ALTOONA

By Joseph M. Nissley.

For the Gospel Herald

"The Lord hath done great things for us, whereof we are glad."

During the year that we have labored here, the Lord has taken us through many severe trials although they were precious experiences to us. We feel that a few lines concerning the work would be of interest to many.

Growth and Encouraging Features.

The attendance at Sunday school and at all our services has been steadily increasing. The children's meeting which we have started every Sunday evening previous to the workers' meeting has proven interesting. There have been a number of confessions. Twenty were added to the Church. Our hearts are made to rejoice to see the interest manifested in our services, among those who have lately been received into the Church.

Visitation Work.

We spend most of our time in visiting homes. We have seventy homes on our list. We try to get into most of these homes frequently, especially those of our members, to keep in close touch with them as a number of them are not as comfortably situated as most of our readers are and are confronted with a number of problems that you are not. Then we have those that are aged and can not come to the services. We read a portion of Scripture to them, sing songs and pray them, telling them the importance of accepting Christ, helping them to solve their problems, earnestly inviting them to come to the services. Ever Wednesday evening, we meet at the Mission and go to some home to hold a prayer meeting. Once each week we visit the hospitals. There we find opportunity to distribute literature, comfort the sick, and warn the sinner. The Lord has blessed these labors with five confessions.

Industrial Work.

During nine months of the year, the children meet Saturday afternoons and the sisters teach them to sew, making useful articles to wear. When they have finished them, they can take them along home.

Distributing Clothing and Provisions.

There are a number of calls from mothers asking for help. Here is a sample copy of a note sent here, "Sister Nissley, would you please give Margaret and Helen dresses and underwear and James a pair of trousers so they can come to Sunday school on Sunday? Mrs.——" This presents us an opportunity not only to supply the temporal need but to get into the homes and tell them the Gospel. We have a number of poor families here. It is pitiful to get into these homes and see the children half clad with scarcely anything to eat. We had the privilege of distributing during the year provisions valued at $250.00 and clothing valued at $375.75.

Needs.

We need the continued support of the congregations, sewing circles, and individuals; your prayers as the problems come to us and as we are dealing with the souls of men that His Spirit may direct that souls may be saved and Christ's name glorified.

Altoona, Pa.

In the Sunday school library there should be books for the children, books for the teachers, and books for the preachers would not be out of place.—J. M. Yoder.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For September, 1920

GENERAL FUND

Wm C Hershberger Pa	$21.40
Gortner Union S S Md	10.00
Metamora S S Ill	27.33
Freeport Cong Ill	63.90
East Union Cong Ia	29.26
Zion & Trissels S S Va	21.27
Lower Deer Creek Cong Ia	56.47
A Friend Souderton Pa	10.00
Leetonia Cong) Ohio	19.29
Sterling S S Ill	20.37
J E G Yoder Kans	5.00
Waldo Cong Ill	45.60
Warwick River Cong Va	7.00
Ida Wenger Va	10.00
Metamora S S Ill	28.43
Goodfield S S Ill	30.85
Sterling S S Meeting O	20.79
West Union Cong Ia	57.32
Lower Salford Cong Pa	34.00
Clear Spring Cong Md	14.51
Ind-Mich S S Conference	63.15
Fair View Cong Mich	43.84
Forks Cong Ind	37.90
Salem S S & Cong Ind	15.50
Midland Cong Mich	11.25
Clinton Frame Cong Ind	59.92
Kans Nebr Conference	25.00
L O King Kans	.50
West Liberty Cong Kans	18.50
Berea Cong Mo	1.10
Palmyra Cong Mo	4.00
Spring Valley Cong N D	17.51
Mt Zion Cong Mo	14.75
Bethel Cong Mo	5.00
White Hall Cong Mo	6.70
Lake View Cong N D	2.00
Liberty Cong Ia	1.00
Cherry Box Cong Mo	1.00
Coalridge Cong Mont	4.00
Bethel S S Ohio	16.50
Midway S S Ohio	44.50
Alma Sutter Mont	1.50
Thomas Cong Pa	19.00
Kaufman Cong Pa	27.50
Springs Cong Pa	16.50
Albany Cong Ore	15.69
Hopewell Cong Ore	9.88
Firdale Cong Ore	5.00
Filer Cong Ida	7.75
	$1,028.73

INDIA MISSIONS

General

Salem S S Wayne Co Ohio	$ 3.20
Upper Classes Goshen S S Ind	8.00
Salem Cong Nebr	83.50
Friends Reedsville Pa	75.00
Walnut Creek S S Ohio	50.00
Mason W Kline & Wife	20.00
Sugar Creek Cong Ia	101.21
Springdale S S Va	32.00
Lower Dist Cong Va	9.00
Zion Cong Ore	40.00
Wood River S S Nebr	17.05
Bethel Cong Ore	7.00
East Fairview S S Nebr	133.12
Warwick River Cong Va	3.00
Salem S S Wayne Co Ohio	2.60
Berlin S S Ohio	12.01
Doylestown Cong & S S Pa	60.00
St Jacobs Cong Ont	90.67
Floradale Cong Ont	40.00
Weber Cong Ont	40.00
Kinzer Cong & S S Pa	25.00
No 3442 Pa	10.00
E Chestnut St Cong Pa	5.00
Willow St S S Meeting Pa	10.00
Salunga S S Pa	35.00
Souderton Cong Pa	49.41
Spring City Cong Pa	91.78
Souderton T M Pa	27.87
Strasburg Cong Pa	57.09
Emma Mission Meeting Ind	12.00
Maple Grove Cong Ind	30.00
La Junta Cong Colo	26.25
Berea Cong Mo	.75
Spring Valley Cong N D	3.25
Mt Zion Cong Mo	21.00
Liberty Cong Ia	7.60
Cherry Box Cong Mo	4.95
Coalridge Cong Mont	8.00
Stahl Cong Pa	33.00
	$1,285.31

Child Widow

Mrs Joe B Stutzman S S Class Ohio	$15.00

India Missionary Support

H V Albrecht	$100.00
Edw A Rediger & Wife	65.00
West Liberty Cong Kans	6.00
Y P of Roanoke Cong Ill	60.00
Crown Hill Sewing Circle Ohio	19.00
Womens Missionary Comm Ohio	225.00
A Friend Millersburg O	15.00
Blooming Glen Cong Pa	100.00
Sister Marion Cong Pa	23.25
Sister Reiff Cong Md	17.00
A Sister Miller Cong Md	10.00
Elkhart Cong Ind	31.00
	$671.25

New Missionaries

Womans Missionary Comm (Mary Good)	$382.98

India Missionary Children Support

Hopedale S S Ill	$130.00
Primary S S Class Md	8.00
Larned S S Kans	7.50
Mt Zion Cong Mo	1.00
	$146.50

India Native Workers Support

Warwick River Cong Va	$ 5.00
Floradale Cong Ont	60.00
Manheim Bible Study Class Pa	7.50
E Petersburg Y M B C Pa	7.50
A Brother Lansdale Pa	10.00
Two Sisters Pa	5.00
C A Shantz & Wife	7.50
Spring Valley Cong N D	5.00
	$107.50

India Native Nurse

Fuss Sisters Pa	$8.00

India Bible Women

Salem S S Wayne Co Ohio	$ 3.00
Sister of Thomas S S Pa	9.00
Logan Co Sewing Circle Ohio	4.00
Two Old Sisters Classes Leetonia S S Ohio	24.00
Salem S S Wayne Co Ohio	3.00
Floradale Cong Ont	24.00
Class No 9 Forks S S Ind	5.50
Helping Hand Class Elkhart S S Ind	3.00
Class No 6 Scottdale S S Pa	5.00
	$80.50

India Medical Work

Old Sisters Class Plainview S S Ohio	$ 4.00
Womens Missionary Comm Ohio	200.00
Old Sisters Class Plainview S S Ohio	4.50
Nora E Weaver Pa	10.00
Floradale Cong Ont	16.00
Schissler Sisters Ont	20.00
Mary Ann Snider	10.00
Fern Sternaman	5.00
Bowne Sewing Circle Mich	5.80
Mrs Brackbill's S S C Mich	3.50
Liberty Cong Ia	.50
Elmer Stultzfus & August Kraus S S Classes Ohio	146.50
	$425.80

India Famine Relief

Springdale S S Va	$32.00

Native Teachers Support

Mary K Zimmerman Pa	$6.00
A Sister Souderton Pa	6.00
	$12.00

India Personal

J Grove & Wife (Florence Cooprider)	$20.00
Logan County Sewing Circle (Mary Burkhard)	2.50
	$22.50

Hope Evangelistic Station

R R Brenneman Ohio	$25.00
A Sister Va	5.00
Abram Neff Va	.50
Lewis Shank Va	1.00
Christian Mason Va	2.00
Sister Showalter Va	2.00
Joseph Geil Va	20.00
Sister Hartman Va	2.00
Anna Brunk Va	6.67
Perry Smith Ohio	5.00
John Hartman Va	10.00
Perry G Wenger	5.00
G P Showalter Va	25.00
Perry E Shank Va	20.00
H D H Showalter Va	25.00
	$154.17

Ghatula Station

Bethel & Guilford S S O	$12.91
Blooming Glen S S Pa	60.00
	$72.91

Mahodi Station

Bethel & Guilford S S Ohio	$14.55

India Orphans

Dora Birkey Nebr	$3.50
Pri Dept Manson S S Ia	5.82
Ida C Eshleman	5.00
	$14.32

Village Primary School Support

Mt Zion Cong Mo	$2.00
Liberty Cong Ia	.50
	$2.50

India Hospital Endowment

A R Miller	$10.00

India High School Endowment

A Bro & Sister Salem Cong Ind	$5.00
Total for India	$3,462.79

SOUTH AMERICAN MISSION

A Sister Dauphin Co Pa	$25.00
Zion Cong Ohio	20.00
Warwick River Cong Va	3.00
Sycamore Grove Cong Mo	37.00
John Martin Ia	5.00
Cressman Y P M Ont	5.00
E Chestnut St Cong Pa	20.00
No 3441 Pa	15.00
Emma Mission Meeting Ind	12.00
Spring Valley S S Kans	36.12
Berea Cong Mo	.50
Spring Valley Cong N D	1.50
Mt Zion Cong Mo	6.30
	$186.42

South American Bible Women

Old Sisters Class East Union S S Ia	$9.25

South American Mission Building

E R Miller Va	$25.00
Total for South America	$220.67

CITY MISSIONS

Canton Mission

Sterling S S Meeting Ohio	$20.79
Martins Cong Ohio	9.00
Harry Sommers	5.00
Crown Hill Cong Ohio	40.00
Members Pleasant View Cong Ohio	23.00
Provisions:	
J I Byler	1.00
Jos Miller	.50
Jno D Miller	4.50
Dan Smucker	6.00
Philip Hilty	1.65
Dan Hochstetler	.75
Homer Graber	1.25
	$113.44

Altoona Mission

Casselman Cong Md	$ 7.40
Glade Cong Md	4.80
Thomas Cong Pa	28.00
	$40.20

Chicago Missions

Willow Springs S S Ill	$ 25.50
Rental Income 722 W 26 St	110.00
Union S S Ill	10.50
C H Hummel	6.00
Middlebury Cong Ind	4.60
A R Miller	5.00
Provisions:	
Waldo Cong Ill	17.28
J P Brenneman Ia	.95
J Teuscher Ill	61.63
Metamora Cong Ill	71.00
Joe Davis	5.00
A Friend	1.00
D J Augsberger	10.00
Refund for Fresh Air Work	11.31
Hopedale Pri Dept S S	3.10
	$342.87

Fort Wayne Mission

A Friend	$8.00

Kansas City Mission

Kans-Nebr Conference	$40.00
Larned Cong Kans	23.50
Penna Cong Kans	8.00
Berea Cong Mo	.40
Palmyra Cong Mo	7.50
Bethel Cong Mo	5.50
Mt Zion Cong Mo	10.90
Liberty Cong Ia	9.75

Cherry Box Cong Mo	2.00
Coalridge Cong Mont	5.00
Mrs Kilian	1.00
J S Stauffer	3.00
Andrew Glick	1.00
J M Yoder	5.00
Shem Swartzendruber	1.00
Provisions:	
West Union Cong Wellman Ia	7.10
Sycamore Cong Garden City Mo	10.00
	$140.65

Knoxville Mission

North Lima S S Ohio	$29.50
Warwick River Cong Va	8.00
	$37.50

Knoxville Mission Building

A Brother Reiff Cong Md	$5.00

Los Angeles Mission Building

Creston Cong Mont	$33.00
Nampa Cong Ida	21.13
	$54.13

Lima Mission

Anna Messinger	$ 1.00
Hilda & Esther Hege	1.00
Mrs Marie Harch	1.00
Sadie Engard	.35
Sisters C C Culp & Ira Berry	3.60
Provisions:	
Henry Mueller	.70
Jake Greider	5.85
Henry Mueller	.90
Geo Smucker	2.47
Jake Kauffman	.50
C C Culp	1.50
Frank Ream	1.30
Nora Ross	.55
Samuel Golden	.30
E E Troyer	.90
Sam Diller	1.50
D S Yoder	2.10
Simon Good	.50
Mrs Messinger	.10
Joe Diller	.75
Menno Troyer	4.40
	$31.27

Manitou Church

Kans Nebr Conference	$69.61

Peoria Mission

Willow Springs Cong Ill	$27.89

Toronto Mission

Floradale Cong Ont	$40.00
Vineland Y P M Ont	24.21
Shantz Cong Ont	25.35
Mrs F Burkholder Ont	1.00
Hagey S S Ont	27.82
E Snider Ont	1.00
Rainham Cong Ont	11.50
	$130.88

Wichita Mission

Kans Nebr Cong	$40.00
Interest Money	13.60
	$53.60

Youngstown Mission

Daniel F Hahn	$ 1.00
Mary B Cornell	5.00
Henry Brenner	1.00
J D Hostetler	3.75
J W Smucker	4.00
Wm Ziegler	5.00
Ed Zook	1.25
Nancy S Miller	.75
Clothing:	
Bethel Sewing Circle Wadsworth Ohio	15.00
Portage Co Ohio Sewing Circle	11.50
Elida O Sewing Circle	20.00
Provisions:	
Martins Cr Cong Ohio	38.85
House Income	23.60
Youngstown Mission S S Coll	5.54
Youngstown Mission S Evening offering	12.62
Day Nursery	10.00
	$158.86
Total for City Missions	$1,213.90

CHARITABLE INSTITUTIONS

Children's Welfare Home

John Martin	$ 5.00
Berea Cong Mo	.40
Palmyra Cong Mo	.25
Cherry Box Cong Mo	1.50
Mt Zion Cong Mo	7.10
Coalridge Cong Mont	5.00
Liberty Cong Ia	2.60
Kans-Nebr Conf	40.00
Silas Horst	1.00
Edward Yoder	2.00
John S Stauffer	1.00
J E Gramley	3.00
Provisions:	
F P Kauffman	3.50
Doylestown Pa Cong	2.50
Alvin Selzer	13.50
Manson Ia Cong	18.00
Special Support	300.00
	$406.35

Orphans' Home

Bethel & Guilford S S Ohio	$14.59
Warwick River Cong Va	2.00
Middlebury Cong Ind	9.20
Berea Cong Mo	.25
Palmyra Cong Mo	.35
Mt Zion Cong Mo	7.35
Liberty Cong Ia	1.75
Cherry Box Cong Mo	.15
Mr Wallace	.50
Mary Claire	5.00
S E Allgyer	100.00
A Brother	13.50
Pri S S Class Harmony Cong Roanoke Ill	.80
Offering of Concert	25.85
Provisions:	
Eli D Yoder	6.50
Christ Bixel	2.00
Andrew King	8.50
Christ Hartzler	4.00
Kauffman Sisters	.25
J T Hartzler	1.50
Farm Income	64.50
Marion King	4.90
Aaron Yoder	6.00
Milt King	3.50
Reuben Harshbarger	.50
J Z Kauffman	.50
B C Esch	2.00
Arthur Hartzler	12.00
C F Yake	6.00
Hal Bassett	8.40
Christ Kauffman	1.50
Lee Yoder	5.70
Archie Yoder	7.20
Noah Thut	2.00
M S Yoder	.84
Tom Zook	1.25
Clothing:	
Deer Creek Sewing Circle Ill	10.00
Wadsworth Sewing Circle Ohio	20.00
Hagerstown Sewing Circle Md	12.00
Souderton Sewing Circle Pa	22.00
Sugar Creek Sewing Circle Ohio	15.00
Special Support	596.10
	$1,004.43

Orphans' Home School Building

Readers Youth's Christian Companion	$53.50

Orphans' Home Barn

Emma Cong Ind	$16.00

Orphans' Home Hospital

Mrs C. F. Yake	$5.00

Old People's Home

Trustee for Lydia Niswander Va	36.00
Maple Grove Cong Pa	$15.50
Mdse sold	8.80
Maple Grove Cong Pa	15.00
Warwick River Cong Va	2.00
Middlebury Cong Ind	13.82
Berea Cong Mo	.25
Mt Zion Cong Mo	6.15
Liberty Cong Ia	1.10
Weaver Cong Pa	22.40
Scottdale Cong Pa	19.68
	$140.70

La Junta Sanitarium

Kans Nebr Conf	$ 40.00
Liberty Cong Ia	1.35
Mt Zion Cong Mo	1.50
Hospital Fees	694.35
Illinois Congs	40.00
Litwiler Income	40.00
Kaufman Cong Pa	6.43
Blough Cong Pa	5.50
	$829.13

City Hospital La Junta

Hospital Fees	$928.55
Mdse Donations	1.00
Jerry Yoder	1.00
Andy Bontrager	1.00
A Friend	1.00
	$932.55
Total for Charitable Institutions	$3,387.66

MISCELLANEOUS FUNDS

Hesston College

Palmyra Cong Mo	$ .25
Cherry Box Cong Mo	14.10
	$14.35

Mo-Ia District Board Adding Machine

Mt Zion Cong Mo	$ .50

Rural Missions

Ft Wayne Cong Ind	$ 9.51
F H & Martha Martin (Yellow Creek Cong) Ind	10.00
Emma Mission Meeting	12.80
Mt Zion Cong Mo	1.00
Kauffman Cong Pa	12.86
Blough Cong Pa	10.00
	$56.17

G L Bender Personal

No 3443 Pa	$10.00
Daniel Raber	10.00
A Friend Millersburg O	10.00
	$30.00

Ind-Mich Church Building

Bethany S S Mich	$ 8.50
Howard Miami Cong Ind	25.53
Hopewell Cong Ind	10.50
A B Johnson (Zion Cong) Mich	25.00
White Cloud Cong Mich	4.50
	$74.03

Virginia School

Cedar Grove Cong Pa	$33.50

Southwestern Pa S S Conf Miss Fund

Kaufman S S Pa	$20.62
Weaver S S Pa	23.18
Scottdale S S Pa	34.08
Masontown S S Pa	21.50
Casselman S S Md	3.75
	$103.13

Southwestern Pa Conf Fund

Schellburg Cong Md	$2.10

Kans Nebr Conf Exp Fund

Pleasant Valley Cong Kans	$35.00
N E Ebersole Kans	2.50
Milan Valley Cong Okla	10.00
Penna Cong Kans	15.00
La Junta Cong Colo	21.91
Hesston Cong Kans	34.15
Catlin Cong Kans	5.00
	$126.56

Mo.-Iowa Conference Expenses

Mt Zion Cong Mo	$ .50

Board of Education

Schellburg Cong Md	$4.30
Total for Miscellaneous Funds	$442.14

SUMMARY

Canadian Treasurer	$415.34
Eastern Mennonite Board	150.00
Franconia Mission Board	386.06
Franklin Co Pa & Washington Co Md Board	163.85
Ind-Mich Mission Board	495.82
Kans-Nebr Mission Board	512.14
Mo-Iowa Mission Board	214.36
Ohio Mission Board	237.00
Pacific Coast Mission Board	98.05
Southwestern Pa Mission Board	327.10
Mennonite Board of M & C	6,756.17
Total for September	$9,755.89

Gratefully acknowledged,
V. E. Reiff, Asst. to the Treasurer, Elkhart, Ind.

THE GREATER TASK

Let no one think that he is doing his part, as a missionary, when he is merely sustaining the activities of his local church. These things must be done, but we must never presume that our home duties can take the place of missionary work at home and abroad. There are people in every neighborhood, who never come to the church, until, by some means, a change is wrought in their hearts thru the instrumentality of some one. That is the very field in which the Master would have the stay-at-home missionaries work, while others may feel inpressed to go to the foreign field.—Sel.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 11, 1920 (Gospel Witness Established 1905) No. 33

EDITORIAL

"In everything give thanks."

Whatever may be your plans for Thanksgiving day, be sure that these plans coincide with the sentiments of the text just quoted.

One way to make the spirit of thanksgiving practical is share your bounties with those in need. A gift of a year's subscription to the Gospel Herald to some friend who would appreciate it would be the means of arousing a spirit of thanksgiving in his heart.

One of the temptations which Satan is continually holding up before men who try to "wholly follow the Lord" is that of speaking only good about self and evil about others. It is only they who "walk humbly with their God" that succeed in resisting this temptation.

Christ's admonition to His disciples is, "Seek ye first the kingdom of God and his righteousness." This suggests the essential difference between the Christian and the worldling. The first makes spiritual matters his first concern, counting the things of this world secondary. The second counts the things of this world first, making spiritual matters secondary.

Thoughts on the Recent Election.—By an overwhelming vote the people of the United States decreed that Warren G. Harding should be the President for the next four years. With him there has been elected a vice president, congress, and most state organizations in harmony with his political views. The immediate results being known, we may with profit meditate upon the event. Several things come to our mind, among them the following:

1. We thank God that we are living in a land where the voice of the people is respected without thought of armed opposition. There were exciting times, at places—some "mud-flinging," bitter disputes, charges and counter-charges, etc.;—but no sooner had the people spoken than there was a general acquiescence in the result.

RELIEF WORK IN RUSSIA

Our Readers will please notice what is said in the Relief Notes, found elsewhere in this issue, about Russian relief work. Nov. 15 to Dec. 1 has been set apart by the Relief Commission as the time when clothing, etc., are to be collected for this work. In Brother Miller's cablegram of a week ago a call was made to duplicate the last shipment. Many of the congregations that had no part in that shipment are giving their contributions now. So it will not be necessary for all congregations that made a contribution of clothing the last time to send an equal supply now. However, whatever you have to give in this line would be a contribution to a worthy cause. Note instructions in last week's Gospel Herald for baling and shipping clothing. Since it costs money to pay for shipments, to support the workers, and to purchase food for the needy orphans, a contribution of money at this time is perhaps needed more than any other kind of contribution. Thanksgiving day would be an appropriate time to bring in this thank-offering.

No special letters outside of this call are being sent out. This constitutes the call.

This is something to be encouraged, a condition for which to be thankful.

2. Christ said that "the children of this world are in their generation wiser than the children of light." You did not have to wait very long to find out where the average man's sympathies were in this contest, which side he was on, to what political party, if any, he belonged. The supporters of the several parties were whole-hearted in their efforts. And should not the children of God be equally zealous in their support of the cause of Christ and the Church? When once the people of God get in real earnest, we may expect more decisive results.

3. In comparing issues, the most striking issues of the recent campaign were as nothing compared with the great issue of **salvation.** What about the League of Nations, the tariff, the currency, nationalism Vs. internationalism? Conceding all that the warmest supporters of these issues had to say in their favor, they could at best but promote the general welfare for a time. But the great issue of salvation has to do with the weal or woe of man, not merely for time but for eternity. If there was enough in the issues of the recent campaign to stir the lives of men to their depths, how much more should we be stirred as we are faced by the question of where our families, our friends, our enemies, our neighbors, those in distant lands will spend eternity!

4. We notice also the difference between a race for office and the race for eternity. In a party contest election to office means the defeat of opponents; both sides can not win. In the election of grace there is a sure chance for every candidate. The promise is, "Him that cometh unto me I will in no wise cast out." In this race for the everlasting crown there is no rivalry, no animosity, no casting reflection upon others' characters, no mud-flinging, no corruption, no vote-buying, no disappointment in the end. There is a crown for all. By the blood of Jesus we may all overcome, and "He that overcometh shall inherit all things."

5. Let us exercise our Christian privilege of praying for our rulers, both the ones in power and those who are to come into power after March 4.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE BLESSED HOPE

By Alice Ash

For the Gospel Herald

Toil on a little longer here,
For thy reward awaits above;
Nor droop in sadness or in fear
Beneath the rod that's sent in love:
The deeper wound our spirits feel,
The sweeter heaven's balm to heal.

Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blasts of time,
And bring the blissful moment near,
When we in glory shall appear.

Then let us hope; 'tis not in vain,
Though moistened by our grief the soil,
The harvest brings us joy for pain,
The rest repays the weary toil;
For they shall reap, who sow in tears,
Rich gladness through eternal years.

Springs, Pa.

MATTHEW'S MESSAGE

By John Thut

For the Gospel Herald

The first book of the New Testament presents unto us the **Kingdom of Heaven and its King.** In it are portrayed the character, wisdom, power, and authority of the King; the beginning, development, aspects, and the dominion of the Kingdom; and the requirements, conduct and duties of its citizens. From a frail beginning—the birth of the Babe, requiring providential protection—it grows until it has spread over the earth—even evil finding lodgment therein—and the return of the King to purge it and establish it in all its fulness.

Let us study it more in detail:

I. **The Beginnings of the Kingdom** Chap. 1-7.

1. The royal descent—the genealogy of the King (1:1-17).
2. The birth of the King (1:18-25).
3. Wise men seek the King (2:1-12).
4. God's protection of the King (2:13-23).
5. The Herald of the King (3:1-12).
6. The baptism or consecration of the King (3:13-17).
7. Satan defeated by the King (4:1-11).
8. The King assumes His duties (4:12-17).
9. Servants summoned by the King (4:18-22).
10. The success and popularity of the King (4:23-25).
11. A declaration of requirements and principles by the King (ch. 5-7).

In John the Baptist's message (Matt. 3:11, 12) the nature and the program of the Kingdom are proclaimed. It is not even suggested by Him that this Kingdom which was "at hand" is either temporal or millennial. The requirements for entrance into, and success in, it are repentance and baptism of the Holy Spirit. This is later taught by Christ Himself and realized fully at Pentecost. But there is also something revealed here of God's program for the future. There will be a purging, a gathering, and a burning. This evidently has reference to another coming of the King to millennial conditions sometime in the future—as is more clearly taught by Christ in some of His parables and in His prophetic discourse on the Mount of Olives and, later by the apostles in their writings.

The temptation of Christ is the opening battle—a duel—in the conflict between the two rulers of two great kingdoms. Three proposals are submitted by the tempter to test His loyalty to the truth; (1) to His deity; (2) to God's Word, by presuming on God's goodness; (3) to His own kingship. In His reply to Satan there is a tacit admission that, as a usurper, Satan is the ruler—"the god of this world," a fact taught by the apostles. It is implied here that the citizens of the kingdom of heaven which was "at hand" will suffer similar temptations, and must wage a warfare, as Christ did.

When Christ assumed His duties (Matt. 4:12-17) He preached the same message—repentance—that John the Baptist preached. Not here yet is there any proposal to the Jews to establish a millennial kingdom of which the prophets speak. A quotation, however, is made here from prophetic writings, but instead of alluding to the glorious millennial kingdom we are referred to the "darkness" and "shadow and region of death" in which the people "sat." (The prophet uses the words "walk" and "dwell", Matthew uses the word "sat"). And to the people who "sat" in this deplorable condition, "light" appeared. There is antagonism between light and darkness. We infer then that the citizens of this kingdom "at hand" are in the "light and that it is their duty to bring the light to those who are in darkness. This, however, is more than an inference when considered in connection with other scriptures. Elsewhere Christ is called the Light. Many statements are made in the Gospels and the epistles with reference to this light and darkness.

In the "Sermon on the Mount" He enunciates the requirements and principles that obtain in His Kingdom, even in this dispensation, for they reappear fundamentally in the epistles. If they be compared with the Ten Commandments, differences will be noted as to what God required of His children in the two dispensations of law and of grace. Perhaps it may also be suggested to those who feel so disposed to contrast this declaration of requirements and principles with the known State Papers in which are embodied the fundamental laws of nations and ascertain the difference between God's criterion of good citizenship in His Kingdom and that of men for the nations of earth.

II. **The King exercises His power, authority, and sovereign rights.** Chap. 8-12.

1. Over leprosy (8:1-4).
2. Over palsy (8:5-13).
3. Over fever and other diseases (8:14-17).
4. Over the plans and desires of men (8:18-22).
5. Over the forces of nature (8:23-27 — note the effect this had on the disciples).
6. Over the devils (8:28-34).
7. Over sin (9:18—He gives visible evidence that He had authority to forgive sins).
8. Over sinners (9:9-13—Matthew was a publican, a despised sinner).
9. Over customs (9:14-17).
10. Over disease and death (9:18-26).
11. Over blindness (9:27-31).
12. Over devils and disease (9:32-35).
13. Over the neglected multitudes (9:36-11:16). The disciples whom He commanded to pray, He now sends forth, commissioned to teach and labor in His name amongst the shepherdless people. He Himself did what He commanded His disciples to do.
14. Over the misused authority of rulers (11:7-15). Jesus gives a good testimony concerning John who had been executed by those in authority.
15. Over public sentiment (11:16-19).
16. Over sin in high places (1:20-24).
17. Over people's standing before God (11:25-30). Notice His prayers and self-defense in doing what He had accomplished and His right to invite people to God and Himself. His statement that "all things are delivered unto me," etc., in connection with His invitation to "all ye that labour and are heavy laden" anticipates His later declaration that "all power is given unto me," etc., in connection with His Great Commission.
18. Over the Sabbath (12:1-13—He is Lord over the Sabbath).
19. Over the Gentiles (12:14-21). It is worthy of note that when the Pharisees take council to destroy Him, we are referred to the prophecy that the blessings of His Kingdom should be brought to the unfortunate and the Gentiles.
20. Over the thoughts and words of men (12:22-37). Notice how He demolishes the illogical arguments and conclusions of His critics.
21. Over the beliefs of men (12:38-45).
22. Over home ties and relations (12:46-50).

It was agreeable to the people and not objectionable to the Jewish rulers to have Jesus perform the miracles of healing and otherwise min-

ister to the physical needs of the multitudes. When, however, He began to correct the traditions and doctrines of the scribes and Pharisees He met with violent opposition. The physical wretchedness of the populace needed a remedy; so also did the moral stagnation and corruption of the privileged aristocracy need readjustment. The former rejoiced and welcomed Him as their deliverer; the latter reviled Him and railed at this new reformer who had so little regard for their cherished beliefs.

History has no record or knowledge of any man who has wielded successfully such authority and power over the natural and supernatural forces which affect the destinies of men, nor succeeded in remedying the imperfections and sins which afflict humanity, or readjusted the customs, thoughts, and beliefs of mankind, or fathomed and influenced men in all their varied activities outlined above, as has Jesus the son of man.

III. Jesus presents the nature and aspects of the kingdom of heaven and the duties of its citizens in parables, types, and incidents. Chap. 13-23.

He now reveals to His disciples the "mysteries of the kingdom of heaven" (Matt. 13:11). Things which the prophets and righteous men had not even been permitted to see are now made known (Matt. 13:17). What is now revealed was not new in the councils of heaven; it had only been kept from the knowledge of men.

1. In a series of seven parables are disclosed various aspects of the kingdom of heaven (13:1-52).
2. He manifests a new type of wisdom 13:53-58). This illustrates the fact that the world by wisdom knew not God, the wisdom of this world is foolishness with God.
3. The King's herald in conflict with a world rules. The spiritual in conflict with political (14:1-13).
4. Disciples taught to have compassion on the multitudes (14:14-21).
5. Jesus acknowledged as the Son of God (14:22-33).
6. Interested in the physical condition of men (14:34-36).
7. The principles of Jesus contrasted with traditions and commandments of men (15:1-20).
8. The Jews' prerogative in the Kingdom (15:21-28).
9. Disciples taught again to have compassion on the multitude (15:29-39).
10. A request of unbelief not granted (16:1-4). This is a vital lesson for the citizens of the Kingdom.
11. Disciples warned against specious doctrine (16:5-12).
12. Peter's confession (16:13-20). The confession that Jesus is the Son of God is the impregnable fortress of the kingdom of heaven. Here is the first instance where the "Church" is mentioned in the New Testament, appearing in connection with this confession, being built upon it. We notice in verses 18 and 19 that the kingdom of heaven is very closely connected with the Church; and the terms as applied to their histories in this dispensation may, for practical purposes, be considered synonymous. The history of Church will close when Jesus Christ returns as King to purge the kingdom and establish it in its fulness. We notice further in connection with this confession and the mentioning of the Church that Jesus reveals to His disciples for the first time in this Gospel the necessity of going to Jerusalem to suffer, die, and be resurrected, which is the next point.
13. Jesus reveals the plan of God that He must suffer, die, and be resurrected (16:21-23).
14. Self-denial and submission to Christ basic principles in the kingdom (16:24-28).
15. Disciples see the kingdom of heaven in miniature,—and the majesty of the King (17:1-13).
16. Faith and prayer essential to attain success in the kingdom (17:14-21).
17. He again reveals His sufferings (17:22, 23).
18. Duties of citizens of the kingdom of heaven to civil government (17:24-27).
19. Conversion essential to enter the kingdom of heaven (18:1-6).
20. How to deal with offences in the Kingdom (18:7-14).
21. How to deal with transgressors in the Kingdom (18:15-20).
22. Forgiveness essential in the Kingdom (18:21-35).
23. Teachings with reference to the marriage relation (19:1-12).
24. Children the typical citizens of the kingdom of heaven (19:13-15).
25. Riches and possessions in the kingdom (19:16-30). In verse 28 there is a gleam of the kingdom in its fulness.
26. Christ's sovereignity in the kingdom (20:1-16).
27. He again reveals His sufferings (20:17-19).
28. Ambition and self-aggrandizement rebuked (20:20-28).
29. Persuade, not dissuade, men to come to the King (20:29-34).
30. Jesus enters Jerusalem in meekness, yet as the Son of David (21:1-11).
31. He exercises His authority (21:12-27).
32. Obedience essential in the kingdom (21:28-32).
33. Hostility of the Jews to the kingdom and the King (21:33-46).
34. Jewish indifference to the kingdom (22:1-14).
35. Duties to civil government taught (22:15-22).
36. Doctrine of the resurrection defended (22:23-33).
37. The two fundamental laws (22:34-40).
38. Silencing His enemies (22:41-46).
39. Condemns the scribes and Pharisees for their hypocrisy (23:1-33).
40. His final warning to the Jewish nation and Jerusalem (23:34-39).

In the course of His teaching about the kingdom of heaven and the duties of its citizens He aroused the antagonism of the Jews. The final question between them, a question propounded by Christ Himself, was one with reference to His Sonship. So completely did He vindicate Himself that they durst "ask Him no more questions." He then speaks His final words of warning to the Jewish people, condemns the scribes and Pharisees for their unspeakable hypocrisy, and reveals the sad destiny of the Jewish nation. This disorganization and desolation, however, is left with one gleam of hope. Matt. 23:39. He further reveals God's plan for the complete unfolding of the kingdom of heaven and the coming of the King, vested with the glory and power of heaven.

IV. The Coming Kingdom. Chap. 24, 25.

1. Events or signs preceding His coming (24:1-28).
2. His coming (24:29-41).
3. Commanded to watch for His coming (24:42-51).
4. Spiritual condition of its citizens when He comes (25:1-13).
5. Bestowing the rewards (25:14-30).
6. Separating the people (25:31-46).

Jesus had now finished His teachings. He described in parables the aspects and developments of His kingdom, defined the duties and requirements of its citizens, stated some of its laws, and revealed His coming again to establish His kingdom, the coming and kingdom of which the prophets spoke. Three times during His teachings, according to Matthew's record, did He reveal to His disciples that He must go to Jerusalem to suffer, die, and be resurrected. Neither the Church nor the mysteries of the kingdom of heaven (Matt. 15:11,17) are portrayed by the prophets; the life and sufferings of Jesus the Messiah are, however, described by them. When He was arrested He spoke of His sufferings as the things that "must be." This was in accord with the plan of God. After He had finished His teachings He completed His work,—the one supreme mission of His life—to make atonement for the world's sins. This was another terrific battle in His conflict with Satan in which Christ apparently suffered defeat, but in effect gained the victory over Satan, sin, and death, and in His death and resurrection laid the impregnable foundation for His everlasting kingdom.

(To be continued)

LITTLE THINGS

So cold a world—so vast, so strange!
How could we live a single day,
But for the joy of little things
That bloom like flowers along the way?

A little sorrow, soon forgot;
A little sunshine after rain:
A little dream of happiness,
A little hope that lives again.

A little house, all filled with love,
A little garden, blossom-sweet:
A little faith, a little prayer—
The pattering of little feet.

Ah, little things that love has sent
Lest earth should be too dark and drear!
You warm, like little clinging hands;
You make a little heaven here!

—Luella Stewart.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago, Ill.

(1907 S. Union Ave.)

Greetings in the name of Him who leads and guides those who put their trust in Him:

There is considerable sickness in the city at the present time. Many are suffering with severe colds and a peculiar form of indigestion.

Prayer meeting will be held at Bro. Dalgren's Friday evening. Leader, Bro. Gertman.

Mother's meeting was well attended last Monday evening. An interesting talk was given by a lady who spent many years in mission work in Africa.

Sister Barbara Alger of Virginia gave us a short but pleasant visit recently; also Sister Showalter and Bro. McCulloh.

Bro. Derstine stopped with us a few hours the other day while passing thru the city.

May all God's people pray for Chicago's lost and sin-sick souls.

In His name,

Oct. 27, 1920. The Workers per A. Y.

Los Angeles, Calif.

(3079 Lanfranco St.)

Greeting to all Herald Realers:— We at this place feel to say with the psalmist, 'The Lord hath done great things for us, whereof we are glad." God is blessing the work at this place, and interest is growing. Our number is increasing, and many are realizing their need of accepting Christ as their Savior. May God grant them the needed grace and courage to make a full surrender.

We have recently received a few donations for the work here, for which we extend our hearty thanks to the donors and wish them God's blessing in their liberality.

We are very grateful for the new arrivals of our brethren and sisters of like precious faith, and glad for the help they are giving and are able to give. Among the recent arrivals are Bro. Frank Showalter and family from Virginia, also Bro. Lee Schlegel and family from Nebraska; also Bro. A. C. Fortner, wife and child, also his father and mother from Illinois. Bro. Herbert Widmer of Albany, Oreg., is among the recent arrivals, coming Saturday the 23rd. We are expecting Sister Catherine Culp to again be with us in the work here after the first of November, D. V. Sister Ellen Shertz is assisting in the mission of the General Conference Mennonites, during the absence of one of the workers. We miss her very much in our worship, and are hoping that she will soon be able to be with us again. In the absence of Bro. Bontrager over the 24th Bro. Lee Schelegel preached for us in the morning, Bro. Bontrager being at Terra Bella for council meeting on the above named date. Communion will be held at Terra Bella Nov. 14, the Lord willing.

On Oct. 31 we are expecting Bro. S. G. Shetler to be with us, and to remain with us for some time, preaching the Word to us. We also expect to organize a congregation here on the first Sunday of November. Pray for us and the work at this place.

Fraternally,

Oct. 25, 1920. J. P. B.

Canton, Ohio.

(1939 3rd Street, S. E.)

Greeting in Jesus:— Saturday evening and Sunday, Oct. 30 and 31, was a glad time at the Mission, when Bro. A. J. Steiner met with us in services which shall long be remembered. On Saturday evening, in preparatory services all the members present expressed peace with God and a desire to commemorate the sufferings and death of our blessed Lord.

In the same service there was also one sister received by letter, one fallen Brother received upon confession, and one expelled who has proven unfaithful and would not be restored to grace.

On Sunday morning after Sunday school three dear souls (one brother and two sisters, all parents) were received into fellowship by water baptism. This service was followed by an impressive communion service where about 50 brethren and sisters partook of the sacred emblems, after which the ordinance of feetwashing was observed; also one young sister who could not be present at the communion in the forenoon was served the sacred rites in the mission home in the evening.

We praise God for the desire manifest on the part of the little flock at this place, yet our hearts are grieved for the few who absent themselves from the Lord's house and table, and those laboring under adverse circumstances.

Desiring the prayers of the saints, and to be of service to Him, we are

As ever,

Nov. 1, 1920. The Workers, per T.

Columbia Pa.

(Columbia Mission)

We must again lift up our hands in adoration and praise to Him who has begotten us, and has redeemed us from the eternal wrath to come. He has done great things for us whereof we are glad. We thank all the brethren and sisters for their hearty support in the work here, by way of provision and cash donations, also for their attendance at our Sunday school (which convenes at 1:30 P. M.) and preaching services. The brethren and sisters that were present and worshiped with us during October were Bro. Christ Lehman, who preached several interesting sermons and Bro. J. C. Habecker who taught the Word of God in simplicity and truth. The brethren Aaron Wenger, John Snavely, Henry Longenecker, Samuel Oberholtzer, and Seth Ebersole, preached for us Sunday evenings and gave very inspiring sermons. Bro. Christ Heistand and family, John B. Garber, Arthur Miller and family, of Bosslers; Bro. Elmer Hurst, Jacob Chambers, Chester Denlinger, Clarence Weaver, Harvey Musser, of Lancaster; Bro. Martin Miller and family, Bro. John B. Hertzler, Bro. Andrew Nissley and family, and Bro. Aaron Martin and family of Salunga, and Mt. Joy; Bro Bucher of Adams Co., Pa., J. D. Charles of Habeckers, Harold Kepperling, Sisters Becker and Mabel Shertzer of Millersville, and David Hostetler and wife of Manheim.

We invite all others who can to come and worship with us, or stop in at the Mission any time as the door is always open to all of you. At this writing the repairs and improvements at this place are completed and we wish to thank all the many brethren and sisters who contributed for this work of repairs. However there may be some churches, Sunday schools, or individuals, who did not contribute, and may wish to do so (as the bills are not quite all paid with donations received), may send remittances to Columbia Mennonite Mission.

Your humble servant,

C. Z. Martin.

After repairs and alterations had been made at our mission and the carpenters, plumbers, and concreters were thru, the Mission building needed a general cleaning up which was done by a brigade of sisters who volunteered and came with their buckets, scrub-brushes, and soap, and they held a practical manual labor, workers' meeting and they all enjoyed the work. The work went along nicely and they cleaned the whole mission building in a day. The sis-

ters present were, Carr, Lochard, Felch, Haverstick, Waltermyer, and Mrs. Augustine and Mrs. Wallids.

Your Sister in Faith,
Nov. 4, 1920. Alva M. Martin.

REPORT OF MISSION STUDY CLASS MEETINGS

By Alta Eby Erb

For the Gospel Herald

Mormonism

Motto: 'But evil men and seducers shall wax worse and worse, deceiving and being deceived." I Tim. 3:13.

Prayer.

Discussion: Why should we know the history and beliefs of this religion?

Study of Mormonism

1. Date of founding.
2. Founders: Prat', Ridgon, Smith.
3. Smith's vision (as he tells it).
4. Origin of the Book of Mormon.
5. Division of the church.
6. The published "Articles of Faith" and what they really do believe.

(Vol. VIII. of the Fundamentals gives the best short discussion of this religion. Perhaps members of the class will have books at home on Mormonism.)

My Responsibility. Chap. III.

Motto: "I have made thee a watchman." Eze. 3:17.

Prayer.

Discussion:

1. My responsibility according to the Scripture. Many verses were read and commented upon,—especially those given in the chapter.
2. Other things that make me responsible.
3. My adaptability to rural work.

The emphasis was placed on the individual. At this meeting the home surveys made by individual members of the class were then returned to the members with the suggestion that we hang them where we would see them daily and place above them in red Ezek. 3:17.

(Let the members of each class in any church together make a survey of the community. It will reveal many things about the spiritual conditions about you and guide you in prayer.)

Hesston, Kans.

OPPORTUNITIES OF THE S. S. AIDING THE MISSION CAUSE

By Alice Hershberger

For the Gospel Herald

It is often said the Sunday school is "the nursery of the Church" or "a training school for Christ." Her work is to train boys and girls, men and women, for future usefulness in the church, while her real object is the extension of Christ's kingdom.

Truly this is the day of golden opportunities. It is a fact we can not look around us without seeing some one in need. And let us remember that as God opens our eyes to behold the door of "opportunity," He always writes "responsibility" on the other side. It is in our power to improve or neglect the opportunities before us and we will be held responsible for all we can do.

Notice the great responsibility placed on the Church in spreading the Gospel of Christ, and since the Sunday school is a part of the Church she also is responsible with her.

The Sunday school is one of the places where Bible knowledge is obtained which is absolutely necessary for a mission worker. It is the duty of the leaders to see that workers are placed where they are allowed the best use and development of their talent.

Why not occasionally send a worker to visit some mission station?

People need to be taught the importance of the work for it is only as they learn to know the nature of the work and to realize, at least to a small extent, the value of a soul that they will see the need of giving

But while we are training, teaching, and giving, let us not forget to lay hold on the power of God thru prayer. Someone has said, "The prayer that moves the hand of God performs the greatest work of all." "In unity there is strength." "If ye shall ask anything in my name, I will do it" (Jno. 14:14); "Pray without ceasing" (I Thess. 5:17). This is one thing each individual of the Sunday school may do. You may not be able to go or to give, but you can pray. Pray for the workers that they may have strength and wisdom to rightly present the Word and that sinners may receive it and saints press onward. Pray for the Sunday school that it may be awake to its duty and privileges.

These are a few of the ways by which we may help the work already started, but much more should be done. We need to rise to greater activity. There are mission Sunday schools in the rural district. Do you have one or more in your community? If not, why not start one? There are few churches that are not in reach of a district where they have perhaps become discouraged and have no Sunday school and would be glad to welcome you. You would there have the opportunity of teaching others the way of life. You could also put to work the dormant material so often found in the Sunday school. It might mean many years of constant effort and hard labor before much fruit could be seen, yet "in due season we shall reap, if we faint not. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10).

Garden City, Mo.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Why is it wrong to have organs or pianos in the church or house of God, and use them in public worship, and right to have them in our homes and spend time and money to taking music lessons? If they are a good thing in the home why not in the church? N. S.

ANSWER

The foregoing questions, altho of a musical nature, may not have a musical ring to many of the Herald readers. However, the same should have our serious and prayerful consideration.

We have no "Thus saith the Lord" in the New Testament Scriptures as to whether it is right or wrong to have musical instruments either in the homes or churches.

The Holy Spirit thru the apostle Paul has made it clear, both in Eph. 5:19 and Col. 3:16 as to how we shall worship the Lord in singing, making melody to Him in our hearts. No mention is made relative to the use of musical instruments. These exhortations apply to both individuals and congregations.

The directions given in I Cor. 10:31 and Col. 3: 17, should govern our action in the matter. Whatever is not forbidden in God's Word and can be used to God's glory and our best spiritual interests is of course right. Christian parents should (in the light of the foregoing scriptures) be able to decide as to whether it is right to have musical instruments in the home.

The fact that in the New Testament no mention is made of the use of musical instruments in worship, coupled with the fact that the use of the instrument in worship spoils congregational singing, should be considered sufficient reason why the instrument should continue to be barred from our churches.

It is conceded that conditions exist in certain homes that would make things permissible there which would not be permissible in the Church.—J. S. S.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A HOME AND ITS MUSIC

By an Observer.

For the Gospel Herald

It is not the music of stringed instruments and organs, nor even the music of songs that I find bringing sweet melody and charm into the soul. In fact, the singers have not even thought of their singing as such. But it is that indescribable, unspeakable charm that goes with all that belongs to the word **home.**

I can feel it in the voice of the wife and mother as I enter her home for the first time and find a hearty, simple, sincere, and real welcome; a welcome not distinguished by great gushings and highly colored compliments upon its guest, but a welcome so simple and common yet so sincere and so tuned with that voice of home melody that you feel at once that **this is home.**

I can feel it in the voice of the husband and father, who having been keyed and tuned by the qualities of a true wife has his deeper toned words mellowed and filled with the same true hospitality and pleasure of meeting friends and welcoming them into their retreat of love and good will.

I hear the music in every word of direction and counsel in the home. Now mother is calling to the daughter or son and giving orders or answering their questions. Now I hear her shouting to her husband in the distance or gently calling while he is near. There is response and the music is rolling on and on. Cares come in, anxious words flow out, and answers are coming back. Ever and anon, day in and day out, its melody never ceases. I see the father and husband reading the sacred Book and see heads bowing before a heavenly Father. Peace is written in the face. Love, joy, and peace is moulded in words and deeds.

Sweet music is in my soul because my soul has been in a heavenly anthem on earth. This is real. It is the music every home needs. Does it describe the music of your home?

Every catastrophe brings a great opportunity. The test is not whether we have escaped danger and weathered the storm but whether we have seen our opportunity.—Henry J. Cadbury.

WOMAN'S EMANCIPATION OR DEGRADATION—WHICH?

(This article was clipped from "The Gospel Message" and sent us by a sisted who urged that we give it space. Woman suffrage is a part of the law of the land, has been adopted by many nations and is fast becoming established in all democratic nations. It is not the intention of this article to manufacture sentiment against it but to keep before the minds of the readers the fundamental principles involved. The editor assumes no further responsibility than that of "passing it on," the same time taking this opportunity of endorsing heartily the position taken in the article with reference to woman's sphere. Woman, like man, shines brightest when she lives in the sphere which God designed for her.—Editor.)

> "The woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." I Tim. 2: 14, 15.

Not only the secular, daily and weekly press, but some of the religious and denominational papers, are speaking of the adoption of the amendment to the constitution, permitting women to vote in presidential and other national elections, as the emancipation of the women. We have thought about that a good deal and wondered if our wives and mothers and sisters had been slaves all these years; and if so, slaves to what or whom? And then the question has often come to our mind, if women have been emancipated, from what have they been emancipated? As we have tried to honestly and fairly answer that question, the only answer that we could think of has been, that if women have been emancipated at all it has been from the Bible, from the headship of man, from the authority of the Lord Jesus, from the thralldom of home life and from the bondage of motherhood and wifehood. These are the restraints that to some women are galling and enslaving. They are all of divine authority and enjoined by the Word of God. To throw off one of them is to throw off all of them; for they stand or fall together. They are logically and vitally connected and cannot be severed or separated. When a woman accepts the Bible as the Word of God and out of love and loyalty to the Lord Jesus purposes in her heart to obey its teachings, she is bound to acknowledge the headship of her husband or father, the obligation to be a worker at home, and that the duties of wifehood and motherhood come before all other calls and duties, with the lone exception of her duty to her Lord and Savior. That only comes before her home duties.

It was not an accident that the leaders in the fight for woman suffrage all these years have been Mrs. Elizabeth Cady Stanton, Mrs. Robert G. Ingersoll and Mrs. Carrie Catt, all of whom were members of the committee that got out the "Woman's Bible in 1899. The introduction to that Bible blatantly says that the "Political and social degradation" of women is an "Outgrowth of your (women's) status in the Bible." So they proceed to whittle to pieces God's Word and cut out of it all references to woman's subordination and weakness and transgression. The suffragists are the enemies of the Bible and when they speak of their emancipation they mean that they have thrown off the plain prohibitions of God's Word and will have none of them. Poor blind dupes! Eve tried that same thing in the garden of Eden. She brought God's curse on her and her sex, and all the woes this world has ever seen upon her posterity. Women may think they can outwit God and by rejecting the Bible, get out from under the curse pronounced upon Eve and her sex in Gen. 3:16; but they are only adding to their sorrows and troubles, rather than lessening them. The Bible is the best friend of woman-kind and the happiest women are those who obey it most explicitly. The crux of the whole cry about woman's emancipation is an attack upon the Bible and its teaching as to women's subjection..

(To be continued)

CALVARY

The Best-Shaped Poem Ever Written, within its compass, is still believed to be this one. It has never been traced to its author:

The Cross

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth;
To them the sacred Scriptures now display
Christ as the only true and living way.
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven;
And e'en on earth the child of God can trace
The glorious blessings of his Savior's grace.
For them He bore
His Father's frown;
For them He wore
The thorny Crown;
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor dare refuse
The Lord thy heart,
Lest He declare,
"I know you not,"
And deep despair
Should be your lot.
Now look to Jesus, who on Calvary died,
And trust on Him alone who there was crucified.

Set.

I know that some of our best methods are borrowed from other denominations. But I know also that there are methods in other denominations which God pity us if we borrow them.—A. G. Yoder.

Sunday School

For the Gospel Herald

Lesson for Nov. 21, 1920—Matt. 10: 1-42

THE TWELVE SENT FORTH

Golden Text.—Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:37, 38.

Introductory.—Our golden text is the conclusion of last Sunday's lesson. Evidently they did some praying. The Lord answered their prayers by sending them forth. In fact, He never sends anyobdy into His harvest but praying people. The choosing of the twelve disciples and their ordination to the apostleship is said by Mark to be for the following reasons: (1) that they might be with Him; (2) that He might send them forth to preach. This lesson tells about their commission, about their encouragement, about their reward.

Their Commission (5-8).—Their commission included the following: (1) the command to go; (2) instructions as to where to go; (3) what to say; (4) what to do.

The disciples were enjoined not to go into the way of the Gentiles but rather to "the lost sheep of the house of Israel." The time for work among the Gentiles was to come later. Now they were to bring the Gospel to the sheep scattered abroad as having no shepherd. "The lost sheep of the house of Israel" were to be made acquainted with the fact that the great Shepherd had appeared. It was from among this gathered flock of Israel that the messengers were to be sent "into all the world."

The message to be preached was the same which John the Baptist and later Jesus Himself had delivered: "The kingdom of heaven is at hand." Jesus the King was in the land. He was diligently teaching His Gospel to as many people as He could reach. This message was now to be borne to the multitudes by the disciples as well as by Christ Himself. Later on, Christ sent out seventy others bearing the same message.

That the people may know that these disciples were not impostors, Christ empowered them to work miracles. Thus empowered, they were encouraged by this inspiring message: "Freely ye have received, freely give."

Their Encouragement (29-31).—The message-bearer of the cross may expect thorns as well as roses along his pathway. The very fact that Christ empowered His disciples to work miracles indicates that there would be opposition and hardships to face. But in the midst of all these, His assurance was, they were to enjoy His sustaining grace. If God cares for the little sparrow, two of which may be bought for a farthing, He will much more care for His faithful message-bearers whom He commissioned to bring the everlasting Gospel to the needy. So faithfully does God watch over His servants that even the very hairs of our head are numbered. Whoever takes God at His word, goes out to bring the message of salvation to the lost and dying, and bears the burden of the cross, can rest assured that the Father's promise, "I will never leave thee nor forsake thee," was not given in vain.

The Reward (37-42).—One of the big factors in successful Christian work is self-denial. There is something inspiring about the work of the Lord. But in this, as in everything else worth while, it takes self-denial. When the disciples were sent to bring the Gospel to "the lost sheep of the house of Israel" it meant two things: (1) the leaving of homes and loved ones; (2) the going among those who were not friendly. In this the faithful follower of Christ has experiences similar to those which our Savior had when He left His home in glory to become the "man of sorrows" on earth. But self-denial is only one phase of the Christian's experience. The disciples being human needed to remember that they were to be amply repaid for their sacrifices. Listen to His teaching:

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

This teaching is in line with that of all the rest of the Gospel to the effect that the faithful are not without their reward. God's promise, "I will never leave thee nor forsake thee," is applicable to both time and eternity. Our best investment is the investment in spiritual life and service. Our richest experiences are connected with a faithful life in the service of our Master.—K.

Our Young People

COUNT YOUR BLESSINGS.—Ps. 103.

Topic for November 21

MOTTO

"Bless the Lord O my soul and forget not all his benefits."

THE STUDY HOUR

I. The Thankful Spirit.—It is the thankful spirit which causes people to remember benefits received. If we receive a blessing as a matter that is due us without considering that it came from the good will and benevolence of the giver, we are apt to become selfish and ungrateful and to even misuse our best friend. It will strengthen your life and fill your heart with gratitude if you will stop sometimes and enumerate the blessings that have come to you through the goodness of God. The counting itself will not do any more for you than the counting of any other thing. But the fact that it is counting blessings of God will find in the occupation the numberless things that crowd upon our memories which we otherwise would not have remembered or considered.

A friend offers me a gift. I accept it and find it a blessing to my life. This friend becomes connected with that blessing and when I consider the happiness that has come this friend comes into memory and a tender feeling is awakened toward him. God is giving many things to us daily which we receive and find pleasure in. But far too often we fall to connect God the giver with the blessings we enjoy and our hearts are made poor as a result. If you would enjoy richness in your heart and overflowing happiness and joy, cultivate the spirit of gratitude by remembering the source of blessings received from God and through the instrumentality of your fellow men. Instead of complaining at your lot in life and about the shortcomings of your friends and neighbors, begin to count the blessings that have come to you, and from what source and instrumentality they have come, and life will look much different.

PERSONAL THOUGHT

Let us count our blessings that we may realize our dependence upon God and use our blessings in a way that will not prove a curse in the end.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **Remember.**
2. Things Received From God.

For Young People

1. Gifts from God and their Mission in Our Lives.
2. The Joy of a Grateful Heart.
3. What is a Blessing to Be Counted?

For Older People

1. Blessings of This Year
2. Blessings in Disguise.

Gospel Herald

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THURSDAY, NOV. 11, 1920

Field Notes

A very impressive Sunday school and mission meeting was held at Belleville, Pa., recently. A number were present from other congregations.

A Bible meeting is to be held with the Millersville, Pa., Mennonite congregation, Nov. 25-28, with Brethren Geo. J. Lapp and N. E. Miller as instructors.

Change of Address.—Bro. Gabriel D. Brunk and family, from Elida, Ohio, to Royer's Ford, Pa. We wish them God's choicest blessings in their new home.

A meeting of the Eastern Mennonite Board of Missions and Charities has been called to meet at Manheim, Pa., Dec. 2. A special program for the public will be arranged later.

A series of meetings is announced to be held at Weaver's Church near Johnstown, Pa., Nov. 26—Dec. 6, in charge of Bro. Clayton F. Derstine. Bible conference at the same place Dec. 1-5.

Good interest is reported from the meetings held by Bro. J. S. Shoemaker at Crown Hill Church near Marshallville, Ohio. The meetings were to have closed with a communion and baptismal service last Sunday. There were five applicants for baptism. Bro Shoemaker expected, the Lord willing, to begin services at the Pleasant View Church on Sunday evening.

A letter from Hesston, Kans., dated Nov. 2, reads: "Our meetings begin Nov. 6, with Bro. N. E. Miller of Springs, Pa., in charge. Already the Spirit is at work. After an invitation given last Sunday five arose."

A series of meetings is going on at the Garden Street Mennonite Mission, Peoria, Ill., with Bro. J. W. Hess of Manson, Iowa, in charge. The meetings began Nov. 2 and will continue the Lord willing, to Nov. 14.

The congregation worshiping at East Union Church near Kalona, Ia, held a refreshing communion service on Sunday, Oct. 24, at which time Bro. Simon Gingerich of Wayland, Iowa, was present and conducted the services.

Bro. John H. Mosemann of Lancaster, Pa., held a two-weeks' meeting at Chestnut Hill Church near Salunga, Pa., closing last Sunday evening, if previous arrangements were carried out. Latest reports from the meeting were quite favorable.

A letter from Garden City, Mo., dater Dec. 5, informs us that three of the ministering brethren in that community — I. G. Hartzler, L. J. Miller, and W. E. Helmuth—were away from home, doing business for the Master.

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at Imlay City, Mich., Oct. 26. There were five public confessions. He expects, the Lord willing, to spend all of this month and the fore part of next in Nebraska and Colorado, strengthening the congregations in that part of the field.

Bro. J. F. Bressler of Richfield, Pa, commenced a series of meetings at Dry River Church, Rockingham Co., Va., Nov. 3. Bro. B. has spent several months in the work of the Lord in Virginia and Tennessee. He expects to begin at Mt. Clinton immediately after the work at Dry River. The Lord bless his efforts.

"Mennonitische Jugendwarte" (Youth's Watchtower) is the name of a periodical just launched by the Conference of the South-German Mennonites. The editor is Philip Haendiges, minister at Ibersheim, near Worms. The first number contains a number of well-written original articles. The need for such a publication has long been keenly felt in South Germany. The Mennonites of South Germany are numerically weak and can publish a paper of this kind only at a financial loss.—H.

Peoria Mission.—In last week's Gospel Herald it was stated that the debt on Peoria, Ill., mission property had been paid and the property turned over to our General Mission Board. It has since been learned that the abstract is defective and the Board awaits the clearing up of the title before formally accepting the property.

Sailing Date for Missionaries.—A letter from Bro. C. D. Esch, Goshen, Ind., informs us that arrangements have finally been made for sailing to India. It had previously been arranged for that they should sail Sept. 16; but at the last moment it was found that they would not be assured immediate passage all the way to India, and our missionaries preferred to take chances at home rather than midway between here and India. But this time satisfactory arrangements are made and if there is no providential hindrance Bro. Esch and family and Sister Mary Wenger will set sail from New York, in the SS "City of Benares" Dec. 10. Many are the prayers that God will not only grant them a peaceful voyage but successful service after they reach India. Bro. and Sister Esch expect to remain at Goshen until near the time for sailing.

Correspondence

Newton, Kans.

Dear Herald Readers, Greeting:—We have again had the privilege of commemorating the death and suffering of our Master, which is always a blessing to those who are God's children. On account of the rainy weather a small number of the brethren and sisters were not present.

Last week one of our older brethren passed away, reminding us again that we have no abiding city here; that we journey this way but once, and should make the best use of our time.

Nov. 1, 1920. Cor.

Spring City. Pa.
(Vincent congregation)

To the Herald Readers, Greeting: A few lines from this place may be of interest, as it has been several months since an item has appeared from our congregation.

The Bible instruction meeting held the latter part of August was very well attended. The brethren, John S. Mast and John F. Bressler, served as instructors. May God bless the messages brought, and the messengers in their different fields of labor. During the meetings five young peo-

ple made the good confession. They with two others who had confessed Christ (one previous to the meetings and one afterward) were received into the Church by water baptism on Oct. 10.

On Oct. 17 we were favored by a visit from Pre. Frank Kreider and wife, Dea. Amos Kauffman and wife, and Bro. D. H. Good and wife of East Petersburg. Bro. Kreider preached a heart-searching sermon from Psa. 139:23, 24.

On Oct. 24 communion was held at this place. Bishop Warren G. Bean gave us a helpful message from Heb. 5:7.

Bro. Gabriel Brunk and family, formerly of Elida, Ohio, have moved to their newly-purchased farm near Royersford. May the Lord bless him in the ministry of the Church.

Nov, 1, 1920. John W. Kolb.

Dale Enterprise, Va.

Greeting of love and best wishes to all Herald Readers:—Bro. J. F. Bressler of Richfield, Pa., closed a two-weeks' series of meetings at the Bethany Church when two souls confessed Christ and were received into the Mennonite Church by baptism. The Lord willing, Bro. Bressler will begin a series of meetings at the Dry River Church on the third of November. May we all pray for the success of these meetings. Bro. A. W. Hershberger of Portage Co., O., now a teacher in the E. M. School near Harrisonburg, preached a very impressive sermon at the Mt. Clinton Church on the fifth Sunday of October from Acts 4:13, dwelling on the necessity of being with Jesus and showing to the world by our walk and conduct that we truly have been with Jesus.

Nov. 2, 1920. S. M. Burkholder.

Imlay City, Mich.

Dear Herald Readers:—On Monday, Oct. 18, Bro. S. E. Allgyer of West Liberty, Ohio, came among us and held meetings each evening until the 26th. Five young people publicly confessed their Lord. May God bless them. We were all strengthened through our brother's messages. May God bless his efforts wherever he may go. Pray for the work at this place.

Nov. 2, 1920. Cor

Vistula, Ind.

(Barker Street congregation)

We have just passed through a series of meetings, a feast of real soul food. On Saturday evening, Oct. 23, Bro. Henry Weldy of Wakarusa, Ind. began meetings here and continued until Sunday evening, Oct. 31, declaring the whole truth as he went. The attendance was hindered at first because of the rain, but toward the last the weather was more favorable and the meetings closed with a good attendance, for this place, some coming from Elkhart, Goshen, and Middlebury. Bro. Weldy seems adapted for personal work. The families were about all visited, the brotherhood greatly strengthened, and four young people accepted Christ as their Savior. Pray for them and us.

Nov. 2, 1920. Harvey Friesner.

Midland, Mich.

Dear Herald Readers, Greeting:—On Sunday, Oct. 31, we were privileged to have with us Bro. Zehr and wife of Huron Co., also Joe Swartzentruber and his mother. Bro. Zehr handed out the Word of Life in a plain, simple, yet effectual way that all could understand and be benefited by being present. He again proved to us by the Word that there is only one way to get to Heaven and that it was necessary for the Son of God to become the Son of Man that the Sons of men may become the sons of God.

Sunday school and young people's meeting are continuing about the same as before. We expect to hold our Bible conference the latter part of this month. May God abundantly bless His servants as they go here and there to preach and teach. Let us pray for the work everywhere.

In His Name

Nov. 2, 1920. Katie Bontrager.

Flanagan, Ill.

To all Gospel Herald Readers. Greetings:—On Sunday evening, Oct. 31, we again had the privilege of partaking of the sacred emblems of the shed blood and broken body of our Lord and Savior, and practicing the ordinance of feet washing, thus renewing our vows made on bended knees. Bro. Samuel Gerber, Pekin, Ill., officiated. May God give us grace to live closer to Him. On account of a funeral being held at the church in the afternoon, preparatory services were held in the forenoon and communion in the evening.

We ask an interest in your prayers.

Nov. 3, 1920. Lydia H. Smith.

Columbiana, Ohio

Dear Herald Readers, Greeting:—On Saturady, Oct. 23, we held our annual Sunday school meeting at the Midway Church. The meeting was not as well attended as it might have been; nevertheless we felt the presence of God's Spirit, and those present were well paid for their time and effort.

As we look about us and see the many who have not learned to know Jesus Christ as their personal Saviour and those who have the form of godliness but are denying the power thereof, we are made to feel more keenly the need of thoroughly consecrated laborers to help gather in the golden grain.

The Lord has richly blessed us during the past summer. There are a few of our members on the sick list.

The Church is anticipating the ordination of a deacon or two in the near future. We ask an interest in the prayers of all God's children that we might do all things to the glory of God. Cor.

Nov. 5, 1920.

Westover, Md.

(Holley Grove congregation)

Dear Herald Readers, Greeting:—Bro. Jonas Nice and wife of Virginia spent a few days with the congregation at this place in October. He preached four interesting sermons for us while here. Bro. John S. Mast, Bro. Jacob Hartz and wife, and Sister Lena Stoltzfus of Elverson, Pa., Bro. J. U. Neuhauser and wife of Bird-in-Hand, Pa., and Bro. John K. Mast and wife of Gap, Pa., were visitors with us from Saturday, Oct. 30, till Nov. 1. Saturday Bro. Mast held council meeting here. Saturday evening we had preaching services, after which three precious souls were received in the Church by water baptism. Sunday morning we commemorated the Lord's death and suffering. Sunday evening Bro. Mast preached another sermon.

May the Lord richly bless the efforts of the brethren and sisters who were with us.

Nov. 6, 1920 Ruth Hostetler.

Scottdale, Pa.

Greetings in Jesus' worthy name:—We had the pleasure, on Sunday, Nov. 7, to observe the communion at this place. Bro. J. A. Ressler preached the communion sermon, and Bro. Aaron Loucks performed a similar service at the preparatory service the evening before. The membership was well represented, and all present communed. We were glad to have with us Sister Frank of Ephrata, Pa., who came to Scottdale to meet her son, Bro. Ira Frank, who is attending school at Wellsville, W. Va.; also Bro. and Sister Harry Swarr of East Petersburg, Pa., who are spending a few days at Scottdale, the guests of Bro. and Sister Yake.

Bro. Eli Reist of Elizabethtown, Pa., spent a few hours at the Publishing House on Friday of last week.

Miscellaneous

STAY, SINNER, STAY.

By Benjamin N. Krupp

For the Gospel Herald

Stay, sinner, stay; the night comes on,
When slighted mercy is withdrawn:
The Holy Spirit strives no more,
And Jesus gives His pleadings o'er.

Stay, sinner, stay; the Father's call,
Now bids you come, forsaking all:
Oh, come, and He will bid you live;
Oh, come, and freely He'll forgive.

Stay, sinner, stay; 'tis Jesus pleads,
For you He weeps, for you He bleeds:
Oh, let His love your heart constrain,
Nor let Him weep and bleed in vain.

Stay, sinner, stay; the Spirit cries,
"Awake, and from the dead arise:
Arise and plead for mercy now,
And at the cross repenting bow."

Come, sinner, come, though guilty now,
At Jesus' feet submissive bow;
And freely all shall be forgiven,
Oh, come, and taste the joys of heaven.

See, sinner, see, where loved ones stand,
All saved in heaven—a happy band:
Oh, come and join them on that shore,
Where death and parting are no more.

Souderton, Pa.

A COMMUNITY WITHOUT A CHURCH

By Echo Stanton

For the Gospel Herald

Our subject at once resolves itself into a question of the value of a church to any community. Christ Himself said of those who constituted His Church: "Ye are the light of the world;" and just as sure as we are true to Him, so sure are these sayings of His true concerning us.

It is true that the value of any church to a community increases in proportions to the amount of zeal and fidelity with which that Church serves Jesus Christ, and keeps His commandments. Even the presence of a so-called worldly church to some degree brightens the moral atmosphere of the community, but far more eternally beneficial is that church whose individuals allow themselves to be led by God's Holy Spirit and Word in all their life—both week-day and Sunday. While the world around them may not walk right up and join the Church—and this we cannot even expect in these latter and sinful times—yet in their hearts they learn to love a life which is pure and holy.

The Bible is full of promised blessings to the righteous. The Church is supposed to be righteous and stand for righteousness, and if she fails in this it is man's fault, and not God's. But never a blessing is anywhere promised the unrighteous. Hence anything of any lasting value must be accredited to righteousness. Isaiah said of the Jewish people when they had turned far away from God unto the ways of the world, then "all our righteousness is as filthy rags and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). In such a state or condition a church will not benefit a community much, but in the light of God's Word, such a church is no more a Church, but an institution of the god of this world,—a parody on religion and a stumbling block for sinners.

A community without a church—we mean an evangelical Christian Church—is a very God-forsaken place. In such communities wealth and power are generally the two idols, and dissatisfaction, strife, and suffering are bound to ensue sooner or later for no lasting good can come of anything except righteousness. We may take the finest delicacies the most learned science can prepare, and if no salt is used therewith—just common salt—it will still be flat and stale, utterly unpalatable, and put aside as unfit for use. Just so it is with any attempt at doing good by those outside the Church.

A striking example is found in the holy lands:—While the children of Israel were obedient to God and served Him faithfully as a people (or Church) Canaan prospered; but later on when they had turned away from God, their vineyards and their fertile fields became as deserts. Today when God's chosen people (Israel) are again turning their faces Zionward by the tens of thousands, we already begin to hear of increasing prosperity in that "land of the Cross" and the good Book fully bears us out in the assertion that thru the return of God's children and their ultimate acceptance of their crucified One as their Lord and King their "desert shall again bloom as a rose" and their barren plains shall yield even as never before since the Fall of Mankind into sin. The world may never admit that the Church is so beneficial to her in any community, but that does not change the facts. The wonder is that all those who are antagonistic to the Church do not emigrate to some heathen land where there is no church—some of those lands have a most beautiful climate and nature provides so well that one need not work nearly so hard as we do here for a living—but we do not see them flocking away to such places very rapidly. Why? The only reason there can be is that they value the Christian influences in their community, the Christian institutions of the land, yes, the very Church herself, no matter how loudly they declare themselves against her.

Truly, the Church is the salt and the light to the community, and without the Church the very life of any community will, in due course of time, weaken and fade away.

Duchess, Alta.

REVERENCE FOR GOD'S HOUSE

By Rebecca H. Hauck

For the Gospel Herald

David must have had reverence for God's house. He said, "I was glad when they said unto me, let us go into the house of the Lord."

Paul admonishes us along this line, (Heb. 10:25) where he says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as we see the day approaching."

We as God's children meet in His house to worship Him; and we should come in the spirit of prayer and reverence. We are commanded to remember the Sabbath day to keep it holy. To some people the Sabbath day is just as any other day in the week; but to us, who have been redeemed through Jesus Christ, God's only Son, who arose from the dead on this day, it is the day of all the week the blest. We are glad to lay aside our earthly cares and labors, and wend our way to God's house, there to be filled with His Spirit, and feed on His Word.

It is not enough that we simply go to church—we must be interested, and have our minds on God and heavenly things, and be attentive listeners to the preached Word.

Sometimes we see people, (Christian professors too) coming to church, seemingly unconcerned. They try to be seated just as comfortably as possible in their pews, or prop themselves in some corner, and soon you see their eye-lids close, their heads falling over their shoulder, and off they go to dream-land, while Christ's ambassadors stand behind the sacred desk, proclaiming His Word. I often wonder how much benefit I would get by going to church to sleep, and I wonder how much anyone else gets. If we are not interested in God and His Word, are we keeping the Sabbath day holy? And when our Supt. reviews the Sunday school lesson, and we engage in conversation with each other, and disturb those who want to listen and learn, do we reverence God and His house? And as soon as we are dismissed we engage in worldly conversation, of the work we were doing last week, or are going to do

next week, and you hear something like this: "Are you done? Did you sell? Have you bought? What did you pay?" and so on. Brethren, "These things ought not so to be." We do not go to God's house to buy and sell, and our thoughts should not be there either.

"As a man thinketh in his heart, so is he." Prov. 23:7.

"Out of the abundance of the heart the mouth speaketh." Matt. 12:24.

Our visiting should not take place in God's house. We should leave it with the same spirit of **reverence** and **quietness** that we entered. May the Lord help us.

Lancaster, Pa.

AMUSEMENTS

By Kathryn E. Shetler

For the Gospel Herald

Do not indulge in any form of amusement if you have any doubts. Whenever you are in doubt, always give God the benefit of the doubt.

He that doubteth is condemned "Whatsoever is not of faith is sin." Very often people say, "I am not sure whether this wrong. Ask yourself the question, Is it right? If not, leave it alone.

Do not indulge in any amusement that you can not engage in to the glory of God.

For instance, there was once a young lady who had a desire to lead souls to Christ. So while resting between dances she asked her friend if he was a Christian. He answered, "No I am not; are you?" She replied, "Yes, I am." He said, "What are you doing here?"

Do not indulge in amusements that you can not make a matter of prayer.

Do not go to any places of amusements where you can not take Jesus with you or where you do not think Christ would feel at home.

Another instance: A young man was walking down the street smoking a cigar. The thought came to him: "Would you like to meet Christ now with the cigar in your mouth?" He answered honestly, "No, I would not." He then threw it away and never lighted another.

Do nothing that you would not like to be doing when Jesus comes. Say nothing that you would not like to be saying when Jesus comes. Go to no place you would not like to be found when Jesus comes. He may come at any moment.

"Blessed are those servants whom the Lord when he cometh shall find watching." "They are not of the world, even as I am not of the world" (Jno. 17:16). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Oh friends, could we go to birthday parties, ice cream socials, and gatherings like that, take Jesus with us, and would Jesus feel at home?

Let us as Christian professors spend our time at home reading God's Word.

Manson, Ia.

IN THE WILL OF THE LORD

By A. R. Kurtz

For the Gospel Herald

We should be in the will of the Lord at all times. Often having the desire to go to the hospital with a brother to talk, read the Word, sing or pray for the sick and suffering, one evening about four months ago, on my way to prayer meeting, after getting off the car, having about two blocks to walk, a lady came running up to me, seeing I had a Bible, asked me if I was going to the hospital, as it was only a few blocks from there. I said, "No, I am on my way to prayer meeting." She told me her mother was there and was very poorly. As she was talking to me the way was opened; but I could not have been in the will of the Lord as my mind was set to go to prayer meeting. But it was a lesson to me to always be in the will of the Lord.

One week ago, going into a restaurant, laying my Bible on the table, I took the opportunity to talk to a man across the table. He said he read the Bible but could not understand it He finally told me he was a Catholic. I told him about Christ bleeding and dying on the cross for us and the debt was paid if we only repent and accept Him as our Savior, and that He is our Mediator between us and God. As I gave him good-by, with tears in his eyes, he asked me to pray for him. I went several blocks after a man and took him to church. I have the promise of two others who haven't been inside of a church for a number of years. Let us ever be in the will of the Lord.

Los Angeles, Calif.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The cablegram received from our Relief Unit in Russia just before last week's Herald went to press, extracts from which were given on the front page of that issue, gives much information in a few words. We repeat the statements in these columns for purposes of record and so that they may be easily referred to.

"Returned from Mennonite Colony South Russia yesterday. Words cannot describe needs and suffering these and other same sections. Statistics follow. Opportunities open to bring them all you send. Assumed responsibility 200 full orphans. Left Kratz Halbstadt. Slagel taking American and other supplies to Russia Wednesday. Duplicate previous American shipment. Russian Mennonites can write relatives our care. Weekly courier service interior.
(Signed) Miller."

* * *

Bro. Miller's letter, following the sending of this cablegram and giving results of his investigations in detail is awaited with much interest. Meanwhile, acting on the request for another shipment similar to the one already sent, consisting of twenty tons of used clothing, shoes, and medical supplies, plans are rapidly going forward for another used clothing campaign throughout the Church, from November 15 to December 1. Word was at once sent to all the relief organizations represented in the Central Committee and no doubt by this time plans are already well under way for collecting money and supplies. The previous shipment came largely from one branch of the Church because of the organization and plans which had already been effected at the time the Central Committee was formed. Many of the others have been eager for this opportunity and a hearty response is expected. Many of our western brethren have relatives and friends among the suffering in South Russia, and to such the appeal will come in an especially striking way. Now that we have the confirmation beyond any doubt that there is an actual and a great need, we have a great opportunity and privilege to do some real Christian service.

* * *

Remember that clothing, shoes, medical supplies, and money are needed. The first two items can be furnished in large number by people, especially by those who have not had opportunity to contribute toward the first shipment. Medical supplies will be purchased by the Committee. But money can be contributed by all. No doubt the congregations which contributed so liberally in the way of clothing and shoes heretofore, will be glad to respond just as liberally with money, if the used clothing is all gathered up. Other congregations will contribute both clothing and money. All should have a part. See Relief Notes of last week's Gospel Herald for instructions for sending clothing to Scottdale. If there is not sufficient for a bale, send packages containing whatever is available. Send contributions in money to G. L. Bender, Elkhart, Ind., specifying that it is for Russian relief. We have responded liberally in the past. We must do still better in the future. Our fellow men are in need and it is in our power to help them. Let us not shirk from our task.

* * *

It is especially appropriate that this second campaign for used clothing and money should extend over the Thanksgiving season of the year. Here we have an oppor-

tunity to show by actual deeds that we are really thankful for the blessings which God has showered upon us during the past year. Are we really grateful for health, prosperity, good crops, plenty to eat and wear, a free country, good government, etc., or do we merely make a lip profession of our thankfulness. We have many, many reasons to be grateful, and one of the most effective ways of expressing our gratitude is by sharing our blessings with others who are less fortunate. Let us pray earnestly over the matter and then give and share as the Lord directs.

* * *

Another significant item in the cablegram is the statement that the brethren have assumed responsibility for the care of 200 full orphans. This is in line with the authority granted to them by the Commission. Plans are being worked out for a definite campaign for orphan support, probably on the basis of five dollars per month per orphan, which is about the amount necessary to keep a child in food for one month and thus keep him from starving. Letters published in these Relief Notes some time ago indicated that many people died of typhus fever in the different Mennonite colonies, while others were killed, and still others died of different diseases. Now a number of these poor children who were made orphans as a result of these calamities are to be cared for by our Unit. How many are you willing to support personally on the basis of five dollars per month? How many will your Sunday school class support? your Sunday school? Do you appreciate home, food and clothing? Will you help some unfortunate child to enjoy something of the same comforts?

* * *

A year or more ago some of the western congregations of Mennonites gathered clothing for shipment to Siberia, but on account of a variety of circumstances the clothing was never shipped. They have decided however to put it to use at once. A letter from Bro. M. B. Fast informs us that already forty-six boxes of this clothing are on the way to Scottdale from California. The clothing had been packed in large boxes for export shipment, and if they seem to be sufficiently well packed they will be left in the boxes and shipped in that manner, instead of in bales, as the balance of the clothing will be shipped.

* * *

A letter received recently from Johann Thiessen, Secretary of Canadian Mennonite Central Committee for relief work, states that that committee, representing the Mennonites in the Canadian north-west, desires to co-operate with the Central Committee in the Russian work. They are eager to help and ask for instruction and information as to how they can best help along in the work. Their help is much appreciated and will no doubt contribute materially to what we may be able to do in South Russia as Mennonites in relief work.

* * *

There is still an uncertain factor in this work, and that is the defeat of Gen. Baron Wrangel's army in the Crimea by the Russian Soviet army. Gen. Wrangel had almost completely stabalized the government of South Russia and for a time was successful in driving back the Bolsheviki troops; but the latter having secured reenforcements as a result of making peace on the western front with Poland, have within the past week been successful in driving back and defeating Wrangel's forces in a number of engagements. Whether it will be possible or safe to go into the Mennonite districts if the Bolsheviks gain control is not known. No word has been received from Bro. Miller with reference to the situation, and meanwhile plans as outlined will go forward.

Nov. 6, 1920.

REPORT

Of the Annual Sunday School Conference Held at E. Union Mennonite Church near Kalona, Iowa, July 5, 1920

For the Gospel Herald

Organization: Moderators, J. Y. Swartzendruber, A. G. Yoder; Chor., Kathryn L. Miller; Secys., Wm. C. Brenneman, I. P. Yoder.

Morning Session

The following topics considered and thoughts presented.

Present Day Advantages in Sunday School Work.

1. **As Young People.** Lloyd Brenneman.

Regularity, conveyance, English language as used in our day schools, larger scope by reading and Bible study, Church schools, teachers' meetings, lesson helps, S. S. conferences.

2. **As Older People.** D. B. King

Temperance lessons, Church government, character study, present day application, careful search of God's Word.

What Shall Be Our Object in Attending S. S? Kathryn L. Miller, A. G Yoder.

Object should be to learn God's Word and to make truth practical in our everyday life. To indoctrinate especially the children, to worship, to be filled, to help others to find salvation.

Effect of Literature on the Sunday School Pupil. Omar Yoder, Alta Brenneman.

Bible should be foundation of all good literature. Gleaning from the printed page of works by sound authors brings us in touch with great and noble minds and thoughts that may help us in problems of life. Reading trashy, foolish and fabulous stories detracts from the spiritual.

Afternoon Session

Children's Exercises conducted by Martha Buckwalter.

Illustration on the sinner, the wrath of God, and the atonement through Christ, He bearing the stroke of wrath for us.

Sunday School Problems.

1. **How Supply Classes with Teachers?** C. C. Miller.

Careful selection of teachers necessary. Considering need of each class. Unavoidable absence of teachers and embarrassment in delay of supplying teachers necessitates the use of a Teachers' training class.

2. **Lesson Preparedness.** W. J. Brenneman.

Need of preparation on part of both teacher and pupil. Three things necessary: Prayer for power, study for the gathering of strong points on Bible truth ready for presentation, conversation, to make each point interesting.

3. **Lesson Review.** Jos. C. Brenneman.

Object of review is to reproduce the truths and thoughts retained after careful study,—making lasting impressions.

The Open Door of the Rural Field to the Sunday School. S. C. Yoder, Almeda Slaubaugh.

Vastness of the field. Large fields unsupplied with workers. Beginning at home, the near neighborhood Forming mission Sunday schools. Inadequate leadership of present churches in some localities where work would gladly be turned over to a people who would give them help and preach the Gospel to them Congregations should make speedy survey of nearby needy fields. Need of consecrated workers to work on level with the needy ones for their edifying. Mission Boards should make provision for such workers, not letting these provide for themselves alone by hard work and deprivations but help supply their needs and make possible a greater work for the Lord. Luke 10:2.

Evening Session

Encouraging Features in City Mission Work. Martha Buckwalter.

The faithfulness of God. The wonderful power of His Word. The support of the various churches. Visitors. Provisions and clothing contributed. The testimony of the unsaved of the faithfulness of the workers. Wonderful power of God to preserve the work and the workers.

Bro. S. C. Yoder gave short sketches and report of Relief Commission for establishing and organizing further work in the Near East, closing with prayer and song.

The Lord be praised for the benefits the day afforded.

The Secretaries.

PACIFIC COAST BIBLE SCHOOL

The committee appointed to make arrangements for a Bible School on the Pacific Coast, under the authority and direction of the Pacific Coast Conference has about completed the arrangement of the work.

The school will begin Dec. 13, 1920, and continue six weeks, the first half to be held in the Hopewell Church, near Hubbard, Oregon, and the latter half in the Albany Church, Albany, Oregon.

The course is so arranged that any number of hours of work up to twenty-four per week may be taken. Some of the principal subjects offered are Bible Geography, S. S. Normal Work, Gospel of Matthew, Vocal Music, Personal Work, Minister's Problems. Besides these there will be some special lectures, a Missionary Conference, and a Minister's Conference.

A canvass for students has brought about very encouraging results, forty-five have already enrolled, and several churches yet to report.

Further information cheerfully given. Write to the secretary for program.

D. B. Kauffman, Chairman.
S. G. Shetler, Secretary.

The conscience is the medium through which God speaks to the soul.—D G. L.

MISSOURI-IOWA CONFERENCE

Report of the Annual Meeting of the Missouri-Iowa Conference Held at Liberty Church near South English, Iowa, Oct. 14 and 15, 1920

For the Gospel Herald

The meeting was called to order at 9:30 A. M. by the Moderator, Bro. J. M. Kreider. Devotional services conducted by Bro. John Nice of Morrison, Ill. Organization resulted as follows: Moderators, J. M. Kreider, C. A. Hartzler; secretaries, J. R. Shank, E. J. Berkey; choristers, Noah D. Showalter, C. J. Garber; committee on resolutions, Daniel Kauffman, L. S. Glick, Ira E. Buckwalter.

The conference sermon was preached by Bro. D. G. Lapp of Roseland, Neb. The message was based on Matt. 16:18 and many telling thoughts were presented concerning the relationship between Christ and His Church and of the responsibility of the Church building upon this rock and carrying the Gospel to all the world.

After the conference sermon a number of brethren added their testmony, and the congregation by a rising vote signified its approval of the message, its loyalty to the doctrines and ideals of the Church, and its willingness to abide by the rules and regulations of the Church.

There was a marked interest in the work of the Conference from beginning to end. The discussions were pointed and full of life, and the resolutions well weighed before being acted upon by Conference. The discussion of questions was interspersed by the transaction of miscellaneous business, but for the convenience of the reader these will be grouped under separate heads. Each evening was closed by the preaching of a sermon by ministers from other conference districts.

Merging of Conferences

The question of merging and redistricting our western conferences was brought up at the evening session of the first day. The report of the Conference Merger Committee (printed in the Gospel Herald of October 28 issue, Page 607—Editor) was read, and after some explanation, was unanimously adopted.

Questions and Answers

Following is a list of questions and answers discussed and passed upon by Conference. Lack of time prevented the consideration of others.

1. Has this conference any advice to give with reference to present day farmers' organizations?

This conference has from time to time defined its attitude toward labor unionism. We believe it inconsistent for Christian people to be affiliated with it, for the following reasons:

(1) It constitutes an unequal yoke between believer and unbeliever.—II Cor. 6:14-18.

(2) It is monopolistic in its tendency.—Rev. 13:17.

(3) It carries with it an un-Christian attitude toward the non-union man

(4) It leads to acts of violence.

(5) It is destructive to real liberty.

Farmers' organizations having price-fixing and control of markets as their aim bear the distinguishing marks of labor unionism, and our members are admonished to hold themselves aloof from them.

2. When a brother performs manual labor as a hired hand for the support of his family and the party or parties for whom he labors refuse to pay, what course should he pursue?

Since the plan of God for His people is to overcome evil with good and, if need be, to suffer the loss of temporal goods to win our enemy, we recommend that under no circumstances should he resort to unscriptural means but cast his burden upon the Lord, having the assurance that the Lord will sustain him.—I Pet. 5:7; Psa. 37:25; 55:22; Matt. 5: 38-45; I Cor. 6:1-8; Heb. 10:34.

3. How safeguard our members from the enslaving tobacco habit?

(1) By faithful, constant teaching, holding forth its injurious effects, especially upon young people.

(2) By diligently explaining such scriptures as Col. 3:17, I Cor. 10:31, II Cor. 7:1, I Jno. 5:17, Rom. 6:1, 2, etc.

(3) By wholesome discipline where it is a clear case that members are sinning against better knowledge.

(4) By encouraging parents to set proper examples before their children. Our members are encouraged to bear a faithful testimony with reference to the use of tobacco, and to remember in fervent prayer all who are addicted to the habit.

4. In performing marriage ceremonies for members living in different congregations, should the minister officiating require a statement of church standing?

Since marriage is a sacred ordinance and should be "only in the Lord" (I Cor. 7:39), we recommend that a statement showing their church standing be presented to the officiating bishop or minister by the parties concerned.

5. What has this conference to say with reference to the present educational situation in the Church?

We commend the efforts put foth on the part of the Mennonite Board of Education to maintain the full Gospel standard in all of our schools.

We also commend the members of the various faculties in our schools who are faithful in promulgating and exemplifying the peculiar doctrines of the Church, both in their appearance and their teaching—and we encourage all others to rise to this standard.

We are pleased to know that many of our young people are loyal to God and the Church and give promise of future efficient service for Christ.

We recognize in the present educational world a number of influences that are fraught with grave dangers. Hence there needs to be a constant vigil in the way of earnest prayer and faithful effort to safeguard the highest welfare of our young people. To this end we recommend the following:

(1) That our Educational Board be encouraged to continue its efforts to bring all our schools to a standard in which both faculty members and leaders among students are in full accord, in faith and practice, with the doctrines and ideals of the Church

(2) That in view of the modern trend toward unbelief and liberalism there be faithful teaching in all our schools exposing the heretical teachings known by various names such as "the New Theology," "Higher Criticism," etc.; that all literature upholding such teachings be expunged from all the school libraries where the same exists, and that in the future all books purporting to give teaching on religious subjects be selected from the writings of authors who are known to be orthodox and conservative on the fundamentals of Scripture.

(3) That our Educational Board amend its Constitution restricting the wearing of athletic costumes and prohibiting interinstitutional games.

(4) That none of the schools tolerate entertainments that can not consistently be opened and closed with prayer and that are out of harmony with our recognized Church standards.

(5) That all entangling alliances between students' organizations and outside world movements be scrupulously avoided.

(6) That our young people seeking a higher education be encouraged to attend such schools only as are in charge of men and women who are outspokenly in favor of the fundamentals of the Christian faith and faithful in warning against any "other gospel" supported by present day liberalism; that graduates from schools of known liberalistic tendencies be given time to prove themselves before they are put into positions of responsibility.

(7) That parents co-operate with the Board and with our schools: (a) by giving adequate financial support; (b) by insisting that such teachers only be employed as are in full harmony with the doctrines and ideals of our Church; (c) by careful training of their children in their tender years; (d) by proper comparison of schools and selecting such only as are sound in doctrine as judged by full-Gospel standards; (e) by keeping

in touch with their children and co-operating with teachers in promoting the highest welfare of the young.

(8) That the Bible departments in our schools be strengthened to the extent that all our young people who desire a more thorough preparation for mission and other church activities may get such training in our schools.

We are opposed to any school movement that is not championed by brethren who are staunch defenders, exemplars, and promoters of the whole-Gospel standard as upheld by our Church.

We favor a vigilant, prayerful, united effort on the part of all our people in behalf of such educational institutions and equipment as will mean the best possible training of our young people for usefulness in the service of God and the Church.

Miscellaneous Business

1. Reports were heard from the following committees: Mission, Young People's, Literature, Religious Welfare, Sunday School. Reports accepted.

2. In the absence of the President of the District Mission Board, Bro. Harry A. Diener submitted the report. The total amount received during the year was $6341.66. Paid out, $6163.83. Brethren E. J. Berkey and Joe C. Gingerich were appointed field evangelists. All the officers were re-elected with the exception of the secretary-treasurer. Bro. Reuben Harder was elected to that position.

3. The following were elected delegates to next General Conference: L. A. Kauffman, P. J. Blosser, I. E. Buckwalter, E. C. Bowman, P. J. Shenk.

4. Bro. J. M. Kreider was elected to represent the Conference on the Committee on Arrangements for General Conference.

5. The bishop brethren in the district were given permission to proceed with such ordinations as in their judgments were considered necessary, subject to the voice of congregations and regulations of Conference.

5. The work at Birch Tree, Mo., and several other small congregations in the South was discussed and Bro. Shenk as bishop was encouraged to continue in the work, co-operating with either the District Mission Board or the Executive Committee of Conference, depending upon the nature of the work.

7. An offering of $61.20 was taken, the same to go toward defraying the expenses of Conference.

8. On motion the organization of Conference was continued for another year.

9. Conference adjourned at noon, Friday, all feeling that a most profitable meeting had been held.

J. R. Shank
E. J. Berkey
Secretaries.

Following is a list of bishops, ministers, and deacons present:

Bishops

J. S. Shoemaker	John Nice
J. M. Kreider	Sebastian Gerig
Joe C. Driver	D. H. Bender
Simon Gingerich	Daniel Kauffman
J. G. Swartzendruber	D. G. Lapp
C. A. Hartzler	S. C. Yoder

Ministers

A. C. Good	Joe C. Gingerich
J. R. Shank	W. S. Gingerich
D. D. Miller	P. P. Swartzendruber
J. W. Hess	L. J. Johnston
J. M. Yoder	L. S. Glick
Ira E. Buckwalter	Harry Buckwalter
Harry Diener	P. J. Blosser
C. J. Garber	P. J. Shenk
E. J. Berkey	J. D. Hartzler
Joe C. Brenneman	D. W. Slagel
C. B. Driver	Amos Gingerich
Noah Landis	Joe Hershberger

Deacons

J. G. Detwiler	J. S. Detwiler
Eli Hochstetler	George Reber
C. M. Bute	A. G. Yoder
Eli Swartzendruber	Samuel Lapp
W. T. Lineweaver	Amos Weaver
D. S. Geil	J. H. Hershey

Married

Shaub—Wenger.—On Oct. 28, 1920, Bro. Ira G. Shaub and Sister Kathryn P. Wenger, both of the Strasburg congregation, were united in marriage by Bro. Frank M. Herr at his residence, Willow Street, Pa. May God richly bless them.

Ingold—Beck.—On Oct. 26, 1920, Bro. Raymond C. Ingold and Sister Elsie B. Beck, both of the East Bend congregation, Fisher, Ill., were united in marriage at the home of the bride, near Seymour, Ill., Bro. J. A. Heiser officiating.

Nice—Moyer.—On Wednesday eve, Oct. 20, 1920, at the bride's home, Bro. Frank K. Nice of Souderton, Pa., and Sister Sallie D. Moyer of Franconia, Pa., were united in matrimony, Bro. A. G. Clemmer officiating.

Kolb—Freed.—On Oct. 23, 1920, at the home of the officiating bishop Bro. A. G. Clemmer, Franconia, Pa., Bro. Elwood S. Kolb and Sister Emma F. Freed, both of Towamencian congregation, were joined in the bonds of matrimony.

Anders—Derstine.—On Oct. 16, 1920, Bro. Reuben F. Anders of the Towamencian congregation and Sister Minnie A. Derstine of the Franconia congregation were united in holy matrimony at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa.

Eby—Buckwalter.—On Sunday, Sept. 12, at the home of the officiating minister, Bro. Jacob H. Mellinger, Ronks, Pa., Bro. Sem Eby and Sister Naomi Buckwalter, both of the Paradise congregation, were united in holy matrimony. May our heavenly Father's richest blessing attend them through life.

Obituary

Blough.—Foster Charles Blough, son of Harvey and Emma Blough, died Sept. 15, 1920; aged 11 d. Interment in the graveyard adjoining the Bowne Mennonite meeting house near Elmdale, Mich. Though little Foster's stay on earth was short, we are reminded that we have no abiding city here.

Shiffer.—Richard W., fourth child of James and Hettie Shiffer, died Oct. 26, at the parents' home at Ephrata, Pa., from convulsions, aged 18 months. He was the light of the home and will be sorely missed. Funeral services at the house, conducted by Bro. Amos Horst, assisted by — Gunther. Interment in Metzler's Mennonite cemetery.

Zook.—Lydia, widow of Jacob K. Zook (who died 15 years ago), died Oct. 27, 1920, at her late home at Zook's Corner near Eden, Pa.; aged 96 y. 1 m. 3 d. She is survived by the following children: Mary Beiler, Elizabeth Stoltzfus, Lydia Zook, Jacob M. (who resided with her), Christian M., and Hannah Smoker. She is also survived by 37 grandchildren, 85 great-grandchildren, and 1 great-great-grandchild. The funeral was held from her late home on Saturday, Oct. 30, conducted by John Speicher and Benuel Stoltzfus. Interment in Kurtz Cemetery.

Burkholder.—Walter O., little son of Bro. and Sister Walter O. Burkholder, died of complications at their home near Dale Enterprise, Va., Oct. 5, 1920, aged 2 m. 2 d. In the life and death of this little one we again have the declaration of Job verified. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: He fleeth also as a shadow, and continueth not." Funeral services at Weavers church on the 6th by the brethren, Lewis Shank and J. S. Martin. Text, Isa. 63:9. His body was laid to rest in the cemetery nearby.

Sommers.—Anna, eldest child of Clayton and Mary Sommers, died Sept. 14, 1920, at her parents' home near Monterey, Pa., aged 14 y. Her death occured in the Lancaster General hospital after much suffering, caused by a crochet hook piercing into her knee, producing blood poison. She was an earnest Christian, having been a member of the Ephrata Mennonite Church since last winter. Her death caused the conversion of her father. She is survived by father, mother, 4 brothers, a sister, and a host of relatives and friends. Funeral at Bareville Brethren church conducted by Bro. Amos Horst and Bro. Myers of Bareville. Interment in same cemetery.

Neuenschwander. — Samuel E. Neuenschwander was born Oct. 31, 1917; died Aug. 23, 1920; aged 2 y. 9 m. 23 d.

Archie David Neuenschwander was born March 12, 1914; died Aug. 27, 1920; aged 6 y. 5 m. 15 d.

Both of these children died of diptheria. They were apparently getting along well, when their father started on a trip to one of the western states. They suddenly took a turn for the worse,

and died before he could return. The grief-stricken parents have the sympathy of all who know them.

"Dearest children, how we miss you,
And our hearts are sore distressed:
But in heaven we hope to meet you,
Where all is endless peace and rest."

King.—Nancy Detweiler King was born in Huntingdon Co., Pa., Dec. 3, 1841; died of Bright's disease at West Liberty, Ohio, Oct. 2, 1920; aged 78 y. 9 m. 29 d. She was the daughter of David and Sarah Detweiler. Three brothers and one sister preceded her in death. Three brothers survive: Joshua B., David H., and Rudy; also four step-children: Lydia, Emma, Joseph, and Levi.

In March, 1875, she was married to Christian King, to which union one child was born which died in infancy. In youth she united with the Amish Mennonite Church, in which confession she always lived a faithful, consistent, Christian life.

Funeral services at Bethel Church in charge of Bros. S. E. Allgyer and J. B. Hartzler. Burial was in Hooley Cemetery.

Schrock.—Joseph Y. Schrock was born Sept. 26, 1899, near Thurman, Colo.; died Oct. 7, 1920, near Albany, Oreg.; aged 21 y. 11 d. Death was caused by being killed by a horse. He was taken to the hospital, but soon passed away. He was married to Mary Steckley Nov. 7, 1918. He gave his heart to God in his youth and was a member of the A. M. Mennonite Church. He leaves a sorrowful companion and son, father, mother, 6 brothers, 3 sisters, 1 grandmother, and a host of friends to mourn his early departure. Funeral services conducted by C. R. Gerig at the house and at the Fair View Church, by Fred Gingerich (Text, I Cor. 15:21), and Lee Schlegel (text, Job 14:14.), after which his remains were laid to rest in the River Side Cemetery at Albany Oreg.

J. M. Schlegel.

Burkholder.—Bro. David H. Burkholder, died of complications at his home near Harrisonburg, Va., Oct. 22, 1920; aged 68 y. 9 m. 6 d. He united with the Mennonite Church in early years and lived faithful to his profession during his life. We believe he is now reaping the rewards of the faithful. It may well be said of him that he was a conscientious, loyal church member, an affectionate husband, a kind father, and an honest and respected neighbor. He had been in failing health for some time and no doubt felt that his end was near. He leaves wife, 3 sons, and 5 daughters. Funeral services were conducted on the 25th in the presence of a large congregation by the brethren, L. J. Heatwole and S. H. Rhodes. Text, Job 10:9 and Isaiah 64:8. His body was laid to rest in the cemetery nearby.

Keller.—Daniel S. Keller died after a very short illness on Oct. 26, at his home at Ephrata, Pa., aged 70 y. 5 m. For many years he was janitor of the Ephrata Boro Public schools and was known and beloved by all. "Pappy" Keller, was the loving title he carried. He is survived by his wife, and 2 sons, (Jacob and Daniel Jr.). Four children preceded him in death. He also leaves a number of grandchildren and some great-grandchildren and other relatives. Not long ago he and his wife held their 50th wedding day gathering together. His last words were, "I want to go home." We will miss him in the church and express great sympathy for his aged wife. Services Oct. 30, in Ephrata Church, conducted by Bros. Amos S. Horst and John W. Weaver. Interment in Bowman's Cemetery, Ephrata. Peace to his ashes.

L. Mengle.

Wenger.—Benjamin Wenger was born near Dayton, Va., July 7, 1844; died at the home of his son, Chester Wenger, near Des Allemands, La., Oct. 18, 1920; aged 76 y. 3 m. 11 d. Before his death he had been seriously sick but three days of acute gastritis, caused by old age. He had not been able to talk for over a year but otherwise appeared in normal health. When a young man of about 25 years he went west and in time located in Emmet Co., Mich., where he married Augusta Keepoke, to which union were born two children, Myrtle and Chester A. He also leaves 2 brothers and 3 sisters. After the death of his wife, in 1901, he returned to Virginia and for a time made his home with his brother-in-law, Jonas Blosser, near Harrisonburg, when on Dec. 22, of the same year he united with the Mennonite Church at the Weavers congregation, and lived in that faith till the end. Requesting that he be not buried in Louisiana, his remains were brought to Virginia for burial by his son Chester, where funeral services were held from the Pike Church on Oct. 22 by the ministers, W. S Brubaker and L. J. Heatwole, from Rom. 3:24. Interment in the graveyard nearby.

Ebersole.—Levi L. Ebersole was born July 26, 1840, near Good's Church, Lancaster Co., Pa.; died of paralysis Oct. 8, 1920, at his home at Elizabethtown, Pa.; aged 80 y. 2 m. 12 d. He leaves a wife, 3 sons, 2 daughters, 15 grandchildren, 2 sisters, besides many other friends to mourn their loss. Grandfather left a bright evidence that he was prepared for the great change. He suffered intensely at intervals for several months, bearing it patiently; yet often expressing the desire "to depart and be with Christ which is far better." He was ordained to the ministry in the Mennonite Church and served faithfully in this capacity for over 45 years. Funeral Oct. 11. Short services at the house, continued at Elizabethtown Church by Bros. Noah Risser, John Ebersole, John Landis, and Simon Landis. Text, II Tim. 4:6-8. Remains were laid to rest in Good's Cemetery.

"The victory now is obtained;
He has gone his dear Savior to see;
His wishes he fully has gained,
He is now where he oft wished to be.
Then let none of us complain
That grandfather has gone from our sight;
We soon shall behold him again
With new and redoubled delight."

A Granddaughter.

Yoder.—Mary (Swartzendruber) Yoder, wife of Jonas S. Yoder, was born Jan. 1, 1874, near Wellman, Iowa; died at her home in Kalona, Iowa, Oct. 12, 1920; aged 46 y. 9 m. 11 d. Her health had been failing for a number of years, but she had been feeling exceptionally well for a number of weeks and made the statement to her husband the day before she took sick, that she is feeling better than she had felt for five years. She was sick only three days and then fell peacefully asleep and departed this life without a struggle. She was married to Eli Miller in 1895. To this union were born two sons—one who died in infancy, and George who died six years ago.

Eli departed this life in 1898. In 1902 she was united in marriage to Jonas S. Yoder, with whom she lived until her death. She leaves husband, 3 step daughters, mother, 4 sisters, 3 brothers and a host of relatives and friends. She united with the Amish Mennonite Church in her youth, and remained a faithful member until death. In appearance she was a pattern of humility. She led a life worthy of imitation. She was a faithful church attendant whenever opportunity afforded, was much concerned about the welfare of the Church, and of others, as well as her own salvation. Funeral, Oct. 14, at the East Union Church, conducted by A. G. Yoder and Joe C. Brenneman. Text, I Cor. 15:20.

REPORT
Of Receipts of Eastern Mennonite Board of Missions and Charities for October, 1920

For the Gospel Herald

General Mission Fund

Manheim S C	$11 00
Primary dep't Strasburg S S	17 38
Hersheys S S	56 26
Goods S S	65 30
E Petersburg Y M B C	10 00
Amish Christian King's Dist	58 15
Paradise Pa cong & S S	166 30
Paradise Pa cong & S S	30 00
Byerland cong & S S	75 00
Mt Pleasant cong	86 00
Churchtown S S	7 04
	$602 43

Gingrich Church Bldg Fund

Bosslers cong	$203 50
Mrs Maria Brandt	15 00
	$218 50

India Mission

Mt Joy Y W B C	$ 5 00
Mt Joy Y P M	7 15
Young Sisters B C Elizabethtown	15 00
E Chestnut St S S Lanc Pa	67 00
Gehmans S S	33 41
Bowmansville Mission friends	68 00
Old Road S S	12 00
Maple Grove SS Atglen Pa	18 00
Mary A Buckwalter	3 00
	$228 56

New Church Bldg India

Frazer S S	$44 00

Native Workers Support India

E Petersburg Y M B C	$7 50
Manheim Bible Study Class	7 50
	$15 00

India Sick Children (Dr. Cooprider)

Primary Class Kraybills S S	$7 25

Knoxville Tenn. Mission

Kraybills S S	$26 00

South American Mission

Mary A. Buckwalter	$1 00
Total for month	$1138 74

Gratefully acknowledged
Eli G. Reist.

WAR SUFFERERS' RELIEF

Receipts of the Eastern Mennonite B. of M. & C. for October 1920 for War Sufferers Relief

For the Gospel Herald

Near East Relief

Old Brethren Class Elizabethtown	$ 5 00
Sisters B C Elizabethtown S S	5 00
Young Sisters B C Elizabethtown	5 00
Anna F Gish's class Elizabethtown	5 00
Cross Roads S S Snyder Co	10 00
Goods S S	2 00
Bosslers S S	10 00
Lauvers S S	30 00
E Chestnut St S S Lanc Pa	45 00
Strasburg S S	80 70
	$197 70

Russian Relief

Delaware & Lost Creek congs	$ 36 67
Weaverland Conference Mennonites	618 75
Lanc Conference Weaverland Dis	455 90
Conestoga O O Amish	82 00
Weaverland Bible Meeting	61 21
Weaverland cong	77 85
Hersheys S C	11 44
Anna E Kurtz	3 00
Chestnut Grove Mission S S	8 25
Eli W Weaver	5 00
E Petersburg S C	25 53
Belleville A M S S	8 32
Stauffers cong	21 00
Conestoga S C	5 00
	$1,419 92
Total for month	1,617 62
Previously reported	133,105 51
Total to date	$134,723 13

Gratefully acknowledged
Eli G. Reist.

Items and Comments

The Moody Bible Institute at Chicago reports a total enrollment of 2421 students during the past year, also 7514 in their correspondence department.

Te week of Jan. 17-23, 1921, has been set apart by the Y. M. C. A. as National Thrift Week. Why not make the entire year a thrift year?

Radicalism in Germany is once more reported as threatening the present government in Germany, and many believe that a crisis there is near. It is to be hoped that better counsel will prevail and law and order continue to have their way in that country.

Those jobless men of Detroit, Mich., who refused to accept work at six dollars a day (as secured for them by Mayor Couzans) on the ground that it was not enough, showed by this act that they have imbibed the American spirit. The day may come when they would gladly accept employment at half these figures.

Because of the great excitement in northern Canada following the discovery of oil in the basin of the McKenzie River, the government at Ottawa has revived the old "grub stake" laws. Only those declared to be physically fit to stand the rigors of the northern winter are to be permitted to enter This is done for the protection of those already in the district; as many who enter such districts, instead of becoming rich, become a public charge.

In order to awaken a general interest in the cause of education the Commissioner of Education at Washington, D. C., has set apart the week of Dec. 5-11 as School Week." It is suggested to governors and leaders in school work to take such action and set such influences to going that will give people an accurate knowledge of the conditions and needs of schools and to enhance the appreciation of the value of an education. In addition to this, arrangements have been made for twelve regional conferences, beginning with a conference for Illinois, Indiana, Ohio, Michigan, and Wisconsin to be held in Chicago, Nov. 29, and ending Dec. 18, with a conference for the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

In the general election held in the United States Tuesday, Nov. 2, the Republican sweep was complete—Harding and Coolidge being elected by a popular majority of about 6,000,000, an electoral majority of about 275, to be supported in Congress by a majority of about 20 in the senate and about 150 in the national house of representatives. Among other things the election is regarded as a repudiation of the League of Nations as advocated by President Wilson. What it will mean for such policies as the protective tariff, compulsory military training, etc., is a matter that the future will determine. It is claimed by the leaders of the Anti-saloon League that the majority of congressmen elected are "dry" which means the probable continuance of the Volstead law.

BIBLE STUDY BY CORRESPONDENCE

The time of the year has again arrived during which many young people may avail themselves of the privilege of studying the Bible in a careful, systematic way. The Eastern Mennonite School is offering the following courses by correspondence: **A General Bible Course, A Course of Missions, and a Minister's Course.** Among the subjects listed are the following: **Bible Introduction, Bible History, Book Study, Gospels, Bible Doctrines, Teacher Training, Prophecy, Personal Work, Scripture Memory, Church History, New Testament Greek, and Missions.**

Bible study by groups or in classes is especially recommended as yielding most satisfactory results. Pamphlets giving full description of courses will be furnished to all interested. Special rates are offered to groups.

The Correspondence Department has been reorganized and we are now in position to attend promptly to our increasing body of correspondence students. Over 150 were enrolled in this department during the last year. We believe that students pursuing either of the subjects or courses offered would find them both interesting and profitable, hence we hope many of our young people will avail themselves of this method of Bible Study.

Address all correspondence to CORRESPONDENCE DEPARTMENT,

Eastern Mennonite School,
Harrisonburg, Virginia.

ANNOUNCEMENT

The Canton Bible School will be held at the Canton Mission Church, Jan. 4—Feb. 11, 1921.

Instructors: A. I. Yoder, Jesse Smucker, N. E. Troyer, and I. W. Royer.

Courses of Study: Acts, Pauline Epistles, Psalms, Teacher-training, Gospel of Matthew, Later Leaders and Prophets in Israel and Judah, Epistle to the Hebrews, Religious Pedagogy, Personal Work, Vocal Music, Practical Work—which includes holding cottage prayer meetings, shop meetings, jail services, visiting missions and institutions of charity, etc. Morning watch will be observed every morning.

Special meetings planned for during the term: District Ministers' and S. S. superintendents' Conferences, Missionary Meeting and Choristers' Conference, Special Lectures on Relief Work, The Holy Land, Mission Fields, Church Organizations and Institutions, Church Polity and Christian Doctrine.

Tuition Free. Board and Room, per week, $4.75. For further information write to,

N. E. Troyer,
1939 Third St., S. E.
Canton, Ohio.

Bible School Committee: A. J. Steiner, N. E. Troyer, J. S. Gerig, I. W Royer, P. R. Lantz, S. H. Miller, I. J. Buchwalter.

"Go forth into the busy world and love it; interest yourself in its life; mingle kindly with its joys and sorrows; try what you can do for men rather than what you can make them do for you, and you will know what it is to have men yours, better than if you were their king or master."—Publisher Unknown.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 206 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 18, 1920 (Gospel Witness Established 1905) No. 34

EDITORIAL

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."

We give thanks with the lips. When the expression of the lips is the outflow from a heart filled with love and gratitude we also give thanks with hands and feet.

Thanksgiving is a solemn duty. It is more: it is a blessed privilege: still more, it is the overflow of a grateful, joyful soul. "Rejoice in the Lord alway; and again I say, rejoice."

Thanksgiving.—Elsewhere in this number we print a number of timely thoughts on this subject. Heretofore we sent out Thanksgiving numbers on Thanksgiving week; but because of the uncertainties of the mails we concluded this year to send this out a week earlier.

"In everything give thanks." Knowing that "all things work together for good to them that love God," we thank Him for the afflictions of life as well as for blessings more pleasing to the natural man. In fact, the richest providences come in the form of what are usually called "blessings in disguise." Whatever happens, let us take it as from the Lord, and give Him the thanks due Him.

In most of our churches there will be Thanksgiving services held on this day—in some churches all day meetings. We thank God for the privilege. We thank Him also for the privilege of giving thank-offerings that will make the day seem more real to those in need.

As we think of the fact that we have so many things for which to be thankful let us also think of the many in war-stricken districts where they are denied many of the blessings which we enjoy. With millions facing starvation on the verge of winter, many wonder what there is to be thankful for in such cases. We are not thankful for sin and its results; but we are thankful that good may come even out of this, as it gives us a more tender regard for the welfare of others and binds us more closely to our neighbors across the waters. In the midst of a stony-hearted world, we thank God for something to mellow the human heart.

Let our plans for the whole day—worship, eating, social affairs, etc.—be in harmony with the idea of thanksgiving to God; and let us resolve that by God's grace each day of the year shall be a day of thanksgiving and faithfulness to Him.

THANKFULNESS

We thank thee, Father, Lord of heaven and earth, for thy bountiful and unmerited blessings which thou hast showered upon us.

Thou hast sent us the early and latter rains, and the earth has yielded of her bounties for the sustenance of our frail bodies.

Thou hast enveloped the earth with a mantle of pure air which we may freely breathe for the sustenance of life.

Thou hast placed us in a land where we may worship thee unmolested, and where the chief magistrates of nation and state encourage us to repair to the house of the Lord to render unto thee our heartfelt thanks.

Thou hast made it possible for every man, woman, and child on the face of the globe to accept Christ as Savior and Lord, and look forward with blessed hope to the glorious time when Jesus Christ will come again to claim His own.

Thou art reminding us continually, through affliction and otherwise, of our need of dependence upon thee.

Thou hast made it possible for us to dwell together in peace, to enjoy the fellowship of God and of saints, and to have a part in winning souls for thy Kingdom.

For these things, Lord, we thank thee. Fill us continually with thy Spirit, help us to be faithful, give us a clear vision of life's duties and opportunities, and lead us in the way everlasting.

We ask this in the worthy name of Jesus Christ our Lord. Amen.

A deplorable picture of conditions in Russia is drawn by Madame Struve, wife of General Wrangel's foreign minister. Among other things she predicts that thirty per cent of Russia's population will starve this winter. When we consider the vastness of Russia's population, we have here a prospect which staggers the imagination and far exceeds anything the world has yet witnessed. Russia, you remember, has been in a constant state of turmoil ever since the World War brought about the overthrow of the empire and the starving millions are a standing monument to the follies of war.

Philanthropy and Christianity.—A philanthropist is one who gives liberally to needy causes. It is a most admirable trait of character, but this alone does not make the Christian, any more than any other worthy trait does. All enlightened Christians are at heart philanthropists, but not all philanthropists are Christians. "Though I bestow all my goods to feed the poor, ... it profiteth me nothing." The entrance into the kingdom is attained by grace thru faith. Christ once in the heart, Christian qualities shine out thru the life.

THANKSGIVING MESSAGE

"O give thanks unto the Lord....His mercy endureth forever." Thanksgiving is more than a formal ceremony at the house of the Lord in response to the requests from our chief magistrates in nation and state. It is the overflow of a heart filled with gratitude and praise. We thank God for the privilege of worshiping Him in a formal way at public gatherings. We thank Him for the blessings of home and Church. We are grateful for the privilege of passing on to our readers the following messages from thoughtful workers:

Reasons for Thanksgiving

Because our Chief Magistrate has set apart a day for praise and thanksgiving, for the love of God in providing a sufficient supply of food until seedtime and harvest come again.

For the knowledge and presence of God and the gift of His Son. For liberty to worship God according to the dictates of conscience and for opportunities of bringing the Gospel to the unsaved. Like the olive tree that enriches the very soil upon which it feeds may our presence enrich the lives we chance to meet.

"Offer unto God thanksgiving; and pay thy vows unto the most High." Psa. 50:14.

Laura E. Suter.

We, the people of God, should find many reasons to be thankful.

If "Christ dwells in our hearts by faith" we can be thankful under all conditions. Daniel could be thankful in face of the lion's den (Dan. 6:10). Paul could give thanks though a prisoner on his way to Rome (Acts 28:15).

Let us "in everything give thanks" —for salvation through Christ, for our daily food and raiment, for the Church of God and Christian fellowship, and for "an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for you."

If we become unthankful we will forget God as did the people and nations that ceased to be thankful (Rom. 1:21).

Amos Kolb.

Thanksgiving implies a sense of our insufficiency and God's goodness. It expresses itself effectively in acts of service and obedience. The heart that has experienced these will render thanks automatically. The Christian's principal reason for thanks is that he knows and loves God. His thanks are given for favors and for apparent trials that may be blessings—if the right attitude is taken.

All this earth enjoys can be traced to God's grace. Human appliances are dependent upon nature—God's creation—for their resources. Food, clothing, or whatever of conveniences we enjoy, would have been impossible, but for the life they received from nature. They have no means of supplying their own life. Thank God for favors.

Paul testifies that "his strength is made perfect in weakness." Human strength, set against God's strength, becomes weakness. Human strength, realizing God's greater strength, and becoming blended with it, becomes powerful. Thank God for adversities that teach our relation to Him.

Allen Christophel.

Some Things for Thanksgiving

1. For Jesus Christ.—II Cor. 9:15.
2. For deliverance from sin.—Rom. 7:24, 25.
3. For abounding Faith.—Col. 2:7.
4. For God's Mercy.—Ps. 106:1.
5. For Food.—John 6:11.
6. For Answered Prayer.—John 11:41.
7. For Everything.—Eph. 5:20.

Praise

1. Manifests the condition of the heart.—Ps. 32:11; Ps 33:1.
2. Is due to God.—II Sam. 22:4; Rev. 5:12.
3. Should follow answered prayer. —Ps. 28:7; Ps. 118:21.
4. Should be constant characteristic of child of God.—I Pet. 2:9.
5. Is the fruit of Christian lips.— Heb. 13:15.
6. Is garment provided by God.— Isa. 61:3.
7. Should be continual.—Phil. 4:4.

Joy

1. Outgrowth of Christian experiences.—Gal. 5:22.
2. Command to Christians.—Phil. 3:1.
3. Found in God.—Luke 1: 47.
4. Sent through the Holy Spirit.— Rom. 14:17.
5. In Christ's triumph.—John 16: 33.
6. In hope.—Rom. 5:2.
7. In its fulness.—John 15:11.

—Echoes.

The greatest reason for Thanksgiving is that God sent His Son to redeem us from sin and has given us grace to accept Him as our personal Savior. His Word full of promises and a memory thru which we can hide the same in our heart to keep us from sin.

If we seek first the kingdom of God and His righteousness all our temporal needs will be supplied.

If we remain faithful we shall see Jesus as He is, be like Him, and spend eternity with Him. A few reasons for being thankful always not only on Thanksgiving Day.

Lydia H. Smith.

And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto they fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of good things, which thou filledst not, and wells digged, which thou diggedest not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the Lord.—Deut. 6:10-12.

The above text implies the reason for Thanksgiving. The natural inclination of man is to revel in the luxuries of life and forget the Giver. "Beware lest thou forget God" Moses said, as with a prophetic eye he viewed the future. "Brother for Christ's Kingdom sighing," who have been blessed above many others and have never lacked the necessities of life, wilt thou also travel this smooth downward path and forget God "who hath redeemed thy soul from destruction and crowned thee with loving kindness and tender mercies?"

Silvanus Yoder.

Thanks be unto God for His unspeakable gift" (II Cor. 9:15)—for the gift of His Son that thru Him we may have everlasting life.

Also for His finished work on the cross and His resurrection and all spiritual blessings. Again, we thank God for being permitted to live in a land of religious privileges, also for living in a land blessed so abundantly with natural blessings while other countries are suffering. Let us show our appreciation by sharing of our abundance with them and doing what we can to bring them the Gospel.

"Giving thanks alway for all things unto God" (Eph. 5:20).

Amanda S. Forry.

Making Thanksgiving Practical

To make a thing practical is to make it work. The inventor may conceive the most ingenious mechanism but if it fails to work it is not practical. We may make loud declarations of thanksgiving but if there is nothing in our lives to show the reality of it, our thanksgiving is not practical. Paul is frequently cited as an example of one who lived in a continual state of thankfulness. His works showed the practicality of his thanksgiving in that the Jerusalem Church recognized that he hazarded his life "for the name of our Lord Jesus Christ." So, too, will we be willing to "spend and be spent" if our professions of thanksgiving are not vain and empty words. The opportunities are unlimited.

John L. Horst.

To the child of God Thanksgiving means much more than to feast or to be engaged in the sport of hunting wild game.

1. We as Christians should feel to assemble together in public worship; to offer thanks and praise to God for the bountiful crops and divine mercies bestowed upon us thruout the past year.

2. May we show our appreciation by giving liberally as the Lord has prospered us, that those less fortunate than ourselves may be blessed.

3. May we show our love by offering to take those to church who have no way, and by visiting the sick with words of encouragement.

Byard E. Lahman.

I shall give a few thoughts on practical thanks-giving instead of practical Thanksgiving. The day in November which is specially set apart for Thanksgiving Day answers a very good purpose, but we have just as many things to be thankful for on any other day of the year.

Our prayers contain many expressions of "Father, we thank Thee—," which is as it should be; but we can know that these expressions are sincere only as we can see gratitude in the life. Do we thank God for the gift of His Son by accepting Him as our personal Savior and obeying His teachings? Do we thank Him for the privilege of meeting in the house of worship by being there and helping along in the work as we are given opportunity? Do we show that we thank Him for the Word of God by studying it and helping to spread it among people who do not love it, or who never heard it? Do we thank Him for temporal blessings by sharing them with others?

Cleone J. Stutzman.

"What shall I render unto the Lord for all His benefits to me?"

We recognize God as the giver of every good and perfect gift.

Gifts call for words of praise and thanksgiving.

While verbal thankfulness is all very well, it needs to be supported by acts of kindness to prove its reality. From every side comes the call for help. Everybody can do something. Gratitude must find some means of expression or it will die.

As we take part in the exercise of Thanksgiving day, let us not only be thankful in word and thought, but also in deed and in truth.

Ada Orendorff.

"In every thing give thanks, for this is the will of God in Christ Jesus concerning you."

We recognize all good gifts as coming from the Father of Light, and we should return thanks for the good received every day in the year. To give thanks only once a year is like the man who pinned cotton balls on his tree for fruit.

And be it remembered, not all His gifts come to us in the shape of peaches and cream. Sometimes they are hidden in clouds and thick darkness. However, let us who are the Lord's practice the presence of the Lord, for all murmuring and complaining is rebuked of Him.

One in the Lord.

Thanksgiving—Proper and Improper Observance of the Day

The proper way to observe Thanksgiving is to come reverently before God with humble, grateful hearts, thanking Him for every blessing we receive from Him;

To sing songs of praise and adoration to His holy name;

To show our gratitude by an offering in behalf of those who are destitute of the necessities of life;

To visit the afflicted and speak words of comfort to the broken-hearted.

It is improper to spend the day in idle amusements, excessive eating, reveling and to shirk duty for selfish pleasures.

Laura E. Kulp.

Thanksgiving Day should be spent in rendering praises and thanksgiving to our Father, for the many blessings received. We must show our gratitude, not only in words, but also in grateful deeds. So aside from a season of worship, praise and thanksgiving, the day should be spent in sharing the blessings we have received.

But this program is quite common: Routine work in the morning, an hour at church, the rest of the day in feasting, and in social functions or hunting. In such cases the thanksgiving part is mere form, while the rest of the program suggests that some other name should have been chosen for the day.

May God send the spirit of real thanksgiving into our hearts, that we may observe the day aright.

Ada Zook.

Selfishly enjoying our many temporal and spiritual blessings is not true thankfulness, even tho we attend church and in prayer thank the Lord. We are only truly thankful when we share our joys. We may help others to be more grateful, perhaps some one far from home, or discouraged, or sad, or perhaps sorely tempted by inviting them to our Thanksgiving dinner, perhaps a kind word or letter will mean even more, saying nothing of giving of our means.

Let us not spend the day in feasting and foolishness but in the service of our Master.

Agnes A. Gunden.

A day set apart for a sacred purpose, a day to think of the many blessings we have enjoyed during the past year; not as it is often used, in feasting and having a good time, but to bow our hearts in reverence to Him who has bestowed the blessing upon us. And then we should share our blessings with others. The world is so much in need that we can't afford to use them in a selfish way, but to pass them on to others.

Thanks-giving is thanks-living thru the whole year. By so living we can make proper use of the day, by feasting our souls with spiritual things rather than our bodies.

Kate Gilnett.

Thanksgiving is acknowledging and confessing with gladness, the benefits and mercies which God bestows either upon ourselves or others. (Cruden.) This is a service we should observe daily.—Eph. 5:20; I Thess. 5:18.

Thanksgiving Day is a national holiday set aside by the government as a day in which to give thanks for blessings received, remembering we are followers of the meek and lowly Jesus.

Often this day is spent in feasting and reveling unbecoming to God's children. Let us get away from that and keep in mind Paul's injunction: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Elizabeth E. Myers.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Kansas City, Kans.

(Mennonite Children's Home)

"The Lord hath done great things for us, whereof we are glad."

We are grateful to God for the way he has blessed our labors during the past summer. The frequent rain caused the garden to bring forth abundantly; besides having vegetables for the table from May to November, we have stored away for winter use, about 1100 quarts. We also wish to thank the country people for the way in which they have shared their blessings with us this fall. The children appreciate very much the apples and pears that were sent.

Bro. and Sister Vernon Shellenberger who were placed here for the summer, are now residing in Zimmerdale, near Newton, Kans. May God's blessing attend them in their future work.

Bro. and Sister C. J. Freyenberger arrived here Oct 7, from Iowa, and are getting along nicely in their new line of work. We also appreciate very much the use of their car, as we keenly felt the loss of our new Ford which was stolen early in the summer.

At the present time we have thirty children. We feel to praise the Lord for the way He has blessed us all with health and strength notwithstanding the fact that diphtheria, scarlet fever, and measles are round about us.

It affords us pleasure to be able to teach these children about the Bible. Most of them can repeat all the golden texts from the beginning of the year until now. They also repeat the books of the Bible; and are now beginning to memorize the sermon on the mount.

We are glad that three of our children felt the need of starting out in the Lord's service. Baptismal services were held at the time of our communion services. Pray that these souls may be kept faithful, and that others may become willing to make the wise choice.

We are planning to give a dinner to the parents of the children on Thanksgiving day. While we are providing natural food for them by the help of our country people, we do not want to neglect their souls. We also aim to have Bro. Mininger with us at that time to break to them the bread of life.

Nov. 9, 1920. The Workers.

Knoxville, Tenn.

Beloved Readers of the Gospel Herald:—Greetings to you all in the name of Him who is my strong refuge and wonder to many and whereby "the day spring from on high hath visited us."

We are busy and still blessed with life, health, and happiness. The writer and little girl Thelma Magdalena had the blessed privilege to spend a few weeks in the country at Concord, thru a series of meeings held there by Bro. J. F. Bressler. The opportunity to visit a number of families was greatly appreciated. The result of the meeting was five confessions, brethren and sisters strengthened, and Christian friends brought "to think of these things," and still others counting the cost. May they all gain sufficient grace to break loose from Satan's chain before forever too late. May those that made the good choice prove faithful and grow in His service to be of much use in His vineyard. Pray for them.

The membership at Concord is very small, containing several earnest workers for Him. Our aged deacon, Bro. Powell is faithfully performing his duties, also Bro. and Sister Wm. Jennings with large family at home to provide for are struggling faithfully to stick to their post of duty at home and the church with its members while they are in affliction. At present there are a few sick. One is very low with wife and three small children and very poor in means, here is an opportunity for any one so directed to give a lift.

Concord is fourteen miles from here. These ministering brethren also break the bread of life in Knoxville Mission. The rough roads do not make travel easy and expense less. Of course the Lord sustains.

God bless you all. Pray for us and when convenient come to see us. I remain as ever, yours for health and happiness.

In His name,
Nov. 9, 1920 Lizzie M. Wenger.
709 University Ave.

What is the purpose of the Sunday school? It is to bring Christ to the little ones, to bring others to Christ, and to help those that are in Christ to be more efficient workers for Christ.—D. H. Bender.

MISSION STUDY CLASS REPORT

By Alta Eby Erb

For the Gospel Herald

Prayer.

Motto: Matt. 7:15; I Jno. 4:2, 3.

Russellism

Different names given to this religion for the purpose of deceiving the people.

Russell—the man and his works.

Teachings of Russell on the fundamental doctrines. How very erroneous!

(Sources of materials used—Fundamentals Vol. VII published by the Christian Fundamentals League, Los Angeles, Cal.
Russell and Russellism by J. E. Hartzler. published by the Mennonite Publishing House, Scottdale, Pa.
Tract—"Spirit of Truth and Error." Bible Institute of Los Angeles. This last named tract is a very good outline of the teachings of all the false systems of religion afloat.)

Chapter IV.

Prayer for Missouri-Iowa Conference and the missionary program at Peabody (to be given by the Hesston mission class.)

Drill on location of churches and brethren engaged in rural work.

Discussion of the ways of extending rural work.

Each method discussed in the text was defined and illustrated.

How could the work be best extended in my community?

Methods of other churches that are objectionable.

What have you done by way of supporting rural missions?

Chapter V.

Prayer.

A short quiz.

Discussion on extending the rural work thru the District Mission Board as illustrated by the Indiana-Michigan Conference District Board. The constitution of this Board was read in class.

Location of churches in Indiana and Michigan.

Discussion of the problems of rural missions was then begun—to be finished at the next class meeting.

Prayer for J. R. Shank (who at the time of this writing is sick at Wayland Iowa), for the mission study classes in the church, and for workers to be sent to the Children's Home, West Liberty, Ohio.

Discussion of the problems of the rural field and our part in their solution.

Description of the colonization movement from Rockingham County,

Va. It was very interesting to learn how the Mennonites spread out from Virginia. A map was drawn on the board with arrows extending from Rockingham Co., to all the states to which the colonies went out.

Casselman Valley was then presented as a rural mission field.

Location of the churches and brethren in the Virginias and Casselman Valley district.

WHAT ARE WE DOING TO COUNTERACT POVERTY?

Who has not read of the appalling poverty of India's peoples? They do not appreciate the value of education, of course, but even if they did, the [illegible] they cannot afford financially to send their children to school. [illegible] must help earn the livelihood. It is these multitudes who are confronted Christian missionaries with [illegible] better things.

The small percentage of literacy in India is amongst the caste or rich people. As to missions the Christian population is the one exception to the rule. A missionary lives in the heart of a large village. The people are poor. He actually offered one rupee per month—the amount a child earns when at work—to each child sent to the mission school; and yet he did not succeed in having a school.

Conditions in our field are not quite so bad as the above illustration shows; yet the stubborn fact, to be dealt with, is that it is the poor rather than the rich who receive the gospel message. "The common people received him gladly." Missionaries are bound, therefore, to face the economic question. Our problem is not one of supplying spiritual bread alone, but of enabling the converts, who are often boycotted, to make a living. As Booth Tucker says, we are forced to turn our attention to curry-and-rice-ology.

Drink is one fruitful source of debt. Many poor people are kept poor because of debts, on which they are forced to pay twenty-five to one hundred per cent interest, yearly. The government has succeeded in establishing cooperative credit societies or banks among the literate people, the upper castes, but have signally failed among the low castes, even though the money is loaned usually at about 9 per cent instead of the above exorbitant rates. The main reason is that the clerks in government banks manage the banks solely on business principles, even as to the hour and the exact dates—things the common people know nothing about. The money-lender will rise in the middle of the night to serve his client, or wait two years instead of one for payment, if need be. The poor man borrowing does not take into consideration, at the time, the fact that the money-lender hopes to get all that the poor man owns of property within several years. In more than half the instances about Vyara—so pleaders tell me—this money-lender takes the borrower's thumb-print for signatures to sale deeds when the poor fellow thinks he has only written a mortgage. In three or four years these two are in court, lawing, for "what is written is true." I can bear witness to these facts, for I have heard hosts of such illustrations since coming here.

Our mission, along with other missions, has aid societies, of a kind; but we have to confess that they have not been a blazing success. Our thought is always that of cooperation, of course; the fact is, there has been mostly one operation, or the giving out, with less returns sometimes. In short, one makes friends in loaning, but often has to make enemies to collect. This sort of work therefore is not good for the missionary as a spiritual guide of his people. Where the Christians are literate and understand a few things, cooperative societies often succeed well, much to the benefit of the village. A missionary went to one of their Christian villages to live. He found two-thirds of the Christians in debt, and few if any were willing to pay their debts, to the mission; and this in a village of fifty years standing, where Christians are usually literate. He opened a bank that is really cooperative, and run under his direction by the people themselves, and it is proving of great value to the people. Before that, the mission had merely loaned at low rate of interest.

Another experienced missionary says: "We opened cooperative banks in which the mission gave nine rupees to every rupee given by the village, and the agreement was that the money be loaned to subscribers only. Shortly a famine came on, in which case a few influential families borrowed all the money in the banks. Nevertheless, their cattle died, and it was a hard year for all. The result was only trouble with the people and failure of the banks. We never got back a good deal of the money. Now we have what we call "benevolent loans," which we loan through the leading mission agents, and we get it all back." The question was at once put to him as to whether this relationship of lender and borrower is good for the mission agent's influence. It is doubtful, I fear.

Perhaps the reader wonders why we so often fail in this sort of undertaking. I will answer by illustrations. The Commission on Rural Education, sent from the West to India this cold season, asked, "What are the difficulties in the way of the depressed classes obtaining land?" After no little talk, pro and con, an old missionary arose and said: "Mr. Chairman, I think this question reads wrong. It ought to be, 'What are the difficulties in the way of the depressed classes retaining their land?'" And he told the truth, too; for a man who hasn't ability to acquire land is rarely able to hold it, even though it comes into his possession.

Our mission decided to build a Christian village, and we bought land and supplied oxen to many young couples, and had one of our best missionaries to oversee and encourage them in their work. How sad to relate that the majority of those couples are not successful farmers in that village today! These backward classes have been crushed for so many centuries that they have poor initiative. Often they work only when driven to it, and pay their debts only when some unmerciful money-lender forces them to do so. This relationship is a difficult one for a missionary.

A missionary of another denomination writes: "Three miles from where I am writing the poor members of a village have been accustomed to borrow Rs. 2,000 a year from the local money-lender. This gentleman charged them 75 per cent. In interest, he reaped the nice sum of Rs. 1,500 a year. We have organized a bank for these people. They are now paying Rs. 240, instead of Rs. 1,500, for the same sum of money. It has not cost us, as a missionary society, a penny to organize this system of finance. We have contributed time and a good deal of patience. In the district we save twenty such village banks started among our out-caste friends, and we are hoping soon to oust the local money-lenders from the low-caste villages altogether."

This man is an optimist. One has to wonder, though, whether he has had over two years' experience of village banking.

I repeat, that we must face this economic problem, whatever the difficulties. We dare not fail here. Our Christian community must be educated. It will not do to have our Christians forever dependents, mere laborers. Such a community will never be respected by others. They need to become property-holders. There is no sort of hope of self-support in the church until the community is seen to be making good financially. It may be that this is not the preacher's job. Then, if it's the business man's job, don't you think he ought

(Continued on page 671)

Family Circle

PILGRIMAGE AND HOME

Dear heir of glory, child of light,
How glorious is thy portion there!
Thou art on the way to endless day—
That land of pure delight—
Thy Canaan, so fair!

Here angry waves may round thee roar,
Fierce tempests smite thy trembling bark,
But thou shalt land on glory's strand
Where storms beat never more—
'Tis only here it's dark.

Thou art not left to go alone
Across life's bleak and wintry main.
Thy faithful Guide whate'er betide
(He Who for thee did once atone)
Shall all the way sustain.

He Who with Israel crossed the wild
Shall ne'er His needy saints forsake.
He clears the way through every fray
For every trusting child—
He'll safe to glory take.

Thy trying way shall shortly end
Above the storm-lashed clouds of time.
The night shall flee, thine eyes shall see
Thy glorious Lord descend—
O truth so sweet, sublime!

Then while earth's blasts around thee blow
And denser grows the gloom of night,
Look with faith's eye to Him on high,
And see hope's luster grow
To fuller beams of light.

Soon faith shall end and sight begin
And hope give place to endless praise.
And when up there no need for prayer,
No battling there with sin,
But on His face to gaze.

There fashioned by His mighty power,
His spotless image thou shalt bear.
With Him to dwell, what tongue can tell
The glory of that hour,
When He shall take thee there?

—C. C. Crowston.

WOMAN'S EMANCIPATION OR DEGRADATION—WHICH?

(Continued from last week)

Not only are the advocates of woman suffrage the enemies of the Bible but they are the enemies of the home. An exchange announced last week that Graves county, Kentucky, had more divorces than marriages this year.

That will be more and more common if the rank and file of the women become suffragists and neglect their homes to mix up with men and dabble in politics. Some of the most prominent women speakers in the present campaign are divorced women, and more of them would be if they got their just deserts. What better environment for the sowing of the seed that fruits in divorce scandals than for crooked politicians to be riding around to meet speaking engagements with other men's wives in parlor cars or automobiles? The whole woman suffrage movement is a subtle effort of the devil to destroy the home life and virtue of American women. Here are two proofs:

1. "Rev." Anna Shaw, for ten years president of the National Suffrage Association said: "I would like to make motherhood a governmental institution. I would pension all mothers and have them provided for first to last by the state. I believe that motherhood should be independent of any man."

That would be the death knell of all love and of all home life, and enthrone lust and libertinism everywhere. That is woman suffragette's aim, according to their president. That is the worst form of Socialism. Again she said, "I have this much to say, and that is that the marriage ceremony should be cut out. It is useless and has served its day." That would mean that all children would be born out of wedlock and never know who their fathers were. This is the scheme of the National Suffrage Associaton. So much for their teaching.

2. The actual working of the thing shows it to be utterly corrupting to women to vote. Here is the testimony of a woman, who was for years an equal suffrage leader in California and helped to get woman suffrage in that state. This is Miss Bock's own testimony. Note it does just what Mrs. Shaw says they want it to do, namely, "Leads to the Socialist co-operative commonwealth," or in other words tends to destroy the home and make women the property of the state. Read her words and weigh them well:

"I was one of the prominent workers who helped to bring suffrage to California, and I regret it. A year in politics has taught me that women are intolerant, radical, revolutionary, and more corrupt in politics than men; also, all this so-called reform leads to the socialist co-operative commonwealth.

"Since suffrage there has been an alarming increase in immorality, divorce, and murder in California. Woman suffrage has made cowards and puppets of men. It has coarsened and cheapened women. Were the men to vote on woman suffrage in California today it would not carry. Suffragists asked suffrage that they might put only good men in office. Now they clamor for a fifty-fifty show for all offices.

"I shall do penance forever for the part I played in bringing suffrage in California.'

Christian women who love their Lord and their Bibles and their husbands and their homes should stay at home and refuse to vote.

Just a word about the Scripture at the head of this editorial. When Paul speaks about a woman being saved in childbearing, he had no reference to her eternal salvation. That is done by what the Lord Jesus has done in dying for her, not by what she does for Him. What Paul says was this: that the woman having been deceived in the garden of Eden led in the transgression; and that she shall be saved from further deception by Satan and from further transgression and its attendant curses and woe, if she shall be content to be a mother and give her time to training her children in love and faith and holiness with sobriety. In other words the woman who recognizes her home as her sphere, as given her by her Lord in His Holy Word, and stays in it, will be saved from the disobedience and folly and heartache and temptation and sorrow and sin and degradation that come to the woman that gets out of her place at home and dabbles in politics and public life. The love, the protection, the happiness, the clinging dependence, the blushing modesty and the unsullied virtue that every true woman wants, are promised to the woman that is a mother and stays at home and gives herself to guiding her house, training her children, obeying her husband and being a keeper at a home.—H. B. Taylor in News and Truth.

THE CHRISTIAN HOME

We who are favored in that our days are permitted to be spent in a Christian home have every reason for entering heartily into the spirit of thanksgiving. Who is more fortunate than the child whose lot it is to spend the most impressionable years of its life under the tender care of Christian parents? Christian industry brings the material blessings, Christian associations assure a warm, healthful, spiritual atmosphere, and the music of love and reverence gladdens our days. Afflictions tender the heart and make the friendships all the dearer, and the chastenings of the Lord are but evidences of His love. Our hearts are gladdened in the thought that out of the bounties with which God has blessed us we may share with others less fortunate and thus bring sunshine into other homes. The family fires, the family library, the family altar, the "bond of perfectness" which binds the children to "the first commandment with promise," are all reasons for thankfulness in the Christian home.

In all your plans for Thanksgiving day in your home, be sure that you order all things in conformity to the will of Him from whom come all things worthy of our thankfulness and praise.

Sunday School

For the Gospel Herald

Lesson for Nov. 28, 1920—Matt. 11: 1-30

HOW JESUS WAS RECEIVED

Golden Text.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

Introductory.—This lesson gives us three glimpses taken from the eleventh chapter of Matthew. The first is an interchange of messages between John the Baptist and Jesus. We have reasons to belive that not only did the message of Jesus confirm the faith of John but that it also had a good effect upon his disciples. The second tells of the unfavorable impression which the ministry of Jesus made upon the chief of the Jews. They objected to John from one standpoint and to Jesus for the very opposite reasons. The explanation is found in the fact that both carried messages that condemned the lives of the leaders among the Jews and they were not willing to repent. The third gives the promise of Jesus to those who accept His message. This message and this promise are still here. Lord, help us to see, and help us to send it forth that others may see.

Jesus and John (1-6).—This particular time finds John in prison while Jesus was at liberty doing mighty works before the people. The fact of this contrast has led some people to believe that John had begun to doubt that Jesus was the very Christ and sends Him a message of inquiry to see whether after all John might have been mistaken when he thought of himself as the forerunner of Christ. If Jesus was the Messiah endowed with heavenly power, why should He keep on with His ministry without extending His super-human power in behalf of His friend and forerunner? But we would rather think of John as a faithful message-bearer, having the same attitude toward Christ and the eternal truth which He came to bring as Paul had in later years under similar circumstances; that John's question was not so much for his own benefit as it was for the benefit of his disciples and others. He was eager that the truth be made known, and this gave Jesus an opportunity to proclaim it. The answer of Jesus was what one would expect under the circumstances. He said little about Himself, but He pointed to His work as proof that He made no false claims for Himself. Only the Son of God could accomplish what Jesus did.

Jesus then went on to tell what He thought of John. This word-picture (vv. 7-15) contains the brightest eulogy which it was ever the lot of any man to receive. It was none too bright for John, for no man ever stood out more faithful to his calling than John the Baptist. Yet brighter than any word-picture of any man is the blessed lot of the child of God whose sins have been washed in the blood and whose inheritance is measured only within the realms of the glory world.

Unworthiness of Sinful Man (17-19).—Having described the true character of John the Baptist, Jesus turns to His critics. "Whereunto shall I liken this generation?" He says. And the things which He utters against them are just as truly uttered against the faithless generation of today. "Children sitting in the markets, and calling unto their fellows," fits the gossipers and loafers who never tire of sitting around, rehashing stale yarns and vulgar jokes and throwing the mantle of impurity over everybody and everything that is not of their kind. The truth is unwelcome, because if applied it would condemn their lives and call for their reformation and conversion. John the Baptist did not measure up (or down, rather) to their standard, for he was a prohibitionist. Jesus was not to their liking because He had habits which they uncharitably and untruthfully prevaricated into that of being a glutton and a wine-bibber. So they kept on in their self-exaltation, self-justification and self-defilement. Their true character finally came to light when as common murderers they succeeded in getting Jesus nailed to the Cross. Their mistake with reference to both John and Jesus was that they judged both by their own standards.

Comfort for the Faithful (25-30).—We turn to a brighter vision. Here we have a class of people who are minded to do God's will. Tho "babes," they had a revelation which "the wise and prudent," because of their know-it-all attitude, could not have. It is not the man who thinks he knows it all, but the humble learner, who attains to the greatest heights. Christ thanks the Father for these meritorious revelations to His "little ones." "Blessed are the meek, for—"

Now he comes to this class with words of consolation. In the midst of a crooked and perverse nation, they are "weak and heavy laden." He promises them "rest." He has a yoke for them which will enable them to make the pull of life successfully. The worldling looks upon this yoke as galling, but the humble child of God finds it to be easy," while the burdens of life which in the estimation of Cain are greater than we can bear become "light." Notice the beautiful couplet—"My yoke," "learn of me." The great trouble with too many Christian professors is that they learn from almost every other source before they will of Christ. "Learn of me," is the secret of every successful Christian life. People took knowledge of the disciples because "they had been with Jesus." And not only will we impress the people with the excellence of our experiences, when we learn of Jesus, but the powers of the world to come will take knowledge of the fact that we have been with Jesus, will make our burden light in time, and our glory complete in eternity.—K.

Our Young People

WHAT CONSTITUTES A MISSIONARY CONGREGATION.—Phil. 1.

Topic for November 28

MOTTO

"Striving together for the faith of the Gospel."

THE STUDY HOUR

I. A Missionary Congregation is a congregation that is composed of people who are truly Christian. A Christian Church and a missionary Church should mean the same thing. That congregation which is truly missionary is also Christian. No church is Christian which is not truly missionary. Yet in making these statements we are not to take them so radically that we cannot allow for difference in understanding as to where duty lies in the forwarding of missions. The Church at Jerusalem was a mission Church in the sense that they were ready to speak the message of life to all whom they believed the Lord wanted to have it. It took a miracle to bring to Peter the will of the Father concerning the salvation of the Gentiles. But when Peter was convinced, he was ready to stand in defense of the privileges of the Gentile believer to be received into fellowship.

PERSONAL THOUGHT

Am I in such relation to Christ and the Church that if all members were such as I, the congregation would be in its highest efficiency in spreading the Gospel to the uttermost part of the earth?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, Service.
2. Serving Jesus by Helping Others.

For Young People

1. The Christian and Missions
2. The Christian and His Congregation in Missionary Service.
3. What Constitutes Mission Work?

For Older People

1. Opportunities Before a Missionary Congregation.
2. How to Make the Congregation Most Serviceable to Christ.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY NOVEMBER 18, 1920

Field Notes

Next Sunday is the time set for a communion service at Pleasant Grove Church near Martinsburg, Pa.

Arrangements have been made for a three days' Bible Reading to be held at Slate Hill, Cumberland Co., Pa., Nov. 30 to Dec. 2, 1920. H. C. H.

A Bible Meeting has been announced for Thanksgiving day at the Clearspring Mennonite Church, near Clearspring, Md. The instructors are Sanford B. Landis and C. R. Strite. Services are announced for the evening before.

The sad news reaches us that Bro. Charles E. Sieber of Filer, Idaho, passed away last Saturday night. Funeral will be held at Freeport, Ill., on Saturady of this week. Bro Sieber is a son of Bro. Willian Sieber of Juniata county, Pa., and Sister Sieber is a daughter of Bro. J. S. Shoemaker of Dakota, Ill. Our sympathy is with the bereaved family.

Bro. J. W. Hess is to begin a series of meetings with the Metamora, Ill., congregation Sunday night to extend over the following Sunday.—J. L. H.

Arrangements have been made for a series of meetings at Holdeman's Church near Wakarusa, Ind., beginning Nov. 28, with Bro. Abram Metzler of Martinsburg, Pa., in charge.

Bro. C. F. Derstine sends corrections for his list of addresses as follows:—

Orrville, Ohio, Nov. 24-26.
Johnstown, Pa., Nov. 27 to Dec. 5.
Shiremanstown, Pa., Dec. 6-8.

An interesting and we trust profitable Bible meeting is reported from Hanover, Pa. Bro. Geo. J. Lapp, one of the instructors, spent last week with churches and relatives in Bucks and Montgomery counties, Pa.

Communion services were held at Rockton, Pa., on Sunday, Nov. 7, with Bro. Abram Metzler of Martinsburg, Pa., in charge. Bro. Metzler conducted a short series of meetings there before the communion.

We are possession of a program for an all day Sunday school meeting to be held at Clinton Frame Church near Goshen, Ind., on Thanksgiving Day. A rich spiritual feast is in store for all whose privilege it will be to attend.

The evangelistc meetings being held at the Peoria Mission by Bro. J. W. Hess will close Sunday Nov. 14. Attendance and interest are good. There were nine confessions so far, and others are expected later.—J. L. H.

The following notice from the Mission at Peoria, Ill., will be read with interest: "We expect to observe Missionary Sunday Nov. 21, with a special program in the afternoon and evening. Bro. A. C. Good will be with us to take part in the meeting."

Bro. Kauffman is out of his office as we wait for the missing parts of the folder, but his absence does not account for the break. So it will not be necessary for any one to write in to say that it would have been different if he had been at home. The break occurred before he left. At the same time he was not in the least responsible for the break. It would have occurred, just as likely, with the Editor in chief a thousand miles away. In fact, we do not know that anyone in particular is to blame for the unhappy occurrence—it just broke. We are trying hard to be patient. Won't you please make a similar effort?

Bro. Daniel Kauffman of this office is at Martinsburg, Pa., in Bible conference work since the middle of last week. He expects to be at Lauvers Church, Juniata county, Pa., in similar work several days before he returns to the desk. May God bless the work in the field as well as the work at the home base.

The delay in the mailing of last week's Gospel Herald is not owing to the postal system, (or lack of system), but the fault is right here in the House. If you have not received your last week's Herald on time don't blame Burleson. The poor man has enough of true accusations against him. We take all blame home to ourselves—for this once.

Bro. Mich Horsch, of Hellmannsberg near Ingolstadt, Germany, writes in a letter dated October 22: "Tomorrow the children from the Erzgebirge, eighty-five in number, who for some time have been cared for in families of our congregations in this section, will take the train at Ingolstadt to be brought back to their homes. A minister of the Erzgebirge will have charge of them on the journey."

Further Plans for Relief Work.—The fact that our communication with the Mennonite Colony at Halbstadt, S. Russia, has recently been cut off, is not an indication that our work will be discontinued. It only adds to our responsibilities and no doubt a large work of caring for the refugees now leaving Sebastopol will face our unit at Constantinople. The brethren B. Frank Stoltzfus of Lima, O., and Joseph E. Brunk of Denbigh, Va., are scheduled to sail from New York November 23 and if possible to leave at that time, may reach Constantinople at a very opportune time to help out in the new work to be undertaken. We hope to have a hearty response to our appeal for the Thanksgiving offering.—L. M.

The followng cablegram was received at Scottdale, Pa., Nov. 12.

"From Constantinople

"To Mumaw, Scottdale, Pa.

"Sailing Russia Saturday. Slagel with supplies sailed eighth. Wrangel retreat into Crimea affects place of work but not policy. Will return Constantinople to meet Stoltzfus and cable further plans. Miller."

The Miller who signs the message

is Bro. Orie O. Miller who is in the Near East to help organize the Russian relief. The newspaper reports of the defeat of Wrangel's "White Army" show that the plans of our workers will have to be greatly modified. Every available means of taking off refugees is being pressed into service. Evidently it is among these refugees that future work will have to be done until the interior again opens up to our people.

When the necessity for the new building was spoken of, one thing that was mentioned was that a folder, the duplicate of the one now in use, should be installed so that the work would not be stopped in case of a break. In the buildings now in use there is no room for additional machinery. Sooner than we expected the break occurred. Several days ago, while the Rundschau was on the folder, two cog-wheels broke, leaving the folder helpless. An order was telegraphed for the broken parts and the reply came that the parts were to be sent at once. Last Saturday, in response to an urgent message, the word came that only on that day were the wheels to be sent. This break has delayed the mailing of Rundschau over a week, and last week's Gospel Herald is still waiting. It is needless to say that we greatly regret this delay, for we are sure that our readers share in the regret.

Mennonite Relief Worker in Difficulty.—Early last week the newspapers had reports that two relief workers had been captured in southern Russia by the Bolsheviks. The names were not correctly given, and we held to the hope that perhaps our own unit was not affected. However on Saturday some one at the office of the Philadelphia North American called Bro. Loucks by telephone and stated that Clayton H. Kratz and a Red Cross worker had been cut off from communications by the advance of the Red Army. It is probable, from what we know of the movements of our workers, that these men were surrounded at Halbstadt, to which place they are known to have gone, and that they possibly are still at that place. Bro. Kratz's home is at Perkasie, Pa. Let us earnestly pray for his safety and final release. Let us also pray for the thousands of sufferers whom he went to relieve. Every effort is being made thru the State Department at Washington and other channels to get into communication with him.

The folder is working just as we close the forms. Keep cheerful.

Correspondence

Landisville, Pa.

The following is the program of the Landisville and Salunga S. S. Workers' Meeting:—

Lesson for Dec. 5, assigned to Bro. Frank N. Kreider.

Lesson for Dec. 12, assigned to Bro. Jacob Miller.

Lesson for Dec, 19, assigned to Bro. Amos Kauffman.

Lesson for Dec. 26, assigned to Bro. Jacob Shotzberger.

Next meeting will be held at Landisville, Nov. 27, 1920, at 7 o'clock.

All are invited to attend.

Jacob W. Kreider, Sec.

Holsopple, Pa.

(Blough congregation)

Dear Herald Readers, Greetings. Bro. N. E. Miller of Springs, Pa., came to our place Oct. 23, and held a series of meetings closing on Oct. 31. Bro. Miller preached the Word with power, not shunning to declare the whole counsel of God. One of the visible results was one public confession, and we trust that the seed sown may be a great blessing to the church. May God's richest blessing be with our dear brother in his labors wherever he may be laboring in the Master's vineyard.

Cor.

Fairview, Mich.

Dear Readers, Greeting:—We feel to praise God for the many blessings we enjoy and that our prayers have been answered in sending us Bro. C. F. Derstine who held a week's revival at this place. He preached the Word with power, stirring us up in a way that we trust will make a lasting impression. There were 20 confessions. Thirteen of these were taken into the visible church on Nov. 7 by water baptism and one was reclaimed. A few of these we believe came at the first call and need the help of Christian parents. We especially rejoice for one family where the parents have been reading the Bible and decided to unite with us. There were others almost persuaded. We pray that the Holy Spirit may strive with them until they yield. Services are well attended and a better spirit is manifested. We feel that the Lord has blessed our brother's coming, and pray that he and others may come later. May God bless him who is working so faithfully for lost souls.

Bro. Eash expects to spend next Sunday with the congregation in Huron county.

Mary M. Zook.

Albany, Oreg.

Greetings:—Sunday, Oct. 24, communion services were held at the Fairview A. M. church. All present partook of the sacred emblems.

During the past summer we have enjoyed the visits from many brethren and sisters and especially from our dear mother who has been with us for over 5 months but only seemed to be a few weeks. She left today for her home at Milford, Neb. May the Lord bless and strengthen her the rest of her days while on this earth.

Oct. 26, 1920. J. M. Schlegel.

Lititz, Pa.

(Erb's congregation)

Greetings to all in Jesus' holy Name:—We have many reasons to rejoice and praise the Lord for the many blessings He is bestowing upon us. On Sunday evening, Oct. 10, Bro. Jacob Moyer and a few other brethren and sisters from Souderton, Pa., came into our midst. Bro. Moyer broke unto us the bread of life. On Saturday, Oct. 23, we had preparatory and baptismal services. Three young people were baptized and one received into our church from another church. Our prayer is that they may prove faithful to their baptismal vow.

On Sunday morning, Oct. 24, we had communion services. Both these services were conducted by Bishop Peter Nissley.

The Lord willing, we expect to open a series of meetings on Dec. 4, to be conducted by Bro. John W. Weaver of Union Grove, Pa. We crave an interest in the prayers of all of God's people.

Yours in Christian love,

Oct. 30, 1920. David S. High.

Palmyra, Mo.

(Pearidge congregation)

Dear Gospel Herald Readers:—"I will lift up my eyes unto the hills, whence cometh my help." Bro. J. R. Shank, Carver, Mo., was with us in our Sunday school meeting on July 18 and preached for us in the evening. His presence was much appreciated. On Sept. 23, Bro. Daniel Kauffman preached two well-directed sermons for us. On Oct. 10, Bro. Amos Gingerich and Bro. John Dettwiler and wife and Sister Pearl Diener all of Versailles, Mo., gave us an unexpected call. They were enroute to the Missouri-Iowa conference at S. English, Ia. Bro Gingerich preached two sermons which were greatly appreciated.

Bro. E. J. Berkey came here from conference to hold a series of meetings. While they continued only one week we feel that much good was

(Continued on page 671)

Miscellaneous

THANKFULNESS

My God I thank Thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

I thank Thee, too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot on earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For Thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see, gleaming on high,
Diviner things.

I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more;
A yearning for a deeper peace,
Not known before.

I thank Thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest,
Nor e'er shall, until they lean
On Jesus breast.

—Adelaide Proctor.

RELIEF WORK

By Aaron Loucks

For the Gospel Herald

The months drag into years and still the famine continues. The winter of 1918-1919, following the signing of the armistice, called forth millions from American charity to help feed and clothe the destitute in war-stricken countries. The past year has called just as loudly. Our people came forward with a ready response to these appeals for help.

While the need in France has been met, the Near East and other countries with greater needs have made claims upon. Germany and Austria, with their millions of under-fed children, Belgium, Serbia, Poland, and Russia are still dependent upon American charity.

The Mennonite Relief Commission has been forwarding funds, as contributed to these countries thru various agencies. Most of the funds for Central Europe have gone forward thru the Friends Service Committee. The money contributed for Armenian and Syrian sufferers was sent thru the Near East Relief Committee of New York. We have forwarded upward of one-half million marks for relief work in Germany thru the Mennonite "Christenpflicht," a Mennonite organization in Germany that is carrying on a large relief work in Erzgebirge, where they aided systematically, weekly, 12,000 persons. Also in the city of Munich, 2,000 of the most needy persons are being supplied with food regularly. Besides, they are giving aid regularly to Mennonite fugitives in that country. The following letter translated, was just recently received and speaks of the great need for help from America:

"Your letter was received yesterday and I have answered immediately. The question now is, What is to be done? Fourteen thousand of the poorest, the most needy, in the Erzgebirge, Munich, Ingolstadt and Wuerzburg are waiting for support from us. This winter will be a hard one. The poor in the Erzgebirge do not have the needed clothes and fuel. Our support would have enabled them to buy at least the most necessary food, such as potatoes. The hope for better opportunities to earn a living has not been realized and the cold season will increase the need.

"We have undertaken this work and if it is at all possible to continue it, we must not drop it now at a time when the need is increasing. Our Mennonite brotherhood in Germany have done nobly in supporting this work, but we are so few in number and our money is so worthless, that we cannot think of continuing the work in the Erzgebirge without help from the brotherhood in America. Our aim is to give not only material but also spiritual aid. We are inclined to think, the Mennonites of America would rather work with those of the same household of faith, than with others. At the present time the American Mennonites are giving far more money for the need in Germany than is required for the maintenance of our work, and this work could be increased. Will not the brotherhood in America look upon this work as their own in which they will take part by giving counsel as well as material aid?

"To continue our work, as it has been begun, thru the winter will require 60,000 Marks or about $1000 weekly.

"Mennonite Relief Work
(Christenpflicht)"
per M. Horsch

We believe the Mennonite Church in America should regard this appeal as an opportunity to help these unfortunate people in their distress, by sending at least $2000.00 a month this coming winter. In a recent communication from Christian Neff, Weierhof, Germay, it was requested that Mennonites in America discontinue sending aid to their brethren in Germany and give their assistance to the needy Mennonites of Russia. The work done by the German Relief Society is not confined to any sect or class of people, except the most needy. We appreciate the spirit that not only asks that others more needy be helped, but that they also join in the work of giving aid to those more unfortunate.

Will we who have an abundance, and to spare, forget those who in bitterness of soul, have been drinking from the cup of adversity and are calling to us for help? Shall we close our ears to their cries? If we do, will God hear us when we call upon Him in our distress? "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I Jno. 3:17.

Russia has been torn by revolution and today the door of opportunity is open to us there. More than a year ago, brethren went to Russia to learn of conditions and what the opportunities were for doing relief work in that country. Since that time the way has opened, and three of our brethren have gone to that field to open relief work. Information has been given regularly concerning conditions there and what we have been planning for, to extend the work. Two brethren are getting ready to sail this month. The call to duplicate the shipment of clothes, shoes, and medical supplies, recently sent to Constantinople, has been received. A budget of $10,000.00 a month for relief work in Russia will mean that we give this work a very hearty support. We realize that there are many demands made upon us these days, but not one of us would be willing to exchange places with those whom we are seeking to aid. We can give of our abundance for this purpose and not allow any of our obligations toward the home church, missions, schools, or publishing interests to suffer want.

Brethren, can we really thank God as much as we ought for the blessings He gives us when we remember that there are those who have not enough to eat or to wear? If need be, let us sacrifice some things for ourselves, that we may have to share with those who have not the barest necessities of life.

Scottdale, Pa.

Here is one thought that we never want to forget: Whether you are a sinner or a Christian, you are a bondsman just the same The main difference is that in the former case you are in bonds against your will, while if you are Christian you are yoked to Christ and thus made free from the law of sin and death.—I. E. Buckwalter.

MATTHEW'S MESSAGE

By John Thut

(Continued from last week)

For the Gospel Herald

V. **Jesus Christ suffers, dies, and is resurrected.** Chap. 26-28.

1. Conspiracy against the King (26:1-5).
2. Anointing of His body for burial (26:6-13).
3. Price paid for Him (26:14-16).
4. Memorial instituted for His remembrance 26:17-30).
5. The King's agonies (26:31-46).
6. His betrayal (26:47-56).
7. His trial before the High Priest (26: 57-68).
8. The King is forsaken and denied (26:69-75).
9. His trial before the governor (27: 1-31).
10. The King's crucifixion (27:32-37).
11. The King insulted and mocked (27: 38-44).
12. The King's death (27:45-54).
13. The King is buried (27:55-61).
14. The King's tomb sealed (27:62-66).
15. The King's resurrection (28:1-8).
16. He meets some of His disciples (28:9, 10).
17. His resurrection belied (28:11-15).
18. He meets His disciples (28:16-18).
19. His last commission—His marching orders (28:19, 20).

The things which Jesus said "must be" are now finished. In His death and resurrection He triumphed over His enemies, demonstrated His right to reign, and to those who accept Him by faith He now imparts life, deliverance, and victory, who have been the slaves of sin and death. To preach this good news of salvation is now the function of the Church, the present form of the kingdom of heaven.

In His last commission He authorized His followers to propagate His teachings, to preach the atoning merits of His vicarious death, and the sustaining of new life thru a resurrected and living Lord, to baptize them who believe and to teach them to observe what He had commanded. To those engaged in promoting His plans and cause, universal in extent, requiring an age for fulfillment, He has assured His power and promised His presence. He does not state here, however, what the varying degrees of success would attend their efforts—whether their efforts would avail to remove gradually the numerous systems of evil and forms of sin—whether the light would dispel the darkness, truth supplant error, right overcome wrong—until all men in all nations would eventually yield voluntarily implicit obedience to Him and thus thru human agencies and effort usher in utopian or millennial conditions; or whether unrighteousness in its multifarious forms would continue to flourish and oppose righteousness and this age-long conflict terminate in another great crisis necessitating a providential intervention to establish the cause of righteousness and truth securely in all the earth. Not here, but elsewhere in Matthew's Gospel, can we gather some information with reference to this momentous question. John the Baptist taught the program there cometh one "to purge," "to gather," and "to burn." Jesus Himself taught the existence and development—shall we say the persistence?—of evil to the end of this age—tares would grow with wheat, the net caught both good and bad; that there will be indifference and slothfulness amongst His servants when the age closes; that wickedness will flourish as it did in the days of Noah and Lot; and to remedy this corrupt and putrefied condition in the earth, He will come with the angels to purge, to gather, to separate and to burn. Moreover He has taught that in the meantime He had delivered His goods to His servants and taken a journey, but would return again. The kingdom of heaven, therefore, is a kingdom whose King is absent and its administration committed to servants. The King eternal, immortal, invisible is the way Paul characterizes Him. (I Tim. 1:17). It is during this time that the King is absent — "invisible" — that the Church performs His work. The King Himself declared when on trial before the High Priest that "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Coming again, not "meek, sitting upon an ass" as when He entered Jerusalem soon to be rebuffed by the multitudes, but coming with the angels in the clouds of heaven to purge, to gather, to burn, to reckon, and to separate; and to stablish fully His right to reign on His throne as the Son of David and shall with justice and righteousness smite the nations and rule in peace and mercy the peoples on the earth in His everlasting kingdom as **Lord of Lords and King of Kings.**

May the Church be found faithful in her work till He comes.

La Junta Colo.

(The coming again of this ever blessed King has been the blessed hope of the Church ever since the "two men in white apparel" (Acts 1:10) reassured the hearts of the disciples. And whether we look upon His second coming as a coming to judgment followed by an everlasting reign in the realms of glory, or look upon the return as the signal to establish a corporeal reign of a thousand years, the study is a most inspiring one.—Editor.)

THE APOSTATE CHURCH

By Silvanus Yoder

For the Gospel Herald

"How doth the city sit solitary that was full of people?" is the language of Jeremiah as he lamented the fallen condition of Jerusalem.

The city of God, where God had chosen to put His name, is now shorn of all her former name of righteousness Well may the prophet lament the loneliness of the place that was chosen and dedicated to God for the revelation of His divine will but now destitute of all the blessings of God. Alas for the people who have been chosen as stewards of God and to whom have been committed His oracles who have failed to grasp in spirit and in truth the love of God and His purpose and thus been removed from the bounds of their habitation and from the favor of God.

The picture of Jerusalem with its battered walls and ruined remains of magnificient buildings in the days of Jeremiah is nothing more than a portrait of the apostate church. It is typical of the people who have been blessed with all spiritual blessings in heavenly places in Christ; who have been chosen before the foundations of the world and have been predestinated unto the adoption of children by Jesus Christ to Himself and lost sight of their holy calling; and well may the child of God who is jealous for the cause of Christ unto which he has been called lament for the fallen condition of his people with whom he has been affiliated when he is made to realize their ruined state.

Alas for the Church that was once considered the future Bride of Christ and that enjoyed all the fullness of the blessings of God and lived in the presence of Jesus Christ but has now lost its first love and flirted with other lovers and become an harlot! "How doth the city sit solitary" that is shorn of the power of God because she hath mingled with politics and shown a greater interest in the political affairs than in the welfare of God's cause. "How is Zion become tributary that was once free" but now carried into captivity of pleasure and Sabbath desecration. How like Samson has the Church been betrayed into the hands of its enemies because she has forgotten her high and holy calling and made affiliations with strange lovers. How like Samson does she still feign to weild the sword of God against sin and unrighteousness and knows not that God has departed and left her to her fate so vividly foretold.

That the Church has become indifferent and cold is a fact that we can not close our eyes against. It is a truth we can not deny. The prophecies of Peter, John, and Jude are being fulfilled. Its adherents love pleasure, business, and the affairs of the world more than the cause of Christ. The ways of the world appeal to their carnal desires to which they tenaciously cling. Their carnal desires are brought to light by their sinful proceedings, and when an appeal to them is made for a closer walk with God they answer in the language of Amaziah, "O thou seer, go, flee thee away into the land of Judah and there eat bread and prophesy there." When a call for a more distinctive separation is made it is answered with a smile and a sneer.

We speak of the achievements of Christendom and boast of our civilization; but where are the characters that are willing to preach a pure and unadulterated Gospel? Where are the missionaries like Paul and Silas, and as we pass down thru the ages, like Livingston, Paton, and the Wesleys? Surely the spirit of Laodicea has taken its hold upon the professed followers of Christ and the zeal which was once prevalent for the welfare of souls is known no more. The cause of Christ has suffered at the hands of those who have professed to espouse it. The worship of God is set aside for pleasure and amusement. Entertainment and not worship has become the leading feature in many of our Church activities. Children are not taught the ways of Christ and on the Lord's day are left to their own desires to irreverence the day sanctified and dedicated to the service of God.

Is the above a dark picture? To the irreverent and worldly-minded it ought at least to be be so, and as such we wish to present it. It is the history of the apostate church, prewritten by Paul and others. It is the truth, and as such we want to know it. To us who are spiritually-minded it is not a pessimistic picture, even tho the truth is held forth. To us who love Christ and His Word is the glorious future of the Church, the Bride of Christ revealed. To the faithful remnant who are called to the marriage supper of the Lamb the brightness of the morning splendor can not be obstructed nor dimmed by all the blackness that hell itself can cast forth.

Goshen, Ind.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has been received from our Russian Unit and gives further light on the Russian work:

"Sailing Russia Saturday. Slagel with supplies sailed eighth Wrangel retreat into Crimea affects place of work but not policy. Will return Constantinople to meet Stoltzfus and cable further plans."

(Signed) Miller.

* * *

Readers of these columns should read carefully the article written by Bro. Loucks in this issue of the Herald, and note the special appeal made for funds for the carrying on of the work in Russia and Germany. As we enjoy our comfortable homes and firesides on these cold winter days let us also remember the unfortunate ones of other lands, who thru no fault of their own are suffering for want of clothing and other necessities of life. Perahps we can spend a little less for Christmas gifts this year and give so much more to help the unfortunate. Let us give to the point of sacrifice, since God has so richly blessed us and cared for us, and our blessings will be all the greater.

* * *

During the war many of us were glad to give rather large amounts to relief work in lieu of buying bonds or subscribing to other war funds. This pressure is now no longer brought to bear on us, but let us not therefore grow negligent and slack in our giving. What sort of a testimony would that bear to the world? Did we give because we believed in doing good? Or was it largely because we didn't have something to which to point which would make our refusal easier? Let us examine ourselves carefully. The world is waiting to see what sort of a testimony we are bearing along these lines.

* * *

If you have good used clothing which you could spare please send it at once to the Mennonite Relief Commission at Scottdale, so that it may be sent with the next shipment to Russia. Don't neglect this.

* * *

The following has been contributed by the Friends, office at Philadelphia. Contributions for Germany should be sent to G. L. Bender, Elkhart, Ind.

"The majority of the German people see no way to pull their country thru the terrible ordeal of starvation based on world hatred." So thinks D. Robert Yarnall who returned October 30, to his Philadelphia home after having directed the work of the Friends Relief Committee in Germany for six months. Mr. Yarnall arrived in New York last Saturday aboard the "Rotterdam."

"This depression results in many suicides especially among the upper classes whose depleted fortunes and negligible incomes make them face conditions which seem unbearable. The nobility is absolutely quiet. The "400" of Berlin, once notorious for their arrogance, have lost their impudent air completely. The Prussian lieutenant, who at one time behaved as tho he owned the sidewalks of Berlin, has disappeared entirely from the Friedrickstrasse, Unter den Linden, and all other streets," he said. The uniform of the landwehr now is very unassuming."

"However, there is no appreciable increase in crime or riotous living. The despair seems to be too deep rooted to find expression in such frivolousness. At Charlottenburg just before I left a great crowd assembled to protest against their too small unemployment government allowance, but all was order."

By January 1, Mr. Yarnall said, there will not be a big gun or a scrap of ammunition left in Germany.

"Engineers of the Allied Commission are established in all industrial centers," he said. "And they are systematically destroying all patterns and tools for the manufacture of any kind of armament. Few people know how completely Germany is being disarmed.

"Krupp's, at Essen, has taken to making cash registers, typewriters, cheap automobiles and other articles needed in the pursuits of peace.

"Business in genral is at a standstill. The toy industry has picked up somewhat, encouraged by American department store owners, but on the whole, unemployment is increasing."

Mr. Yarnall said that while this year's crops have improved the food situation to some extent, the majority of the people and especially mothers and little children, are still suffering terribly thru undernourishment. He made a strong appeal to the citizens of Philadelphia to assist the Friends in their relief work.

Nov. 13, 1920.

REPORT

Of the Workers' Conference Held at the Liberty Mennonite Church near South English, Iowa, Oct. 12 and 13, 1920

Devotional by Simon Gingerich. Text, Psa. 42

Organization:—Moderators J. C. Gingerich and A. C. Good; Secretaries, J. R. Shank, Simon Gingerich; Chor., C. J. Garber.

Sunday School Conference

I. **Retrospective and Prospective View of the Sunday School Work of the Missouri-Iowa District.** J. R. Shank, Carver, Mo.

The first Sunday school in the district was conducted in the German language about the year 1870. Other schools were organized later which may be identified with the congregations

throughout the district. Inadequate as these beginnings seem to have been they nevertheless brought results as the Word was being taught. In later years a number of mission Sunday schools have been conducted by workers from the older schools. The Lord's blessings in the work of the past brings assurance and faith for the work of the future.

II. **What Standards Shall We Set as a Goal for our Sunday Schools?** A. C. Good, Sterling, Ill.

The Sunday school is the standard-bearer of the Church. Christ has set the standard. Jno. 17:19-23. A deep spirituality, better equipment, our own literature adapted to our peculiar needs, evangelization of our communities, and a genuine reverence for God and His Word.

III. **Opportunities and Responsibilities Resting upon All in Sunday School Work.** Emery Yoder, Parnell, Ia. J. M. Yoder, Cherry Box, Mo.

Neglecting opportunities and shirking responsibilities leads to sin. The privilege of asking and answering questions in class assists in developing strong Christian character. The parents are assisted in the bringing up of their children. "In the nurture and admonition of the Lord." The Sunday school furnishes the teaching; the home life should make this teachng practical.

IV. **Training for Efficient Service in the Sunday School.** A. G. Yoder, Parnell, Ia.

Real efficiency does not consist of worldly wisdom but "In demonstration of the Spirit and of power." Experience makes efficiency as exemplified by the Savior with His disciples. Teachers' meetings and teachers' training classes are a great help when properly conducted, and the methods advanced are in keeping with the Word. Read and study the Scriptures. Learn to speak distinctly.

V. **Modern Sunday School Movements and other Agencies Hindering the True Purpose of the Sunday School.** D. H. Bender, Hesston, Kans.

The true purpose of the Sunday school is three-fold: (1) to bring Christ to the child; (2) to bring young people to Christ; (3) to build each other up in Christ. Libraries containing books with unscriptural doctrines are a hindrance. Class organizations which magnify the social and carnal side of life are to be avoided as they usually find expressions in outings, ball-games, picnics, etc. Entertaining features intended to stimulate attendance or punctuality are dangerous even though they are of a religious nature. Only necessary organization is a benefit, too much defeats its purpose.

VI. **How Implant the Spirit of Reverence?** Ira Buckwalter, Palmyra, Mo.

Teach the child early about God and His wonderful attributes:—His power, His knowledge, His all-seeingness, His punishment for sin, His mercy, His loving-kindness, and His judgment and that every act of God is for the express benefit of His people.

VII. **Benefits Derived from Impressions Received in the Sunday School.** David Nebel; Amy Kreider. P. J. Shenk.

A knowledge of the Word. Good companionship. A love for sacred song. Respect for those in authority. Reverence for God and His Word.

Young People's Conference

I. **Salvation, Separation, Service.** Ruth Buckwalter, Palmyra, Mo., J. W. Hess, Manson, Ia.

Salvation is a universal need. Jesus Christ is the author and captain of our salvation. God has chosen us to Salvation. Heb. 2:10; 12:2: II Thess. 2:13. God sets apart no one for His service who is not willing to submit to Him and render a willing service. Faith sets the foundation for true service. Sanctification or true Separation qualifies for service.

We are saved from the guilt, power, and presence of sin. We should be separated from the world in heart, in purpose, in apparel, and in habit. Heaven, not earth, is the place of rest for the Christian. Life is to be busy and useful for the Master. We are saved for service. Rom. 12:2; I Jno. 1:7.

II. **How Encourage the Small Congregations in Young People's Meetings?** L. S. Glick, Minot, N. D.

The Lord's promises are not only to the large crowds but to the few as well. Matt. 18:19, 20. Pray for the work and for those who have the work in hand. Attend each meeting, be punctual, be studious.

III. **Importance of Organization in Young People's Meetings.** Harry Diener, Proctor, Mo.

Organization brings unity of effort. Only as much organization as is needed to promulgate the spirituality of the meetings is allowable. The number of offices will depend in some measure upon the size of the congregation. Responsibility is distributed by careful organization. God should be the Head.

IV. **The Tasks of Our Young People and Spiritual Equipment to Meet Them.** C. A. Hartzler, Tiskilwa, Ill.

Young People have tasks peculiar to the age in which they live and need real help. The Word is the true source of help. Personal encouragement also assists. Equipment:—Honesty and full of the Holy Ghost; a knowledge of salvation; an open Bible; a consecrated life; the whole armor of God (Eph. 6:13-19).

Mission Conference

I. **The Call to Missionary Service.** Simon Gingerich, Wayland, Iowa.

The call to missonary service has been ever since the fall in Eden. When the Lord wants a man in a place He is going to put him there. Examples:—Abraham, Moses, Christ; The call of the twelve; Paul and Barnabas. The means through which the call comes are: prayer; Holy Spirit through the Church; personal conviction. The call that comes through all these channels is never contrary to the Word nor to the Church.

II. **A Talk on South America.** Sanford C. Yoder, Kalona, Iowa.

Bro. Yoder spoke in a descriptive manner of the country, the city, the people, the churches, the schools, and the government. Amidst this beauty, culture, religion, and government, sin is evident on every hand. The only remedy is the pure Gospel of Jesus Christ and His power to save that is offered "without money and without price."

III. **World Needs and Our Relation to Them.** Daniel Kauffman, Scottdale, Penna.

Primarily, the Gospel is THE great need of the World. Related to this is the need of the individual to know his real condition. To meet these needs there is a special need of consecrated men and women, brethren and sisters in Christ Jesus, for message bearers. The World needs to be given a picture of the awful condition of sin that it is in. The Gospel message must be colored with the real practical Christian life of the bearer. The general relief work of the Church should be made to contribute to the spread of the Gospel and to supply the greater need,—the need of the **SOUL.**

IV. **Special Needs.** E. J. Berkey, Orongo, Mo.

Real Spirit-filled workers, teachers, and ministers with a burning zeal to bring the Word of Life and salvation to the lost. Courageous message-bearers who count it a privilege to carry the message of heaven. Men who have been tried and found faithful.

V. **India's Need.** A. C. Brunk, Dhamtari, India.

India needs our sympathy, our love, our fellowship, and our Christ. She is enthralled in ignorance, superstition, and sin, and needs some one to help her. She is making desperate efforts to throw off this bondage as seen in the pilgrimages made to her shrines. We must help her to come to Christ who makes free indeed. She needs our prayers, some of our money, and more workers to help spread the Gospel Message.

Each evening of conference a Worker's Meeting was con ducted which proved very helpful and interesting to all who were privileged to attend. May God richly bless so that the seed sown at these meetings may bring forth an abundance of fruit for His kingdom.

The Secretaries.

WAR SUFFERERS' RELIEF

Received by the Mennonite Relief Commission for War Sufferers during the Month of October

General

Springs Y P B M Pa	$42 15
In His name Pa	100 00
A Bro & Sister O	20 00
Warwick River cong Va	5 00
Alvin Allen	5 00
Sugar Creek cong Ia	576 06
John Christner	10 00
Protection cong Kans	6 35
L E Miller	10 00
David S Heatwole & Wife	5 00
Firdale cong Ore	3 15
Salem S S & cong Ind	27 85
Hopewell cong Ind	15 00
A Bro Yellow Creek cong Ind	10 00
	$835 56

Germany

J J Tice	$10 00

Near East

A Sister	$ 2 00
Turkey Run S S O	15 00
Weaver S S Pa	17 70
Scottdale SS Class No 6 Pa	5 00
Stahl S S Pa	75 00
Thomas S S Pa	45 00
Blough S S Pa	25 00
Effie Hoover	5 00
Int & Sen Boys Martins SS O	5 00
A L Eshleman	30 00
Bro Menno Stutzman	5 00
Phoebe Yeakley	3 00
Salem S S Wayne Co O	5 00
Tuleta S S Texas	5 00
Upper Deer Creek S S Ia	60 00
A Bro & Sister Ill	2 00
J W Yoder S S Class Ill	5 00
Vernon Figsti	5 00
H V Albrecht	5 00
Skippack S S Pa	35 00
Mt View S S Alta	20 00
Birthday Offering Roanoke cong Ill	10 00
South Clinton O O Amish Ind	35 00
Jonas Yordy	5 00
Pleasant Grove S S Ill	40 00
Hesston College S S Kans	10 00
Sen Girls Class Martins S S O	5 00
Mens Class Martins S S O	5 00
Womens Missionary Comm O	15 00
Mr & Mrs Emanuel Ulirich	10 00
M B Nafziger	50 00
Union S S Meeting Ill	180 84
Ella Augsburger	25 00
Mary Hershberger	20 00
Stauffer cong Md	16 00
Brethren Reiff cong Md	70 00
Spring Valley cong Kans	35 00
Milan Valley S S Okla	5 00
Bethel S S Ohio	22 55
Oakgrove S S Champaign Co O	5 00
North Lima S S O	65 00
Canton S S O	10 00
Oakgrove S S Champaign Co O	80 00
Pleasant View S S O	5 00
Juniors Salem & Pike cong O	30 00
Girls Class Salem S S O	15 00
Sycamore Grove S S Mo	39 14
Seven Classes Sycamore Grove S S Mo	35 00
F P Kauffman & Family	5 00
Meletus Conicofe	1 00
Nora Harper's S S Class Va	70 73
Sisters of Pike cong Va	37 00
Weavers S S Va	91 26
Lawrence Suter	10 00
Mary Heatwole's Class Va	9 50
J B Heatwole	10 00
Olive S S Ind	37 55
Leo cong Ind	20 40
Bethany S S Ind	5 00
Gladsome Girls Nappanee Ind	5 00
Clinton Brick cong Ind	13 00
Emma cong Ind	5 00
Berean Bible Class Goshen Ind	5 00
Clinton Frame S S Ind	10 00
Girls Int Class Goshen S S Ind	5 00
Maple Grove S S Ind	123 53
Class No 7 Emma S S Ind	5 00
Elkhart Literary Society Ind	5 00
Berean Class Elkhart S S Ind	10 00
Six Classes Elkhart S S Ind	10 10
Good Samaritan Class Elk SS Ind	5 00
Gideons Class Elkhart S S Ind	5 00
Busy B's & Helping Others Elkhart S S Ind	5 00
Helping Hand C Elkhart S S Ind	5 00
Y M B C Elkhart S S Ind	5 00
C A Shantz & Wife	5 00
Weaver S S Pa	13 65
Effie Hoover	5 00
Stahl S S Pa	75 00
Blough S S Pa	25 00
	$1,860 95

Russia

Scottdale Dorcas S C Pa	$15 00
Mrs Noah J Kinsinger	10 00
A Sister Okla	5 00
Bethel cong Ore	8 00
Providence cong Va	27 25
Warwick River cong Va	26 75
Pigeon River cong Va	65 80
A Brother Pa	25 00
A Sister Md	4 00
M B Nafziger	50 00
Mary Hershberger	20 00
Bear Lake S S Minn	7 35
O O Amish Belleville Pa	63 70
Simon Bontrager	10 00
J J Tice	10 00
Joseph Reber	12 59
Reiff cong Md	155 00
E Holbrook	66 07
Oak Grove S S Champaign Co O	98 32
O O Amish Elk Lick Pa	10 00
Noah Beachy	10 00
Emma cong Ind	5 00
Elkhart cong Ind	10 00
M H Hostetler S S C Ore	12 80
Zion cong Ore	92 20
Franconia Conf District Pa	400 00
	1,219 83
Total for October	3,926 34
Previously reported	433,592 47
Total	$437,518 81
Previously reported by E. M. B. of M. & C.	134,723 13
Grand Total	$572,241 94

Gratefully acknowledged,
Mennonite Relief Commission,
G. L. Bender, Treas. per V. E. Reiff,
Elkhart, Ind.

REPORT

Of the Old People's Home, Lancaster, Pa., for Sept. and Oct., 1920

For the Gospel Herald

Contributions:—E. H. Vogle, 1 basket peaches; Walter Oberholtzer, 1 1-2 bushel apples, 12 quarts pickles, 1 jar applebutter; Isaac Stoner, 60 heads cabbage; ----------fixtures to chain sockets; H. L. Shenk, 1 basket peaches; Fannie Keiser, red beets; Hettie Ranck and Annie Snavely, peaches, parsley, and red beets; Sister Daniel W. Kurtz, 2 jars applebutter, 1 bushel apples; ----Martin, 2 qt. cherries, 1 qt. preserves, 8 pieces home-made soap; Sister Samuel Oberholtzer, apples, applebutter; Sister Katie Oberholtzer, 1 pk. dried apples; David Histand, 2 bu. pears; Edna Snyder, celery; Isaac R. Herr, $25.00; Henry Good, $3.00.

The following sisters helped clean house: Mrs Daniel H. Good, Kathryn K. Good, Fanny K. Good, Martha B. Eshbach, Mrs. Benj. B. Kauffman, Mrs. Amos G. Kauffman, Anna Mae Rohrer, Bessie Good, Amelia Buckwalter, Catherine Hoffman, Annie B Longacre, Ellen S. Witmer, Ada S. Nissley, Hettie H. Mumma, Grace Lehman, Mary Boyer, Alma Snyder, Mary H. Bucher, Louisa D. Metzler, and Edna B. Snyder.

Cash contributions:—Mary Landis, $2.00; Henry H. Good, 2.00; Allen H. Good, 1.00; Annie Domer, 1.00; Maria Ressler, 1.00; David H. Gehman, 1.00; Anna M. Graybill, 10.00; Jacob B. Delp, 5.00; Simon H. Histand, 5.00; Daniel D. Lesher, 1.00; Levi Horst, 1.00; Annie Brunk, 1.00; Catherine Harnish, 1.00; Mabel M. Shertzer, 1.00; Walter Oberholtzer, 1.00; Jacob L. Gall, 1.00 Flam S. Horst, 1.00; Anna Brubaker, .50; Michael Sauder, 2.00; John E. Landis, 1.00; Sem Eby, 1.00; Samuel Martin, 1.00; David Benner, 1.00; Amos H. Hershey, 1.00; Lizzie Fellenbaum, 1.00; Mary Witmer, 1.00; M. D. Kurtz, 1.00; Bro. Reeser, 1.00; Annie Hostetler, 1.00; Lizzie Mengle, .50; David H. Wenger, 5.00; Sarah Keiter, 1.00; Mary L. Schload, 1.00; Contribution box, 5.75.

Services:—Sept 12, services were conducted this afternoon by Simon E. Garber, Henry L. Miller, and Abram Benner; text, Rom. 1:16; Sept. 16, funeral services were held over the remains of Mary Ann Sangra, who departed this life Sept. 13, aged 72 y 6 m. 19 d. Services held by D. N. Lehman, text I Thess. 4:13-18; Sept. 26, regular services and council meeting were held this afternoon by Bros. John Snavely and D. S. Metzler, text, Matt. 18:1-22 Peace was expressed and communion desired. Oct. 10, services were held this afternoon by Bros. Lehman Graybill, Jacob Moyer, and Amos G. Kauffman, text, Ps. 92:12-15. Oct. 24, regular services were conducted this afternon by Bros. D. N Lehman, Abram Benner, and Jacob Greider, text, I Jno. 3.

The Home is blessed with good health at this time and has been all thru the year. We had very good crops. We thank God for this. We also thank the brethren and sisters for their assistance in labor, provisions, and cash. May we continue to serve and praise our heavenly Father for His goodness.

Yours in His service,
T. E. Moyer, Supt.

NOTICE

To the Brotherhood of Lancaster County!

Those who have been interested in Relief Work are aware that a canvass was made during the month of September for second hand clothing for our brethren in Russia.

Your contribution amounted to nearly 9 tons or nearly half of the entire shipment. Another call has now come for a second shipment, but owing to the fact that but a short time has elapsed since one was made, and a general canvass was made at that time, we feel as though it would be useless to make another general canvass.

However there may be some who were missed, or were not called on to give, who might wish to help along in the good work. To all such we will state that opportunity will be given to help. Any time during Thanksgiving week bring or send to the Lancaster Mission on E. Vine St. any second hand clothing (or new) that you have to give for this purpose. Do not bring any light or flimsy clothing as that would be of little use to withstand the rigors of a Russian winter. Heavy underwear, coats (men's

and women's) overcoats, shawls, dresses, hats, caps, boots, shoes, felts and children's clothing are all very acceptable.

We hope our ministers will make announcement of this from their pulpits everywhere and encourage the good work.

The Sewing Circles will also please bring all the clothes they have ready for shipment during the same time.

John H. Mellinger,
Lancaster, Pa.

Married

Yoder—Otto.—On Oct. 17, Bro. Melvin Yoder and Sister Kathryn Otto were united in marriage at the evening service at the East Union Church near Kalona Iowa, Bishop S. C. Yoder officiating. May the Lord bless the union to His honor and glory.

Swartzendruber—Hochstedler.—On Sept. 26, Bro. Jacob Swartzendruber of Wellman, Iowa, and Sister Barbara Hochstedler of Kalona, Iowa, were united in marriage at the home of Bro. S. C. Yoder, the officiating bishop. May their life together be a happy one and an honor to the cause of the Lord.

Obituary

Hironamus.—Hilaire Harold, son of —— and Amelia Hironamus was born Sept. 10, 1918; died Nov. 3, 1920; aged 2 y. 1 m. 23 d. Funeral services were conducted on the 5th at the Blough church by E. J. Blough and L. A. Blough. Buried in cemetery near the church.

Mast.—Sterling, son of Carson and Cora Mast, died Oct. 14, 1920; aged 4 d. He bloomed a few days in this world. He leaves by his early departure father, mother, 2 brothers, 6 sisters, and 2 grandfathers. Two brothers and 1 sister preceded him. Services at the house by Bro. S. H. Miller. Buried at Walnut Creek, Ohio, A. M. cemetery.

Swartzendruber.—Wayne Daniel, son of Bro. and Sister Lewis Swartzendruber of near Shickley, Neb., was born Oct. 12, 1920; died Oct. 14, 1920. Funeral services were held by Bros. Peter Kennel and Ben Schlegel. We must think that what God does is well done when He takes these little ones home, for of such is the kingdom of heaven.

King.—Sister Lydia King, widow of Isaac King (who preceded her more than 20 years), died Oct. 2, 1920, at the home of her son near Almota, Wash. Her former home was in Cass Co., Mo. She was a faithful member of the Sycamore Grove congregation of Cass Co., Mo. Her age was 83 years. The funeral services were conducted by Pre. A. A. Callender Oct. 4. She leaves 3 sons (David, John, and Peter Klopfenstein); also 2 sisters and 3 brothers. She is gone but not forgotten.

Troyer.—Mary (Hershberger) Weaver, Troyer, of Holmes Co., Ohio, was born Dec. 6, 1854; died Oct. 26, 1920; aged 65 y. 10 m. 20 d. She was first married to Moses Weaver in 1874. To this union 3 sons and 2 daughters were born. Husband, 2 sons, and 2 daughters preceded her. She was married the second time in 1890 to David J. Troyer. To this union 2 sons and 2 daughters were born. He died Jan. 20, 1911. She lived in widowhood 12 years in all. She leaves 4 sons, 2 daughters, 9 grandchildren, 2 brothers, 1 sister, and a host of relatives and friends. She had not been so well for a few months and became worse a few days before her death. She had communion on Saturday night before her death the following Tuesday. She was a faithful member of the A. M. Church. Funeral services Oct. 29, conducted by Lester Hostetler and S. H. Miller. Text I Tim. 6:12.

Brownsberger.—At Markham, Ont., Nov. 1, 1920, Elizabeth Brownsberger departed this life in her 71st year. Deceased was the eldest daughter of Samuel Brownsberger who survives her. She was unmarried. Death was caused by an internal growth, but she kept her bed only a few days. She was of a quiet and unassuming disposition and a faithful member of the Mennonite Church for many years. Her death is a heavy stroke to her father who is in his 96th year. To this sorrow is added the grief that a son, David, died about three weeks ago. Sister Brownsberger was buried at the Wideman Church on the 4th. The services were conducted by L. J. Burkholder and L. W. Hoover.

King.—Vera Frances, beloved daughter of Bro. Emery and Sister Pearl King, was born Aug. 17, 1920, near East Lynne, Cass Co., Mo.; died Oct. 8, 1920, of pneumonitis. Services at the house by S. S. Hershberger and at the Sycamore Grove Church by Daniel Kauffman of Scottdale, Pa. Opening services by D. S. King. Interment in Clearfork Cemetery.

"She is sleeping calmly sleeping
In a new made grave today,
We are weeping sadly weeping
For our darling gone away.
One by one the tender Shepherd
Gathers loved ones to His fold,
And He draws them to His bosom
With a tenderness untold."

Roupp.—George F. Roupp was born in Germany, Nov. 10, 1853; died at Bethel Hospital, Newton, Kans., Oct. 21, 1920; aged 66 y. 11 m. 11 d. When two years of age his father died. Soon after this his mother with the family came to America, locating in Pennsylvania. In this state he grew to manhood. On April 8, 1880, he was married to Annie E. Senner at Childstown, S. Dak. To this union were born four sons and two daughters. He leaves his wife (Annie) three sons (Frank, Fred, and John) and a daughter (Mrs. Annie Berner). One son (Edward) and a daughter (Abigail) preceded him to the great beyond. Three brothers and three sisters all of New York and Pennsylvania, and ten grandchildren also survive him. After his marriage he lived at Freeman, S. Dak., later moving to Moundridge, Kans., until the spring of 1898 he moved to the place near Hesston, where he resided at the time of his death. When a young man he united with the Mennonite Church, of which he has been a member ever since and by which faith he passed peacefully to rest. At the time of his death he was a member of the Pennsylvania congregation four miles southeast of Hesston. His funeral, which was largely attended, was held at the church of which he was a member on Tuesday afternoon, Oct. 26, conducted by T. M. Erb, assisted by D. H. Bender and C. Reiff from II Cor. 5:5, 6. Bro. Roupp will be missed in the home, in the church and in the neighborhood. Peace to his ashes.

ANNOUNCEMENT

Canton Bible School

Jan. 4—Feb. 11, 1921. Write for circulars or information to,

N. E. Troyer,
1939 Third St. S. E.,
Canton, Ohio.

MISSIONS

(Continued from page 661)

to be after it? For the next generation our new central school of the type of Tuskegee will, it is hoped, answer this need in part. But have we not solution for the economic problem of the present generation? The Holy Spirit is the Spirit of wisdom, also, and He will guide us into all truth, if we allow Him to have His way in our work.—Sel.

PACIFIC COAST BIBLE SCHOOL

The committee appointed to make arrangements for a Bible School on the Pacific Coast, under the authority and direction of the Pacific Coast Conference has about completed the arrangement of the work.

The school will begin Dec. 13, 1920, and continue six weeks, the first half to be held in the Hopewell Church, near Hubbard, Oregon, and the latter half in the Albany Church, Albany, Oregon.

The course is so arranged that any number of hours of work up to twenty-four per week may be taken. Some of the principal subjects offered are Bible Geography, S. S. Normal Work, Gospel of Matthew, Vocal Music, Personal Work, Minister's Problems. Besides these there will be some special lectures, a Missionary Conference, and a Minister's Conference.

A canvass for students has brought about very encouraging results, forty-five have already enrolled, and several churches yet to report.

Further information cheerfully given. Write to the secretary for program.

D. B. Kauffman, Chairman.
S. G. Shetler, Secretary.

CORRESPONDENCE

(Continued from page 665)

done. They were exceptionally well attended with excellent attention. There were no confessions but we feel that the Spirit was present and much good was done. May the seed that was sown bring forth fruit to His honor and glory. Bro. Berkey's time was limited on account of other appointments but he has promised to be with us a week in January when we think of having a Bible conference.

We are expecting to welcome the Phillips family from Judge, Mo., soon. On Sunday, Oct. 31, we held communion services. Bro. Harry and Sister Ruth Buckwalter were with us. Our bishop and deacon, Bros. J. M. Kreider and John Hershey, could not be with us on account of sickness. We invite all that are traveling this way to stop with us. We ask an interest in your prayers.

Nov. 7, 1920. Della E. Buckwalter.

Elizabethtown Pa.

The following is the program for Workers' Meeting for November 25, 1920, at Elizabethtown, Pa.:

Lesson for November 28, "How Jesus was Received," Bro John L. Garber.

Lesson for December 5, "The Growth of he Kingdom," Bro Samuel Kraybill.

Lesson for December 12, "What the Kingdom of Heaven is Like," Bro. Walter Herr.

Lesson for December 19, "Jesus Feeds the Multitudes," Bro Edward Heisey.

Nov. 11, 1920. Committee.

Items and Comments

It is officially announced that Near East relief will not stop because of disturbances in Asia Minor and Turkey—in Europe. Another party of six sailed from New York for the Near East, Nov. 10.

The Unitarians of America, 86,000 strong, are in the midst of a strenuous effort to raise a fund of $3,000,000 to propagate their faith. They are patterning after the methods of the Interchurch World Movement, largely, but they announce that they are going to succeed. It is to be regretted that their zeal for the collection of funds is not equalled by their zeal to maintain the whole Gospel faith of Jesus Christ our Lord.

The latest reports indicate that the Russian Red Army (Bolsheviks) have completely defeated General Wrangel's "White Army" and that the Reds are in complete control in the Crimea. American, French, and other war ships in the vicinity of Sebastopol are taking away refugees as rapidly as possible. The reports of the fall of Sebastopol to the Reds may be premature, but it is in imminent danger of capture. The Bolshevik army is said to be well organized and well commanded. This fact gives hope that order may quickly be restored in the rear of the Red Army and that the civilian population in that region is safe from immediate danger.

OUR PROPOSED NEW BUILDING

Your attention has before this been called to the fact that the Publication Board has authorized the erection of a new building needed for the purpose of sheltering a book bindery and other necessary equipments. We find that we will not be able to begin work on the basement this fall, as we had hoped that we might, as our present work kept us too busy to properly mature the plans in time to put in the basement before winter sets in. But we are going ahead with our preparations, and hope to begin the work of building as soon as spring opens up.

One of the necessary things to build and equip the new building is a fund of about $125,000. Recognizing that there are many other causes to which our people are contributing, we have tried to devise ways and means of raising the required amount without interfering with the support of other church enterprises. By a hearty co-operation in this work, we feel that the desired ends will be reached. Here are a number of plans and methods proposed:

1. The Board has decided to carry a debt of $50,000, if need be, looking to the income from the old buildings to liquidate the debt in due time.

2. Among the well to do friends of the institution there are some whom we believe will favor the House with substantial donations.

3. Five thousand other contributors, lending assistance in sums ranging from $5 to $100, would in itself raise the required amount.

4. If all who are in arrears for the various publications would pay up and ahead, this would add several thousand dollars to our resources.

5. Our annuity offer, submitted several weeks ago, is already bringing responses. The plan is this: You send us a check for $30, and we will send you a paper showing that you are entitled to the Gospel Herald as long as you live. This is equivalent to a five per on your investment. You will no longer be concerned about renewing your subscription, and the House will have immediate use of the money. If one-fourth of our subscribers would avail themselves of this privilege the required $75,000 would be raised by this method alone.

6 Another annuity plan, in which the donor gives $100, in return for which he receives a paper showing that he is entitled to a certain per cent of this annually to pay for House publications.

It is not expected that all the figures mentioned in all the above named plans will be reached. Nor is it necessary to attain the desired results. But we can be working upon all of these plans, depending upon which one certain individuals are interested in, and keep on working until we have sufficient money to complete the building. One method appeals to one, while others prefer some other method. By each one working on the plan in which he or she is especially interested, there will be united efforts through which we may speedily win our goal. When that is reached, word will be sent out and all solicitors will turn their attention to other channels.

Which of these plans interests you most? As you are impressed, so work. We will appreciate any help you may be able to give us. Whatever the plan that you are interested in, we trust that you may be able to interest others also. Together you will be of substantial help to the cause. By standing together in this work it will only be a question of time until the required sum will be reached. As soon as this work is well under way we will begin publishing the donations received, along the various lines mentioned, and continue their publication until we have reached our goal. Can we count on you to help? Your suggestions and prayers solicited. Send all contributions to

Mennonite Publishing House,
Scottdale, Pa.

ANNOUNCEMENT

Of Special Bible Term

The Special Bible term of the Eastern Mennonite School will begin Dec. 29, 1920, and continue for six weeks. Bro. N. E. Miller of Springs, Pa., has been secured for special instructor. He will teach the following subjects: Sacred Biography, Christ in the Scriptures, Bible Doctrines, Teacher Training, Book Study, and also give lectures on Preparation for Christian Service. There will also be classes in Personal Work, Missions, Bible History, Synthetic Bible Study, Prophecy, Gospels, and Methods of Bible Study. Special lectures will be given on Fundamentals of the Faith. A class will be organized in Vocal Music and private lessons in voice culture will be given to such as desire such training.

Folders giving full information regarding courses offered, expenses, etc., will be furnished upon request. Address either of the undersigned.

J. B. Smith Prin.
H. N. Troyer, Bus Mgr.
Harrisonburg, Va.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 25, 1920 (Gospel Witness Established 1905) No. 35

EDITORIAL

"All scripture .... is profitable for doctrine, for reproof, for correction for instruction in righteousness."

We omitted, purposely, the words, "is given by inspiration of God," for that is not called into question by anybody who has a living faith in Christ and His Gospel.

The two things that we wish to emphasize in this text are, "All scripture .... is profitable." Let this be kept in mind by every teacher. Let there be a prayerful effort made to present the scripture clearly, impressively, understandingly, to every class.

The reason why we urge this is because of the present-day tendency to make more of entertainment than of the truths borne to men in God's eternal Word. As Jesus Christ is the center of all true religion, so His Word is the center of all sound religious instruction. If this Word is not the center and life of the instruction in Sunday school, there is need for immediate transformation.

Yet we would not overlook the importance of making the instruction interesting as well as doctrinally sound and impressive. A dull, listless, lifeless recitation encourages dull, listless, lifeless members in our classes—and this in time means depleted if not extinct classes. By all means, make your work interesting. Your aim is to hold the attention of the class from beginning to end. This should be a part of the burden of your heart, so far as the welfare of your class is concerned.

And this raises the important question of how to make the work interesting.

In this there is no patent cureall for all conditions and ills. The personality of the teacher, the personality of the members of the class, home and neighborhood influences, these are all factors which must be taken into consideration. But here are a few things which are always conducive to good interest:

1. Live close to God.
2. Spend much time in prayer.
3. Get the Bible into your system, not only a small part of it in your head.
4. Make careful preparation of your lesson, arming yourself with the whole armor, and having on hand a number of apt illustrations and anecdotes.
5. Whatever your methods, keep the Word of God in the center of all discussions.
6. Attend regularly.
7. Be on hand promptly at the beginning of each meeting.
8. Greet your class with a smile.
9. Beget an interest in others by being interested yourself.
10. Let the Spirit direct you in all things.

Have you ever thought what a blessing we have in the Uniform system of lessons in our Sunday school? Here are a few of its admirable features:

1. It brings before us one thing at a time; and this one thing is before every member of every family of every Sunday school of every church of every nation in which this system is used. It is a great unifier.

2. It makes it convenient for all the members of the family to study the lesson together, for the lesson to be reviewed before the whole school, and encourages community discussion of the same theme, thus encouraging deeper impressions than if the attention of different members in the same family and different classes in the same school were diverted to different subjects.

3. It encourages the idea of adaptation of the same scriptures to the needs of different grades and classes. Timothy, "from a child," knew the Scriptures. So should our children. But that does not say that we must teach our little children precisely as we would our older ones. Let the grading be in the adaptation of discussions, illustrations, methods, etc., and you retain the ideas of unity, variety, fitness, and adaptation.

"Changeable Suits of Apparel."—This expression is found in Isa. 3:22. We thought of it as we heard a brother's recital of his impressions from seeing a minister at two different conferences. We will let him tell his own story: "This minister seemed like two different persons, as I saw him first at one conference and then at the other a few days later. At the first, where everybody was supposed to be fashionable, he was dressed more like a sport than a Mennonite minister. At the second, one of our own conferences, he appeared a little like one of our own preachers. That man dropped wonderfully in my estimation."

The point at issue is not whether fashionable or plain apparel is the most becoming for Christian people, but whether it is right for a man who poses as a minister and leader in a church that believes in plainness and simplicity and nonconformity to the world in attire to appear elsewhere in a garb that identifies him with the world. Such "changeable suits of apparel" are as distasteful to God and misleading to men today as they were on the day when God first, through the prophet, thundered against them.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

LEAVE THE MIRACLE TO HIM

By Thomas H. Allan

For the Gospel Herald

"Whatsoever He saith unto you, do it." (Jno. 2:5.)

"Whatsoe'er He bids you,—do it,"
Though you may not understand,
Yield to Him complete obedience,
Then you'll see His mighty hand
Fill the waterpots with water,
Fill them to the very brim,
He will honor all your trusting—
Leave the miracle to Him.

Bind your Isaac to the altar,
Bind him there with many a cord,
Oh, my brother, do not falter,
Can't you fully trust your Lord?
He it is who watches o'er you
Though your faith may oft be dim,
He will bring new life to Isaac,—
Leave the miracle to Him.

See them march around the city,
Scarce a sound from day to day,
Scoffers from the walls deride them—
Jericho can stand such play.
But the Lord's time cometh swiftly
Then they shout out with a vim,
Look; the walls are tottering, falling,
Leave the miracle to Him.

Face to face with hosts of Midian
Gideon's men are sifted out,
Forth they go, those chosen heroes
With no sword the foe to rout.
Do you wonder if the victory
Can be gained by band so slim?
See! Jehovah's sword is gleaning—
Leave the miracle to Him.

Watch that scene on plains of Dura,
See that Hebrew martyr band
Firmly standing for Jehovah,
Trusting in His hidden hand.
He is mighty to deliver
From the power of death so grim,
Fiery furnace cannot harm them—
Leave the miracle to Him.

Bring to Christ your loaves and fishes
Though they be both few and small,
He will use the weakest vessels—
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
Leave the miracle to Him.

Oh, ye Christians, learn the lesson,
Are you struggling all the way?
Cease your trying, turn to trusting,
Then you'll triumph every day.
"Whatsoever He bids you—do it."
Fill the waterpots to brim,
But remember, 'tis His battle—
Leave the miracle to Him.

Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be the yield.
Bravely enter with your Master,
Though the prospect may seem dim,
Preach the Word with holy fervor—
Leave the miracle to Him.

—Selected by Mabel Groh.

THE HOLY SPIRIT IN THE CHURCH

By Mabel Groh

For the Gospel Herald

The Church is not an organization of men for the accomplishment of philanthropic and humanitarian purposes. It is a divine organism in which the spiritual and eternal life and energy of the Son of God abides. It is a spiritual house which Christ built for a spiritual work in the world. It is the body of which Christ is the head. Christ the head ascended to heaven but His body, the Church, is on the earth to continue the work of saving men and women from sin and death, unto righteousness and eternal life.

The work of the Church is essentially different from that of every other organization. Human ends can be accomplished by human means, but spiritual and eternal ends can not. However God has not chosen to work independently of human means, but as the human powers are yielded to His will, He charges them with the dynamite of His own strength and wisdom and energy. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:26, 27). A saintly Bible teacher has said, "A supernatural life is the only kind of life that Christians have any call to live." We believe that this truth ought to be impressed upon every member of Christ's body, because it is not only our privilege, but our duty to live overcoming, fruit-bearing, Christ-honoring lives.

It is by the Holy Spirit that the Church can fulfil her spiritual mission, and it is by the Holy Spirit that Christ lives in, and works thru the lives of believers. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). That was the secret of his extraordinary life and work and endurance.

The work of the Holy Spirit in relation to believers and the Church began on the day of Pentecost. Even in His resurrected life Christ could not be more than a companion, an outside influence to encourage and inspire His followers, but in His glorified life He can ever and everywhere be an indwelling presence by the Holy Spirit. That is why He told the sorrowing disciples that, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you" (Jno. 16:7). The Holy Spirit was not sent to something better or different. The Holy Spirit is concerned first, last, and always with Christ, for, "He shall not speak of himself; but whatsoever He shall hear that shall He speak. .... He shall glorify me: for He shall receive of mine and shall shew it unto you" (Jno. 16:13,14).

Walking on a business street of a city at night one's attention is arrested by the many electric signs. It is the words of the sign that the advertisers are concerned about, not the electric lights. The purpose of the light is to illuminate the sign, and just in the same way the Holy Spirit throws light upon Christ that He may be seen and understood and honored. We could not even know Christ if it were not for the work of the Holy Spirit, and on the other hand the Spirit could do nothing for us if it were not for Christ. His motto is "Christ is all, and in all" (Col. 3:11). May it be ours.

Believers are united to the body of Christ by the baptism of the Holy Ghost. "For by one Spirit are ye all baptized into one body" (I Cor. 12:13). It is then that the Spirit becomes the Comforter of which Christ spoke so much before His death. "I will pray the Father, and he shall give you another Comforter, that He may abide with you forever. Even the Spirit of truth .... for He dwelleth with you and shall be in you" (Jno. 14:16, 17). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16).

How much we all appreciate comfort. "There is no peace, saith my God, to the wicked" (Isa. 57:21). They are like a troubled sea. Doubt, fear, and torment is the portion of the unsaved even in this life; but when the Comforter finds a place in the heart there is love, joy, peace, longsuffreing, etc. Tormenting doubts give way to confident assurance of sins forgiven, and the loving favor of a kind heavenly Father. Without the comfort of the Holy Ghost we could not witness for Christ. The Holy Spirit is the Comforter and we all need comfort.

The Holy Spirit is the power by which the supernatural work of the Church is accomplished. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me" .. (Acts. 1:8).

Man is a wonderful being, and the mind of man has sought out many wonderful inventions but it has never found how to deal with the question

of sin and salvation. Human wisdom is as powerless for this as a great steam shovel without steam. But let the fireman and engineer take charge of the shovel and the great crane swings out, and the shovel digs into the hard stony bank as easily as the child dips sand with a spoon. The machinery is necessary but the power is all-important. Before Pentecost Peter was an impulsive stumbling Christ-denying disciple. After Pentecost he was an entirely changed man. Paul wrote to the Corinthians and reminded them that his preaching among them was not with excellency of speech or of wisdom, "but in demonstration of the Spirit and of power" (I Cor. 2:4). It was the Holy Ghost power that enabled the early Christians to witness joyfully for Christ in spite of persecution and sword, and it was Holy Ghost power that drove the truth home to the hearts of multiplied thousands of both Jews and Gentiles and made them cry, "Men and brethren, what shall we do" (Acts 2:37)? Why is there so little conviction of sin, and seeking after God today? Is the power of the Holy Ghost exhausted? No. God is the same yesterday, today, and forever. But as we look at the Church we see worldly compromise, cumbersome organization, and a sad lack of Spirit filled Christians. Human knowledge is largely substituted for a knowledge of God's Word. The Spirit is quenched, and all but extinguished, in many individuals and in some churches.

The Holy Spirit is our teacher. "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10). Things that are completely hidden from the world. Spiritual things which the natural man cannot receive, are revealed to the spiritually minded by the Spirit. Only the Spirit can rightly interpret the Word of God. In these days when the ministers of Satan are transformed as angels of light we need Spirit taught and Spirit guided shepherds of the flock.

The Spirit is a helper in prayer. Prayer is the most important and the most difficult of all Christian duties. Satan is not much concerned about our preaching or Sunday school teaching or any other line of church work we may be engaged in, if he can keep us from definite, persevering, believing prayer. If we are conscious of failure in our prayer life the Spirit is ready to help us if we cast ourselves in helplessness upon Him. "Likewise the Spirit also helpeth our infirmities for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). It is the praying Christian that accomplishes things for God, therefore let us pray in the Spirit, because He maketh intercession according to the will of God.

The Holy Spirit is in the believer a river of living water constantly and unconsciously flowing out and bringing life and blessing to all around. The Spirit filled Christian does not have to be constantly trying to make his influence count for Christ. Rivers flow without urging and cannot be checked. "Be filled with the Spirit" is as clear a command as, "Repent and be baptized." The secret of a Spirit filled life is, unconditional surrender to His control.

Last of all, the Holy Spirit reproves of sin. Christ said, "No man can come to me, except the Father which hath sent me draw him" (Jno. 6:44). It is the Holy Spirit that takes the spoken or written Word and with it cuts the consciences of all who are in sin. The greatest preacher cannot bring conviction of sin, the most consecrated and tactful personal worker cannot do it, but the Spirit in and thru the preacher or teacher can pierce to the dividing asunder of soul and Spirit. There can only be true conversion where there is a deep consciousness of personal sin, of Christ's righteousness, and of judgment for sin. "And when He is come, He will reprove the world of sin and of righteousness and of judgment" (Jno. 16:8).

The only way that the Church today can fulfil her mission in the world, is to recognize more fully the place of the Spirit. Instead of trying to use the Spirit, we need to yield ourselves to Him that He may use us as channels and instruments. Like Paul we need to have "No confidence in the flesh" (Phil 3:3), but all confidence in the Spirit. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

Preston, Ont.

THE GRAIN OF MUSTARD AND THE LEAVEN

By Rudy Senger

For the Gospel Herald

Much might be written concerning the many things that have been thrown around these parables. Some of the material, if thoughtfully handled, can be of real value to the Bible student; while the rest could be set aside without serious loss. But for the present purpose there are a few points which alone need attention here. Having his attention directed to these, the reader may readily help himself to much that is available, and guard himself against much of the second rate material flooding our books and study helps.

There is a simplicity and an obvious directness about these parables that all too often is snowed under by certain profuse elaborations. There is also much confusing controversy extant. But let the student take courage from the fact that he need not wander over all the details of creation in order to appreciate the message of these concrete pictures which Jesus set before a Galilean multitude. It is well to remind ourselves that these parables were not addressed to the theological highbrows up at Jerusalem.

Another parable set he before them, saying: The kingdom of heaven is like a grain of mustard; which a man took and sowed in his field. It is indeed the smallest of all seeds, but when grown it is larger than the garden-plants and becomes a tree, so that the birds come and lodge in its branches—Matt. 13:31, 32.

This is a private translation, and its chief purpose is to present the simplicity and the directness of the original. The reader may be a bit puzzled at "birds" because of his familiarity with "birds of the air" in our common version. The Greek reads, literally: "Birds of the heavens." But our usage allows "birds" to fully and adequately cover all that is implied in the Greek just cited. However, there is no serious objection to "birds of the air."

But to insist upon rendering it "wild birds," as some do, is forced, and at the same time, it betrays a lack of appreciation of the manner of the ancient languages as compared with our own. We have definite and specific terms for much for which the ancients had to employ descriptive phrases. However, we do well to guard against pedantic constructions, such as forcing "wild birds" upon this parable.

"The kingdom of heaven is like a grain of mustard." This resemblance is further asserted as a small

seed growing into a large plant—"a tree." So much is clear. This growth is further verified by bringing in birds to sit upon its branches. Now please note the connective, "so that"; which all too often is overlooked. It makes the logical relation between the birds and the large plant easily recognized. It indicates the relation of the birds to the **size** of the "tree." Let us read the heart of this parable again: "When it is grown it is **larger** than the garden-plants, and becomes a **tree, so that** the birds come and lodge in its **branches.**" This reading is clear and simple. The obviousness of such language must not be disregarded.

But those who insist upon forcing the issue of the "wild birds" into a separate symbol must override this connective and they must forego the very natural directness of the plain text. "Birds" is not at all symbolic in this connection, as the simple language of the text so clearly indicates. They constitute a necessary part of the background to accommodate the appreciation of the small seed growing into a large plant, even into a tree, having branches. So much Jesus makes clear. With this we take our stand.

Having directed the attention of the reader to the simplicity and directness of the text, and having called his attention to the apparent discrepancies of this "wild bird" intrusion; the present purpose is accomplished. We now leave it to his further investigation and take up the parable of the leaven.

Another parable he spoke to them, The kingdom of heaven is like leaven, which a woman took and hid in three measures of flour till the whole of it was leavened.

At this point certain interpreters persist in setting up an inexorable rule: that everywhere in Scripture, leaven is a symbol of evil, and so this instance could not be taken as an exception.

However, this fact remains, that neither this nor any other passage need be forced into conformity with such pre-arranged rules. Every passage must first of all be conceived in harmony with its own textual statement and its immediate context. The above rule precludes this more fundamental consideration. This fact puts such a rule under serious suspicion to begin with.

Now, in reality, figures and symbols in the Bible are used **variously.** In I Pet. 5: 8 the devil is "a roaring lion" and then in Rev. 5:5 we have "the Lion of the tribe of Judah." In Hos. 7:11 Ephraim is like "a silly dove" while in Matt. 10:16 the disciples were instructed to be "harmless as doves." Those who insist that leaven in the Old Testament is always symbolic of evil, will find a hard nut to crack in Lev. 23:17, where a first-fruits wave-offering was commanded to be made of leavened flour.

While some of the fathers harped upon the idea of leaven always standing for evil and corruption, we cite Ignatus who applied it "now in a good, now in a bad sense." He writes: "Lay aside the evil which has grown old and maketh sour, and be transmuted into a new leaven, which is Christ Jesus." Similarly, Chrysostom: "That which is once leavened becomes leaven to the rest; since as the spark when it takes hold of wood, makes that which is already kindled to transmit the flame, and so seizes still upon more, thus it is also with the preaching of the word."

It is hardly possible, in view of these facts, that the above mentioned rule need hold in **every** case. We may now investigate this parable upon its own merits.

"The kingdom of heaven is like leaven." This resemblance is defined in the further words of the text. "Which a woman took and hid in three measures of flour till the whole of it was leavened." That is, a bit of leaven permeated the entire bulk of the flour. So much is clear. We must not insist upon making "woman" and "three measures" symbolical here. There is no ground for it; besides, in view of the more serious consideration in the parable, such playfulness can be none other than an unwarranted digression.

"The kingdom of heaven is like leaven," the text asserts. "Till the whole of it is leavened" is the key to the interpretation. This language tends to recall the proverb: "A little leaven leaveneth the whole lump." Now does this parable, or does it not, associate itself with this proverb?

In I Cor. 5:6-8 this leavening quality, as expressed in the proverb, is set in contrast with unleavened bread, making leaven symbolize such evils as "malice and wickedness." These people are also urged to "keep the feast (fig. of the passover) ... with the unleavened bread of sincerity and truth." Paul's reference to the passover conception makes the use of leaven in this instance strictly symbolical and that of evil.

Likewise, in the instance where Christ warned his disciples against the "teaching of the Pharisees" (Matt. 16:5-12; Mark 8:15; Luke 12:1, "which is hypocrisy"), there is a symbolical significance; yet with a certain intimation of the permeating tendency of leaven.

In Gal. 5:9, Paul again used this proverb: "A little leaven leaveneth the whole lump." But in this connection it is less symbolical than in I Cor. 5:6-8. Here there is apparently a consciousness of its permeating character, and that of evil influence. Rather than standing as a symbol it illustrates its manner of working. Paul uses it as an illustration of how a few judaizing teachers might infect the entire church community in Galatia.

In our parable, there is no hint at all that leaven is a symbol, nor that it is a symbol of evil. But there is a definite allusion to its power to permeate a large mass of flour. This distinction is worth noting. In fact, leaven is just as apt and as convenient a figure to illustrate the working power of the Gospel as it is to indicate the infecting tendency of erroneous doctrine. "The kingdom of heaven is like leaven." Let us not overlook that this resemblance had a definite relation to its permeability, for it says: "Till the whole of it was leavened." Such is the rare simplicity of the textual statement. What more do we want? This is both simple and clear, so why take an excursion with fancy and enmesh this definite picture in a confusing elaboration of borrowed trouble?

In the parable of the grain of mustard, something small grew into something large. Here a bit of leaven permeated a large bulk of flour. In this simple resemblance there is an apparent reason to take these parables as a pair. In the first pair of parables, the sower and the tares, there was a certain amount of failure; but all of this failure, let us note, was due to facts outside the kingdom of heaven—not all were inclined to receive it.

In both the parables of the mustard and the leaven, as already indicated, something small developed into something larger. That Christianity has developed from a tiny and unpromising Palestinian movement into a world-wide Church is adequately satisfied in the parable of the mustard-seed. That it touched and permeated the thoughts and ideals of peoples and institutions distributed around the globe answers quite well to all the requirements of the simple statement of the leaven. That not all people have been reached, that not all who have been reached have accepted of it, is satisfied in the first pair of parables. But the spread of Christianity and Christian ideals from a small beginning to its present extent fulfils the picture of the second pair of parables. With these few pointers on the simplicity and direct assertions of the text, I leave it to the reader to take up his favor-

ite version of the Bible and examine the plain text for himself.

What sometimes happens in the interpretation of these parables, is strikingly illustrated in the quotation which I shall give here. It is the most venturesome by-path I ever encountered in my study of this subject. It indicates how alluring it can be to take an excursion with fancy and wander over an expanse of uncertain territory, only to ultimately land in an inextricable confusion. Here is the quotation:

"The woman represents the apostate church. See I Tim. 2:14; Rev. 17:3-6; Zech. 1:7-11. The woman hid the leaven in the meal. Satan and his emissaries always work by stealth. The apostate church has mixed the leaven of error with the children's bread."

It is apparent that the mere mention of a woman is not sufficient to connect this parable to the three references given. There is neither topical nor logical relationship between them. It is equally apparent that the daring leap from "hid" to "stealth" is a venture of inventive genius. All this woman did was to place the leaven in the meal and there is not the least intimation that she did it with bad intentions. "Children's bread" is easily recognized as a mere play on words. In short, this entire quotation approaches as nearly to good interpretation as the following proposition represents good mathematics. Two plus two equals seven.

Whatever may or may not be the merits of the claims of premillennialism, the above quotation emanates from that school of religious interpretation. If millennialism (pre or post) is ever to be established as a real Bible doctrine, it certainly cannot command the respectful attention and interest of careful students by putting forth such extravagant inventions as the above quotation represents. II Tim. 3:13, used much with the above treatment of the parable of the leaven, suffers in a similar manner at the hands of this school of thought. So we do well not to venture upon such daring digressions. It is ever safer to remain within the enclosure of the obvious sense of the text and its immediate context.

Goshen, Ind.

An evangelist, in addressing parents during a great revival asked them, "How many of you want your children to go to heaven?" Many of them raised their hands, of course. Then he raised his hands and shouted vehemently, **"Why don't you lead them there?"** The same question might be asked of many parents with reference to the Sunday school.—J. M. Yoder.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM INDIA

For the Gospel Herald

Dhamtari, C. P., India.

Dear Friends:

The Mission at Dhamtari has received Sunday school cards from the following addresses during the last two months. These parcels are always welcomed and we shall never know in this world how much good has been done thru the village Sunday schools and the cards which you so graciously and faithfully send us for use in these Sunday schools and other purposes too.

1. A. E. Mellinger, Ronks, Pa.
2. Publishing House, Scottdale, Pa.
3. Mrs. H. W. Shank and class, Maximo, Ohio. (Beach congregation.)
4. A. L. Buzzard, Metamora, Ill.
5. Mary M. Minnicle, Columbia, Pa.
6. Mrs. Christiana. Swartley, Doylstown, Pa. R. 2.
7. Mrs. I. J. Lehman, Columbiana, Ohio.
8. Lelia Heatwole, Palos, Va.
. Mrs. J. Gindlesberger, Hollsopple, Pa.
10. Alma Eckert, 2713 Magnolia Ave., Chicago, Ill.
11. Two parcels without nome.
12. Mary L. Boyer, Boyertown, Pa.
13. J. M. Ressler, Quarryville, Pa.
14. A. B. Miller, Midland, Mich.
15. Esther Buckwalter, Newton, Kansas.

Yours for His Cause,

Oct. 2, 1920 Lydia Lehman.

MISSION STUDY CLASS REPORT

By Alta Eby Erb

For the Gospel Herald

The Call of the Lord

Motto: Whom shall I send for us? ...Here am I, send me. Isaiah 6:8.

Prayer.

Discussion of some factors in a call.

1. Vision of Christ.
2. Vision of the need.
3. Love of God.
4. Joy of the Christian life.
5. Vision of self.
6. The Church.
7. The Holy Spirit.

From the map drawn on the board we then located on our individual maps the churches of the Dakotas, Montana, and western Canada. We were made acquainted with the churches and brethren in this district by different members of the class telling of the work and needs. Some have their homes in these states, others had visited there and still others had read of them in the church papers.

The Mennonite Church Assuming Her Responsibility in Kansas, Colorado, and Missouri

Chapter III.

Motto: Jehovah .... wondered that there was no intercessor. Isa. 59:16.

Prayer—especially for missionary day in our church (Nov. 21). Also for two Rural workers: Isaac Mast and J. K. Bixler.

Drill on scriptures which we had learned to date.

John 4:35.
Ezekiel 3:17.
Matthew 9:18.
John 21:15-17.
Acts 1:8.

Each class member located on his or her map the churches and especially the mission centers of Kansas, Colorado, Missouri and also the churches of Nebraska, Iowa, Minnesota, and Oklahoma. (Each Mennonite should get acquainted with the geography of all churches in his conference district.) Bits of history and facts and conditions of the different churches were then given.

Hesston, Kans.

Question Drawer

When Jesus comes will this mortal body be raised from the grave? If so, when will it be changed like Him (Christ)? Cor.

The Bible tells us—

1 "All that are in the graves shall hear his voice, and shall come forth" (Jno. 5:28, 29).

2. That the sea will give up its dead (Rev. 20:13).

3 That "we must all appear before the judgment seat of Christ" (II Cor. 5:10).

4. That our dead bodies will arise (Isa. 26:19).

5 That when Christ appears we shall be like Him (I Jno. 3:2).

A study of I Cor. 15 convinces every man of faith that our resurrection will be similar to that of Christ, that after the resurrection there will be no human bodies in the grave. The details of the miracle of the resurrection, and the change from the fleshly to the spiritual or glorified body, God has not seen fit to record in His Word. We shall doubtless know after we have gone thru the experience.

Give your opinion on Isaiah 26: 19-21.—C. E. M.

Our opinion is that this refers to the resurrection and the judgment.

Family Circle

FAMILY PRAYERS

You say you are busy this morning
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

Then children are sent to the school-room,
And the grind of the day begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong.

Pause for a little each morning
And again at the close of the day
To talk with the Master who loves you;
Remember, He taught us to pray.

—Christian Worker's Magazine.

DRESSING OUR DAUGHTERS

Sel. by Rudy Senger

Every mother of daughters must sooner or later meet the question of propriety in dress. As our daughters come into their teens, marvelous changes take place in both body and mind. We are continually making over and lengthening their clothes to meet the demands of the developing body, but do we meet the needs of the developing mind? We should be careful to increase their fund of self-knowledge that they may be able to form their ideas to their growing needs.

When a girl enters her teens, the mating time is coming near, and she feels within herself new desires which express themselves in efforts to decorate her body in as attractive—we think gaudy and ridiculous—a way as possible. She wants her hair puffed and curled and piled and twisted, and her dress and shoes of the latest designs obtainable. The average girl, if allowed to indulge all her whims at this time, would go beyond all reason and propriety. Just at the time when she should be modest and reserved and give nature a chance to develop her womanhood, she would force the growth at high speed. For just such a time as this God gave girls their mothers.

The Bible gives us the best rule for the dressing of our daughters. The holy writer said, "Adorn ... in modest apparel." Let us place the emphasis upon that word, "modest." One dare not make the dress of nice women a standard, for many women of undoubted character dress in garments which are not modest. Nor can we so much as make the women of our congregation a standard, for immodesty in dress is so common that many consciences are hardened. We must teach our daughters what modesty means, for they can not discern its meaning by the dress of the average woman.

Our daughter's dress should not attract attention to her person. It is better that her charms go entirely unnoticed than that every vulgar gazer may remark upon the beauty of her bosom and arms, or the shapeliness of her form and limbs. While her collar need not always be high, her dress should be so made that at no angle will the low, open neck reveal her back or bosom, and the waist should be of material thick enough that it hides her underwear. Neither should the arms be bare or covered with only a pretense of cloth. The skirt should be full and long enough that there be nothing immodest in her appearance. Nor is it necessary for our daughter to follow every fad and fancy in the dressing of her hair.

Now daughter will very likely object to her dress being different from what the other girls wear and will contend for the extravagance of the fashions. But can we afford to let our girls make a show of themselves?

Sometimes mothers go to the other extreme and dress their girls so that they look odd and queer. This is also a mistake. The dresses can be both modest and pretty. It is not right to stifle the natural love of pretty things in a girl's heart. From this grows taste in dress and home-making.

No mother who has had the blessed privilege of having her daughters come to her when they have grown older and tell her how they thank her for guiding them in dress when at the critical period, has regretted the trials she had in directing them. It takes patience, fortitude, and firmness, but it is worth the cost.—Mabel Hale, in Gospel Trumpet.

THE PRAYER AT MOTHER'S KNEE

Prayer is the simplest form of speech, that infant lips can frame" a familiar hymn tells us. As soon, then, as the baby begins to speak at all, he should begin to pray. At first he may kneel in the lap of the mother with his head upon her shoulder. Next he may kneel on the floor with his head upon her knee as she sits upon a low chair or on the edge of the bed. Later still, both mother and child may kneel beside the bed while the child prays. The posture is very important. It helps the child to feel reverent. It is a distinguishing attitude which he takes when he prays. Just as to stand at salute is a mark of patriotic respect for the flag, so kneeling is a mark of reverence to God.

Most mothers probably first teach their children to pray at bedtime. The evening hour has its advantages and its disadvantages. Professor Tweedy sums up both when he says, "The children's bodies are weary, their minds sluggish and the natural tendency is to tumble into bed. On the other hand it is the normal time to review the day's deeds and experiences, conscious of God's presence, and to set the moods and thoughts, which are formative powers even during sleep. Wise parents will guard the hour with reverent appreciation. Quiet, grateful thoughts; a child's simple talk with the great unseen Father and Friend; true penitence and the promise of loyalty—these should characterize the petitions and send the little worshiper into dreamland with a gladdened heart."

The prayer of a little two-year-old girl was at first simply,

"Jesus, tender Shepherd, hear me,
Bless thy little lamb tonight."

As she grew older she was next taught,

"Through the darkness, be thou near me,
Keep me safe till morning light.

Before the child can pray his own prayer he needs a simple memorized prayer of this kind.

The prayer time whether in the evening or in the morning or at both hours should be a happy time. Praying should never be made for the children an irksome task. Before the prayer the mother may remind the child of the heavenly Father's good care and so help create the mood of prayer.

Never does a child who has been taught to pray at his mother's knee get away from this sacred influence. His mother means more to him in all the years because she taught him to pray, and his mother's God means more, because he was first introduced to God by his mother.—J. E. Russell.

A notable feature of the year 1920 is the completion of the great Mandarin Version of the Chinese Bible, which has cost seven hundred thousand dollars and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over four hundred million people, or one-fourth the population of the world, more people than were ever reached by one translation in history.—Sel.

Sunday School

For the Gospel Herald

Lesson for Dec. 5, 1920—Matt. 13: 24-33

THE GROWTH OF THE KINGDOM

Golden Text.—Fret not thyself because of evil doers.—Psa. 37:1.

Introductory.—This lesson is taken from the thirteenth chapter of Matthew, which in a succession of parables gives us a seven-fold vision of the Kingdom. The three parables herein given represent the growth idea—both good and evil. Let us notice these two-fold possibilities of growth.

Parable of the Sower (24-30).—This is not the parable that is usually known by that name, but it is as fully the parable of the sower as the one that bears the name. There are a few differences in the two parables: (1) In the first the seed is the Word; in the second, "the children of the kingdom." (2) In the first, there is but one kind of seed mentioned—the good; in the second, there are two kinds mentioned—the good and the bad. (3) In the first, there is but one sower—Christ; in the second, two sowers — Christ and the evil one. These being two separate parables, they illustrate different phases of the important matter of seeding and its results.

Here are a few facts brought out in connection with this parable that need our attention: (1) The enemy did his seeding "while men slept." (2) The difference between the good and the bad becomes most marked as we approach the time of fruitage. (3) Violence is not to be thought of in getting rid of the bad—there is a possibility of the children of the evil one becoming converted and becoming children of the Kingdom. (4) "The field is the world"—therefore this can not be considered argument for the unscriptural idea that both good and bad members in the Church should be left go unmolested. (5) There is a great reaping time coming at the end of the world, and the final harvest of souls will be gathered. (6) There is an awful judgment awaiting the bad. (7) There is blessed eternity awaiting the good.

This parable is especially rich in doctrine. The origin of Christian life, the origin of evil, growth—both in grace and in wickedness, the work of the Church in caring for its own, the mission of the angels, the certainty of judgment, the eternal fate of the unrighteous, and the everlasting glory of the righteous are among the many vital Christian doctrines set forth clearly in the parable. Here is a field for thought that might occupy the time of the class for hours.

Parable of the Mustard Seed (31, 32).—This is described by our Savior as "the least of all seeds" and "the greatest among herbs." Considering His other illustrations in connection with "faith as a grain of mustard," we have here a most impressive illustration.

In a large measure the Kingdom and the Church are the same. Our illustration becomes more real to us if we take the kingdom now in visible form—the Church. This holds good in both this and the succeeding parable.

Like the mustard tree, the Church had a very humble beginning. For a time those who could see only with the natural eye could not tell whether it would long survive or not. But it kept on growing. The wonderful outpouring of the Spirit and enduement of power at Pentecost was followed by a very rapid growth. Since then there have been many enemies to retard the growth. "The birds of the air" that have found shelter and protection in its branches have not always been of advantage, even in its physical growth. But it has kept on growing. It is sending its branches towards the ends of the world, and the time seems near when the tree will have reached the limits of its growth.

In discussing growth, in this parable, we are discussing outward growth only. It is the things that we see that are under consideration. Our Savior did not even mention the quality of the plan which He named. But the figure, so far as outward growth is concerned, is complete, the illustration is very striking and impressive.

Parable of the Leaven (33).—We are still talking about growth. But the parable is changed, in that we are now talking of conditions rather than dimensions.

To get the real meaning of this parable it must be borne in mind that in the Bible whenever leaven is described it is always taken as a type of sin. Not once is it stated that leaven is also a type of goodness. We are safe to interpret this parable in harmony with the other references to leaven.

As we look into the growth of the Church today we see evidences of what has been described as "outward growth and inward rot." Concerning the former we have already spoken and need not repeat. Concerning the latter, we have only to go back one generation to hear men like Ingersoll and other opponents of Christianity bring as "proofs" against Christianity many of the things which are now popularly supposed to be tenets of the Christian faith. Among these may be mentioned such things as Evolution, "errors" in the Bible, etc., etc. The leaven is working; unbelief is spreading, one church after another is virtually surrendering to this wave of skepticism, until by the time the branches of the mustard tree have reached the ends of the earth the secret leaven will have caught up with it. And then will we see a condition described by our Savior: "When the Son of man shall come, shall he find faith on the earth?"

Brother, encourage the growth of the mustard tree. Fight the leaven. —K.

Our Young People

THE LIFE BEAUTIFUL.—Isa. 52:7-10: I Pet. 3:3
Topic for December 5

MOTTO

"Let the beauty of the Lord our God be upon us."

THE STUDY HOUR

I. Beauty.—The mind of man has a sense of beauty. What we behold with the eye which pleases our sense of order and harmony is beautiful to us. We look upon the works of nature and are filled with admiration at its glory and grandeur and the wisdom by which it is all designed. We look at a richly colored flower and admire it because there is something that stirs our sense of beauty. Art, the creation of man in imitation of the work of God, causes admiration because we see the skill of the artist and the ability to express by picture a thought of the mind.

But the beauty of life is a beauty which requires a different sense of appreciation to that which appreciates forms and sounds. Just as the mind trained to behold harmonies in a natural sense can see beauty where the ordinary mind cannot, so the soul who has been illuminated by the Spirit of God can behold beauty of life when the soul in its unawakened and sinful state cannot. Beauty of life has its source in God. Holiness is a term that applies to the character of God. It is that unspeakable beauty of character in which there is no imperfection whatever. Perfect in truthfulness, perfect in righteousness, perfect in mercy and love, perfect in wisdom and power. As we contemplate these attributes they overwhelm us and we are lost in admiration intellectually. But when we have our soul illuminated by the Spirit of God until these qualities become our possession, we are made to adore and "worship the Lord in the beauty of holiness." When our life is changed into the likeness of Jesus by our conversion then is when we begin to live the life beautiful.

PERSONAL THOUGHT

My desire is that I may be so enlightened that I shall be satisfied with nothing less than likeness to Jesus.

Gospel Herald

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THURSDAY, NOVEMBER 25, 1920

Field Notes

Bro. C. A. Graybill of Martinsburg, Pa., filled the regular appointments at Schellburg, Pa., on Sunday, Nov. 14.

Among the visitors at the Publishing House last week were Brethren I. W. Royer, Simon P. Yoder and B. B. Stoltzfus. The first was here in the interests of Sunday School work, the last two accompanied Brethren Frank Stoltzfus and J. E. Brunk, respectively, who are sailing for Russia this week.

Bro. and Sister Henry Cooprider stopped over last Sunday at Scottdale on their way west. They made the trip from their home in the vicinity of McPherson, Kansas, to Fentress, Virginia, in a Ford roadster and this far on the return journey since Oct. 13. They left for the National Pike, westward bound early on Monday morning. We wish them God's richest blessings on their journey and a safe arrival at home.

Three pages of each lesson for the Teachers' Quarterly for the first quarter of 1921 are being prepared by Bro. Daniel Kauffman, owing to the illness of Bro. John R. Shank, who has been writing these pages for a number of years. We are enjoying the prospects of good lessons for the beginning of 1921, but are glad, on the other hand, that Bro. Shank is improving in health and that he expects to prepare his part of the second quarter's lessons.—R.

Last Sunday was the time set for a special meeting at the Youngstown, Ohio, Mission by the Mennonite Sunday schools of that community.

C. Z. Yoder of Wooster, Ohio will fill appointments, D. V., in Montgomery county, Pa., including the Norristown Mission, Nov. 20, 1920.

Bro. E. J. Berkey, Orongo, Mo., is planning to begin a series of meetings at The Gospel Mission, 720 West Twenty-sixth St., Chicago, on Dec. 9.

Bro. George Lapp of Manheim, Pa., filled appointments in various congregations of Bucks and Montgomery Cos., Pa., Nov. 10-14.

The Brethren Joseph Boll Sr., and Joseph Boll Jr., of Lancaster Co., Pa., worshiped with the congregations at Salford and Souderton, Montgomery Co., Pa., on Nov. 14.

The Lord willing an all day Sunday School Meeting will be held on New Years day at East Chestnut St. Lancaster, Pa. A profitable meeting is expected. J. S. L.

"All going well, we will begin a series of meetings at the Leetonia Church the first week in December, Bro. D. D. Miller to conduct them," writes a brother from North Lima, Ohio.

Bro. J. M. Nissley and wife and Sister Ada Kreider of the Altoona, Pa., Mission attended part of the meetings held recently with the Pleasant Grove Church near Martinsburg, Pa.

Bro. C. Z. Yoder stopped in Lancaster last week and preached two inspiring sermons, Tuesday evening at the Mission and Wednesday evening at Chestnut St. The Lord prosper Him in his Labors.—J. S. L.

A series of meetings and Bible conference are to begin at the Mt. Zion Church, near Versailles, Mo., on Nov. 23. The Bible conference is to be continued for five days and to be conducted by Brethren E. J. Berkey and P. J. Shenk. Revival meetings are to be in charge of Bro. Berkey.

Mennonite General Conference.—We have received word from Bro. S. C. Yoder, moderator of Mennonite General Conference, desiring us to announce that the next session of our General Conferece is to be held near Garden City, Mo., beginning Aug. 24, 1921. Fuller announcements later.

Bro. Jonas T. Nice filled the regular appointment at the Providence, Oyster Point, Va., on Sunday, Nov. 14, 1920.

Three confessions are reported as part of the visible results of the Bible conference and evangelistic meetings at Martinsburg last week. Bro. Daniel Kauffman of this office was in charge of the meetings.

Sunday, Dec. 5, is the time set for communion services at the Mennonite Mission in Altoona, Pa. Preparatory services the day before. On the evening of Dec. 5 Bro. William Stoltzfus of Gap, Pa. expects to begin a series of meetings at that place.

Brethren S. E. Allgyer and L. J. Miller have been spending the last few weeks among the congregations in Nebraska holding Bible conferences and evangelistic meetings. A letter from that field says: "The weather has been inclement, but the interest is excellent."

Bro. Noah R. Showalter of Hesston, Kansas, has recently instructed a number of singing classes in the neighborhood of Carver, Mo. Good interest reported. When we say "classes" we mean, of course, congregations. Bro. Showalter does his work among congregations, and none are barred from his classes.

Correspondence

St. Jacob's Ont.

Dear Herald Readers, Greeting:—Great is the Lord and greatly to be praised, for it is from His loving hand that we have all the many blessings both temporal and spiritual that we daily are enjoying.

With the exception of a few who are infirm from old age health in this community is very good. Services are well attended. A bountiful crop and beautiful weather to gather it, should move us all to do more for mission and relief work than we ever did before.

Bro. Allan Good of Alberta has been with us lately, and gave us three talks on prophecy which were greatly appreciated.

A number of brethren and sisters from Pennsylvania visited our congregation this summer, among them preachers Abram Clemmer and Abram Derstine who preached to us very acceptable sermons. Come again, and others come, and when you come visit the outlying congregations if at all possible. A good many years ago a preacher from Pennsylvania,

named Gottschall, with another minister has several appointments in our county, and on Sunday morning Gottschall said to the brother with whom he was staying, "Is there not a small congregation out somewhere, where visiting ministers seldom go?" The brother said, "There is such a one." "How far out is it?" "Twelve or more miles." "Can we get there in time?" "If we go at once." "We will go at once." They came, and God blessed him wonderfully, so that our dear minister and his little flock were greatly encouraged, and the memory of that man will be sweet to me as long as I live, and so I plead again, don't forget the congregations where visiting ministers seldom preach.

Menno M. Brubacher.

Preston, Ont.

(Hagey's congregation)

The past two months have been a source of much spiritual blessing for us at this place.

The Ontario Annual Sunday School Conference was held here on Sept. 5, which was followed by a series of evangelistic meetings conducted by Bro. Wm. B. Weaver of Goshen, Ind., who faithfully preached the Word to all and we believe many were stirred to a life of greater faith in Christ and purity from sin.

The visible results of these efforts were nine confessions who, with another one sealed their vows to God and the Church by water baptism on Oct. 31. May God keep these ten young sisters faithful to Him.

On Oct. 11, our aged minister, Bro. Jacob B. Gingrich died at the age of eighty years and three months. He had been unable to serve in his office for the last twelve years owing to a paralytic stroke received at that time while he was in the pulpit, from which he never recovered. Those of us who remember his life of service will always recall his love for and faithfulness to the cause of Christ.

Cor.

O'Neill Nebr.

Greeting in Jesus' name. The Brethren S. E. Allgyer and L. J. Miller were with us in Bible conference work from the morning of Oct. 4 to Oct. 6 evening.

The following nine topices were very ably discussed: Believer's Assurance, The Communion, Spiritual Life how Retained and how Lost, Faith and Works, Acceptable Prayer, Law and Grace, Christian Loyalty, Individual Responsibility, The Overcoming Life.

They also preached three very instructive sermons. There were three confessions.

The meetings were not so well attended on account of bad roads. Interest was good. May God bless these brethren in the work.

We ask an interest in your prayers that we may be found willing and ready to do the Lord's will at all times.

Nov. 8, 1920. J. W. Oswald.

Tofield, Alta.

We promised our friends to write to our church papers, so shall try to do so. We left Nebraska Oct. 6, and traveled nearly two weeks before reaching home. We had some very rough roads but no misfortunes. We were close to the mountains for a part of the time and could feel the difference in temperature. We live about 275 miles from the mountains so have nicer weather.

We left home Jan. 15, and were gone a little more than nine months. We traveled about 12,000 miles and went thru 15 states. We saw both good and poor land so Alberta looked good to us again.

We thank our many friends for their hospitality toward us and invite them to pay us a visit. We were blessed with a good crop. The weather has been nice so far this winter and we hope it will continue so. Last winter was very cold and snowy.

We wish you all God's richest blessings.

Will Stutzman and Family.

Nov. 8, 1920.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers:—On Sunday evening, Nov. 7, we had a double ordination at this place, Bro. D. D. Troyer was ordained a bishop to assist Bro. J. K. Bixler in the rural mission field work of Indiana and Michigan, in helping the various small churches and to extend the field work wherever possible, and Bro. Clyde Kauffman was ordained to the ministry to take charge of the small congregation at Alanson, Mich., (Emmet County) in the spring.

Altho the brethren's help here will be greatly missed, the church is willing to let them go, and even glad that it can help in furnishing workers for a needy cause. May God richly bless them, that the Kingdom may be extended and lost souls redeemed. They surely have the united prayers of the Church back of them.

Bro. B. B. King of Fort Wayne assisted Bro. J. K. Bixler in the sermon which was very vividly and strongly presented, and the duty of the Church made plain, after which Bishop D. J. Johns officiated, which made a deep impression on the large audience present.

Will you kindly remember the brethren in your prayers, as well as the work at this place?

Nov. 8 1920. J. E. S.

Goshen, Ind.

Dear Herald Readers:—On Sunday, November 7, the congregation at Goshen again enjoyed the rich blessings of God when they partook of the sacred emblems in the communion services. Bro. D. D. Miller was with us to preach the communion sermon and officiate in the services which followed. During the preceding weeks there was a real season of preparation which gave every one present a deeper appreciation of the real meaning and purpose of the service, and to see so large a number of young people from so many of our congregations join with the resident brethren and sisters in the observance of this sacred ordinance, filled our hearts with gratitude, that we could have this divine fellowship while we were commemorating the death of our Lord.

Bro. S. E. Allgyer will conduct our revival meetings this winter beginning on Sunday, December 12. The students and resident members will hold their daily group prayer meetings the preceding week in preparation for these meetings. These prayer meetings will continue thruout the revival meetings. We ask the prayers of all God's people for the work here.

On Sunday, November 21, we will observe Missionary Day as suggested by the General Sunday School Committee.

Nov. 9, 1920. Cor.

Annville, Pa.

Steps are being taken by the Dohner and Shirksville congregations, Lebanon Co., to ordain a minister. Votes will be taken, D. V., on Nov. 21 at Dohner's and on Dec. 5 at Shirksville. May the Lord have His way with the work.

Bro. David Garber of Waynesboro, Va., and Bro. Harry Longenecker of of Middletown, Pa., filled the regular appointment at Annville on Sunday, Oct. 31. Bro. Garber also filled the appointment in the Dohner Church the same evening.

Nov. 9, 1920. M. K. U.

Wilmington Jet, Pa.

(Maple Grove congregation)

To the Herald Readers, Greetings: On Sunday, Sept 26, baptismal ser-

vices were held here, when nine precious souls sealed their confession by water baptism. On the following Sunday council meeting was held, when the brethren and sisters expressed their hearty desire to hold the communion which was held on Oct. 17. Most of the congregation took part, also one soul was reclaimed, for which we praise God.

We are much in need of more room in our Sunday school at this place. We have not yet decided what will be done but we ask an interest in the prayers of all God's people that in the near future we may enlarge our place to better take care of the boys and girls who are so full of life and activity and who some time will be the church.

Nov. 9, 1920. Ed. F. Zook.

Souderton, Pa.

To all Herald Readers, Greeting. We appreciated the visit of Bro. and Sister Abram Gross of Doylestown, Pa., on Sunday, Oct. 31. Bro. Gross spoke ot the Sunday school in the morning, preached at the "Home" P. M. and at the church in evening. Bro. Warren Bean of Skippack, Pa., assisted in the evening service. He with his wife and Bro. and Sister Emanuel Hertzler of Trooper,, stopped off with us while returning from Swamp Church where morning services were held. We also appreciated the visit of Bro. and Sister Noah Mack, of New Holland, Pa., Nov. 7. The Brother giving us a timely warning in afternoon service. Bro. Geo. Lapp and family came to this section on the 9th visiting the various churches not reached on former visits. Bro. Lapp gave us a missionary service on the evening of the 10. We appreciate his visits.

Our monthly Sewing Circle met Nov. 10th, with an attendance of 60. Sister Lapp gave us a short talk on India and Bro. Lapp conducted devotional services. We expect larger attendances at Sunday school Teacher's Meeting and Bible Study as winter draws on and conditions are not so favorable to visit our country congregations. Cor.

Nov. 11, 1920.

Willow Street, Pa.
(Brick congregation)

Greeting in Jesus' name:—On Oct. 30, preparatory and baptismal services were held at which time one young man was received into church fellowship. On Oct. 31, communion services and the ordinance of feetwashing were observed, nearly all the members being present. Our bishop, Bro. C. M. Brackbill officiated.

On Oct. 17, Bro. and Sister Geo. J. Lapp and children were with us in our morning service. In the evening they were at the Strasburg Mennonite Church. Bro. Lapp gave us very instructive and helpful sermons.

On Nov. 7, our Sunday school was favored with a visit by Bro. and Sister Jonas Neuhauser of Bird-in-hand and Bro. and Sister Aaron Mast gave a talk to the Sunday school. One of the many good thoughts he gave us was the first four words of the Bible for a motto, "In the beginning God." We appreciate their visit and may they come again. Sister Annie Fritz, one of our faithful teachers in the Sunday school was called to her eternal reward. A missionary committee was appointed of the following brethren: Abram Huber, Arthur Witmer, and Victor Herr. Once a month, at the close of the Sunday school, we have a short missionary program. The sewing circle continues to meet as usual the last week in the month.

As Thanksgiving Day is approaching we should be very grateful to God for every spiritual and temporal blessing we enjoy. The greatest blessing we enjoy is Jesus as our Savior and He is ever interceding for us.

We expect Bro. J. F. Bressler of Lancaster to conduct the series of meetings this winter. They are expected to commence the 1st or 2nd of January. May God bless the work to the building up of the Church in the faith, which was once for all delivered unto the saints, and that many souls might be saved.

In His Name,

Nov. 12, 1920.

Gertrude M. Lefever.

Los Angeles, Calif.
(3079 Lanfranco St.)

Greeting to all Herald readers:—We are very grateful to our heavenly Father for Hs love and mercy shown to us at this place. On Oct. 31, Bro. S. G. Shetler and Bro. J. B. Mishler of Hubbard, Oregon, came into our midst, and remained until the 8th of November. Bro. Shetler preaching the Word to us every Sunday and every evening. We feel that God is blessing the efforts. On Sunday, Nov. 7, an all day meeting was held. We organized with 42 members, and the prospect of more in the near future. We are especially grateful for the privilege of having an organized church here, especially the one of our choice. In the afternoon communion and feet-washing were observed, 52 being present and engaging in this service. There were brethren and sisters present at this service from the following states; Pennsylvania, Virginia, Ohio, Indiana, Illinois, Iowa, Kansas, Nebraska, Canada, Maryland, and Oregon, all of one faith enjoying the blessings of God in this service. We all feel encouraged, and determined to go on in the good work for the lost.

On Monday morning, Nov. 8, Bro. S. G. Shetler and Bro. J. B. Mishler, the writer and wife left by auto for Terra Bella, a distance of 182 miles over the mountains and thru the plains where communion services were announced at 8 in the evening. At 7:30 P. M., Bro. Shetler preached in the tent to a very attentive audience, after which we went to the home of Sister Leah Horst where communion services were held. Fifteen members taking part in the service. Our aged Bro. Jonas Gingerich was not able to be with us. On Tuesday morning the Brethren Shetler and Mishler left for their homes in Oregon and the writer and wife returned to Los Angeles to take up the work here with renewed energy and courage.

We are glad to announce the arrival of Pre. Henry Harder and wife. They expect, the Lord willing to remain with us over winter. Also the return of Sister Culp who will do the visitation work in the missionary part of the Church.

We expect to have a Bible Normal at this place during the holidays, the Lord willing. More definite announcement later. We feel to say with the Psalmist: "The Lord hath done great things for us, whereof we are glad"

Brethren pray for us.

Fraternally,

Nov. 12, 1920. J. P. B.

Jet, Okla.

Greeting to all Herald Readers. On Oct. 10, we observed communion at this place, with Bishop S. C. Miller and Bro. D. Y. Hooley in charge of the meeting.

Bro. Simon Hershberger spent Sunday Nov. 7, with the congregation near Plainview, Texas.

A mission study class has been organized at this place, with Bro. Paul Hooley as leader. Altho the work has just begun we find it interesting and believe it will help us to see the need of consecrating our lives to the Master's service.

Nov. 14, 1920. Cor.

Beemer, Neb.

To all Readers of the Herald, Greeting:—On Oct. 17, we had baptismal services, when nine young souls were received into church fellowship by water baptism. May they prove

to be faithful soldiers for Jesus and His cause. On Nov. 2 we held communion services, but owing to some sickness among our members, and the condition of the roads, not all could attend.

Nov. 7-9 the brethren L. J. Miller and S. E. Allgyer, were with us in Bible Conference work. The brethren labored faithfully while among us, and plainly held before us the life giving Word, and we trust that the precious seed so richly sown, will bring forth much fruit. We feel encouraged to press on and feel thankful to God, and the brethren, for the spiritual feast, we have been permitted to enjoy.

Pray for us. D. Z. Birky.
Nov. 14, 1920.

Dalton, Ohio
(Pleasant View congregation)

Bro. J. S. Shoemaker of Dakota, Ill., came into our midst Nov. 7 and preached for us each evening until Nov. 14.

His strong sermons in defense of the Gospel of Jesus Christ were very helpful to the believer and many notes were sounded to the unsaved. His talks on Palestine before his sermons were much appreciated.

The congregation was greatly strengthened by his visit. May God be praised.

Nov. 15, 1920. I. J. B.

Intercourse, Pa.

Dear Herald Readers. On Sunday, Nov. 14, services were held at the Welsh Mountain Mission, at which time Sister Bolyer was baptized and received into church fellowship. There are now three colored members, two brethren and one sister at this mission. At the same time communion was served by Bishop C. M. Brackbill.

The Lord willing communion services will be held at Hershey's Church on Sunday, Nov. 21, and at Paradise, Sunday, Nov. 28. On Saturday previous to these dates preparatory services will be held at these places, and at the same time a class will be nominated for the ministry, and ordination services will be held at Hershey's Church Dec. 1, 1920.

Pray for the work at this place.
Nov. 16, 1920. Henry Hershey.

Columbia, Pa.

Revival services have closed at Chestnut Hill. The meetings were very spirited in Gospel instruction, warning and comfort. The interest was good, attendance splendid, and more than half a dozen converts gave their precious souls for His kingdom and service. The congregation and God's people wish them His Spirit, guidance, and direction that His name may be honored and other souls won for Christ. Cor.

Nov. 17, 1920.

Peoria, Ill.
(900 Garden St.)

Dear Herald Readers: Greetings. The series of meetings which closed Sunday, Nov. 14, were well attended and interest was good thruout. Bro. Hess preached the Word boldly in its simplicity and purity There were seventeen public confessions. Another confessed Christ in her home. We ask an interest in your prayers in their behalf, that they may make a complete surrender.

We greatly appreciated the help given by the brethren and sisters of the nearby congregations, in the way of singing, financial help and in other ways.

Sunday, Nov. 21, we expect to observe Missionary Day with special programs in the afternoon and evening. The subject for the evening is "Our Mission in South America."

These are busy days at the mission as it is nearing the Christmas season, and preparations and plans are being made to celebrate the birth of our Lord and Savior Jesus Christ. We hope to make it a real Christmas, when the love of God in giving His great Gift will be deeply impressed upon our minds and hearts. Indeed we should be thankful for such great love.

May you continue to remember us with your support and prayers.

Yours for the lost in Peoria,
Nov. 19, 1920. The Workers.

Windom, Kans.
(West Liberty congregation)

On Nov. 14, Bro. Gideon Yoder, Meridian, Ida., was with us in our Sunday school work. He left the next day.

On Nov. 17, Bro. N. E. Miller, Springs, Pa., preached to us from Jno. 11:39. The stone at Lazarus' tomb was a hindrance and had to be removed.

Cor.

Terra Bella, Calif.

Dear Herald Readers, Greeting in Jesus' name. On Monday, Nov. 8, Bro J. P. Bontrager and wife from Los Angeles and the brethren S. G. Shetler and J. D. Mishler from Oregon came into our midst only remaining one night. S. G. Shetler preached in the evening after which communion services were held. Fourteen communed. We were glad for these services. We were also glad for B. F. Buckwalter and wife with his son Paul and daughter Martha of Newton, Kans., and his son Harry and family of New York, being with us during these services. Bro. Buckwalter and family expect to remain for some time at least. We welcome them in our midst and are glad for their help in this part of God's vineyard.

Yours in His service,
Nov. 15, 1920. J. R. Miller.

HELP A LITTLE

The parents of little Willie were not Christians. They were respectable. His mother taught him the Lord's Prayer. She also taught him the appropriate little verse to say as he retired for the night: "Now I lay me down to sleep," etc.

Then the boy would repeat after his mother:

"God bless papa."

"God bless mamma."

"God bless Willie and make me a good little boy."

One evening, as he was kissing his mother goodnight, he looked up into her face and said:

"Does you pray, mamma?"

"No darling."

"Does papa pray?"

"I never heard him pray?"

"Why does you make me pray?"

"That you may be good."

"Don't you want to be good, mamma?"

"Oh, yes; I want to be good."

"Then why don't you pray, and papa pray?"

"We've gotten out of the spirit, I guess."

"Well mamma, maybe God will hear my prayer. But don't you think you and papa are expecting too much of a little fellow like me? Do you believe that God wants me to do all the praying for this whole family? Seems to me you and papa might help a little."

These words sank deep into the mother's heart, and it was not long before that house was a house of prayer unto the living God.—Christian Tribune.

BETTER THAN BEING AFRAID

Two Christian women were talking together. One said to the other, "I have got a very comforting text that helps me much: 'What time I am afraid, I will trust in Thee,' (Ps. 56:3). The other replied, "I have got a better text than that: 'I will trust, and not be afraid,' (Is. 12:2). —Good Seed.

Miscellaneous

JONAH AND THE WHALE

Of all the stories in God's Word
That critics do assail,
There's none they fear with fiercer hate
Than Jonah and the whale.

And yet if God's Almighty
As the Bible says He is,
Then why these doubts and murmurings,
This everlasting quiz?

If earth and sky, if sea and land
Appeared just at His wish,
'Twas surely but a trifling thing
To make a special fish.

Besides, when God's dear Son was here,
Upon our mother earth,
He freely spake of Jonah,
And He recognized his worth.

So let us for a moment now
Lay all our scruples by,
And see if in this wonderful tale
Some useful lessons lie.

Now Jonah was a prophet true,
And 'twas a prophet's work
To go and speak at God's command,
And never try to shirk.

But Jonah was a mortal man,
And just like you and me,
The "pleasant things" he'd gladly do,
From others he would flee.

And so when God did send this man
To Nineveh to preach,
He did his best to run away
And get beyond His reach.

(To fool and trap our fellow man,
Is sometimes very tame,
But when we "try it out" with God,
We play a losing game.)

At Joppa, Jonah found a ship
Just putting out to sea;
He paid his fare and went below,
That out of sight he'd be.

And tho he'd really done a wrong
That ought to make him weep,
His conscience was so dulled by sin,
He cooly went to sleep.

But like a calm before a storm
Poor Jonah's sleep was brief.
(For when the Lord doth start to judge
There isn't much relief.)

The Lord sent out a mighty wind;
The ship was tempest tossed;
The crew were struck with horror
At the thought of being lost.

They soon awakened Jonah, and
Demanded that he pray,
And call upon the higher powers
To take the storm away.

But when they saw with all their cries
The storm subsided not,
They said with superstitious fear,
"Come, let us cast a lot."

The lot did fall on Jonah, for
'Twas just as God arranged;
And Jonah from indifference now
To one of fear hath changed.

He quickly told them what he'd done,
How God he'd disobeyed,
And what they now should do to him,—
They need not be afraid.

He said that they should pick him up
And cast him in the sea;
The storm would then subside at once
And all things peaceful be.

The men at first refused to act
And harder pulled for shore;
But all their efforts were in vain,
The storm increased the more.

And so at last, at Jonah's wish,
They threw him in the sea;
And then as Jonah prophesied
'Twas peaceful as could be.

That God would be more merciful
No one could surely wish,
And so to save this erring man
The Lord prepared a fish.

Which swallowed up this foolish man
Who, then, for several days
"Indulged in much reflection"
On the error of his ways.

And then when God could plainly see
The "paths of right" he'd found;
He told the fish to liberate
His servant on the ground.

(Now if we leave the story here,
We miss the chiefest thing;
And so to your attention now
Two lessons I would bring.)

The first is this, when God commands,
Be instant to obey;
We gather from this story that
The opposite doesn't pay.

The second lesson we may learn,
We need it every hour,
Is that Jonah is a splendid type
Of resurrection power.

His three days sojourn in the whale
Beneath the ocean waves,
Is typical of those we love
Now sleeping in their graves.

When Jonah was restored by God
To life, and power, and thought,
It shows that in the "last great day"
Great wonders shall be wrought.

The sleeping saints shall wake again,
The living ones be changed;
The marvels of that glorious time
Our God has foreordained.

And so whene'er I ponder o'er
This truly wondrous tale;
I thank the Lord with all my heart
For Jonah and the whale.

—James D. Kempster.

HEROD, THE KING

By John L. Horst

For the Gospel Herald

Now --- Jesus was born in Bethlehem of Judea in the days of Herod, the king. --- When Herod the king heard these things, he was troubled, and all Jerusalem with him.—Matt. 2: 1, 3.

Few there are who do not remember from childhood about Herod the king because of his association with the story of the birth of Jesus. The study of his life is interesting perhaps largely on this account.

That a man of Herod's disposition should be troubled at the announcement of the birth of a new born "king of the Jews" is not to be wondered at and that the city should be likewise troubled is not a matter of surprise when one studies the history of those dark times.

Herod himself was an Idumean—a descendant of Esau. The hatred between the Jews and the Edomites had been intense ever since the latter refused the Israelites passage thru their country at the time of the exodus from Egypt. David had conquered them but they always remained implacable foes. Some one has said that to imagine a negro conqueror in the White House during the time of slavery and the feeling with which the whites would have regarded him then, would in a measure portray the attitude of the Jews toward Herod. True, he had done good things. He rebuilt the temple with much greater splendor than that of Zerubbabel. Other favors were granted from time to time yet in vain did he try to make himself popular. His introduction of heathen practices into Jerusalem, inaugurating Roman sports, putting a Roman eagle upon the temple gate, etc., aroused the bitterest opposition.

Herod had known many troubles before the time spoken of in Matt. 2:3. This record reveals his extreme jealousy of his throne. He had many troubles in his own household, and murdered his wife, his mother-in-law, and two of his sons in his extreme fear that someone else might displace him on the throne. His reign was frequently drenched in blood. Deception, intrigue, jealousy treachery, and suspicion were characteristics of his rule and bore the gruesome fruits of murder and massacre. That he should slay the innocent children at Bethlehem was quite in keeping with his policies.

Altho he reigned for a long time amid great outward splendor, his life is said to have been a splendid failure from all angles. At last a loathsome disease attacked him. The "hoary headed murderer" must face death himself. His own son Antipater plotted to kill him. Herod gave the order for his execution by permission of the Emperor five days before his own death. He reached an age of probably sevety-one or seventy-two years. He had given an order that a large number of Jews should be massacred at the time of his death to insure a general mourning. Fortunately, this was not carried out. His death occurred, it is thought,

within a year of the time of Christ's birth and was the signal for His return from Egypt. There are a number of things which we may learn from the life of this monarch among which we cite the following:

1. A person may achieve fame and power and still be a failure in life. Fine outward show is not a good standard to use in judging a man's character. Herod attained great power and had extended the kingdom farther than it had been since the time of David. He built great temples and was the instigator of much industrial work, but on the other hand he was one of the most unprincipled monarchs that ever disgraced a throne.

2. "Whatsoever a man soweth ,that shall he also reap." Bribery, treachery, murder, and every means which an unscrupulous person could devise were used by Herod to accomplish his ends. For all this he had to reap a miserable harvest. His own family plotted against his life. He had no friend whom he could trust. Bitter remorse came over him because he had executed his wife. His subjects rejoiced at the news of his probable death. He died a miserable death, suffering great agonies from a loathsome disease, caused no doubt, by his profligate life.

3. Christ's advent while designed to bring joy to all mankind, struck terror in the hearts of some men: to Herod because he feared a possible rival to his throne; to the inhabitants of Jerusalem because they feared the advent of the new born King would be the signal for fresh cruelties on the part of their heartless king. This proved only too true in the slaughter of the innocents at Bethlehem. Herod's rejection of Christ seemed to be a precursor of the greater rejection which culminated in Calvary.

It is true yet that the message of "Good will to man" is joyfully received by some and heartlessly rejected by others. Even so will it be when Christ comes again. His advent will be hailed with delight by those who love His appearing, while those who reject Him will be terror-stricken insomuch that they will call upon the rocks and mountains to fall upon them.

Scottdale, Pa.

Success depends not so much upon method as it does upon people who use the methods.—A. G. Y.

A man without experience is not always able to measure his own power.—S. C. Yoder.

OUR LORD'S RETURN

By Katie L. Detweiler

For the Gospel Herald

The Lord came in humility and bore the world's sin. His second coming will be in triumph. Only the apostles saw Him go bodily into heaven. All shall see him come again. Death is not the coming of the Lord. At death, saints go to Christ instead of Him coming to them. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh," does not refer to death, but to the coming of the Lord, when the dead shall be raised.

The time is one of God's secrets. It may be at even, or at midnight, or at the cock crowing, or in the morning, or at noon of any day of any month of any year. It is better that the world does not know. The sinner, fearing it may be at any time, is thus helped to decide for Christ.

The signs of the times seem to tell us that the Lord's coming is near at hand. False Christ's, false prophets, many being deceived, wars and rumors, famines, pestilences, earthquakes, waning love, missionary activity; men who love themselves, false accusers, despisers of them that are good, lovers of pleasure more than lovers of God, empty forms of worship, congregations turning away from sound doctrine to fables, are all signs that indicate the near approach of Christ. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Are we ready? Is there anything that hinders peace with our brethren, our neighbors, or enemies? Without following peace with all men, we shall not see the Lord. Loving all, forgiving all, confessing all, are absolute requisites. The lamp should be oiled, trimmed, and turned high to shine afar for others, and to go forth to meet the Bridegroom. Are our friends ready? All have friends who are unsaved. Praying for them, often results in conversion. There will be no time for preparation when we see Him coming.

Silence shall not reign then. There will be a sound from heaven that will wake the dead and strike terror into the hearts of the unprepared. Jesus will come with a shout, the archangel's voice will be heard, the mighty trumpet of God will be sounding, the last trump raising the dead; shouts of victory and triumph on the one hand, cries and mourning on the other, combining a scene and sound now inconceivable to the human mind.

Fearing, tells us that we are not ready. Why should we fear and dread the coming of our best friend, if we are ready? Sinners fear, saints rejoice over His return.

A crown of righteousness is laid up for all those who love His appearing. Do we love it and long for it? Jesus' last message was "Surely, I come quickly." The last prayer follows: "Even so, come, Lord Jesus."

Many are actually ashamed of Christ and His Word, ashamed to own Christ as their Savior, ashamed to obey His commands. Christ will also be ashamed to own such in the "day of all days." "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his father's and of the holy angels" (Luke 9:26).

The separation will be sad, indeed. Some will be taken, others left. Of two men in bed, two men in the field, two women at the mill, one shall be taken and the other left.

The left ones among all tribes and kindreds of earth shall set up a cry of bitter lamentation. Husband will be separated from wife, parents from children, and also neighbors and friends from each other. The fan is in the Lord's hand. The chaff and filth will be purged out and the wheat elevated into the garner of heaven.

Joy shall crown the righteous. God will bless His people with freedom from sorrow forever when once their feet are lifted from the earth. Corruption and mortality will be unknown forever. Long-separated friends shall join in that glorious meeting with Christ in the air and shall forever be with the Lord and with one another. "Wherefore comfort one another with these words" (I Thess. 4:18).

It pays to sacrifice the pleasures of time for what God has in store for us in eternity. "For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Friends, if we are not ready for the coming of Christ and to meet God in judgment, let us waste no time, but get right with God at once.

Perkasie, Pa.

While making inquiries at various police headquarters, I also wrote to the matrons of homes for fallen women and unmarried mothers. Many answers reveal conditions too sorrowful to mention. Hundreds and hundreds of America's fair maidens who are housed in these places of rescue trace their downfall to the dance-hall!—B. M. Holt.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The twenty-sixth Annual Ohio Mennonite Sunday School Conference was held near Millersburg, Holmes Co., Ohio, August 10-12, 1920, with the Martins Creek congregation. The arrangements and accommodations to hold the conference and care for the people were excellent and added much to the exceptional interest and good order of every session thruout the entire conference. Following is the program:—

Tuesday Evening

Prayer service—Subject: **Our Conference.** Leader, John Blosser.

Organization: S. E. Allgyer was nominated for moderator and elected. John Umble was chosen assistant secretary.

Minutes of last year's conference read by the secretary and accepted by the conference.

Scripture Lesson (Psa. 96) read by A. J. Steiner.

Conference Hymn—"Jesus shall reign," by the congregation.

Prayer by C. Z. Yoder.

Subject.—**The S. S. of today the church of tomorrow:—**

1. **The Older people in the S. S.**—D. S. Yoder.
2. **The Younger people in the church.**—I. J. Lehman.

"All things to all men....For the Gospel's Sake."—Eli Yoder, P. R. Lantz.

Prayer by J. A. Hilty.

Wednesday Morning

Prayer Service—Theme, **Needs of our Sunday Schools.** Led by S. S. Yoder of Middlebury, Ind.

Appointments: Choristers, Lester Hostetler and John L. Yoder; resolution committee, J. A. Leichty, I. J. Lehman, J. A. Hilty.

Scripture Lesson (Acts 11:19-26), N. O. Blosser.

Song—"I must have Jesus with me." Special prayer for those who took part in the program. I. B. Witmer.

Subjects.—**The S. S. superintendent—his qualifications, work and problems.** S. S. Yoder.

The pastor's relation to the Sunday school. J. A. Leichty.

The Gospel of the Kingdom of Heaven. (S. S. Lesson for the last quarter of 1920 and first quarter of 1921). I. R. Detweiler.

Prayer by D. M. Friedt.

Wednesday Afternoon

Song Service by the Oak Grove Male Chorus.

Devotional exercises conducted by C. Z. Yoder with the children present, after which the children had a separate service conducted by Ada Headings and Nora Hershberger in the church.

Subjects: **Our children, Who shall have them?** J. A. Hilty.

Special prayer for family altars in all our homes.

Conditions in Ohio.—Lester Hostetler.

Secretary's report—(given below).

The mission of the S. S. right now. S. S. Yoder.

Song—"My Savior gave his life"—Oak Grove Male Chorus.

Prayer by David Hostetler.

Group meetings—**Teachers**—led by S. S. Yoder.

Y. P. B. Meeting Workers—led by John Umble.

Younger girls—led by Nellie Yoder.

Wednesday evening

Song Service.

Scripture Lesson (II Timothy 3:1-11) Daniel Mumaw.

Subjects: **The power of the enemy.** O. B. Gerig.

The power unto Salvation. H. B. Keener, Harrisonburg, Va.

Offering for expenses.

The Gospel of the Kingdom of Heaven, (S. S. Lessons). I. R. Detweiler, Goshen, Ind.

Prayer by A. J. Steiner.

Thursday Morning

Prayer service: The World in Need—conducted by Vernon Smucker.

Scripture Lesson (I John 2:1-17) Herman Kreider,

Subjects: **The value of the Y. P. B. Meetings.** (Five minute talks)—Noah Hilty, Gladys Stoltzfus, Simon Nussbaum, H. Clay Miller.

Our Y. P. B. Meetings.—

1. **Some things that tend to destroy interest.**—M. L. Troyer.
2. **Some things that help to create interest.**—Geo. Lehman.

Open conference.

A brief but stirring report on Relief Work. Orie Miller, Akron, Pa.

How encourage better singing? (Open discussion.)

Social life and our young people. Sanford C. Yoder, Kalona, Iowa.

Consecration—Our young people for Christ and the Church. A. J. Steiner.

Song—"I want my life to tell for Jesus." Male quartette.

Prayer by J. A. Leichty.

Thursday Afternoon

Song Service—Male quartette.

Scripture lesson (Psa. 115) Noah Troyer.

Song—"Praise Ye the Father"—Walnut Creek mixed chorus.

Mexico—S. E. Allgyer.

South America—Sanford C. Yoder.

Special prayer for workers on the mission field. J. A. Hilty, Sanford C. Yoder.

Song—"Tell it over again to me."—Male quartette.

Missionary offering.

Song—"I hope to see my Pilot"—Mixed chorus.

Prayer by C. K. Hostetler.

Thursday Evening

Song Service and Prayer.

Open conference.

Business.—Report of Committee on Resolutions read and accepted.

The nominating committee, P. R. Lantz, Adam Brenneman, A. J. Steiner, recommended the re-election of the outgoing officers.

The report of the committee was accepted.

The conference declared the election of the following: I. W. Royer, secretary for three years, members of the executive for two years—Eastern district, I. J. Lehman; Western district, C. D. Brenneman.

Special prayer for young people in preparation for life work.

Benefits to the church from Reconstruction and Relief work. Instructions were given also for sending clothing for relief work, by Ernest Miller.

Song—"In Heavenly Love Abiding"—Six sisters.

Prayer by Ernest Miller.

Sermon, J. E. Hartzler.

Invitation to unsaved.

Closing prayer by J. E. Hartzler.

Benediction, S. E. Allgyer.

Secretary's report:

SECRETARY'S REPORT

Number of Sunday Schools	41
Number of Sunday Schools meeting every Sunday	28
Number of Sunday Schools meeting every two weeks	13
Number of Sunday Schools Reorganizing about New Year..	37
Number of Officers	211
Number of Teachers	530
Total Enrollment	6793
Average Attendance	4684
Pupils under 9 years (34 S. S. report)	969
Pupils between 9 and 16 (32 S. S. report)	938
Pupils between 16 and 21 (29 S. S. report)	723
Number of S. S. that have Cradle Roll Dept.	5
" " " " " Beginners' Dept.	20
" " " " " Primary Dept.	28
" " " " " Junior Dept.	15
" " " " " Intermediate Dept.	11

" " " " " Home Dept.	3
" " " " " Graded Lessons	4
" " " " " Teacher Training Classes	6
" " Pupils completing course	19
" " Teachers' meetings	17
" " Sunday School Libraries	16
" " Volumes (13 S. S. report)	607
" " S. S. taking missionary offerings	24
" " " using Children's Investment Fund	7
" " Mission Study Classes	6
" " S. S. that observed Missionary Day	14
" " Union Sunday Schools	2
" " Mission " "	2
Offering for S. S. supplies (32 S. S. report)	$2367 42
" " Missions (28 S. S. report)	4398 04
" " Other causes (18 S. S. report)	3092 45
Total	$9857 91
Number of S. S. using Words of Cheer	31
" " " " Beams of Light	21
" " " " Other Papers	5
" " Pupils received into Church	193
" " Y. P. B. Meetings	28
" " " " " " using Topics in Monitor	23
" " Junior Meetings	24

There are 88 counties in Ohio and we have Sunday schools in only about 18 counties.

TREASURER'S REPORT

Missionary Fund

Balance on hand Aug. 12, 1919	$209 00	
Rec'd 1919 S. S. Conf. offering	379 92	
Interest on Bank deposit	10 95	
Paid Mennonite B. of M. & C., G. L. B., Treas.		$189 96
Ohio Mission Board, Eli Yoder, Treas.		409 91
	$599 87	$599 87

General Expense Fund

Balance on hand Aug. 12, 1919	$152 14	
Rec'd 1919 S. S. Conf. offering	121 70	
For Lumber and work	69 17	
Interest Bank Deposit	4 12	
Lima Mission S. S. offering	5 35	
Paid for 1919 S. S. Conf. Exp.		$137 00
For Lumber and work		56 75
Ex. Com. Expenses		77 00
To Gen'l S. S. Committee		75 00
To Men. Pub. House for Programs		10 00
	$352 48	$355 75
Deficit Aug. 9, 1920		$ 3 27

Thruout the program brief statements were given of the plans and work of the following church organizations:

General Conference, Sanford C. Yoder.
Ohio Mennonite Conference, John Blosser.
Eastern A. M. Conference, C. Z. Yoder.
Publication Board, Vernon Smucker.
Educational Board, Sanford C. Yoder.
General Mission Board, C. Z. Yoder.
General S. S. Committee, I. W. Royer.
Local Mission Board, J. S. Gerig.
Sewing Circles (Paper), Martha Steiner.
Y. P. B. Meeting Topic Committee, Vernon Smucker.
Relief Commission, Orie Miller.

This phase of the work seemed to be very much appreciated and brought information to many of the people who had only a passive interest and a very limited knowledge of the various activities of the church.

Delegates' Meetings

There were five delegate meetings held. In these meetings much of the business end of the conference was cared for and a number of practical questions considered that relate to Sunday school work such as the following:

1. What constitutes a well-organized S. S.?
2. Should we have separate rooms for the different departments?
3. How get better teachers? Who should train them and how?
4. What is the work of the S. S. secretary?
5. How enable our ministers to do more pastoral work in the Church and for the Sunday school?
6. Value of the family altar and how promote its keeping?
7. Ways of promoting missionary interest and activity in our Sunday schools.
8. How arrange programs and secure material for Missionary Day?
9. Books for Sunday school libraries.
10. Are your Y. P. B. Meetings losing interest?
11. Do the junior meetings pay?
12. Importance of co-operation between superintendents and pastors.

The questions that received the most attention and provoked serious discussion were—How get more able qualified teachers?, How secure better housing for the different departments in the Sunday school? and, How can we help and encourage our ministers to do more pastoral work in our Sunday schools?

There were present 7 Bishops, 30 Ministers and deacons, 18 superintendents and 20 delegates which constituted the delegate body. 37 Sunday schools were represented.

The special work given by our brethren, Sanford C. Yoder, S. S. Yoder, I. R. Detweiler, H. B. Keener, and J. E. Hartzler, was much appreciated.

Resolutions Passed

No. 1. Whereas, our heavenly Father has again blessed us with a rich spiritual feast in this conference and given us such favorable weather for holding the same; and,

Whereas, the Martins Creek congregation has so graciously and so bountifully provided for our temporal needs and comforts, and,

Whereas, Mr. Delbert Hitchcock of the Delco Light Co. has so satisfactorily furnished us with light free of charge; and,

Whereas, Mr. Elliott, the undertaker of Millersburg, O., and the Amish brethren of this community have so kindly furnished us with comfortable seating for this conference, therefore, be it

Resolved, that we express our heartfelt thanks and appreciation to our loving heavenly Father, to the Martins Creek congregation, Mr. Hitchcock, Mr. Elliot, the Amish brethren and all others who have so kindly aided in making this conference possible.

No. 2. Another S. S. Conference has passed into history. Time, effort, and money have been expended to make it possible for the development and encouragement of our people in their Christian activities. Therefore, be it

Resolved, First:—That we commend the executive committee for their untiring efforts in directing this work and that we encourage said committee to continue in this work along wholesome constructive lines which will build up souls in Christ,

Second, That this conference send greetings to our brethren and sisters in India and South America and our young brethren who have gone out in relief and reconstruction work in the war-stricken countries assuring them of our means and prayers.

Third, that we wish Brother Orie Miller and those brethren who may go with him to the Russian relief work God speed, ever remembering them at a throne of grace, giving such support as may be needed, also encouraging others who may go into any of the fields spoken of at this conference.

Conference Thoughts

Among the many helpful and instructive thoughts that were given only a few can be shared here.

Two reasons why older people should be in the Sunday school: (1) We need it for our own edification; we need to increase in the knowledge of the scriptures. (2) For the encouragement of others.

We owe our young people some help in their social life. Let us encourage them in holding song service and in meeting to render programs along Bible and Christian lines.

The great need of the day is consecration. A certain great mission organizer needed $10,000,000 and two hundred and fifty men. He has $9,000,000 and ten men. We subscribe liberally of our money, but we withhold ourselves.

Qualifications of a superintendent.—Thoro Christian, a leader, an organizer, enthusiasm, stability, pure life, filled with love, consecrated, patient, an experienced teacher. His work: to see that the Sunday school is developing the boys and girls, thru Biblical instruction into beings who have the Christ life within them.

In our Mennonite churches we have very few pastors. That is, we have very few ministers who devote all their time to the care and feeding of the flock, but every minister should be a pastor. He should be so familiar with the aims and work of the Sunday school that he can direct the entire work, especially direct the selection of teachers.

We should master the Bible, one portion at a time. During these next six months let us **master** the book of Matthew. We do not spend enough time studying certain small portions of the Bible.

The enemy is subtle, approaching us in winsome ways or in the garb of an intellectual. He sometimes wins a great victory by dividing people into opposite camps. His most sinister method of delusion is to persuade people that he does not exist. Jesus overcame him by quoting scripture. We need to memorize for the same purpose.

The commercial world wants to swallow up our children. The door of every Christian denomination is open to receive them. But **we** can have them if we **want** them.

In the Y. P. B. M. rather than in the S. S. the young people have the privilege and opportunity of developing their talents. It is a means for qualifying the young people for future usefulness and responsibility in the Church. It contributes successfully and materially to the spirituality, activity and edification of our young people.

Strong counter attraction of worldly amusements, tardiness, lack of attention, misconduct, lack of preparation for program, poor singing, lack of variety, formality,—all these tend to destroy interest in Y. P. B. M.

Over-emphasis of morality outside of Christ tends to destroy interest in all church work. Helps in creating interest—(1) Accepting of our individual responsibility. (2) Allowing God to work out the problems and difficulties. (3) Looking for Truth instead of oratory, rhetoric, and flowery speech.

The young people must have social building, social development, as well as spiritual and intellectual. Means of development (1) Meeting people. Parents should open the home and invite the right kind. (2) Literature, that is, getting in touch with the minds of great men. (3) Correspondence and current literature. The social standards of the world are utterly unsafe for our young people because they don't take into consideration the spiritual development of man. The moving picture theater as it caters to the lusts and passions of the masses at the present time is the devil's greatest institution for drowning souls. The Bible standard for social relationship—Phil. 4:8.

Closing sermon. Text: "They saw no one save Jesus only." There are four popular substitutes for the transfigured Christ: Training, knowledge, organization, social service; but none of these will regain for us the image we have lost. We must see Jesus only—not alone as the perfect man but as the perfect Savior and Redeemer. Then let us go home and deliver the message.

Isaiah W. Royer, Sec,
John Umble, Asst. Sec.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The following cablegram has been received from Bro. Orie Miller. It somewhat eases our apprehensions on a number of important points.

WENT SEBASTOPOL AND RETURNED LAST WEEK. KRATZ REMAINED MENNONITE COLONY. FEEL CERTAIN HIS PERSONAL SAFETY. WILL USE EVERY EFFORT TO GET IN TOUCH WITH HIM. LEFT FUNDS HIS DISPOSAL. SLAGEL WITH SUPPLIES FAILED REACH SEBASTOPOL. EXPECT HIS RETURN FEW DAYS. USING AVAILABLE FUNDS AID RUSSIAN REFUGEES REACHING CONSTANTINOPLE. WILL CABLE FURTHER DEVELOPMENTS. CABLE NOVEMBER ALLOWANCE. MILLER.

* * *

Developments with reference to our relief work in Russia have come rapidly during the past few weeks. It now appears that for the present at least, all hope must be given up of doing work among the Mennonite colonies, since they are again in the hands of the Bolsheviks. Bro. Kratz, who remained at Halbstadt is cut off from communication for the present, but as noted in the cablegram quoted, Bro. Miller feels assured of his personal safety and is making every effort to get in touch with him. All of Crimea is now in the hands of the "Reds," even Sebastopol which is at the southern end of the Crimean peninsula and the chief port, has been captured and Wrangel's forces completely put to rout.

* * *

Just what effects this change in the situation will have on the Mennonites and other suffering peoples of South Russia is of course not easy to say. However, this is not the first experience of these people with the Bolsheviks. The battle front in the past few years has passed over some of the Mennonite villages eighteen times, putting them now under the control of one army, now of another. Each time they have suffered some of course. It should be remembered however, that their suffering was a great deal less under the Bolshevik regimes than it was under some of the others. In fact, Bro. Miller reports that in some of the villages which he visited he was told that outside of the requisitioning of machinery and supplies, such as one would naturally expect from any army, they suffered no serious discomforts or inconveniences. Their greatest suffering was at the hands of the Machno bandits, and as a result of disease and the lack of proper clothing, the latter conditions being brought about, of course, as a result of the army occupations and the bandit operations.

* * *

It is even possible that if the Bolshevik government becomes somewhat established and organized presently, that relief work can be done under their protection. The Friends are doing some such work in other parts of Russia which are under the control of the same government, and they report that their workers go in and out of the country entirely unmolested, and that large amounts of supplies are taken into the country and distributed among the needy.

An element of some concern to the Relief Commission in the past few weeks was the fate of the clothing and supplies which it was known had been started into Russia before the decisive defeat of the Wrangel troops. According to the cablegram quoted above, it now appears that Bro. Slagel who accompanied the goods heard of the reverses of that army while enroute to Sebastopol, and without unloading them, returned to Constantinople. Bro. Miller, who also started on his second trip to Russia, got only as far as Sebastopol and then returned. Bro. Kratz, instead of fleeing before the "Red" army, as he probably might have done, remained to assist the needy in every way possible. That he was actually taken prisoner, as was indicated in newspaper reports, is not confirmed by Bro. Miller's cablegram. Will we not remember him, as well as the needy and suffering, in every way possible?

* * *

The supplies mentioned above, as well as in the cablegram, consisted of about 20 tons of new and used clothing, 35 cases of new shoes, 3 cases shoe repair material, medical supplies, 300 yds. black rock sheeting, 100 cases Babbits best soap, 1000 yds. white flannelette, 1000 yds. Leviathan ticking, 50 cases sweetened condensed milk, 6 foot sewing machines, 2000 yds. White Flannelette, 1000 yds. blue flannelette, 6 hand sewing machines, 1 case candles, 1 One ton Ford truck, gasoline, oil, repair parts, etc. The total value of the supplies totaled about $26,000.00.

* * *

The fact that the above supplies cannot now be used in Russia does not indicate that they are therefore useless. They are exactly the kind of things, which with others, will be needed in the work of caring for the thousands of refugees who have fled before the "Red" army and are now at Constantinople and nearby islands, destitute of even the most necessary things to sustain life. All of the help and supplies that our brethren may be able to obtain will be needed in this work. The closed door in Russia means merely a change in the scene of operations, and makes relief work all the more necessary. Then, by remaining at Constantinople and doing the necessary work there, our unit will be right on the grounds and ready to go back into Russia when the conditions make it possible, and when the refugees go back, and thus be in a position to render service when it is most needed, —provided we support them liberally by our means and by our prayers in the work which they are trying to do.

* * *

Bro. B. Frank Stoltzfus, who has just lately returned from more than a year's work in the Near East, and Bro. J. E. Brunk of Denbigh, Va., expect to sail for Constantinople on Tuesday, November 23, to engage in relief work there with our unit. May our prayers go with them as they leave for this needy field.

Nov. 19, 1920.

REPORT

Of the Woman's Home and Foreign Missionary Committee for July, August, September.

For the Gospel Herald

Foreign Missionary Support Fund

(New missionaries)

General Fund

Sewing Circle, Elida, O.	$33.75
Sewing Circle, Martin's Creek, O.	19.80
Sisters Walnut Grove & S. Union Cong.	27.45
Maple Grove S. C., Topeka, Ind.	5.00
Sisters Bethel Cong. W. Liberty, O.	7.50
Hopewell S. C., Hubbard, Oreg.	37.45
Zion S. C., Hubbard, Oreg.	33.10
Sisters Oak Grove Cong. W. Liberty, O.	5.00
Chappell S. C., Chappell, Neb.	20.00
Sarah Weidman, Pigeon, Mich.	1.00
Lancaster S. C., Dakota, Ill.	10.00
Mrs. John Nice, Morrison, Ill.	1.00
Beech S. C., Louisville, O.	28.00
N. Main St. S. C., Nappanee, Ind.	7.50
Sewing Circle, Fairview, Mich.	5.00
Pike & Salem S. C., Elida, O.	23.45
	$265.00

For Missionary to be supported by Ohio Sisters

Sewing Circle Mahoning & Columbiana, O.	$40.00
Sonnenberg S. C., Orrville, O.	55.00
Sewing Circle, Wadsworth, O.	27.00
	$122.00

For Mary Good

Waldo S. S., Flanagan, Ill.	$75.00
Oak Grove & Salem S. C., Wayne Co., O.	10.00
	$85.00
Total	$472.00

General Foreign Fund

Martin's Creek S. C.	$7.00

Home Missionary Support Fund

District meeting, Canton, O.	6.82

Mrs. Friesen Support Fund

East Union S. C., Wellman, Ia.	$42.00
Waldo S. C., Flanagan, Ill.	75.00
Zion S. C., Bluffton, O.	12.00
District meeting, Canton, O.	6.81
	$135.81

Florence Cooprider's Medical Dispensary

W. Market St. S. C., Nappanet, Ind.	$25.00
Waldo S. C., Flanagan, Ill.	75.00
Sisters S. English Cong., S. English Ia.	15.00
Sisters Manson Cong., Manson, Ia.	30.25
Sisters W. Union Cong., Wellman, Ia.	50.00
Sugar Creek S. C., Wayland, Ia.	20.00
Mrs. O. E. Krabill, W. Liberty, O.	2.00
Lower Deer Creek S. C., Wellman, Ia.	66.00
N. Main St. S. C., Nappanee, Ind.	7.50
	$290.75

Expense Fund

Interest	$87.96

Miscellaneous Funds

Bicycle for Lydia Lehman, India

Sisters Walnut Grove & S. Union Cong.	$47.89
Sisters Oak Grove & Bethel Congs. W. Liberty, O.	40.18
	$88.07

Armenian Orphans

Sewing Circle, Mt. View Cong., Creston, Mont.	$15.00

Orphans' Home Hospital Fund

Mrs. L. K. Yoder, W. Liberty, O.	$5.00
Mrs. D. S. Yoder, Bellefontaine, O.	5.00
	$10.00
Total	$113.07

Summary Funds

Foreign Missionary Support Fund (New missionaries)	$472.00
General	265.00
Missionary to be Supported by Ohio Sisters	132.00
Mary Good	85.00
General Foreign Fund	7.00
Mrs. Friesen Support Fund	135.81
Florence Cooprider's Medical Dispensary	290.75
Home Missionary Support Fund	6.82
Expense Fund	87.96
Miscellaneous Funds	113.07
Bicycle for Lydia Lehman, India (Personal)	88.07
Armenian Orphans	15.00
Orphans' Home Hospital Fund	10.00
Total	$1113.41

Gratefully acknowledged,
Ruth A. Yoder, Treas.
Bellefontaine, O.

ANNUAL REPORT

Of the Virginia Mennonite Board of Missions and Charities

For the Gospel Herald

The Virginia Mennonite Board of Missions and Charities met at the Warwick Mennonite Church Sept. 16, 1920, one day previous to the Annual Virginia Mennonite Conference, to consider and transact business pertaining to the work and duties of the Board.

The meeting was called to order by the Chairman and was opened by the use of hymn, "Send the Light;" also the reading of I Jno. 3 and prayer by M. J. Heatwole.

The roll call revealed the fact that eight members of the Board were present in person and three were represented by proxy.

The report of the previous meeting was read and adopted.

The financial report of the Secretary and Treasurer was next read and accepted.

A report showing the work of the Church and resolutions passed by Conference that led up to the present organization of the Va. Mennonite Board of Missions and Charities was read and approved of.

The Charter incorporating the Board was presented for consideration. On motion a resolution was offered for its adoption, which was sustained by a unanimous vote.

Ques. **Shall Sister Wenger be required to pay rent while living in a house located on the Mission property in Knoxville, Tenn?**

Resolved, that Sister Wenger shall have the use of living rooms and also room to engage in her Nursery work free of rent or cost.

The meeting adjourned by benedictory prayer and dismissal.

Sept. 18, 1920

Whereas, Conference passed a resolution recommending the building of a Church house of worship on the Mission property at Knoxville, Tenn., and since the Board was appointed by Conference to arrange for this work, Therefore the Board again met to further consider and arrange for plans to locate and build a house of worship so much needed on the Mission property at Knoxville, Tenn. The brethren, E. C. Shank of Augusta Co., Va., and Wm. Jennings of Concord, Tenn., were appointed an investigating and building commit-

tee. A motion was also passed that the material used in the construction of the new church should consist of brick together with other materials to enable them to construct what is known as a Vaneer building. It was decided not to build until funds were available and in hand sufficient to complete the building of the Church.

The following is the report of receipts and disbursements from Oct. 17, 1919 to Sept. 16, 1920:

Received from	
Augusta Co., per E. C. Shank	$717.05
Rockingham, Middle dist.	621.05
Rockingham, Lower dist., per Jos. Shank	200.00
Maryland, David R. Lesher	50.00
Warwick Co., per S. E. Hostetler	25.00
Fentress Co., per Clayton Bergy	77.00
Total Receipts	$1690.10
Disbursements	
Check to C. B. Byer, Knoxville Mission, Jan. 20, 1920	$700.00
Check to S. M. Burkholder Mar. 15	24.00
Check to C. B. Byer Apr. 24	580.00
Check to C. B. Byer July 16	150.00
Total	$1454.00
Balance in Treasury	$236.10

Much of the money intended for the Knoxville, Tenn., Mission was sent direct to C. B. Byer, Supt. of the Mission, and we are glad to say that the Mission property is now free from debt and those brethren who so nobly gave their obligations and stood for this debt are now relieved. We hereby take this opportunity to extend our thanks and gratitude to all those who so kindly gave of their means and assistance in support of the Mission cause at Knoxville, Tenn. We also ask your forbearance in again asking you to continue your support of this Mission especially at the present time as a house of worship is much needed both for use in their mission work and for regular church services. We believe the Knoxville Mission to be a worthy cause and one in which the workers are consecrated and have only one object in view—that of teaching the living way and bringing the little ones to Jesus. And may we ever pray that their fond hope may be realized and many be brought from darkness to light.

Yours in His service,
Jos. W. Coffman, Sec. & Treas.

Obituary

Smoker.—Aaron Smoker, for many years a resident of Knox Co., Tennessee, after one month's illness, departed this life Nov. 10, 1920, aged nearly 78 years. He leaves 1 son aged 5 years old, 3 daughters aged 1, 7, and 13 years, and their mother. He also leaves two step-sons and one step-daughter. Funeral on the 11th at the Concord Mennonite church conducted by H. J. Powell and Wm. Jennings. Interment in the adjoining cemetery.

Yoder.—Nettie (Mishler) Yoder, wife of Clyde E. Yoder, was born April 20, 1890, in La Grange Co., Indiana; died at her home near Woodburn, Oreg., Oct. 8, 1920; aged 30 y. 5 m. 18 d. She leaves to mourn, her sorrowing husband, one son, Kenneth, one daughter, Vivian, father, mother, eight sisters, and one brother. One sister and one brother preceded her in death. Funeral services conducted by S. G. Shetler and E. Z. Yoder, from the Hopewell Mennonite church Oct. 10, 1920. Text, Job. 16:22. Remains laid to rest in the cemetery near by.

Ruth.—Sallie, wife of Melvin Ruth, of Lansdale, Pa., died from blood poisoning Wednesday night, Nov. 10, 1920; aged 31 y. 11 m. 8 d. She leaves besides her mourning husband, five little children, one an infant of three weeks. She was a faithful member of the Plain Mennonite church at Lansdale, Pa. In her final struggle because of an afflicted body, she gave strong testimony that "it was well with her soul." Funeral was held Monday, Nov. 15. Services at Plain Mennonite Church, Lansdale Pa., by Bro. Jos. G. Ruth. Text, Psa. 23:1.

Gingrich.—Pre. Jacob B. Gingrich was born in Waterloo Twp., Ont., June 13, 1840; died Oct. 11, 1920; aged 80 y. 3 m. 28 d. He was first married to Sister Mary Sherk, daughter of Pre. David Sherk. She preceded him in death. He was again married to Elizabeth Sherk, sister of his first wife, Dec. 2, 1866. July 1, 1878 he was ordained to the ministry and for thirty years served to the best of his ability in that capacity. He labored with the Wanner and Hagey congregations. Twelve years ago he received a paralytic stroke while in the pulpit from which he never fully recovered. The last four years he has been confined to his home. He was a devoted companion and a kind father, ever willing to help those in need. He was patient in his sufferings. He leaves a loving companion, 4 sons, 3 daughters, and 26 grandchildren. Two sons and 1 daughter preceded him. Funeral services were held at Hagey's Church by Brethren Ben Shantz, Abram Snider, and Jonas Snider. Many relatives and friends gathered to pay the last tribute of respect. Burial in cemetery nearby.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

Miller.—Daniel J. Miller was born near Springs, Pa., on the farm now owned by John D. Yoder, Dec. 19, 1836; died at his home in Springs, Pa., Sept. 25, 1920; aged 83 y. 9 m. 6 d. He united with the O. O. Amish church early in life being a consistent member until about 50 years of age when he united with the Mennonite church to which he was faithful until death. His place at church was seldom vacant when health permitted. He was married Nov. 24, 1861, to Lucretia Fuller who survives him. To this union were born twelve children. His surviving children are Gideon D., of Springs, Pa., Edward of Pinto, Md., both faithful ministers in the Mennonite church; Ulysses D., Malinda (Mrs. F. W. Bender), Minnie (Mrs. Fred Lohr), Anna, and Cora all of Springs, Pa., and Clarence D., of Elizabeth, Pa., and Wm. D. of Salisbury. Forty-one grandchildren (40 living) 6 great-grandchildren (5 living) are his decendants. Three children, Milton D., of Denver, Colo.; Sallie wife of D. H. Bender, Hesston, Kansas; Lydia wife of J. H. Bender, Springs, Pa., preceded him. The funeral was held at the Springs Mennonite church by the brethren Abram Metzler of Martinsburg, Pa., and N. E. Miller of Springs, Pa. The funeral was one of the largest ever held at this place.

F. B.

A MORNING PRAYER

"Father, we thank thee for the night,
And for the pleasant morning light,
For rest and food and loving care,
And all that makes the world so fair.

"Help us to do the things we should,
To be to others kind and good;
In all we do in work and play
To grow more loving every day."

If we would have our young people be what they ought to be tomorrow, we must give them the best that we can give them today.—A. C. Good.

BUT THOU ART THE SAME

(Psa. 102:27)

By Ursula Miller

What means this constant noise? We hear on every side
A din, bringing bewildering confusion?
Steals to unquiet lives deceptive illusion,
To sheep with no Shepherd deep delusion.
This roaring comes from sin. A sin so neatly dyed.

Satan spreads from darkness words disguised as light,
To etherize and kill the seed of good;
To feed on mysticism, instead of Spirit food;
Suggests the occult, and a mystic mood;
Satan knowing time is short, is cunning in his might.

Come also modern men with various cults and creeds:
They bring us a Bible shorter and new,
Denying loved miracles as untrue;
Honest disciples one fears are but few,
Midst dire confusion of perplexing thoughts and deeds.

They're teaching that the blessed Son of God
Was merely an ideal and gifted man,
And not the Father's Son; that He began
His life as they, lived His poetic span
Till cruel Jews revolted: He died to dust and sod.

A cold materialistic age, this in which we live;
Spontaneity of conscience is the law
In which their liberal minds detect no flaw,
No line twixt right and wrong they draw;
Please Self, as sinning Israel, loving Self too well.

Why do the people leave the safe and narrow way?
The Savior is the same as years ago,
The Bearer of our burdens here below;
The way is brighter as in faith we grow,
The faith of our Fathers as we approach the Day.

Hesston, Kansas.

A SPIRITUAL OBJECTIVE.

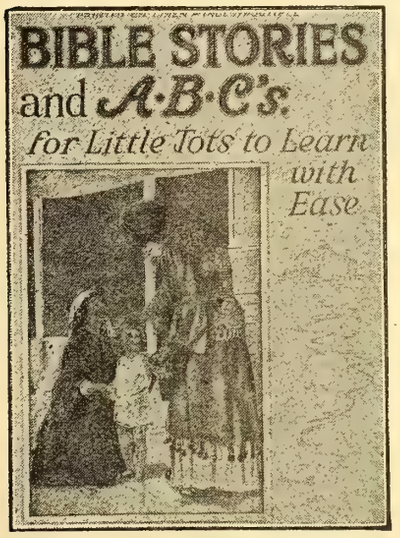
The ways of the Spirit are not the ways of worldly wisdom. Eternal righteousness is vastly higher than any form of expediency. There is a wisdom which cometh from above. Devout hearts discover it and are guided by it. There is a Power which is from everlasting to everlasting. Earnest souls lean on it and are sustained by it. There is an invisible reality which is beneath and above all visible things. Human spirits are awakened by it and come to the clear consciousness of its abiding presence. "The things which are seen are temporal, but the things which are not seen are eternal." Material projects may have their day, but they pass into inevitable oblivion. Spiritual projects walk the everlasting highway and come to their goal in the eternal purposes of God.—The Churchman Afield.

Books and Bibles for the Home

At this season of the year, we are thinking more particularly about the selection of good books for the home than at any other time. It is but natural that we associate good books with the Christmas season. Our gifts ought to be such as will lead the tender minds of our youths to the real Christmas message as found in good religious books. The Bible is also a little nearer to us because of the association of the Christ with our festivities. The following list has been selected with a view of suggesting such as will be appreciated by the different ages and serve a special purpose as well. Address all orders to **Mennonite Publishing House, Scottdale, Pa.**

FOR THE LITTLE FOLKS

Bible Stories and A. B. C.'s.



For the little tots. Printed on the best linen and illustrated by beautiful lithograph and half-tone pictures, with Alphabet in colors. Sure to please the little folks
Each .....$ .40
Per doz. copies .. 4.00

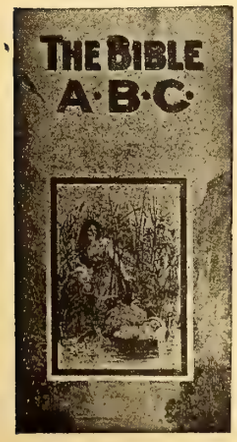


Bible Stories for Little Folks.—

A splendid series of reward books for the little ones. Suitable for rewards for beginners' classes. Put up in packets each containing two books of the following titles:

The Miracles of Christ
The Good Shepherd
The Gift of the Holy Spirit
Jesus and His Disciples
The Stoning of Stephen
The Good Samaritan

Each book contains eight pages of large type printed matter with lithographed cover. Size 3½ x 5 inches. Price, per packet $ .25



Juvenile Booklet Series.—

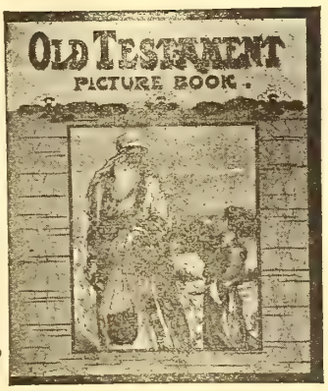
An interesting and attractive line of Bible story booklets. The general make up of the books is different from anything that we have offered heretofore. Each book has six colored pages. The covers are in elegant landscape effects, printed in full colors and gold with an appropriate picture insert. The titles are suggestive of their contents and we are sure that you will be pleased with them. Size, 9 x 5 inches.

1. The Bible A. B. C.
2. Bible Stories.
3. The Story of Jesus.

Price, each, postpaid, ...$ .18
Dozen lots, postpaid 1.75

Bible Picture Series

A new series of Bible picture books for the children. Printed on heavy durable paper. The covers are illustrated in colors. Each page of the book has a large Bible picture, a part of which are given in colors. Descriptive stories accompany each illustration. Size 8¾ x 10½ inches. 12 pages with cover. Two Titles:
New Testament Picture Book
Old Testament Picture Book
Per dozen copies assorted ..$2.00
Each ..... .20

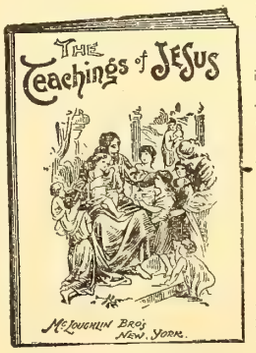


Child's Bible Series

A pleasing series for the children. Covers in colors. Each book contains four full page color illustrations. Size 7 x 8¼ inches. Three Titles as follows:



Bible Stories and Pictures.
Pictures and Stories of Jesus.
Bible Heroes.
Each .....$ .06; Per dozen copies .....$ .55



New Testament Series

4 kinds. Size 9½ x 9 inches. These are beautiful scripture books. Each has 4 full color pages and 6 pages in text. The covers are full colors. The titles are as follows:

1. Our loving Savior.
2. The Parables.
3. Teachings of Jesus.
4. The Good Shepherd.

Price, each, postpaid .....$ .10
Dozen lots, postpaid 1.00

Stories from the Bible.

An attractive series of Bible Picture books for the children. The series consists of four assorted designs and stories and will be sure to please the little ones. Size 8¼ x 10½. 16 pages. About a dozen illustrations in each book of which one-half are colored and cover an entire page each. Large type and appropriate stories. Each .....$ .35
Per set of four books 1.25
Dozen copies 3.50

Childhood Bible Stories—Series 3

Something new and original in Bible Story-books for the little folks. Each book is complete in itself or they can be used as a series. They are adapted for Primary children, six to seven years of age. Size 5¼ x 6¾ inches. The titles are



Part 1—**Creator and Savior.**
Part 2—**Protector and Guide.**
Part 3—**God's House and Worship.**
Part 4—**Prophet and King.**

Each with 32 pages, 12 colored illustrations, decorated paper cover. Size 5½ x 6½ inches. Price, in quantities of 6 or more, 12c. each. Single copies .....$ .15

Childhood Bible Stories—Series 4

A continuation of the series published last year under Series 3. Especially adapted to children seven to eight years old. Size 6 x 7½ inches. The titles are



Book 1—**Prayer and Praise**
Book 2—**Helper and Friend**
Book 3—**Doing His Work**
Book 4—**Learning His Will**

Each with 32 pages. Twelve pictures in colors. Decorated cover. Price, in quantities of 6 or more, 15c. each. Single copies $ .18

FOR BOYS AND GIRLS

Beautiful Stories Series.

Stories from the Bible told in a manner that will be readily understood and followed by young readers. Profusely illustrated. Half Vellum. Each of the following titles represents one book.

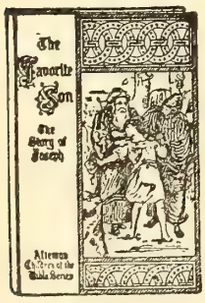
1 The First Christmas
2 The First Easter
3 Once in Seven Years—Jubilee
4 With Hammer and Nail—Jael and Sisera
5 Five Kings in a Cave—A Great Battle
6 The Wisest Man—Solomon
7 A Farmer's Wife—Ruth
8 The Man who did not Die—Elijah
9 When Iron Did Swim
10 What is Sweeter than Honey—Samson



Decorated in gold colors. Our Price, each .....$ .40
Per dozen copies 3.75

"Children of the Bible" Series.

These Bible stories cannot fail to stimulate in young people a desire for a further knowledge of the Scriptures. Each story is complete by itself; while the series covers the period from the call of Abraham to the Captivity. These volumes are more especially adapted for holiday gifts and presentation purposes.



1 The Boy Who Obeyed—The Story of Isaac
2 The Farmer Boy—The Story of Jacob
3 The Favorite Son—The Story of Joseph
4 The Adopted Son—The Story of Moses
5 The Boy General—The Story of Joshua
6 The Boy at School—The Story of Samuel
7 The Shepherd Boy—The Story of David
8 The Boy Who Would be King—The Story of Absalom
9 The Captive Boy—The Story of Daniel
10 The Boy Jesus

Beautifully illustrated. Bound in Half Vellum, with illuminated sides. Each .....$ .40
Per dozen copies 3.75

Beautiful Bible Stories

By Jesse Lyman Hurlbut. This book gives in connected form the principal facts of the Bible, the lives and adventures of its heroes, with the most remarkable and interesting scenes in its history, collected and retold in simple Bible language for children. Profusely illustrated by special line drawings, beautiful half-tones and lithographs. Size 8½ x 6¼ inches. Fine cloth binding .....$ .65
Per dozen copies 6.50

First Steps for Little Feet

By Chas. Foster, author of "The Story of the Bible." 328 pages, with colored frontispiece and 148 illustrations. Printed in large, plain type.

This book has been prepared for the instruction of very young children. It consists of separate passages of lesson, most of them quite short, and each one complete in itself. Just the thing for little folks just beginning to read $1 15



Story of the Gospel, The

By Charles Foster. The Child's Life of Christ, printed in short, easy words. Easy to read and understand. 366 pages, 160 illustrations. Size, 5½ x 7½ inches. In words children can understand—with 150 pictures illustrating all the principal scenes. The events of the Gospels are not repeated, but told in their proper order, making one full, complete and interesting Story of the Life of Christ. The value of this book to parents and teachers, who wish to instruct young persons in the truths of the Bible can scarcely be over-estimated



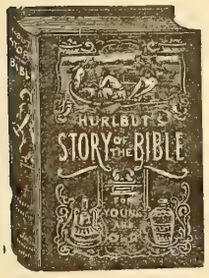
Bound in fine cloth, stamped in gilt and colors; with ornamental design on the cover $1 15

Story of the Bible



By Chas. Foster. Told in easy words adapted to all ages, especially to the young. 704 pages. 300 illustrations. Size 6½ x 8½ inches. Of all the books in the world, the **Bible** holds first place; yet comparatively few persons read it thru understandingly, and with the same interest as a modern book. The "Story of the Bible" changes all this, for it gives the whole Bible, from beginning to end, in an interesting story, in the form of a beautiful modern book. It is in short words, easy to read — made still clearer by 300 artistic pictures. Fine cloth, stamped in gilt and colors $1 85

Story of the Bible, The



By Jesse Lyman Hurlbut. Told for young and old. 168 stories, each complete in itself, yet forming a continuous narrative of the Bible. It has a reverential regard for traditional interpretations, while utilizing a modern style unexcelled for its vividness. The world-old stories are rendered vitally interesting by the noted author's fresh and realistic treatment. It is original, vivid, unlike all other books. It is written, illustrated, and made to be a book of perennial interest and value in the home circle. 752 pages, 16 color-plates, 262 half-tone engravings. Dark green cloth, attractive cover design $1 85

Talk With Our Boys and Girls, A

By Daniel Kauffman. In this book you have a plain talk along lines of practical living, for boys and girls from the age of twelve or thirteen until they assume the actual responsibilities of life. There are twelve chapters in the book. The writer aims to encourage boys and girls to make the best use of their opportunities and to aim for a useful career in time and glory in eternity.

Newly illustrated. Bound in cloth .....$ .35

Poems for Our Boys and Girls



Gathered by Lina Z. Ressler. A very unique and practical method of gathering and preserving the "nuggets of Gold" represented by the little verses and quotations that help so much in lifting life's problems and filling the store house of knowledge with things that are true and wholesome. The book is divided into nine parts covering "Childhood," "God and Prayer," "Christmas, New Year, and Easter," "Life and Home," "Missionary," "Nature," "Temperance," "Work," and "Memory Gems." Cloth cover. Size 5½ x 8 in. 290 pages. Illustrated .....$ .65

African Adventures

By Jean Kenyon. Written especially to meet the demands of the Junior and Intermediate ages. An interesting narrative of present conditions in the dark continent. Profusely illustrated from actual photographs. Colored illustration on cover.

Price, Stiff Board cover .....$ .50

Paper cover ..... .30

Lessons from Life for Boys and Girls

This book is written by Clara Eby Steiner. It consists of a number of lessons from noted Bible characters, true sketches from the lives of persons with whom the author came in contact. The book contains wholesome articles upon various subjects in which children from nine to fourteen years of age are interested. She aims to contribute something that may help children start out in life along right channels and to inspire them never to step out into the world to taste of its bitter dregs. The book is illustrated and is nicely bound to correspond with "A Talk with Our Boys and Girls." ...$ .35



Forget-Me-Not

Size 3¼ x 4⅞ inches. 382 pages. A book of friendship, containing carefully selected scripture passages, and memorial verses from the best English and American poets. Space is arranged opposite or under each date for insertion of names. 12 colored illustrations with appropriate scripture passage in gilt and colored letters are inserted. Cloth cover in gilt decorations, gilt edges .....$ .85

Scripture Birthday Book

Size 3¼ x 5 inches. 100 pages. A very neat arrangement for the names of your friends. A scripture verse on each page and an attractive illustration for a frontispiece.

Cloth, with gold stamping and colored panel of landscape ..$ .60

Leather flexible, asst. colors with gold stamping, boxed 1.15

Line Upon Line

Old Testament Stories to the death of Joshua. 272 pages. Size 4 x 6½ inches. Cloth .....$ .55

Precept Upon Precept

Old Testament Stories, beginning with Samuel, told in the simplest manner for children and following closely the Bible text. 254 pages. Size 4 x 6½ inches. Cloth .....$ .55

Here a Little, There a Little

Narrative of the Creation of the World, and some Old Testament events but the larger part of the book is New Testament Stories. 288 pages. Size 4 x 6½ inches. Cloth .....$ .55

Peep of Day

Fifty-three Bible lessons for the youth. Talks on the body, the soul, angels, the creation, our first parents, the first sin, and then a Savior, with the life of this Savior, occupying the remainder of the book. 205 pages. Size 4¼ x 6½ inches. Cloth .....$ .55

Daily Food Series



An excellent series of gift books. Size 4 x 5 inches. Nicely illustrated.

Daily Joy.—Scripture texts for each day of the year pertaining to joy. Verse and prose accompanying each text.

Daily Light.—Same as above except that texts pertain to light and strength.

Daily Food.—Same as Daily Joy except that texts pertain to promises and other scripture portions.

Gold Dust.—A collection of daily counsels for the sanctification of daily life.

Soul's Inquiries.—Soul's inquiries answered in the words of Scripture.

Imitations of Christ.—By Thomas A. Kempis.

Uniform prices.

Cloth, gold stamping on side and back .....$ .65
Leather, boxed, gold side stamp 1.35

Children's Missionary Series

An interesting new series of Children's Travel books. Illustrated in colors. Size 5¼ x 8 inches. About 100 pages in each book. Bound in Cloth with colored insert on front cover. Thirteen titles:

Children of South America.
Children of Wild Australia.
Children of Labrador.
Children of Borneo.
Children of Africa.
Children of Arabia.
Children of China.
Children of Ceylon.
Children of Jamaica.
Children of Japan.

Each, Net .....$ .75



One-Syllable Books

In this series we offer six different books. Children from three to twelve years of age will be interested in these books. They are written either in words of one syllable or in words divided into syllables. They contain a number of colored illustrations and are bound in a beautiful colored cloth binding. The titles are:



A Child's Life of Christ. 49 illustrations.
A Child's Story of the Old Testament. 33 illustrations.
A Child's Story of the New Testament. 40 illustrations.
Bible Stories for Little Children. 41 illustrations.
Story of Jesus. 40 illustrations.
Bunyan's Pilgrim's Progress. 46 illustrations.

Each .....$ .60
Per dozen copies 6.00

Paton, Story of John G.

or Thirty Years Among South Sea Cannibals.—Told for Young Folks. By James Paton. "This is a very fascinating book. We assure our readers that they will be loath to lay this book down until finished. It is replete with thrilling adventures." 397 pages.

Not illustrated $1.00

Sowing and Reaping

By D. L. Moody. This is one of Moody's most heart-searching books. It has had a wide circulation, more than one hundred and forty thousand copies having been published. 124 pages.

Net .....$ .40

FOR YOUNG PEOPLE

What is Worth While Series

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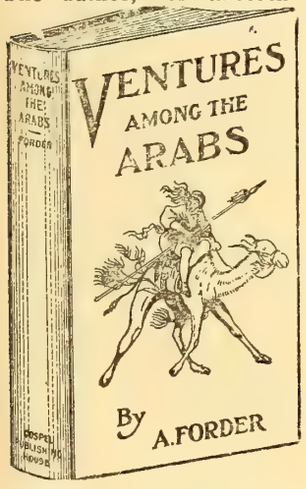
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By Alta Mae Erb. Written under the auspices of the Mission Committee of the Mennonite Board of Missions and Charities. Especially prepared to be used in Mission Study classes. The book is divided into three parts—Rural Mission Work; City Missions; Charitable Institutions. A helpful treatise on the opening and developing of our home mission work. Paper bound, Price .....$ .35

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Scottdale, Pa.

Items and Comments

Standard Oil authorities are predicting a shortage in oil and gasoline in the very near future. Such predictions from this source are usually followed by a rise in prices.

The recent elections in Greece resulted adversely to the interests of Premier Venizelos and, according to the plans of the newly elected leaders, ex-king Constantine is to be given an opportunity to return to the throne. It is an indication that the people of Greece are still committed to the monarchial idea of government.

That these are days of large figures is evident not only in large business enterprises and big national debts, but also in the operations of lawless elements. While we are supposed to live under a prohibition government, we frequently hear of large quantities of liquor being captured by law-enforcement officials sometimes running into the millions. As we write this we have before us a paper announcing, among other things, a bank robbery of $100,000, and an indictment of a labor leader accused of extorting over a million dollars from building contractors by holding over them a threat of calling out strikes in case the contractors failed to "come across" with their money. Indications are that we are still a distance away from the golden age.

ANNOUNCEMENT

The Pacific Coast Bible School will open Dec. 13, 1920, and will continue for six weeks. The first half of the term will be held at the Hopewell Mennonite Church, near Hubbard, Oregon, and the latter part of the term at the Albany Mennonite Church.

The Course as outlined for the first year is as follows: Bible Geography, Gospel of Matthew, Vocal Music, Personal Work, Sunday School Normal Work, Missions, Religious Pedagogy.

Lectures will be given as opportunity affords. A Missionary Conference and a Ministers' Conference will be held.

Prospects for the school are very good as seventy students have already expressed their desire to attend.

For further information write to S. G. Shetler, Hubbard, Oregon.

Pacific Coast Bible School Committee.
D. B. Kaufman, S. G. Shetler, C. R. Widmer, N. A. Lind, C. R. Gerig, F. W. Gingerich, D. F. Shenk.

SPECIAL MEETINGS

Goshen, Ind.

Report of the annual missionary meeting of the Indiana- Michigan branch of Women's Work, held Oct. 16, 1920, at Goshen College, Goshen, Ind.

Subjects considered: **The Call to Christian Women, (a) For Instruction of Children in Missionary Work, (b) For Systematic Giving, (c) For Simplicity and Modesty in Apparel.** (These aritcles will be sent for publication).

The forenoon session was spent in giving reports of work done in the Sewing Circles, attendance, etc. Mrs. J. B. Moyer, Elkhart, Ind., Secretary of Information, gave suggestions for the coming year.

Because of the presence of the students, there was a very representative body from the church in general. Nine of the fourteen branches were represented; also the seventeen circles of Indiana, but a few of these circles failed to appoint a delegate which was somewhat of a disadvantage in getting information to the circles.

Instead of our prayer lists as we had for two years, the committee appointed for that purpose has worked out a prayer cycle, having certain work or workers for us all to pray for during each day of the month and of the year. Also sets of missionary leaflets were obtained from various sources and divided into sets of twelve. Each set is to be handed in turn by the secretary in charge of that work for the local circle to various members of the circle who may wish to read them. Thus the non-attendants and regular meetings may also receive the benefit of reading these interesting experiences and suggestions.

Since we appreciate knowing of the work of other circles, we give this for the benefit of our co-workers for the needy. For further informaton or prices, address

Mrs. Mary Burkhard,
S. 9th St., Goshen, Ind.

Bird-in-hand, Pa.

All-day Sunday school meeting held at the Stumptown Mennonite Church.

Organization: Mod., Eli Sauder; Sec., M. B. Landis.

Subjects considered: **Fundamentals for Sunday School Workers; How to Overcome Parental Indifference; What Claims Has the Pupil on the Teacher? Practical Talk on Lesson Preparation; Helpful and Harmful Methods of Awakening and Maintaining Interest in the Sunday School; How Much is the Future of the Church Dependent upon the Sunday School?**

Speakers: George Musselman, Abram Brenner, Martin H. Shenk, Ira Z. Miller, I. B. Senger, I. B. Good, John H. Mellinger, Mahlon Buckwalter, Aaron Mast, Amos Stoltzfus.

Children's Meeting, conducted by C. K. Lehman.

Workers' Meeting, **Influence of a Sunday School Teacher,** conducted by Tobias D. Kreider.

Sermon, Ira Z. Miller.

Altoona, Pa.

Report of the all-day Sunday school meeting held at the Mennonite Gospel Mission, Oct. 24, 1920.

Organization: Mods., Clayton Graybill, Charles Wolford; Secys., Ada Kreider, Elizabeth Myers; Chors., Oliver Zook, Orrie D. Yoder.

Subjects considered: **The Sunday School Lesson; Praise; God's Call to City Missions: Value of Song; Need of Consecrated Workers; Importance of Teaching the Word; India.**

Children's Meeting, O. H. Zook.

Book Study, Revelation, (two lessons), J. A. Ressler.

Sermons, Harry Kauffman, Hiram Wingard, Abram Metzler.

The meeting was an inspiring one and profitable to all present.

There are ministers who think that they are called upon to entertain their congregation. There are members who thing that their purpose in going to church is to be entertained. My dear friends, this is wrong. The church is not for entertainment; it is for worship.—D. G. Lapp.

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
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Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
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Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
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Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, DEC. 2, 1920 Gospel Witness Established 1905) No. 36

EDITORIAL

"Rejoice, and be exceeding glad: for great is your reward in heaven."

Another Thanksgiving day has passed into history, but scores of reasons for continual thanksgiving still exist.

Some people are out of sympathy and touch with the real world and don't know it. Their sympathies are aroused in behalf of people of whom they have read much or have heard from the lips of dreamers, but they have only criticism and censure for the people whom they know. In other words, they are in touch with the imaginary world only.

After an absence of two weeks from the office, the editor finds himself again at his desk. Our fellowship with the brotherhood in Blair and Juniata counties was indeed encouraging, and our prayers are for spiritual prosperity in those fields. From now on, or until other arrangements will be made, we expect, the Lord willing, to be in the office more regularly than we have during the past few years.

Delayed.—Several weeks ago our papers were held up a week on account of our folder being broken. A number have written asking for back numbers, but we take it that they wrote before they received the delayed paper. If, however, any of this or any number of the Gospel Herald or others of our periodicals failed to reach you, drop us a card and the missing papers will be sent you. We are also hoping for a return of conditions in mail facilities that you will be getting your papers on Thursday or Friday of each week, instead of Saturady or Monday, as has been too often the case.

Interesting meetings are reported from a number of congregations. Reports of many souls turning to God are coming from different sources, as printed from time to time in these columns. It is a favorable sign that while there are more of our ministers out in the evangelistic field than ever before, calls are coming for more laborers. Keep on praying, brethren, and God will send laborers. As in apostolic times, the laborers sent forth will come from the ranks of those who do the praying. But we need more laborers. We need continual fervent prayers that hearts may be prepared for receiving the messages, that there may be personal workers as well as pulpiteers engaged in gathering in the harvest of souls.

The Question of Support. — A brother spends months and years in a needy rural field. He gives time, energy, and agonizes in prayer. The Lord blesses his labors with results. About the time he gets ready for real effective permanent work, he finds that he must change work and commence working to support his family. The question arises, Who should support him? It is unthinkable that a man who is adapted for evangelistic work and willing to follow the calling should be hampered in the work for want of adequate support. There should be an understanding between our general Mission Board, district Boards, and congregations looking to the support of such brethren. It is with our modern evangelists, like it was with Paul: some time spent at tent-making not only helps the question of support but gives the body the needed rest and recuperation; but for a man with a family and barely enough means to keep them alive to give them entire financial support with the labor of his own hands means that his work at both ends will be crippled. We help the cause when we help our evangelists.

Life's duties are many. Much of their drudgery wears away when we look upon them also as opportunities. The Sunday school worker, if he is true to his calling, lives in an atmosphere favorable to the development of that which is best and noblest in life.

His mission is to work for the Master. True to his mission, he has the four-fold opportunity to glorify God, to strengthen his fellow workers, to train the minds of the young, to win souls for the Master.

His mission is to help make the Sunday school a power for good. True to his mission, he improves the following opportunities: to help make the song service inspiring and soul-refreshing, to throw his life into the work of classes whether as teacher or as pupil, to prove his friendship for all with whom he comes in contact and encourage them to feel that they want to come back, to help make the Sunday school an asset for the Church.

Let us pray that God may give us a clear vision of our opportunities. And as we have the vision, whether the opportunities are connected with the Sunday school at our door, or with some mission Sunday school in a neglected community, let us hear the command of the Lord: "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HOLY SPIRIT

By S. B. Shaw

It is the Spirit's mission to reveal spiritual truth and the only doctrines that are of any special benefit to the Christian, spiritually, are those that He makes plain to the soul, for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16,17). It is not in the order of God to bless men in proclaiming doctrines to others that they have not received by revelation, nor lived out in their own lives. Many go ahead of the Spirit and preach more than they have received of God. Such even though they preach the truth, accomplish but little good. Paul sometimes expressed his opinion but preached nothing as truth, only as he received it by revelation, for he says: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:" and again: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:6, 7, 12, 13).

The faith of God is delivered to the saints by the Holy Ghost today just as it was of old, and no doctrine is profitable to the saints for reproof, for correction or instruction in righteousness unless it comes by inspiration. If all Christian teachers would go on their faces before God and get so much of His love in their hearts that they could not help going forth to tell others what He had revealed to them, it would forever stop unprofitable controversy among Christians, for "no prophecy of the Scripture is of any private interpretation." Dear brother, if you are dead to the world, and sin, and made free from pride and prejudice, stop your controversy and let the holy men of God speak as they are moved by the Holy Ghost, while you cease not to pray for the cleansing blood and the gift of the Holy Spirit, for when you receive it, He will lead you into all truth. John, in his epistle, writing to them that had received this gift, says, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" We are living in the Holy Ghost dispensation. James Elder Cumming says: "The Holy Ghost from the day of Pentecost has occupied an entirely new position. The whole administration of the affairs of the Church of Christ has since that day devolved upon Him. ** That day was the installation of the Holy Spirit as the Administrator of the Church in all things, which office He is to exercise according to circumstances at His discretion. It is as vested with such authority that He gives His name to this dispensation. *** There is but one other great event to which the Scripture directs us to look, and that is the second coming of the Lord. Till then we live in the Pentecostal age and under the rule of the Holy Ghost."

If we walk in the light, the Spirit will sonner or later reveal to us all things pertaining to our spiritual welfare and we need not be in the dark or in doubt as to the will of God concerning us, for "If any man will do His will, he shall know of the doctrine, whether it be of God" (John 7:17). The Holy Ghost always speaks thru the Scriptures. A. J. Gordon in his work on the "Ministry of the Spirit," says: "To deny that it is the Holy Ghost who speaks in Scripture, is an intelligible position; but admitting that he speaks, we can only understand his thoughts by listening to his words. True, he may beget within us emotions too deep for expression, as when 'The Spirit himself maketh intercession for us with groanings which cannot be uttered' (Rom. 8:26). But the idea which is really intelligible is the idea that is embodied in speech. For finite minds, at least, words are the measure of comprehensible thoughts. Evidently Jesus claims for His teaching not only inspiration, but verbal inspiration, when He says that His words are 'spirit and life.'"—God's Financial Plan.

FOUR THINGS THAT GOD WANTS YOU TO KNOW

By Clarence C. King

For the Gospel Herald

1. That You Need to be Saved.

"Except a man be born again he cannot see the kingdom of God."—Jno. 8:3.

"For all have sinned and come short of the glory of God."—Rom. 3:23.

"There is not a just man upon earth that doeth good and sinneth not."—Ecc. 7:20.

"We are all as an unclean thing and all our righteousnesses are as filthy rags."—Isa. 64:6.

"The heart is deceitful above all things and desperately wicked; who can know it?"—Jer. 17:9.

"All we like sheep have gone astray; we have turned every one to his own way."—Isa. 53:6.

2. That You Cannot Save Yourself.

"Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus 3:5.

"By the works of the law shall no flesh be justified."—Gal. 2:16.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. 2:16.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me." —Jno. 14:6.

3. Jesus Has Already Provided for your Salvation.

"Who (Jesus) his own self bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye are healed."—I Pet. 2:24.

"For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us unto God."—I Pet. 3:18.

"Him (Jesus) who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him."—II Cor. 5:21 (R. V.).

"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." —Jno. 3:16.

4. Jesus Will Deliver Us Out of Temptation.

"The Lord knoweth how to deliver the godly out of temptation and to restore the unjust unto the day of judgment to be punished."—II Pet. 2:9.

"There hath no temptation taken but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; and will with the temptation also make a way to escape."—I Cor. 10:13.

"I the son therefore shall make you free, ye shall be free indeed."—Jno. 8:36.

"If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."—II Cor. 5:17.

Your Part.

1. **Believe.**

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."—Acts 16:31.

2. **Repent.** (Turn from your sins).

"Except ye repent ye shall all likewise perish."—Luke 13:3.

3. **Confess Jesus Before Men.**

"If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10:9, 10 (R. V.)

4. **Do it Now.**

"Seek ye the Lord while he may be found call ye on him while he is near."—Isa. 55:6.

"Behold now is the day of salvation."—II Cor. 6:2.

"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."—Matt. 6:3.

"Boast not thyself of tomorrow for thou knowest not what a day may bring forth."—Prov. 27:1.

"For what shall it profit a man if he shall gain the whole world and lose his own soul?"—Mk. 8:36.

5. **Remember.**

"Every one of us shall give an account of himself unto God."—Rom. 14:12.

"Choose ye this day whom ye will serve."

Read, Heb. 9:27; Jno. 5:24; Joshua 24:15.

Chicago, Ill.

"I have written unto young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Some people think that this means putting the devil out of business in this world. There is much of this attempted. But I think that the thing for us to do is to work that the devil might be put out of business in our own lives.—C. A. Hartzler.

THE RUSSIAN RELIEF PROPOSITION

By Levi Mumaw, Secretary

Mennonite Central Committee.

For the Gospel Herald

The recent reverses in the political situation in the Crimea of South Russia has brought to the door of America a call for help that has not been equaled at any other time since our attention has been directed to that field of distress and suffering. The following is a copy of a letter received at this office from the Department of State, Washington.

"The Mennonite Central Relief
Scottdale, Pennsylvania.

Gentlemen,—

The Department begs to transmit herewith, for your information, a copy of a telegram received from the American High Commissioner at Constantinople under date of November 17, 1920, quoting a resolution adopted by representatives of American organizations in Constantinople.

I am, Gentlemen,
Your obedient servant,
For the Secretary of State:
(Signed) Alvey A. Atlee
Second Assistant Secretary."

The following is a copy of the telegram referred to in the above letter:

Constantinople
Dated November 17, 1920

Secretary of State
Washington, D. C.

589 November 17, 1920.

From High Commissioner. At a meeting of American Citizens representing organizations in Constantinople the following resolution was unanimously adopted; Resolved that the American High Commissioner be requested to cable to the American Government asking it to place in his hands any available funds to be used for relief in the present catastrophe among the 70,000 Russian refugees evacuated from the Crimea who are now aboard ship at Constantinople harbor, lacking food, money and a country.

Resolved further that President Wilson be requested to appeal to the American people to give generously to the American Red Cross and other relief organizations who are helping in this crisis. (Signed) Dr. Mary Mills Patrick, Constantinople College; Dr. Murray, Dr. Watson, Robert College; Bristol YMCA; Poe Sailors YMCA; Whittmore, American Russian Relief Committee; Majors Davis, Clewell, Ryden, Bridges, American Red Cross; Chester, US Shipping Board; Miller, Mennonite Relief Secy.; Colonel Cox, US Army; McCallum, Near East Relief; Belim, Department of State. Forwarded with my approval.

BRISTOL.

Simultaneous with the arrival of the above messages, we have received a cable direct from the Mennonite Relief unit at Constantinople as follows:

"Constantinople.

Mumaw, Scottdale, Pa.

Among Russian refugees here are fifty Mennonite young men all farmers. Have taken twenty-one off ships. They desire to go to America and promised to repay all money advanced them here and for passage by working for American farmers. Suggest you negotiate special loans this purpose. Cable at once my order three thousand dollars this purpose and seven thousand three weeks. Will cable names and American references in few days. Cable reply at once. MILLER"

This message has been forwarded by wire to the meeting of the Mennonite Immigration Committee to be held at Newton, Kans., this day and we are hopeful that definite action will be taken in the matter. In order to hasten this work, any one interested in applying for one of these men to help on his farm on the conditions stated, can address the writer at Scottdale, Pa., and the same will have due consideration through the proper channels. It is estimated that it will require $200.00 for each person so cared for according to the cablegram sent by Miller. It may require more but whatever the amount will be, will be repaid as offered by these young men now in distress.

The cable to the Department of State is evidence that there is urgent need of funds to properly care for the unfortunate refugees gathering at Constantinople. We do not know how many more of our people whom we have desired to reach are among the number. Our responsibility however is as great as if we knew the exact number and we trust funds will be forthcoming that this work may be extended to the caring of many who are now deprived of food, shelter, home, and a country.

Scottdale, Pa.

Preacher's Page

ARE THERE ENOUGH TEXTS?

"A preacher is like a housewife. Just as soon as one meal is over, worry begins about what to put on the table next time."

So spoke a minister wearily of what was manifestly the great bugbear of his work—finding texts for sermons.

His trouble was not simply the bother of a housewife who wonders what will please the appetites she has to satisfy, but the worse worry of one who fears that at next mealtime the larder will be found empty.

And observation suggests that not a few ministers suffer the same continual anxiety in face of the necessity of finding something new to preach about twice each week.

* * *

In interesting contrast to such ministers stands one commonly named as the chief living preacher in the English-speaking world. No one who hears or reads that man's sermons could possibly imagine him worrying for fear his Bible is going to be preached out. So far from being poverty-stricken for texts, he is obviously at considerable ado to handle all he would like to deal with.

What makes the difference? Why is this man so burdened with riches from a mine which other preachers are inclined to report at the point of exhaustion? Is it genius with him — something that less brilliant men can't hope to rival him in?

Or is there a secret about it which is open to the rank and file of the ministry?

It would be insufferable to ask Dr. Jowett such a question. But happily he has revealed himself in a way to answer it quite unconsciously. His Yale lectures on "The Preacher—His Life and Work," delivered last spring, have just been published. His unintended answer is there between the lines.

Dr. Jowett, judged by his book, clearly does not think it a matter of genius for a preacher to find in the Bible enough to preach about. Instead, these lectures sum up about this way:

To run out of texts or themes, or to have to resort to some other source than the Bible for sermonic suggestion, is a sign not of poverty of texts in the Bible but of poverty of soul in the preacher.

* * *

These lectures are full of detailed and convincing counsel about the attitudes and habits required in a preacher if he desires abundance in the messages of his ministry.

Out of Dr. Jowett's treatment three great specifications may be deduced, not set down here in his language, but summarized from impressions made by the general course of his thought:

To get an abundance of preaching material the preacher must in study of the Bible be persistent and large.

Dr. Jowett makes nothing else plainer than his conviction that the very reason why many men in much study find so little of the Bible that appeals to them to be preached, is simply because they never look into the Bible deeply except when hunting texts.

It is not until the Scriptures are searched with the text-seeking purpose put aside that texts begin to appear. This is because sermon texts are not properly chosen on their own isolated merits but on their association with the whole body of Scripture.

Therefore the primary thing is to understand the Bible whole—to absorb its entire message.

The author is strenuous in averring the fault of most preaching to be the smallness of the thinking area in which it was conceived. A great sermon can be produced only where great ideas live with free range.

Narrowness of mind in any minister is not a misfortune; it is a blame; almost a sin. It proves that he has not been exercising himself with great thoughts—has not been meditating on mighty ideas.

And that is equivalent to saying that he has not made himself intimately familiar with his Bible. No man can know his Bible thoroly without thinking on big themes.

Don't study then for texts; study to know the Scriptures. Then the themes will appear in troops.

* * *

To get an abundance of preaching material the preacher must soak himself in life.

Dr. Jowett is eloquently forcible about this in two directions—toward the past and toward the present.

He fixes responsibility for much wooden preaching on the habit of taking the Bible for simply a book, without going back thru its pages into the experiences of men and women out of which the book grew.

In a mighty passage in one of these lectures there is enforced the duty of building up a clear mental picture of how men lived in the days of the prophets, the evangelists, and the apostles. When the minister thus sees how the Bible message struck home to live men in its own day, he will begin to see big meanings for live men today—meanings he will want to preach.

Yet the sermon won't reach men and women of today unless the sermonizer keeps actual men and women in mind while preparing it. Dr. Jowett says, when he himself is getting a sermon ready, he keeps before his imagination at least a dozen specific members of his congregation and continually asks himself: "What will this or that man or woman or child get out of this?"

Don't consent to preach abstractions or to abstractions. Think always in terms of human experience, and preach nothing but what human experience makes significant.

* * *

The last of the three specifications is the easiest and quickest said, but it means the most of all.

To get an abundance of preaching material, the preacher must live with terrific seriousness himself.

There can never be any abundance in the preaching of any man unless he has himself learned what Jesus said He came to teach—how to live abundantly.

That means on the side toward God prayer—constant prayer. Dr. Jowett stresses this wonderfully—that fellowship with Jesus is the only thing that can put big contents into a man's religion, either spoken or lived.

On the side toward men unqualified unselfishness is demanded. The taint of any concern for the preacher's own repute puts a film over his Bible eyes. He never sees the Book's wealth then.

The whole man, for God and man, all invested, is the only chance to make preaching rich.—The Continent.

A HUMORIST'S VIEW OF THE CHURCH

Sel. by E. C. Shank

From unexpected quarters, such as the secular press, the church has, for some time, been receiving earnest admonitions in regard to her real work and mission, which are not material but spiritual. The call to the old-time heart faith and to a return to the living God is found in the utterances of many who have not hitherto been numbered among the prophets. Among these is the editor of Life, who usually sees clearly and sanely upon the really great issues. The following unconventional words from his pen on the function of the church are kindlier than they may at first seem:

"Of course the primary job of the churches is to conserve and impart

religion. What they do in the line of "good works," so-called, though important and beneficial, is all secondary to the duty of holding, realizing and imparting the faith. Their great office is to connect things visible with things unseen. If they don't do that, all their organization for benevolences, and all the dollars they entice from submissive contributors, won't save them from failures as churches. Their errand is spiritual. It cannot be accomplished by mere material activities, tho such activities are bound to follow if the spiritual errand prospers.

"The great need of the churches is to get the clergy interested in religion and to contrive that a larger proportion of them shall know something about it, and have more of it in them than they can comfortably contain. When people have so much religion in them that it keeps spilling over naturally into other people's minds, they are in about the right state to be preachers. But what usually happens is that the ministers, like other people, have to pump up religion for use as occasion requires. They know about organization, sanitation, legislation, penology, theology, how to raise money and how to spend it, but those who know the road across from the visible to the unseen are fairly scarce and doubtless always were. So, probably, the most important thing that can be done for the churches is to get the ministers interested in religion.

The editor of Life may be in error as to the proportion of ministers who have "to pump up religion for use," but there is no doubt at all that he is absolutely correct in his diagnosis of the real need of the church today. To keep contacts clear and pure and vital is as important in religion as it is in electricity. There is always the tendency of the world to absorb the church, as well as for the church to absorb the world. Frequently official Christianity has boasted itself of its worldly wisdom, its material might, its wealth, its position and its efficiency, rather than of its simple spiritual faith. Now real faith is the most vital force in the world. Wherever it exists, there is life with all its fine enthusiasms and activities. In the days of the early church, persecution kicked the brands of the fires of faith in every direction, and wherever they fell new fires started. "They that were scattered abroad went everywhere preaching the word." Real faith is always dynamic, and men will travel far to listen to its message. Its categories are imperative. For the opinions of men and the ratiocinations of philosophers and the vapid teachings of self-styled reformers, it thunders forth the imperative "Thus saith the Lord."

WHY IS THE HOUSE OF GOD FORSAKEN?

By John F. Bressler

For the Gospel Herald

At the time of the institution of the religious worship of the Israelites in the wilderness special provision was made for those who were to take care of the spiritual life of the chosen people. They were to devote themselves exclusively to their work and not towards the appropriation of material wealth. They were to have forty-eight cities in which to dwell and surrounding fields for their cattle. One-tenth of the increase of the twelve tribes was to be regularly contributed for their support and they in turn were to give a tithe of that tithe directly to the Lord.

But the divine plan was not followed. "Like people, like priest." Both people and priesthood became selfish and grasping. The people would not give their tithe to the Lord, and the priesthood would not serve without wages. As a result, idolatry took the place of the true faith (Jgs. 17) and finally Zion was forsaken and plowed as a field (Micah 3:11, 12).

Because of the selfishness of the people food was withheld from the Levites and they had to resort to other means for gaining a livelihood: because of the selfishness of the priests and Levites they would not endure hardness as good servants of the Lord but forsook their work, lowered their standards, taught that which pleased the people, and even officiated in idol worship for the sake of money.

Neither people nor priesthood was excusable, yet no doubt both justified their course. The priest argued that he must live. The people argued that the priest could get along without their tithe; that they needed it more than he did. And so it went from bad to worse, and then to worst, and ended in apostasy and exile.

With the return from the Bablyonish captivity the priests again busied themselves with the work of the house of God, but the people failing to bring their tithes to the Lord, the Levites "fled every man to his field" and the house of God was again forsaken. Again I say, neither side was excusable. The failure of the people is no excuse for the failure of the pastor; the failure of the pastor is no excuse for the failure of the people. But in practice they act and react one upon the other. Like people, like priest. The minister will either raise his congregation to his level or they will drag him down to theirs, according to which is the stronger. And far too often the result is lowering rather than uplifting.

The minister of the Lord should do his duty and put the work of the Lord first and let nothing prevent him from the full exercise of his ministry, stopping not for hunger or nakedness or peril or sword. A dispensation of the Gospel is committed unto him and woe to him if he declare it not. If the ministry will return from the fields to which they have fled to gain subsistence for themselves and their families, the Lord whose we are and whom we serve, will make provision for our needs. Bread and water is positively promised us (Isa. 33:16). But if we are selfish and grasping and want more we may have to leave the preaching of the Word. We may then become fat of body but lean of soul. But as in the days of Nehemiah, when the priests returned to their places, the people began to bring the tithes, so it will be now. The people will give a positive reaction. They will respond. Let the leaders of the Church consecrate themselves wholly to God, and do their full duty as stewards of His mysteries. Let them neglect nothing for the sake of material comfort, and the people will rally to their support.

But inversely, as the zeal of the faithful provokes to faithfulness, so the coldness and indifference of others will tend towards coldness and neglect. The failure of the body of the church to help their ministers has discouraged many and they have fled to their fields to eke a subsistence for their families and are neglecting their work as shepherds of the flock. Others are still willing to act as priests and will preach to suit the crowd conditional on a fixed salary.

Every seed after its kind. Consecration provokes to consecration. Selfishness and greed breeds more of the same kind. The house of God is being forsaken, the people are rapidly drifting away in open rebellion, the priesthood is following; apostasy and destruction are before us—Turn ye.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10-12).

Richfield, Pa.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

KING DAVID

By Ursula Miller

For the Gospel Herald

Kindly, and kingly, a wondrous man,
King David!
Type of the One Who came to save,
Majestic and upright to life he gave
The best he had.
King David!

Ever the counsel of God he craved,
King David!
Ever trusted a Higher Power,
Faithfully followed hour by hour
The One he adored.
King David!

Poetical, gifted, this man of God,
King David!
Inspired, and inspiring gems he sang,
Gave of his beautiful mind to man,
We read them today.
King David!

O, how human a man was he,
King David!
Satan tempted this wondrous king,
Into his life a sin did bring.
He fell as others.
King David!

In sorrow he turned again to God
King David!
And God forgave him he was restored,
From his sorrow a blessing was poured,
He trusted more fully.
King David!

He was a kingly type of Christ
King David!
His life was kept by a kinglier Hand
A magnificient blessing to every land
He gave us the Psalms.
King David!

Hesston, Kans.

LOVE'S FAILURES GLORIFIED

Some one has said that many of the most beautiful things in Heaven are earth's blunders—things God's children, with loving hearts, tried to do to please God. The blunders tell of love, and are dear to God.

There is a rich home in which the most sacred and precious household treasure is a piece of puckered sewing. A little child one day picked up the mother's sewing—some simple thing she had been working on—and after an hour's quiet, brought it to her and gave it to her, saying, "Mamma, I's been helping you, 'cause I love you so." The stitches were long and the sewing was puckered; but the mother saw only beauty in it all, for it told of her child's love and eagerness to please her. That night the little one sickened, and in a few hours was dead. No wonder the mother keeps that piece of drawn and puckered sewing among her rarest treasures. Nothng that the most skilful hands have wrought, among all her household possessions, means to her half so much as that handkerchief with the child's unskilful work on it. —The Westminster Teacher.

THE LORD'S DAY

By Mary Metzler

For the Gospel Herald

> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.—Gen. 2:2, 3,.

Of all institutions designed by heavenly mercy to promote the temporal and eternal welfare of man, there is none of such great importance as the Sabbath.

It is a blessed day because God blessed it. He honored the day, and appointed us to bless Him.

It is a holy day, for God has sanctified it, set it apart to Himself.

With respect to the change from the Sabbath from the seventh day to the first, it may be observed that Christ was Lord of the Sabbath and possessed authority to change the day on which the Sabbath is to be kept. The Scriptures lead us to believe that He and His divinely inspired apostles did make this change.

The name applied to the day expresses its peculiar design. It may be said that all days are His, but so is all the creation.

With the Christian every day should be the Lord's, even when engaged in secular affairs; but on this day he has more time with which to serve the Lord.

The whole day is the Lord's not merely the morning, or the afternoon, or the evening, but the day. The commandment is not, Remember the Sabbath morning, or afternoon, to keep it holy; but "the Sabbath **day.**"

Here is where professing Christians often fall short, in the observanse of the Lord's day.

We are informed that the early Christians spent a great part of the day together engaged in those solemn exercises which were ripening them for a Sabbath above.

The day should be begun with God, be carried on with God, and be ended with God.

Private prayer, self-examination, and meditation; reading the Scriptures, visiting the sick, public worship, and religious instruction of the young are things that should occupy the Sabbath.

In Isaiah 58:13, 14 we read: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob they father: for the mouth of the Lord hath spoken it."

The ways in which this sacred day is not kept holy are innumerable.

It is profaned in an awful degree by indulgence in improper thought and conversation.

Eminent piety is uniformly connected with the devout and strict observance of the Lord's day: and a want of a strict improvement of the holy day is connected with lukewarmness or hypocrisy.

Let us think of our obligations to God. Does He who gives us every day and from whom we hope for our future life require too much when He bids us consecrate to Him one day out of seven?

We can best realize the immense benefits of the Lord's day when we stop to think how the world would be without it.

"Where no Sabbath is there is no religion. Man forgets God and God forsakes man."

"Where the Sabbath is not regarded, man degenerates to a brute, a heathen, an infidel or an atheist."

"Where the Sabbath is loved and well kept, peace smiles, hope blooms, piety matures and ripens, and the soul hastens onward to the period when the Sabbaths of time shall be exchanged for the long Sabbath of eternity."

North Lima, Ohio.

An Opponent Silenced (Acts 13: 4-12-. All opposition to missions is treated just like Paul treated the opposition to his missionary effort in this passage. Seeing the mighty power of God to cast out the devil men can say nothing; looking upon the transformed lives of the heathen who have become Christians, every mouth is put to silence. You remember the Scripture, where the lame man whom Peter and John healed by the power of Christ was being discussed, says, "And beholding the man which was healed . . . they could say. nothing."

Sunday School

For the Gospel Herald

Lesson for Dec. 12, 1920—Matt. 13: 44-58

WHAT THE KINGDOM OF HEAVEN IS LIKE

Golden Text.—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

Introductory.—Our lesson is a continuation of our Savior's teaching in making the kingdom of heaven plain to His people. In our last lesson we had the kingdom illustrated in three ways: that is, by means of three parables, and in this lesson we have three more illustrations. The burden of the last lesson was growth; that of the present, value.

The Treasure (44).—The story tells of the man who found a treasure. So highly did he value it that he sold all that he had and bought the field in which he had hidden the treasure. There are a number of interpretations which we have heard given, but without entering into a discussion of any of them we learn at least two things from this parable; (1) The kingdom of heaven is worth more than all the treasures of earth put together. (2) To have this treasure it is necessary to part with all that we have—make the full surrender.

The Merchant Man (45, 46).—This parable tells about a merchant man seeking goodly pearls. Having found the pearl of greatest price, he sold all that he had and bought the pearl. The lesson taught is similar to that taught in the previous parable, on the idea of seeking, rather than treasure, is most prominent.

The Net (47-50).—This parable tells of a net that was cast into the sea. The fishes were caught, brought together, separated, the good gathered into a vessel, and the bad cast away. It is the summary of this series of parables given in Matthew 13 showing seven different phases of the kingdom of heaven. We commenced at the very beginning, that of sowing the seed. We followed up the process of growth, both outward and inward, then viewed the exceeding value of the kingdom, and now we have reached the harvest time.

This world presents to us a picture of the great sea of humanity. Like the fishermen dragging their seines through the water and gathering the fishes into their nets, so the great Gospel net is dragged through the sea of humanity and every one brought to land There is this difference between a natural net and the Gospel net: It is possible for some fishes to escape. Some may bury in the mud, the smaller ones may escape through the meshes, and once in awhile we see an active one make a leap over the top and thus escape. But when the Gospel net is dragged through the sea of humanity at the end of the world there will not be one to escape. "We must all appear before the judgment seat of Christ." "All that are in the graves shall hear his voice, and shall come forth." The sea also will give up its dead. The Bible teaches a general resurrection—for the righteous, "the resurrection of life;" for the unrighteous, "the resurrection of damnation"—from which none can hope to escape. The righteous will not, the unrighteous can not.

Another very positive and important thing taught in this parable is the fact that there is certain reward and glory ahead for the righteous and certain damnation and endless punishment ahead for the unrighteous. This doctrine is so emphatically and frequently taught in the Word that the wonder is that any one professing faith in God should profess not to believe this. Look to the end of the age—expect endless glory for the family of God and endless torment for the enemies of God. "It is a fearful thing to fall into the hands of the living God."

Preaching the Gospel (51,52).—Having spoken these parables Jesus asked the disciples whether they understood. They replied that they did. He then emphatically taught the duty of all who all who are instructed in the Word to hand it out to others. In other words, "Every scribe which is instructed into the kingdom of heaven is like unto a man that is an householder, which bringeth out of his treasures things new and old." It is a refreshing message which we should delight in passing on to others.

In His own Country (53-58).—After this Jesus passed into His own country. But He did no mighty works there, because the people refused to look upon Him in any other sense than that He was a mere Galilean without any super-natural connections with the Father in heaven. Jesus can do no mighty works in the hearts and lives of those who refuse to recognize Him as the Son of God. The miracle of grace is performed in the hearts of those who acknowledge Him as Savior and Lord, who recognize His Deity. As the mere man of Galilee He was wonderful; as the Son of the living God He was, and is, DIVINE.—K.

Our Young People

WHAT IS THE CHRISTIAN LIFE?

(Jr.).—Jas. 1:18-27

Topic for December 12

MOTTO

"For me to live is Christ."

THE STUDY HOUR

I. The Christian Life.—We cannot make a peach tree by sticking peaches and peach leaves on a hickory or other kind of tree. The peaches and peach leaves grow from the peach life that comes from the seed which God has created to grow after its kind.

But you can take a bud from the peach and put it in the form of a graft, into a plum tree and it will grow peaches and peach leaves, the same as it does on its own tree. But it must be alive and stay alive if it is to bear fruit.

We cannot make ourselves Christians by putting on the imitation of a Christian's action in words or deeds. Jesus rebuked people who draw near to God with their lips when their hearts are far from Him. We cannot do a Christian act unless our hearts are full of the Christ seed of life which makes us feel naturally what we say and do.

But when we receive God's Word into our hearts God causes His life to take hold of our lives and so there come forth words and deeds like Christ. Such words and deeds are the fruits of a Christian life. It is the life born of God and causes us to live for Him as His own dear children.

II. The Text.—Jas. 1:18-27.—Here it speaks of God causing us to be born as His children by the Word of Truth. The work we must do is to get ourselves ready to hear and receive the Word that is like the graft in the tree to us and saves our souls.

But we must **do** the Word as well as **hear** it, if we would be blessed in our doings. If people do not do as the Word teaches, it shows that they have not become real Christians. True Christians do good and keep unspotted from evil.

III. Outline Study

1. The Christian Life.
   a. Is not—
      Putting on works.—Matt. 23:5-7; Luke 20:46, 47; Matt. 6:1-18.
   b. It is—
      A new life.—Jno. 3:3-5; II Cor. 5:17.
      A work from faith and love. Gal. 5:6; Jno. 14:15, 21-24.
      Out of a pure heart.—I Tim. 1:5; I Pet. 1:22, 23; Matt. 12:35, 36.
      Walking in the Spirit.—Gal. 5:22-25.
      Christ in us.—Col. 1:27.

PERSONAL THOUGHT

I am naturally full of evil without the life of Jesus to dwell in my heart. Let us all receive the Savior's way for us.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Live"**
2. Made Alive in Christ.
3. Living Jesus in Our Actions.

For Young People

1. Christ the True Example.
2. How to Become a Christian.
3. Things a Christian Should Do.
4. Things a Christian Should Not Do.

Gospel Herald

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THURSDAY, DECEMBER 2, 1920

Field Notes

Bro. D. D. Miller, D. V., will begin a series of meetings with the congregation at Leetonia, Ohio, December 2.—J.

On the evening of Dec. 12, meetings are to begin at New Holland, Pa. The Lord bless the effort put forth.

Tuesday of this week was the time set for a meeting of the executive and mission committees of our General Mission Board at Elkhart, Ind.

Bro. J. A. Ressler of this office left on Monday of this week for Chambersburg, Pa., where he was to fill an appointment in the evening. He was one of the instructors in the three-day Bible Reading held at Slate Hill this week.

Bro. John F. Bressler of Lancaster, Pa., was expected to spend last Sunday with relatives and brethren at his former home near Richfield, Pa.

Communion services were held by the Metamora congregation near Metamora, Ill., on Sunday Nov. 14. Services conducted by Bishop A. A. Schrock.—N.

Bro. I. B. Good of East Earl, Pa., conducted a series at Mellinger's Church near Lancaster, Pa., recently. There was a live interest, and many souls were won for the Master.

As a result of a series of meetings held at Metzler's Church, Lancaster Co., Pa., by Bro. John W. Weaver, there are now twelve applicants for membership at that place.

Wednesday, Dec. 1, was the time set for the beginning of a series of meetings at Clinton Frame Church near Goshen, Ind., in charge of Bro. J. M. Kreider of Palmyra, Mo.

Bro. N. H. Mack of New Holland, Pa., was one of the instructors at the Bible instruction meeting held at Lauver's Church near Richfield, Pa., last week. He began meetings at Lost Creek Church immediately afterwards.

A letter from Versialles, Mo., dated Nov. 25, tells of interesting meetings going on at the Mt. Zion Church in that community. Brethren E. J. Berkey and P. J. Shenk of Orongo were assisting there as instructors in a Bible conference.

A communion and baptismal service was held with the Pleasant Grove Church near Martinsburg, Pa., on Sunday, Nov. 21, at which time four young people were baptized and one received upon confession from another congregation.

Bro. John W. Weaver of Union Grove, Pa., closed a series of meetings at Delaware church near Thompsontown, Pa., on Tuesday evening, Nov. 16. Returning home, he began similar meetings at the Weaverland Church on the Sunday evening following.

Bro. John H. Mosemann of Lancaster, Pa., who had been conducting a series of meetings last week at the Pleasant View Church near Chambersburg, Pa., was compelled to go to his home on account of sickness. The Brethren W. F. Charlton, Newville, Pa., and W. W. Hege, Chambersburg, Pa., continued the work.

A letter from headquarters of the Mennonite Relief-Committee "Christenpflicht" in Germany, dated October 27, states that the distribution of food checks in the Erzgebirge was to be discontinued on November 1, but it was hoped that it can be taken up again some time before Christmas. The letter says further: "We desire to state again, what has been said in previous reports, that our relief work is not principally for the needy among the Mennonite people (for of these there are very few), but for those who are in direst need and who, not being able to secure the most necessary food without our aid, are slowly losing their strength and vitality. But while rendering material aid, we aim above all to bring the Gospel to these poor people".

Correspondence

Ste. Elizabeth, Man.

Dear Herald Readers, Greeting:—On the morning of Nov. 12 Bro I. S. Mast again came to this place, upon which a hearty welcome was offered. Bro. Mast preached several very impressive sermons. On Sunday, Nov. 14, both baptismal and communion services were held. Two precious souls were received into Church fellowship by water baptism. Pray that these young people may be true to their promise, and that we as older ones may show a light to such, and to all around us. Thank God for the rich blessings we have received again lately. In His Name,

Nov. 16, 1920. Mary L. Miller.

Orongo, Mo.

Greeting to all Herald Readers:—Bro. David A. Yoder, of Elkhart, Indiana, just closed two weeks' meeting at this place. The Word of God was preached in purity and with power. Had there been less of these, there would, probably, have been more visible results, but why reach people at all, if not with the Gospel? "Lord, to whom shall we go? Thou hast the words of eternal life."

During these meetings we did not see souls coming into the kingdom, but God has said His Word shall not return unto Him void. It shall accomplish that which He pleases, and prosper in the thing whereto He sent it.

At the close of the work our communion service was held, in which nearly all members took part. As a church we are much encouraged.

Bro. Yoder left this morning for Garden City, Mo. Our best wishes and our prayers attend him.

Myrtle Shenk,

Nov. 17, 1920.

Kouts, Ind.

Dear Herald Readers: Greetings.—We are thankful to our heavenly Father for so many blessings. On Saturday, Nov. 13, Bro. D. D. Troyer came into our midst. In the evening we held our council meeting. The brother using as his text I Jno. 3:3. Sunday morning, Nov. 14, baptismal services were held, at which time six souls were received into the church by water baptism and one sister received from another denomination. Immediately after the baptismal services communion services were held.

Bro. Troyer used as his text for baptismal services Matt. 28:19, 20, and for communion services Jno. 18: 11. Among the souls that were baptized was a dear sister who is crippled and has been unable to walk for twenty years.

As we grow in numbers from time to time let us pray that we may also grow spiritually.

Pray for the work at this place.

Nov. 18, 1920. Cor.

Chappell, Neb.

Dear Herald Readers, Greeting.—We have many reasons to praise the Lord for His blessings to us.

The Brethren, S. E. Allgyer and L. J. Miller, came here Nov. 13 and started our Bible Conference, continuing until Tuesday evening. All were much strengthened and encouraged. We pray that God's blessing may rest upon us and bless the dear brethren wherever they go.

On Friday, Nov. 19, Bro. Peter Kennell came and held three meetings had council meeting Saturday and communion Sunday; also held communion at the home of Adam Stutzman, as he is still feeble and not able to attend church. Bro. Kennell left for his home again the same evening. Brethren, pray for the church at this place, that we may all be more willing to do the will of the Lord. May God bless you all.

Nov. 22, 1920. Anna Yoder.

Nampa, Idaho

Greeting in the worthy name of Jesus:—The people at the Nampa congregation have indeed many things for which to be thankful.

Several families have located here in the last couple months and a number of people of the east have stopped to visit with us.

Bro. Eno Zuercher's of Ohio have moved here. We appreciate what he is doing for us. May the Lord bless them.

Bro. Jacob Shenk's, Bro. John Good's and Bro. J. A. Fleisher's have also located here. We are very glad to see these families come here and worship with us.

Bro. and Sister Sam Troyer of Oklahoma made a short visit with us this month. Bro. Troyer gave a very interesting talk to the children at children's meeting, Nov. 7.

Bro. Shetler, district evangelist, is expected here in the near future to conduct a series of meetings. Pray that sinners may be awakened and Christians strengthened.

Yours in Christian Love,
Vertie Hostetler.

Nov. 22, 1920.

Albany, Oreg.

(Albany Congregation)

Dear Herald Readers:—God's people at this place will certainly do well if they do not overlook and forget some of the many blessings God has bestowed and is bestowing upon us. The Lord has blessed us with a bountiful harvest and a fair measure of good health.

We have been favored of late by a number of visiting brethren and sisters. Bro. John Lehman, his daughter, Sister Ora, and his son, Bro. Howard Lehman of Columbiana, O., are visiting at Bro. and Sister Daniel Hahn's (who are making their home at this place), Bro. and Sister Marshall Gingerich and family from Roseland, Nebr., have bought a farm near Albany and made their Church home with us. Bro. J. J. Kauffman and family of Creston, Mont., have moved into our midst and are worshipping with us. On Sunday, Nov. 14, preparatory services were held and last Sunday Bro. S. G. Shetler of Hubbard, Oreg., broke to us the bread of life and officiated at communion and feet washing services. The brotherhood was well represented at these services, also a number of visitors partook of the sacred emblems with us.

The brotherhood at this place is looking forward with joyful anticipation to the time when we can have our Bible school. Pray for the work at this place. U. E. Kenagy.

Nov. 22, 1920.

Middlebury, Ind.

(Clinton Brick congregation)

Our heavenly Father has again blessed us with the privilege of meeting together in our communion service. Our communion had been postponed on account of the serious illness of our bishop, Bro. John Garber, who has again been blessed with health sufficient that he could meet with us. The Lord willing, our district Sunday school meeting will be held with the Clinton Frame congregation on Thanksgiving. Our prayer is that we may all be strengthened to go forth in His service with a greater zeal for souls.

Nov. 24, 1920. Emma Beachy.

Hesston, Kansas

Dear Readers, Greetings: We have great reasons to be thankful for the many blessings we have been receiving the last few weeks.

Bro. N. E. Miller of Springs, Pa., held a series of meetings at this place, beginning Nov. 6 and closing Nov. 15. He preached very striking and instructive sermons. There were 44 confessions. Among these there were three classes: those who had never made a profession, those who had once made the start but had fallen into sin, and those who came for spiritual help. I am sure the faith of many was strengthened when they saw how God answered their prayers during these meetings. On Sunday afternoon, Nov. 14, a special meeting was held for the benefit of those who accepted Christ. The following Saturday evening 13 young souls were received into church fellowship by water baptism, besides the three who were reclaimed. It certainly was an inspiration to see these young lambs received into the fold. How much better it is to begin serving the Lord before Satan has such a hold on them. Our council meeting was held on Thursday evening, Nov. 18. Counsel was taken by personal visitation. On Sunday, Nov. 21, we had our communion service. There were 259 who took part in this service. We are very grateful for the peace and fellowship that seems to prevail, considering that the congregation is made up of individuals from so many different places.

Communion services were held with Bro. A. L. Hess on Monday. Because of his illness he was unable to attend here on Sunday.

The children of this Sunday school gave their Thanksgiving program Monday evening, Nov. 22. An offering was given by the children, amounting to $39.06. May the Lord bless these children that they may continue in their efforts.

A combined Thanksgiving service between Pennsylvania and Hesston congregations will be held at this place on Thanksgiving day.

An all day mission program was given at the Pennsylvania church Sunday, Nov. 21. Most of the students attended the afternoon and evening sessions. On account of communion services at this place it has been decided that we have our missionary Day on Dec. 5.

Bro. Paul Erb will preach the Thanksgiving sermon at Yoder, Kans., on Thanksgiving day.

According to present arrangements Bro. Bender will go to Ransom, Kansas, next Sunday to hold communion services in the rural mission station at that place.

(Continued on page 709)

Miscellaneous

PREPARATION FOR SERVICE

My hands were filled with many things,
Which I did precious hold
As any treasure of a king's,
Silver, or gems, or gold.
The Master came and touched my hands,—
The scars were in His own,—
And at His feet my treasures sweet,
Fell shattered one by one.
"I must have empty hands," said He,
"Wherewith to work My works through Thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did ofttimes soil,
And render little worth.
The Master came and touched my hands—
And crimson were His own—
And when amazed, on mine I gazed,
Lo! every stain was gone.
"I must have cleansed hands," said He
"Wherewith to work My works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own,
And calm and still to do His will,
They grew, the fever gone
"I must have quiet hands," said He,
"Wherewith to work My works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His but mine.
The Master came and touched my hands—
And might was in His own—
But mine since then have powerless been
Save His were laid thereon.
"And it is only thus," said He,
"That I can work My works through thee."

—Sel by Ida Kniss.

OUR WORK AMONG THE NEEDY

By Orie O. Miller

For the Gospel Herald

Dear Herald Readers:—Altho all of you that have read the church papers, have been kept in close touch with the developments in this department of the Church's activities, a direct personal message from one who has been sent to represent you on the field, may not be amiss.

On October 25, I returned to Constantinople from a three weeks' trip that Bro. Kratz and I took to various parts of the Crimea and the section of South Russia lying just north of the Crimea. During the trip, we came in contact with large colonies of our Mennonite brethren there, saw many evidences, and heard from them the long, sad story of suffering, sickness, persecution, and discouragement thru which the experiences of the past two years had taken them. Their Russian neighbors about them have suffered much, but in a different way. Some of the towns and villages in this section have lived under eighteen different governments during the past two years. In a land remarkably rich in agricultural and natural resources, one saw the whole population without some of the most essential necessities of civilized living. There is food in the country, and if wisely distributed will feed the whole country over winter, but outside of food, it seemed to us everything was lacking. Bro. Kratz was left at Halbstadt with some funds. With the local Mennonite Committee to help and advise him, he will give the relief he can with money, and organize this district so that when the supplies will arrive they can be quickly and effectively distributed.

Since the above date Bro. Slagel and I have been kept very busy here, in buying with the rest of the funds that were sent with us, supplies of which the people in South Russia are in most immediate need. About ten days ago the shipment of clothing and shoes from America arrived, so there was also considerable work connected with having that shipment unloaded from one boat, and finally onto another. Very few who have not had experience in shipping goods in Eastern countries, can appreciate the details necessary to be looked after in work of this kind. Last Monday I took the trip of about 55 miles in Derindji, where these goods were unloaded, and was indeed glad to see in what fine shape the shipment arrived. A few bales of clothing needed resewing, and one case of medical supplies had to be repacked; but otherwise the shipment was probably in as good shape as when it left America. Yesterday these goods, with what we purchased here, were put on a Greek steamer, and this afternoon with Bro. Slagel accompanying them, the steamer sailed for Sebastopol, Russia. I am staying behind a few days, to settle bills for purchase and expenses in connection with the shipment, and to answer piled up correspondence, and have arranged to follow Bro. Slagel by a ship sailing Tuesday.

We were indeed glad for the cable the other day advising that two more workers expected to sail on November 15, and that still others would follow a little later. There is a real need for all the help that the Church can give, and the opportunity is now open to take help where the need is, and the work will only be limited by the workers and the means sent, and the prayers of the whole Church. The cable also stated that another effort was in progress for gathering used and new clothing for this field. And as we look back over the past few months, we wonder at the miraculous way in which God seems to have overruled in this work. The supplies sent in the last shipment are just the things of which the people are in most need, and which they will continue to need most in the months to come. Remember, in the contributions that you make, that the people who will wear the clothes that you send live as far north as are the cities of Montreal or Quebec in America. In the new clothing that is made up by the various sewing circles, this same point should be kept in mind. Only warm clothing should be sent.

Our work during the next three weeks will consist mainly in taking the supplies as far north as Melitopol, and in organizing the work we can do into definite departments and districts. It is hoped that by the early part of December, a report can be sent home of actual relief that has been done. Continue to remember those whom you have sent to distribute what you are giving, that we might be faithful, keeping clearly in mind the purposes and motives lying back of the work we are to do, so that thru this effort Christ, and He alone, might be honored and His kingdom extended.

Constantinople, Turkey.
Nov 6, 1920.

THE CHRISTIAN MAN'S APPAREL

Selected by B. N. G.

This is a subject we hear little about. Not so much because of its nonimportance, perhaps, but because of the unchangeableness of the styles in men's clothing. With women this is different. Their styles change with practically every season,, but men's clothing are made alike in all times, in all seasons. But there are things to be considered in the dress of our beloved plain people which we dare not pass lightly by. There are only two classes of people in the world, the Christians and the sinners, or in other words, the children of God and the children of the devil. In habits, in desires, in daily life, in fact in everything, these two classes are different. Usually it is not hard to distinguish between them but the Lord says to His children, "Come out from among them and be ye separate" (II Cor. 6:17); Let your moderation be known unto all men" (Phil. 4:5); "Be not conformed to this world"

(Rom. 12:2); "See then that ye walk circumspectly" (Eph. 5:15); "Keep (yourselves) unspotted from the world" (Jas. 1:27); "If ye love me, keep my commandments" (Jno. 14:15). Jesus says we are "in the world but not of the world" (Jno. 17:15, 16) and while we are in the world, we are "the light of the world" (Matt. 5:14). Since "the friendship of the world is enmity with God" (Jas. 4:4), it becomes the duty of the children of God to wear the distinction that all men may know that we are not of the world but of God.

The plain church stands for purity, modesty, and simplicity in attire. No man who is truly converted to God and a member of a plain church can possibly dress otherwise. There is a great difference between those garments made for comfort and those for display. Some one may ask, What is meant by dressing for display? We would answer, all superfluities such as cuffs, high collars, flashy ties, stiff hats, gold watches, chains and fobs, bright mixed colors in suits, etc., etc., are all for display and add nothing to our comfort, but very often to our discomfort. It is very easy to decide why people insist on wearing gay clothing. They have not fully surrendered their will to God. There is still some pride left in their hearts. The truly humble Christians are a plain people. They adorn themselves in a meek and quiet spirit. They follow the teachings of the Christian ministry in the church, and the wishes, decisions, and resolutions of Conference. The General Conference has taken up the work and a united effort has been made to wear the regulation clothing, which consists of plain-colored goods, made plain, that is with straight collars on coat and vest; no buttons and cuffs on the sleeves of the coat; plain white collar; plain hat, etc. But some may say, "The Bible does not say that a man's clothing shall consist of these things." This is true, but the Church does say so and every member of the Church is duty bound to obey the church rules in regard to these things. The Lord rightly expects those who profess to be His children to live such lives of obedience and submission that the world may "see your good works and glorify your Father which is in heaven" (Matt. 5:16). Explicit obedience brings lasting peace and joy. "Rebellion is as the sin of witchcraft, and stubborness is as iniquity and idolatry" (I Sam. 15:23). To disobey the rules of the Church is to disobey the commands of God, who says, "Obey them that have rule over you." Hence, we cannot be loyal to God and at the same time disloyal to the Church whose head is Christ. The disobedient have no blessed promise from God, no hope. But God will reward the faithful. "Be thou faithful unto death, and I will give thee a crown of life." Heaven's doors are always open to those who are true to God. There is but one condition: "If ye love me, keep my commandments."

May God give us grace to keep His laws and commands and to obey the rules and decisions of the Church that we may have "right to the tree of life and may enter in through the gates into the city" (Rev. 22:14).

Scottdale, Pa.

GOOD ASSOCIATES

By Ida Kauffman

For the Gospel Herald

To have friends and associates is the most natural thing in the world for anyone.

To choose our associations is among the most important things in the world.

The first and foremost of friends we may choose is the Holy One, who gave His life for us that thru His shed life blood we might be free from sin and death.

He wishes us to make Him our Friend, in fact He says, "Henceforth I call you no more friends, but brethren,"—meaning that He will be more than a mere friend to us if we will but have it so.

All thru the teachings of the wise man, Solomon,—and also by human nature—we are taught that we are bound to partake of the nature of those with whom we continually associate; hence it is plain that if we want to become more and more like Christ would have us to be we must choose our associates from among those who already are most like unto Him. This will keep us forever separated from those who are worldly and vain and proud.

To choose our associates we should first square the lives of those with whom we are thinking of associating, with the teachings of the Bible, and if we can make up our minds that they are in the right, and that we would like to be like unto them, then and then only, is it safe to approach them and make friends and associates out of them. II Cor. 6:14 says, "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness", II Thess. 3:14 says, "And if any man obey not our word by this epistle note that man and have no company with him that he may be ashamed." If we have no company with unbelievers but with believers in Christ we may be sure we are in good association.

Duchess, Alta.

GIVING

By Orrie D. Yoder

For the Gospel Herald

When we begin to study the subject of "Giving" in the Bible, it is surprising how much space is given to show its beauty and blessedness.

The principle which underlies all true giving, is the message of the whole Bible; namely, "Love." In John 3:16, we have God set forth as the great example. He did not give an angel, nor some other being, which He could easily spare, but "He gave His only begotten Son" just because He loved us sinful creatures of this world. The proof that we have that Jesus Christ was the loving gift of God is because Jesus loved and He gave. (Eph. 5:25; Gal. 2:20.) He gave not only His time and means, but He gave His life. God gave His best and Christ gave His all, because their love for this lost world was so great.

If Jesus Christ our Savior and Leader, the One whom we profess to be following, gave His all in order to love and help this dying world, let it settle down deep in our hearts that if we truly love Jesus and want to be a blessing to this lost world, we must be **givers** rather than **receivers.** It may be possible to give without loving, but we can never love without giving. If we as the people of God do not like to give to the Lord and to the needy, we either have not love or we have never learned that "it is more blessed to give than to receive."

Naturally, we all enjoy it when we receive a gift. The greater the gife the more pleased we are. But even tho we are glad to receive gifts, God wants us to know that it is yet more blessed to give than it is to receive.

As we measure it, so God will measure it to us. (Matt. 7:2.) What God in His love has given to us, He has given with the purpose that we might give to others. (Matt. 10:8.) God promises to bless us if we will share our blessings with others, but not if we keep our blessings to ourselves. The Gospel was given to us, not that we alone might be saved but that we should give to others. Jesus promised the Holy Spirit (Acts 1:8) so that the Gospel might be given to all people, but churches to-

day are dying by the hundreds, simply because they are withholding and not giving the Gospel as God commanded. The cry of the churches of today is, "We need all our workers and our money for ourselves." How sad such a cry. What else can God do to such a church, but to take His Holy Spirit from it altogether, because they would not give the Gospel to others any more, when He had so freely given it unto them.

The churches and individuals that are most on fire with the love of God are the ones who have learned that His love and Holy Spirit are retained more by living for Christ and giving His Gospel to others, than in any other way.

Perhaps there are many people today who are giving but are still not getting much blessing from God for it, because they are only giving of their abundance. God does not promise to bless us when we only give that which we feel we do not need for ourselves. When the children of Israel were to bring offerings for sacrifice God demanded the best of their flocks (Lev. 22:21-24) and He demands our best if we want Him to bless us for it. Our motive in giving should be love, and not alone for God's blessing.

Perhaps another reason why many churches are not blessed more for their giving is because they reach out into the world for help. God will not bless a church that gets it's offerings from the world, instead of giving of its own for the work of the Lord, neither does He want His people to join hands with the world to carry on His work (Lev. 22:25). The Bible contains many promises of blessings to those who share of their substance for the needs of others, and many curses (Prov. 28:27) for those who will not help others in need. It is also commanded in both Old and New Testaments. (Deut. 15:7, 8; Mark 10:21.)

The Old Testament rule was to give one-tenth (Gen. 28:22), of their substance to the Lord; the New Testament rule is to give "as the Lord hath prospered" (I Cor. 16:2), and this should be more than one-tenth because He has blessed His Church more than He blessed His saints of old. God's people of today can all give something for His noble work. He therefore wants us to give (1) freely—Matt. 10:8, (2) willingly—I Chron. 29, (3)) cheerfully—II Cor. 9:7. He wants us to give (1) ourselves—II Cor. 8:5; (2) our service—I Chron. 29:5; (3) our best —Lev. 22:21-24; (4) such as we have, Acts 3:6. Even a cup of cold water given in the name of a disciple, shall be blessed of Him (Matt. 10: 42). It is very sad indeed that we as God's professed people often have more faith in the selfish idea of this world than we have in the blessed plan of God. The plan of the world is. "the more you get the more you have;" but God's way is, "the more you give the more you have." God's way is a sure way, but the other is not. Then why not take God's way and be happy in His service sharing with the needs of others. Let us not only give **part,** but strive to give **all** that we can, remembering that God's commendation comes only when we have done as the woman did (Mark 14:8): "She hath done what she could."

Mattawana, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Letters and reports have been received from Bro. Orie Miller in which he tells something of conditions in South Russia as he found them on a recent trip into that country from Constantinople, at which time he visited a number of the Mennonite colonies there. He also gives in detail his plans for organizing and carrying on the relief work there. All of his plans, however, were based on the assumption that the forces of General Wrangel could hold their ground during the coming winter. Since that time the Wrangel forces have been decisively defeated and driven out of Russia, so that all the territory which Bro. Miller visited is now held by the Red forces. Whether or not arrangements can be made to carry on relief work under their protection remains to be seen. Negotiations are pending, and if successful further details will be given. Meanwhile, our Unit in Constantinople is not idle.

* * *

A cablegram has been received by the State Department from the U. S. High Commissioner at Constantinople emphasizing the need for active relief work among the Russian refugees who fled before the advance of the Red army and are now congregating at Constantinople, without food, shelter, or proper clothing. The need as stated in the cablegram is appalling, and there is imperative need for immediate action. There is no doubt that our brethren will be busily engaged in this most needy work for the present. Should the possibility of doing work in the interior of Russio open again later we need not feel that our relief activities have been checked because the plans have been suddenly changed. Rather, the need for our support and help in this present crisis is all the greater.

* * *

Word has just been received that the committee on Russian Immigration which met in Kansas on Nov. 25, has approved Bro. Miller's plan for sending Mennonite refugees to this country as given in his cablegram to Bro. Mumaw. This means that if arrangements can be worked out satisfactorily funds will be cabled to Bro. Miller as per his cabled request. We believe that our people will be much interested in this phase of relief work, and that they will respond generously to the appeals for funds which are now being made. We believe too that there are many who will be willing to advance money for bringing some of these young Mennonite men to this country where they are willing to work out the sum of money required to bring them here. Details by which this may be done will be worked out soon.

* * *

Another cablegram received by the Department of State and forwarded to this place, states that up to Nov. 19, not counting war vessels, twenty-five Russian vessels had arrived at Constantinople with Russian refugees It was estimated that 100,000 refugess and soldiers were then in the harbor. Clothes and money with which to buy food were desperately needed, with practically none available. The Red Cross, the British, the French, and the Americans were doing all they possibly could to relieve the situation. Thirty thousand more refugees were expected to arrive on other ships.

* * *

The refugees, it is stated, were crowded on board ship like cattle, standing so thickly that they could scarcely move. There was no place in Constantinople where they could be cared for, so they were still on board ships under the above conditions. The American High Commissioner says in his message to the State Department that the condition is impossible to depict in words. He recommends that they be transported to some point on the northern coast of Africa, placed in camps, and cared for by relief agencies. It is needless to say that under conditions as described above sickness and pestilence will break out in short order unless immediate steps are taken to remedy the situation.

* * *

While there is no immediate possibility of doing relief work in Russia among the Mennonites there, we believe that a knowledge of conditions in these colonies will be of interest to our readers The information given in the following paragraphs is taken from letters, reports, and diaries sent to this office by Bro. Miller. The text of the long and interesting personal diary, covering the trip to the Mennonite colonies early in October, will

be given in the January number of the Christian Monitor. It must be remembered that the needs presented in these items have probably been greatly intensified on account of the re-occupation of this territory by the Bolsheviks since Bro. Miller's visit

* * *

"I saw much real need last year in Syria, with a great deal of sadness and suffering, but I never saw conditions there that can compare with what we have constantly seen during the last four weeks." ---- In Halbstadt ,when I was there the farmers were getting fifteen cents a bushel for wheat, or 7000 rubles. All thru South Russia shoes are selling for 350,000 to 400,000 rubles per pair, which transferred to American money would come to about eight dollars. This means that a farmer would have to sell fifty bushels of wheat to buy one pair of good shoes, or take the yearly product of two acres of land for the purpose. Clerks in cities draw from 200,000 a month up to 1,000,000, with many more of the former than of the latter. With this salary he can buy food at current prices and perhaps save one or two hundred thousand rubles in a month. The dollar at present sells for 41,000 rubles, so even if a clerk saves 150,000 a month he has hardly enough for a pair of shoes. Manffestly the honest farmer and the honest clerk could not buy good shoes even if the country had millions of them, unless there is a readjustment somewhere."

* * *

"The present situation is that the country is literally stripped of all that civilized people usually consider the necessities of life outside of food. There is no soap, no thread, no needles, no buttons, no shoes, no farming implements, no horses, etc. Many people told me, and a glimpse into their homes told me that the story was true, that they wore all the clothes they had all the time They probably wash in the evening in cold water without soap, letting them dry during the night, and then put them on again in the morning. And when one sees women walking around barefooted early in the morning, with the ground slightly frozen, as I saw many, one feels like giving them shoes."

* * *

In speaking of the Mennonite Colony in the Chortitza and Nikolapole district, Bro. Miller says: "The town Chortitza is rather the center of the section We had planned to visit this place, but were unable, because the Reds came in there just three days before we could get there. The pre-war population of this district was about 15,000 Mennonites. The Chortitza section of this district suffered most terribly during last winter. The following statistics are for the period from last November to March 15, 1920: In this section were sixteen towns, of which during the above period two were entirely destroyed, no one living in them now. In this period sixty of their men were shot, 329 struck and tortured, 92 of the women defamed, 42 houses burned, 111 homes destroyed, 2,413 horses taken away, also 1,717 cows, 1,073 hogs, 63,547 poods of wheat and 155,662 poods of barley (a pood is equal to forty pounds). Of a population in this section of 11,435, 8,192 had typhus fever last winter from which number 1,200 died. They had on March 15, 1920, in this whole district, 309 full orphans and around 600 half orphans. About half of these are under fourteen years of age. I talked with a few of the Chortitza people at Alexandrovsk who came out a week earlier and were cut off by the front before they could go back. They said there is food there yet, but that very many of the individual families did not have nearly enough of it in sight to see them thru the winter This district probably represents the greatest present need among the Mennonite population, and as soon as it can be reached the greater portion of the money available should be spent for them."

* * *

"I never saw a poorer looking town (Melitopol). Ninety per cent of the people outside of the army, and even most of those in the army, seemed to be literally in rags. Windows in buildings were broken and not replaced. Horses are skinny and few, and the poorest kind of harness. On the way down we met a group of Bolshevik prisoners, mere boys, with their coarsely woven gray uniforms. Probably one woman out of four had shoes that at least looked like leather, the rest had none or cloth ones. Children are mostly barefoot, although it has not yet been cold enough so far to make this harmful to them."

* * *

What are we willing to do in the face of this great need and suffering? Can we withhold of our means and remain guiltless? Who are we, and what have we done, that we should be permitted to live in ease and luxury while our fellow men starve and freeze? Let us ask ourselves these questions and pray that God may direct our answers.

Nov. 27, 1920.

CORRESPONDENCE

(Continued from page 705)

Three new families who have recently moved into Hesston are A. D. Driver's from Versailles, Mo., Noah Showalter's from Broadway, Va., and Levi Kauffman's from Kenmare, N. Dak.

Remember the work at this place.

Nov. 24, 1920. Cor.

Hydro, Okla.

To all Herald Readers, Greetings: On Tuesday, Nov. 9, Bro. I. G. Hartzler of East Lynne, Mo., and Bro. Jake Zimmerman of Harper, Kans., came into our midst and handed out the Word of life, freely, every evening until Sunday evening. On Friday evening we had preparatory services and on Sunday, Nov. 14, we again had the blessed privilege of partaking of the sacred emblems of His shed blood and broken body and obeying His commandment of feet washing. All that were present participated.

Sisters Katie Troyer and Mary Schindler of Harper Kans. also came on Wednesday the 10th and were with us during these meetings, leaving for their home on Tuesday, Nov. 16, accompanied by Bro. Zimmerman. Bro. Hartzler left on Tuesday for Guymon, Okla.

We certainly appreciated the visits and help these brethren and sisters gave us.

We again have great reasons to be thankful to our heavenly Father this Thanksgiving. If we "Count our blessings, name them one by one" we always find them to be innumerable. Pray for us. Cor.

Nov. 24, 1920.

Ephrata, Pa.

Dear Herald Readers, Greetings in His Dear Name:—Since our last report we have had a series of meetings, lasting 2 weeks, conducted by Bro. Sanford Landis.

Result: Church built up and edified, and 9 dear souls have stepped out on the Lord's side. Council meeting was held in October and all expressed peace and desired communion, which will be at a later date.

Our hearts are saddened by the death angel having called six members this year. But God's ways are higher than our ways.

We are thinking and praying often for our Bro. O. O. Miller and his co-workers on the Russian field at present.

Bro. David Zimmerman is with us again after a long absence in the Near East. "Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest."

Bro. David Mosemann of Lancaster, Pa., fiilled the pulpit very acceptably Sunday evening, the 21st.

Pray for the work here.

Nov. 25, 1920. L. Mengle.

Westover, Md.

(Holley Grove congregation)

Dear Herald Readers, Greeting:—Saturday, Nov. 20, Bro. Aaron Mast of Parkesburg, Pa., accompanied by Bro. J. A. Liechty of Orrville, Ohio, motored to this place from Lancaster Co., Pa. Saturday evening and Sunday morning Bro. Liechty preached to us. Sunday evening Bro. Mast gave us a message.

Bro. Liechty gave us four interesting Bible lessons Monday and Tuesday. May the Lord bless the efforts put forth to His honor and glory.

Yours in the Master's service,

Nov. 26, 1920. Ruth Hostetler.

La Junta, Colo.

Dear Herald Readers, Greeting:—Real Colorado weather has been enjoyed the past few weeks. The sun has been out all day, the morning frost has made the air crisp and cool and the ground has been dry beneath.

Altogether it has been refreshing and bright.

Farm work has been progressing nicely. There are about 300 tons of beets to haul yet and some beet pulp for feed and then the fall work will be quite well finished. As much as possible ground will be plowed in winter for spring planting.

Our sympathies were appealed to recently in meeting two patients who were sisters at the train. One was 17 years of age and the other 18. Their innocent, girlish but lonely faces turned so early toward a world darkened by sickness made us feel deeply. O how like the Master for the Church to try to heal them!

Bro. Edwin Ebersole and son Allen who were at the City Hospital suffering from typhoid are doing well. The father has returned home and is up and slowly convalescing. The son is yet quite sick. Only as medical skill and nurses attention was blessed thru prayer has he been saved to the family and to the Church. Will you help pray for his further recovery.

Mr. and Mrs. Holbrook, parents of Eleanor Holbrook, the little girl whose testimony was given in an issue of the Gospel Herald last summer, have presented the City Hospital with a large portrait of the boy Jesus. This memorial to this precious little girl is much appreciated by the workers.

Several of the workers at this time are kept from work on account of ill health.

The golden text of the lesson for Nov. 21 is so necessary for us: "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

Patients and workers were permitted the pleasure of a turkey dinner Thanksgiving day thru the kindness of friends who remembered us with a gift of a turkey. In the evening a Thanksgiving service was held and was well attended by workers and patients.

Yours for the sake of the sick,
The Mennonite Sanitarium,
Nov. 26, 1920. By Allen H. Erb.

Rockton, Pa.

Dear Gospel Herald Readers, Greeting:— Bro. Abram Metzler of Martinsburg, Pa., began a short series of meetings at this place October 31. He preached the Word with great earnestness and power. We trust the seed sown may bring forth fruit to His honor and glory. Communion services were held Nov. 7. The membership was well represented.

Thanksgiving services were held here Thursday morning, Nov. 25.

We ask an interest in your prayers that the work at this place may prosper. Yours in His Name,
Nov. 26, 1920. Alice Kirk.

Kokomo, Ind.

Dear Herald Readers. Greetings:— On Sunday morning, Oct. 2, 1920., Bro. C. W. Leininger, secretary and field worker of Indiana—Michigan conference Dist., came to this place, and gave us a talk on Sunday school work, about the condition of the schools, and some ideas of the school work which were very interesting and helpful in the work.

On Sunday, the 17th, Bro. Silas S. Yoder of Goshen, Ind., was with us and preached to us from Luke 19: 13. The sermon was full of admonition and instructions.

On Sunday, the 24th, we had our communion meeting, which was well attended, Bro. J. S. Horner preached the communion sermon from I Peter 3:18.

On Nov. 25, Thanksgiving day, we had our Sunday school meeting. Bro. A. C. Good, of Sterling, Ill., was with us, Bro. G. preached a very helpful sermon on the evening before from Phil. 1:6. 2:13 and 3:21. On Thursday (Thanksgiving) Bro. Good's subject on the progrom was, "The Sunday School Teacher" and his talk was very interesting and full of edification. In the evening he again preached to us from Mark 16:15,16 on the **Duties of Man.** The meetings were well attended especially the meeting on Thursday evening.

We are looking forward to the holiday week for a very interesting and profitable time, Bro. Frank Blough is expected to be with us as instructor in a singing class. We expect to have two sessions a day during that week. G. W. North
Nov. 26, 1920.

Sterling, Ill.

Dear Herald Readers, Greeting:— We are thankful to our heavenly Father for His tender care, and the many blessings bestowed upon us, both spiritual and temporal.

Bro. A. H. Leaman of Chicago, spent Thanksgiving day with the congregation at this place, and preached two helpful sermons, one in the forenoon and one in the evening. Bro. Charles Shoemaker of Scottdale, Pa., led in singing in the evening. Sister Olivia Honderich from Filer, Idaho, also met with us in services. Bro. A. C. Good spent the day with the congregation at Kokomo, Ind. We wish the brethren God's speed as they go forth laboring for God.

The new electric lights which were put in the church this fall are a great improvement. Health is good. Weather is fine. Pray for the work at Sterling.

Yours for the cause,
Melinda Ebersole.
Nov. 27, 1920.

Archbold, Ohio

To all Gospel Herald Readers, Greeting:—On Sunday, Nov. 21, we again had the privilege of partaking of the sacred emblems of the broken body and shed blood of our Lord and Savior. May this service be the means of helping us to live acceptably in His sight and have a tendency to center our minds on things above. Bro. D. J. Johns of Goshen, Ind., was present to officiate at this service. May the Lord richly bless the brother in this great and noble work.

S. D. Grieser.
Nov. 27, 1920.

Metamora, Ill.

Greetings in His Name:—During the past week we have enjoyed a series of very interesting meetings held here by J. W. Hess of Manson, Ia. These meetings were held every evening and during the week Bro. Hess visited the homes of all the members. The attendance was very good, the last meeting being the largest attended of the week. Many beautiful truths and lessons were given and enjoyed by all. Ten precious souls stood up for Christ, saying "Yes" to their Savior and "No" to the enemy of their soul. May God bless and guide them to become active members in the church.

Following are the texts and subjects of each meeting:—

Sun. eve.	Text	Mark 1:35.	Prayer.
Mon. "	"	Exo. 32:32.	Prayer.
Tues. "	"	Prov. 29:18.	Vision.
Wed. "	"	Matt. 18:3.	Conversion.
Thurs. "	"	John 11:36.	Love of Jesus
Fri. "	"	Matt. 24:44.	Second Coming of Christ.
Sat. "	"	Heb. 9:27.	Death
Sun. morn.	"	II Kgs. 7:4.	Now therefore come.
Sun. eve.	"	Jer. 1:6.	Stirring the
	"	Deut. 32:11.	nest.

We ask an interest in your prayers.
Nov. 22, 1920. C. R. G.

Hard Ground (Acts 13:44-52). It is not our part to select the soil where the seed of the Gospel is to be sown; it is ours to cast it abroad to the uttermost part. There is some very hard ground upon which the Gospel news falls, hard hearts, infidelity,—in our day it is apostasy, which means a determined organized effort to get away from the truth as it is in Christ Jesus; but let us keep on sowing.—Sel.

DO GOOD TO OTHERS

By Albert J. Litwiller

For the Gospel Herald

To do unto others as you would have others do unto you "is the law and the prophets."

We should "do good to all men, especially unto them who are of the household of faith."

"Be not overcome of evil, but overcome evil with good."

"To him that knoweth to do good, and doeth it not, to him it is sin."

"With out me ye can do nothing."

We notice, as we study the Sermon on the Mount, that it was a law given to the disciples, and to people, for their good in this life and the life to come.

We are living in a time when many Christians (so-called at least) seem to be so busily engaged in their natural affairs that they have hardly time to attend to their spiritual life.

We go back to the early Church, where Jesus was choosing His disciples. The business of Peter and Andrew at that time was that of fishers. Jesus called unto them and said, "Follow me, and I will make you fishers of men."

They straightway left their nets and followed Him. How willingly they followed and obeyed. They truly practiced religion first, and business a secondary matter. If it was good for the disciples to practice religion first, and business second in the early Church, why should it not be a good example, for us to follow in these perilous times?

Let us have religion first, and business second, and not business first and religion second, for the latter way will in course of time lead us to lose interest in our spiritual life.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"What shall it profit a man, if he should gain the whole world, and lose his own soul?"

"Lay up for yourselves treasures in heaven." "Set your affections on things above and not on things on the earth."

Therefore, let us take the Bible as our guide—the way, the truth, and the life—follow its teachings and obey them, then only, can we be a glory to God, and a blessing to our fellowmen.

Again let us remember the sacred words of Heb. 4:12: "For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Let us ever have this motto before us, and try to live it: "I want my life to tell for Jesus."

Morton, Ill.

Married

Detweiler—Freed.—Brother Mahlon A. Detweiler of the Rockhill Church and Sister Hannah L. Freed of the Souderton charge were united in the holy bonds of matrimony on Nov. 20, 1920, at the home of Pre. Jacob M. Moyer. May God bless abundantly.

Hostetler—Miller.—On Saturday evening, Nov. 6, 1920, at the bride's home, Bro. Emanuel B. Hostetler of White Cloud, Mich., and Sister Fannie Miller of Midland, Mich., were united in holy matrimony by Bro. E. A. Bontrager. May God richly bless this union.

Wolgemuth—Brubaker.—Thursday, November 18, 1920, at the home of the bride's parents, near Salunga, Pa., Bro. John K. Wolgemuth and Sister Mae W. Brubaker, were united in holy matrimony, Bro. Peter R. Nissley officiating. May heaven's choicest blessings attend their way thru life.

Nafziger—Kauffman.—Brother Christian L. Nafziger of Crystal Springs, Kansas, was married to Sister Ida Kauffman of near Millersburg, O., Nov. 17, 1920, at the home of the bride's parents, Bro. and Sister Solomon Kauffmman, I. W. Royer, minister. May the blessings of heaven ever attend our brother and sister in home and church.

Obituary

Hershberger.—Paul, the son of Harleigh and Margaret (Kaufman) Hershberger was born Nov. 2, 1920 and died Nov. 5, 1920. Funeral services were held at the parental home near Davidsville, Pa., and interment in the Kaufman Cemetery. Services were conducted by E. J. Blough. Text, Isa. 64:6. What a lesson for us all! A picture of innocency and of human frailty. May our cherished losses here become our greatest riches yonder.

Clemens.—Eliza Clemens, widow of the late Jacob N. Clemens, of Mainland, Pa., died after a very brief illness of acute bronchitis, aged 70 y. 1 m. 14 d. All the children survive, namely, Norman C., John C., and Edna wife of Clayton Schlosser of Mainland, Pa., Sylvanus C., and Leahanna wife of David Allebach, Hatfield, Pa., Elizabeth wife of Elias Kulp, Wescosville, Pa., and Mary, wife of Frank Bartholomew, and Jacob C., of Lansdale, Pa. Her only brother namely Samuel K. Cassel, Harleysville, Pa., also survives. Funeral services were held Wednesday, Nov. 17, conducted by the brethren Jonas Mininger and Warren Moyer at the house and by the brethren Isaac Kulp and Joseph Ruth at the Towamencin Meeting House. Text, II Tim. 4:6-8.

"How many were the silent prayers
My mother offered up for me!
How many were the bitter cares
She felt when none but God could see."

Eby.—John H. Eby was born Mar. 8, 1852, near Leaman Place, Pa.; died Oct. 28, 1920; aged 68 y. 7 m. 21 d. He died at the General Hospital from a complication following an operation which he had gone thru several days before. All was done that human hands could do, but God saw best to call him over yonder. He is mourned for by his companion, three sons and three daughters and a large circle of friends. One son preceded him in death. He was the last son of the late Sem and Anna Eby a family of ten sons. A sister 85 years old survives who also deeply feels her loss. He was an active member in the Paradise Mennonite Church and a trustee for many years. His seat was seldom vacant at church. He will be missed by the family, church and most of all by his dear companion, who has been ailing for years. He was a wise counsellor, and many times he gave his children good advice, and was always ready and willing to help any one that needed help, and when he undertook to do a thing he never gave up until he had accomplished it. We all had the privilege of being at his bedside when he passed away. He told his nurse to tell the family before it was too late because he would not get will. We had still told him we hoped he would get well. He said, if not there was a better hope. We mourn not as those who have no hope. Funeral services at the home by Jacob H. Mellinger, Lam. 3:32, 33; at Paradise Church C. M. Brackbill, Luke 21:33 and J. B. Senger Jas. 4:14. Burial in the adjoining cemetery.

"Sweetly sleeps our own dear father,
All his toils and cares are o'er;
Free from pain and all earth's sorrows
Now he rests on Canaan's shore."

Yoder.—John R. Yoder, son of John D. and Anna Yoder was born in Huntingdon Co., Pa., May 4, 1844, and departed from this life Nov. 12, 1920, at the age of 76 y. 6 m. 8 d. At the age of one year, he with his parents migrated to Logan Co., Ohio, where his life was spent in the vicinity of West Liberty. At the age of eighteen years he accepted his Savior and united with the Mennonite Church, of Logan Co., Ohio, under the leadership of the late Jacob Kanagy. On Feb. 25, 1869, he was united in marriage to Fannie Kauffman, who preceded him in death February 7, 1917. To this union were born 8 children, 3 sons and 5 daughters. One son died in infancy and a daughter, Mary E., at the age of seventeen years. Those who remain are: Mrs. M. V. King of Garden City, Mo.; Mrs. Amanda A. Zook of Newton, Kansas; Mrs. S. H. Harshbarger, Alfred F., Eva B., and Emmett W. Yoder of near West Liberty, Ohio. For the last five years he has been in failing health due to heart trouble. During the last five months he has been confined to his home in West Liberty. He bore his affliction with true Christian patience. When his needs were supplied by loved ones he would always reply with a kindly, "Thank you." When asked in regard to his future he would say, "I am prayed up to date and am ready to go," or would say, "I am willing to live as long as the Lord wants me to, but I am ready to go any time." The last day his vision was closed to this world and at times he lay with arms extended upward, and once was heard to exclaim in German, "Oh, Mother, Mother." He peacefully passed away at 9:30 P. M. He was a man of many friends, who expressed their appreciation of his friendship by caring for him and by giving him many bouquets of flowers. He leaves to mourn his departure 2 sons, 4 daughters, 25 grandchildren, 2 great-grandchildren, and 2 brothers: Ben D. Yoder of West Liberty, and Dan F. Yoder of Gunn City, Mo.

Lord give us strength our loss to bear,
And lead us in the heavenly way.
Oh, may we meet our father there,
In realms of everlasting day.

Funeral services were held Tuesday, at 10:00 A. M., at the Oak Grove Church, conducted by Brethren C. H. Byler and J. B. Hartzler. Interment in the Hooley Cemetery.

Each Church needs something to live for apart from itself and its own local work. Nothing short of participation in the sublime undertaking of the evangelization of the world is adequate to emancipate form selfishness, and to call but the best energies of mind and heart. How the missionary vision enlarges one's view of the world, of the Church, and of the Gospel.—Sel.

Items and Comments

Havana, Cuba, has the reputation of being the richest city per capita in the world.

Having given assurances of friendliness to the allies, former King Constantine will in all probability be reinstated as king of Greece.

In response to the call from Governor Cornwell of West Virginia the national government has sent a battallion of 500 soldiers to Williamson, W. Va., to quell the strike riots and restore order. And yet there are people professing to believe in law and order who encourage strikes.

The National Woman's Party has filed its bill of expenses showing that during its seven-year campaign for woman's suffrage it spent nearly $700,000. It might be interesting to see the figures representing all that was spent, by all interested organizations, in behalf of this cause. "Purifying politics" comes high.

In the League of Nations, now holding its sessions at Geneva, Switzerland, there is a marked feeling among the representatives of smaller nations to begin at once the work of reducing the size of standing armies. All friends of peace are praying that this desire may become the ruling sentiment of all nations.

Dr. Cyrus C. Swallow, former prohibitionist candidate for President and prominent advocate of temperance for many years, in a book entitled "Then and Now," describes the modern dances as being among the things borrowed from Paris, declaring that some of them have been copied from the lower animals. Many of the lower animals (in human form) are still following copy.

Disorder s still continue to mar the peace of Ireland. On Nov. 28 fifteen ware houses in Liverpool, England, were set on fire. The Sinn Feiners are accused of carrying on an incendiary propaganda and arrests are being made. Possibly, by and by, people will awaken to their real interests, and an agreement reached whereby the arts of peace, rather than war, will be fostered.

Five million people paid an income tax in the United States last year, representing a total income of about $15,000,000,000. Large crops and high prices set the pace for "universal good times." The class hit hardest by the present conditions is the farmers, who through greatly reduced prices for their own products find it difficult to meet their payments for things they must have which have not been materially reduced in price.

Statistics tell us that in the United States there is an increase of crime, notwithstanding the prohibition law. During the last year there have been nearly twice as many arrests for crime as there were the year previous. But even this is scarcely one-third of the annual record under license. The increase of crime is due largely to the campaign of the wets to break down the prohibition laws. It is thought by many that the crushing defeat of the wets during the recent elections will bring about a reaction of sentiment in favor of prohibition enforcement. Of the Democrats elected to Congress, nearly all are classed as "dry."

ANNOUNCEMENT

The Lord willing, the new church near Eureka, Ill., will be dedicated on Sunday, Jan. 16, 1920. This is to be the beginning of a two weeks' meeting and Bible Normal. Following are among the features of the meeting:

Ten lectures on Music, by W. E. Yoder.
Ten lectures on the Voyage of Life, by C. F. Derstine.
Ten lectures on Pedagogy in the Sunday School, by A. E. Kreider.
Ten lectures on Paul, by A. E. Kreider.
Jesus and Ten Vital Questions, by A. E. Kreider.
Ten lectures on "Egypt to Canaan," by C. F. Derstine.

Bro. S. C. Yoder of Kalona, Iowa, is expected to preach the dedication sermon and remain several evenings for revival sermons.

Committee,
A. L. Buzzard,
Ed. Oyer,
C. F. Derstine.

ANNOUNCEMENT

The Pacific Coast Bible School will open Dec. 13, 1920, and will continue for six weeks. The first half of the term will be held at the Hopewell Mennonite Church, near Hubbard, Oregon, and the latter part of the term at the Albany Mennonite Church.

The Course as outlined for the first year is as follows: Bible Geography, Gospel of Matthew, Vocal Music, Personal Work, Sunday School Normal Work, Missions, Religious Pedagogy.

Lectures will be given as opportunity affords. A Missionary Conference and a Ministers' Conference will be held.

Prospects for the school are very good as seventy students have already expressed their desire to attend.

For further information write to S. G. Shetler, Hubbard, Oregon.

Pacific Coast Bible School Committee.
D. B. Kaufman, S. G. Shetler, C. R. Widmer, N. A. Lind, C. R. Gerig, F. W. Gingerich, D. F. Shenk.

BIBLE STUDY BY CORRESPONDENCE

The time of the year has again arrived during which many young people may avail themselves of the privilege of studying the Bible in a careful, systematic way. The Eastern Mennonite School is offering the following courses by correspondence: **A General Bible Course, A Course of Missions, and a Minister's Course.** Among the subjects listed are the following: **Bible Introduction, Bible History, Book Study, Gospels, Bible Doctrines, Teacher Training, Prophecy, Personal Work, Scripture Memory, Church History, New Testament Greek, and Missions.**

Bible study by groups or in classes is especially recommended as yielding most satisfactory results. Pamphlets giving full description of courses will be furnished to all interested. Special rates are offered to groups.

The Correspondence Department has been reorganized and we are now in position to attend promptly to our increasing body of correspondence students. Over 150 were enrolled in this department during the last year. We believe that students pursuing either of the subjects or courses offered would find them both interesting and profitable, hence we hope many of our young people will avail themselves of this method of Bible Study.

Address all correspondence to CORRESPONDENCE DEPARTMENT,
Eastern Mennonite School,
Harrisonburg, Virginia.

ANNOUNCEMENT

Canton Bible School

Jan. 4—Feb. 11, 1921. Write for circulars or information to,

N. E. Troyer,
1939 Third St. S. E.,
Canton, Ohio.

A conferenc decision is of practical service only as each member of the Church takes hold of it and puts it into effect. Then will the burden of our overseers be made lighter.—A. C. Brunk.

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725—Gleanings
726—Financial Report

"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

The gospel of Christ . . is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

"The Christian program is given not in a stirring political program or a satisfying moral code, but is embodied in an ideal life."

"Nay but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost."

These are the words of David to Ornan when the former wished to buy the latter's threshing-floor to offer to the Lord to stay the plague that came because of David's sin in numbering the people without direction from God. The spirit here manifested is worthy of note for a number of reasons: (a) David felt that his sin and God's mercy toward him demandel the offering on his part of an appropriate gift; (b) David did not offer to his own credit at another's expense; (c) The gifts most acceptable to God are those given at a sacrifice and that bear the marks of service; (d) The whole-hearted attitude of David was more effective than the value of the gift; (e) God blessed the attitude shown by David. Is there any difference in the application to our own conditions?

The missionary call is often mistaken. Too frequently we are inclined to look for the unusual when commonplace duties are neglected and the proper disposal of these makes a stepping-stone to higher responsibilities. An illustration in a recent issue of The Sunday School Times portrays a frequent condition. A man was studying his Bible, awaiting a revelation from God for duty. About him untouched souls were dying without the Gospel. He was not looking in the right direction. Everyday duties are responsibilities for service. Paul had a supernatural revelation, but his was the case of a man who sincerely followed a wrong course which he considered right. God took occasion by unusual means to reveal the truth—not to break his will. We need to wait for God to speak, but while waiting, devoted service in ordinary duties will pave the way for greater and more definite responsibilities.

Jesus used one common way of approach to the soul—He appealed to the senses. In one instance He cured a man of palsy that He might be able to prove His power to forgive sins. His feeding of the five thousand was followed by a discourse on the bread of life; His miracles of healing were to better prepare the hearers for teaching on soul-restoration. Material blessings had for their motive an introduction to spiritual enlightenment. They were making Christian service practical, but were not the essence. In this He left an example on the relation of charitable and mission work. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Piety and service are a closely related couplet. The former deals with a condition or being; the latter deals with action, or is the outgrowth of the former. Service is not necessarily a proof of piety, but genuine piety will be manifested in service. The good Samaritan ministered to the fallen man because he was touched with sympathy and love; the priest and Levite passed on the other side because they had neither. Character and service are different only in so far as manifestation is concerned. The quality of one's service reveals the character. The Gospel ministrations the Church makes to the lost proves to what extent she has accepted it. Piety without some service is impossible

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Christmas is perhaps Christendom's most generally observed sacred holiday. It in itself may not mark the anniversary of the birth of Christ, but as a memorial for His coming it deserves a prominent place in our thoughts. It is kept in memory of the coming of Jesus. How is this related to the subject of missions? The coming of Jesus marked the greatest missionary event of all history, for it meant that He left heaven to bring the message of salvation to the earth. The missionary leaves a community marked by a religious atmosphere to carry the message to such as have it not. Whatever our previous manner of regarding the day may have been, may we look upon it from the standpoint of a missionary memorial, and as such the supreme time to put missionary ideals into practice. In contemplating the blessings of the day, the needs of the world, and our possible plight had Christ not regarded it as such, may our contemplations grow into actions and may we use this day as a means of bringing good cheer to those deprived of it.

On other pages we print appeals for more laborers. One comes from one who has been connected with our mission interests since their beginning; the others come from workers on the field who see the problems they face, the lack of workers, and the opportunities that are open to those that are willing to serve in the Master's vineyard. All press the problem to each of us. The vocation that will yield most fruit for the

Master is the one to which each Christian is called. The place where one can render most service for Him is the place to which he is called. The refusal to accept that place is at best but an excuse and may stand as a condemnation at Judgment. Read these articles carefully and prayerfully and with the direction of the Spirit, will someone say, "My time is at the Master's disposal and where I can render the best service is where I am anxious to serve"?

The missionary's message is stated in his commission. "Preach the gospel," and "Teaching them to observe all things," bear as much weight as "Go ye into all the world." The converse is also true, that the command to go is as strong as that to "Preach the gospel." Sherwood Eddy, preaching to an audience in China on "The Historical Christ" divided the sermon into four divisions: (a) The Character of Christ; (b) The Teachings of Christ; (c) The Death of Christ; (d) The Resurrection of Christ. At the close of the sermon he gave opportunities for suggestions and criticisms. A native addressed him as follows:

"You laid so much stress on the first two points that you were rather compelled to hurry over the last two. May I suggest that you reverse the order and lay stress on the last two, namely the death and resurrection of Christ for it is these two points that make our Gospel message distinctive and entirely different from all other messages of all other religions?"

Jesus came to be our teacher, our example, our ransom, and our life-giver. The first two are essential to a well rounded Christian character, but they are most effective and depend upon the last two for their foundation. Christianity is involution, or working from within out, rather than evolution, or working from a small basis of character to a perfect man. The message that grips the heart is the message of the supernatural Christ. The intellect may revel in the greatness of the moral and spiritual strength of Christ, but the soul thrives on the message that changes the life.

IS THERE A CAUSE?

By J. S. Hartzler

For the Gospel Herald

On another page are found appeals from the missionaries in South America which should touch the hardest heart. Appeals have been made for the same field before. Appeal after appeal has come from India for workers for that field. The latter field has a decided advantage over the former. Missionaries have been in that field for thirty years and some of the first generation Christians have proven effective workers. Second generation Christians—the hope of the missionaries generally—are now coming nobly to the front. None of these things can be said of the former field. True, some of the new converts of that field are proving very helpful but they need nurture and very careful training. This means that the burden of the work must be done by those who are sent to that field.

There is something seriously wrong somewhere or workers would be forthcoming. No one seems to know where the fault lies, and instead of asking, "Is it I?" we look for the answer in the work or life of some one else. It may be the Mission Board; it may be in our educational institutions; it may be in the ministry, or it may be in the whole body. It is not the purpose of this article to locate blame, but to point out that something is wrong—seriously wrong.

The fault will never be remedied by closing our eyes to it, or to try to throw it off onto someone else. The conditions are becoming more and more serious. **Souls are being lost!** IT IS SOMEBODY'S FAULT. We may have to answer for these conditions at the judgment bar of God.

Let us do some serious thinking. Possibly no one thing will fully solve the problem, nor need it. It is large enough for many to work at—in many ways and from various angles.

Information! INFORMATION! Who is giving it? How many ministers in the Mennonite Church have preached two sermons in the last six months in which they have given anything like a definite outline of what God says about carrying the Gospel to the heathen, and at the same time have given even a partial description of the needs of either of the fields above mentioned? Can we expect that the younger members will be sufficiently interested to offer themselves for service when we, their spiritual advisers, have not given them the necessary information? Our ignorance of the needs of these fields is no excuse. Information can be had. We are responsible for getting it and giving it to our congregations.

Have our educational institutions any responsibility in the matter? Because we have volunteer bands which are in the care of the students does not excuse the faculty. While in one of our church schools, more than any other time in their lives, the mission problem should be placed very definitely before the students. There is no time when they are so ready to sacrifice home, its comforts, its promises for riches and ease, as while at one of these institutions. They are already away from home. They think more logically and carefully than when at home among their comrades. Are our professors so busy with science, etc., that they have no time for heart to heart talks on world evangelization? Science and kindred subjects are essential but they never saved a soul. In times past it was no uncommon thing for a student to come to one of the instructors and pour out his or her heart on the question of the missionary call. Many of these hardest of all problems were discussed in the office on bended knees. Tears flowed and prayers ascended until heaven answered, and today some of these former students are in mission work, home and foreign. My brother and sister instructor, is the same course pursued now? You, your pupils, and God only know, but it would help to solve the problem.

"The cradle of the Republic is rocked by the mothers of our land." If this is true from a governmental standpoint it is much more true from a missionary point of view. Mothers, you, as no one else, have the opportunity to implant missionary influences into the hearts of your children. Instead are you implanting the love of money, gaiety of life, selfishness, and a number of other things which may eventually damn the very soul of your child? You may be teaching the child to give its penny in the Sunday school and the general collection, but that is not enough. The child needs to know what God says about carrying the Gospel to the heathen, and you should be its first teacher on the subject. The fathers may not have quite the same opportunities but, as head of the home, they are responsible for seeing that it is done.

We as a Mission Board may also be responsible for present conditions. We can not hope for more. No one

is in better position to bring this information to the people than the members of the Board and especially the officials. They should be the best posted people in the Church on the conditions and needs of the field. In fact ,conferences should keep this in mind and select such men on the Board as have the information, or will apply themselves and get it. An occasional article in the church papers is good as far as it goes, but it does not go far enough. Mission study classes are splendid things and may fire up some of us, but others will freeze at the very threshold of the class. Information is wanted! It should be given. Some years ago it was decided to send out tracts to be distributed thruout the Church and if possible, get one into every home. This was a good beginning and letters came stating the wholesome effect they had in the congregations. Why has this been discontinued? Possibly some other method may be more effective, but the brotherhood must be informed.

The Church as a whole needs to know more of the plans of the Board. We ask co-operation, but we do not give information enough so that the brotherhood can help most effectively. One of the articles on another page speaks of "The Auto Fund." Good! That is information but it is rather meagre, and if the thought is not kept before the people it will be forgotten in a very short time.

Young people are enthusiastic. The enthusiasm needs to be directed, not curbed. Simply waiting without some definite plans is not natural for young people. Would it not be wise to give them a certain tentative appointment for a certain field while they are in preparation? Many little points of helpful information would be gathered during that time which are lost because the student has no definite appointment, and if ever appointed, may be for another field. Also, that would keep them in touch with the Board and give its members and officers many opportunities to direct the minds of the volunteer which can not possibly be done with a sufficient number of people by the present methods. Again, it would avoid the unfortunate condition of having people in the volunteer bands all thru their school days, and long after, with a hope of receiving an appointment some time, while at the same time there is a feeling among those responsible for missionary appointments that such certain persons would never be appointed. That is very discouraging and prevents some of the best talent in the Church from volunteering for the work. They see what has happened to their friends and they will see to it that no such thing happens to them. It has been said that we do not want people in the mission field who can not stand more than that, but that expression is not justifiable. There are those who would overcome seemingly insurmountable oppositions, but they will not stand by anything that seems to them like complete indifference or lack of plans for the future. The young people may be very much mistaken as to the Board having no plans, but that is because the plans have not been made public. INFORMATION! Let us have more of it from the standpoint of the Board. It is evident that the whole blame does not rest here but it may help some to solve the problem.

But the Church as a whole; what is she doing to solve or unsolve this problem? We are deeply concerned about secular things—our crops, our shops, our homes, etc., and we need to give attention to these, but are we to have our minds on these things to the extent that they bar out the concern for the spreading of the Gospel? We are not justified by giving a few paltry dollars for missions and offer a few prayers for them with a sense of indifference as to the answering of our petitions, and at the same time have the missionaries agonize with God for help, and with sobs and tears read that no one has yet been found or selected to help.

Dearly beloved, let us be more concerned. As the missionaries are burdened and pleading whole nights for help, we should agonize with them. Souls are being lost every day because we are not doing our duty in bringing them the Gospel. This is indeed serious. But we will never do our duty without information. Information is at hand and can be had. If dollars were as available as missionary information we would get them. This is serious indeed. Dollars and souls are weighed in the balance of our minds and the scale drops in favor of the dollars. We do not intend that it shall be so, but intentions never accomplish the work. Deeds must follow, and it is they that tell the story.

The problem is not solved nor is the full blame located. Our minds are too finite for that, but if all of these elements mentioned work together as one man, the missionaries in South America and India need not agonize for help very long, but may then agonize for those who are out of the fold in respective fields. This will be more profitable.

Goshen, Ind.

WHAT SHALL WE DO?

By T. K. Hershey

For the Gospel Herald

A woman was told by her Catholic friends that we are a dangerous people and that she must not attend our services; that we teach from a false book; that ours is the work of the devil. The result was that she was afraid to come to our meetings. She finally came to our branch Sunday school in Gauche Pobre, a section of Pehuajo, out of curiosity. On hearing us sing, pray, read from the Bible, and teach such "good things," she enjoyed it most heartily. She came again and again, bringing each time some one with her. She became extremely interested, bought a Bible and began to read, brought her brother one week day and wanted me to explain these "good things" to him. I did so, after which he too purchased a Bible. So great was her zeal, that what we taught was her thought and her conversation.

At our last baptismal services she openly confessed Christ as her personal Savior. She expressed herself willing to follow the teachings of the Word of God. Before she was baptized however, she was called to live in Henderson, fifty miles away.

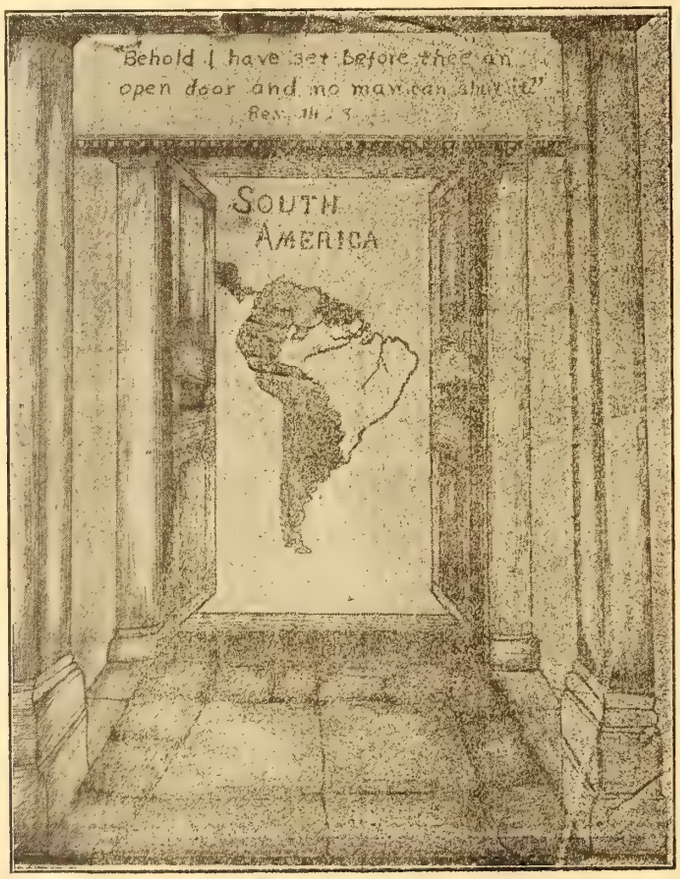
Before leaving she came to the Mission with her children to give us good-by and receive a bundle of tracts, New Testaments, etc., that she wanted to take along with her to make propaganda. We were indeed sorry that she was called away before we could receive her as a member, by water baptism. She promised to be true and go on serving the Lord. After a few words of earnest admonition, she left.

A few weeks later she sent word to her mother living here, requesting, if possible, that we should come to Henderson with the Gospel. Being so far we felt we could not go.

Saturday, September 25, a man came to the door, and inquired for the superintendent of the Mission. On presenting myself, he said, "Here is a letter for you from Mrs. Cabello of Henderson." It read as follows: "Dear Pastor, can you not come to Henderson with the Gospel? I will secure for you a large hall if you come. The people are very much interested and want you to come. Please let me know by this man." "What shall we do?" was the thought that came to the writer. I said, "I can hardly see how we can go, as our time is now so taken up on Sundays. You will have to tell her that we cannot come." He would not let me go at that and said, "But Mister, the peo-

ple want you to come. Mrs. Cabello has made much propaganda, and the people are anxious to hear you, and she will be sorry if you do not come. She wants an answer." What shall we do? "When are you leaving for Henderson?" "Monday morning," came the answer. "Very well," we said, "come around before leaving, and we shall answer you."

The writer went into the house and said to his wife, "What shall we do? **What shall we do?** A convert fifty miles away making propaganda, she wants us to come to her town with the Gospel, and no one to send, What shall we do?" After discussing this urgent invitation, we said, "We shall go." We are here to serve, and we will ask God to give us strength to hold out until help comes from the States.



Opportunity—Responsibility

But here comes a letter from Bro. S. C. Yoder saying, "As yet we have not found workers for South America." We said, " O God, can it be that there are so many of your dear ones at home, and yet here comes a letter saying, 'we cannot find any one as yet for South America?' " Again came the question, "What shall we do?" "Go," was the answer, "I will strengthen you. In the meantime, pray that the call of Mrs. Cabello of Henderson may reach the ears of those whom I desire to enter the South American field," and this is what we shall do.

Brother, sister, Do you not hear this Macedonian call? Are you not willing to carry the Gospel? Is there not some one who will say, "Here am I, Lord, send me?" The only way we can reach this town is by the Mission Ford. Thank God for it. To make this trip frequently will of course mean added expense. Perhaps, you are saying, "If I were younger or were situated that I could go, I would help this dear woman to hear the Gospel, but as it is I cannot go." This is what you can do, dear reader, you can send us means to help defray the increased expense that there will be in going to Henderson with the Gospel. In order that more towns like Henderson may be reached with the Gospel, an Auto Fund is being launched. Will you contribute to it?

What we need, then, are men and women, who are consecrated, willing to come and help us answer this plea, others who are willing to give of the Lord's money for the up-keep of the auto, making possible the answering of this call. Come brethren, and help us. While you hesitate, souls are crying for the Gospel, do you not hear them? "What shall we do?" was the question that confronted us. May it confront you. We decided in the affirmative in spite of the fact that now we are conducting four services every Sunday, and one of these ten miles away. I repeat, we decided in the affirmative. What shall your answer be, dear reader? We trust that many shall answer also in the affirmative, and that we may soon receive another letter, not with the discouraging news that workers cannot be found but that they have been chosen, and are on the way to Pehuajo, on their way to this needy field, on their way to help answer this and the many other Macedonian calls that almost daily come to us. "What shall we do?" We will try to do the work of two or three while health permits. What will you do, brother, sister?

Pehuajo, F. C. O., Argentina.

WAITING AND HOPING

By J. W. Shank

For the Gospel Herald

Some days after our arrival in Trenque Lauquen after beginning to feel settled in our new home, I set out to make investigations. The only way in which to find people who want to know the truth is to look for them. A colporter had told us of a woman who had been converted in another town, suggesting that we look her up. Inquiring at the post office I soon found the address of Mrs. Urquiza. When she came to the door and heard the explanation of our mission here, she exclaimed: "Praise the Lord! We have been WAITING and HOPING and PRAYING for some one to come. Now God has answered our prayers."

This woman has two daughters who have confessed Christ. She also told of another young woman who thru their influence had found Christ, suggesting that I go to the home and talk to the father who is also interested.

Some days later I made a visit to his home. To my great surprise I found he could quote Scripture, passage after passage. He said God sent a Bible colporter to his house years ago and by that means he got a Bible. He has read it much, especially the New Testament and has taught his children many Gospel truths. "Ah," he said, "if only the people in this town would know the teachings of this book, how different would be the conditions!" I left the home with the promise of a return some days later for another talk about the Gospel.

At the home of Mrs. Urquiza we have started a cottage meeting be-

cause she is not able to go far away from home to services. At the second meeting there came from across the railway a woman who had by chance learned that the Urquiza's are "Evangelicos" (Protestants). This woman, Mrs. Pacheco, had also heard the Gospel in another town years ago. They returned to this place as this had been their former home. Mrs. Pacheco said, "When we came here five years ago, I inquired all around to find out whether there were some 'Evangelicos.' Everybody said they had never heard of such a thing. But I have been waiting and hoping ever since that someone would come. I always thought someone would come after a while."

I have talked with some other people in this town, telling them of our purposes and hopes. All speak favorably declaring the need of something like that. Many of them say, "Oh, the people are so tired of this religious sham they see around here."

WAITING and HOPING! This might be a watchword most suitable to characterize the situation in the Argentine. Long have the people **waited** and **hoped** to see the arrival of something that can cure the growin evils that darken the land. Some have said, "The cure is in politics. We must get men of a different party in control." Others have said, "We must have socialism which brings equality, brotherhood, and happiness." The Catholic element says, "We must overcome the growing prejudice to the church and must secure more power in political affairs." (But they already have too much of such power for the good of the people). Some have gone deeper into the problem and have said, "What we need is a new impulse, a new element of character, a new soul." And yet in their ignorance they do not know where these life-giving elements and impulses come from. Some few have seen the real cause of the difficulty and have said, "We must have a pure religion, but how shall we get it when the only religion we see is corrupt to the core?" But one and all have failed to bring to Argentina the thing she needs and save her from increasing misery. Argentina is **waiting** and **hoping** for the arrival of a new day—for the impetus to real character and life.

Friends at home, will you not think about the matter seriously? Argentina is not the only South American country that is **waiting** and **hoping**. It is only a small part of it. But our work is started here and therefore the obligation falls upon the church. Pehuajo and Trenque Lauquen are not the only towns where there are people waiting and hoping. We see in our imagination the fifty, yes, the hundred towns within seventy-five miles of us in none of which Protestant work has ever been started. We imagine ourselves entering these towns ready to bring the Gospel and hearing the remark repeated again and again, "We have been **waiting** and hoping that you would come."

Here we are, this little band of four workers. Appeals are coming from villages here and there thru people who have heard of our beginnings. "Come over and preach to us also!" they say. We want to go to all of them—but—in the letters from home we hear the remark, "As yet no workers for South America have been found." The tears come to our eyes as we think of these scores of towns and tens of thousands of human souls—knowing that we **are only four** and that it will be impossible to go to more than a very few. No, we can't do it now! They must just wait! Almost daily we see the funeral processions go by carrying the bodies af those who died out of Christ. For all of these we came too late. But it will be later still before we can push into other large towns. Remember, it takes several years for the new workers who arrive to get enough of the language to make any sort of a beginning. Yes, these towns and villages must wait at least two years longer.

The writer is sitting at the bedside of our son who is burning with fever. He writes a few minutes and then must attend to the sick. It is typhoid fever—everybody knows what that means. His mother is resting after long hours of continued nursing. We ought to be out at our task, up and down these streets spreading the News. We have plead for a trained nurse—not that she should take upon herself the burden of all our family ills—no, not that. She could help us, of course, through hard trials like this, but there is a missionary's job for a consecrated nurse entirely away from our own homes. But they write from home, "No trained nurse is yet available."

Friends at home! We are **waiting** and **hoping** and **praying** for more workers. Remember, this is a task God has given to the Church. We are only four of her representatives. WHO WILL COME OVER AND HELP US?

Trenque Lauquen, F. C. O., Argentina.

Sanctified afflictions are spiritual promotions.—Dodd.

ONE WEEK'S EXPERIENCE AT THE ALTOONA MISSION

By Ada Kreider

For the Gospel Herald

Monday—

A beautiful morning. Did not start washing as early as usual. Had nine strangers over night, as we had our Sunday school meeting the day before. Five of them left early, two from Scottdale at three o'clock. Started to wash before breakfast. Had devotion immediately after. It affords us great pleasure to say we have an electric washer, so it could go on washing all the while. Telephone rang in time of devotion and interrupted. About the same time heard a noise in the hall. It was some of our friends who had attended the meeting the day before. They had been elsewhere in the city for the night and came to give good-bye. At nine o'clock started to take prayer and study hour, but a letter came requiring haste. Answered it and did other necessary duties, then the hour was up. Finished washing. Do it in the kitchen, therefore had quite a time to wash up the floor, as little folks (larger ones as well) were busy tracking.

Two sisters visiting from Lancaster county did their part in sharing with the work and made it easier for us. Our callers were a member of the church and three children whom we love. Also two dear little tots from the third floor. Cleaned up and planned our visitation work for the afternoon. The other worker took one of the visiting sisters, I the other, and went in different directions. Visited two homes on 23rd St. Had singing, reading, and prayer. Visited another. Sang with the children, then left for a home on 6th Ave., about fifteen blocks from the Mission. Welcomed into a home we love to go. They have found Christ and are happy. Being about 4:15 and near their supper time, found the mother baking bread and cooking sour-krout. She kindly invited us for supper. As we had never taken our meals out, at first hesitated, also felt it our duty to move on, having other homes in mind to try to visit. At last consented to take supper with them, but before doing so we visited a home near there. Those folks not being of our faith, felt somewhat timid, conditions not being favorable. Because of a sister in our church working for them we wished to go. Found an elderly lady sitting on the porch. Her health is failing. Mister standing by the steps, seemingly did not care for our presence. Finally went into the house.

Had singing, reading, and prayer. When we left they invited us many times to come again, the tide being turned.

After going back as we promised, had a fine supper, which we relished very much. Especially the home-made bread. We had a nice time together. Gave another short call. The folks went with us with whom we had supper. When we left it was raining, but not hard. We were willing to walk, but the kind sister dropped fifteen cents into our hand and said, "Take the car." She also sent a large loaf of home-made bread with us. When returning, folks at the mission did not have their supper.

Cleaned up again (as it takes much water and soap in a black city) looked over our notes that we gathered from the meeting the day before. Dampened the clothes and ironed. While ironing heard a crash, but did not pay much attention. Soon a neighbor lady came rushing in, frightened and said, "There is a trolley wreck." We went down to see it, being nearby. A few people slightly hurt. Finished our ironing with the assistance of our visiting sister. Put clothes away, fixed primary book, other writing, took prayer and study hour which we missed this morning.

Tuesday—

Started the day as usual. At 10:15 our visiting friend and myself went down town to buy sewing material. Met the other worker and other visiting friend and went up to Gospel Hill, a place we had never been. Viewed the town and mountains. Were made to think of His wonderful handiwork. Soon back to the Mission again. Helped along with dinner, and after enjoying a part of it, and the dishes away, a bunch of children gathered in our room. A pleasant time with them for a short time. Spent the afternoon sewing after children left and others all went out. Two young girls of the church, ages 9 and 13, stopped in from delivering clothes which their hard working mother had washed at night, besides her day work at a hotel in order to provide for herself and four children, as her husband has left her. The two girls took supper with us. The Lancaster county sisters expecting to leave early tomorrow morning, we tried to encourage the two girls to go along to good homes near Elizabethtown, as kind friends had been writing for them and their present home is very unfavorable. Seemingly very hard for them, at least for the younger one. Also for the mother, who came in later. Tried to encourage them as much as possible for their own good. At last they consented.

Had a very interesting prayer meeting, conducted by Elizabeth Myers (one of our visitors). After the meeting the mother of the children who were going away, went home, and got the girls' clothes. It was late when she returned, having had fourteen blocks to go. She washed their clothes. We put the children to bed here at the Mission. The mother went home. We ironed some of their dresses. While the iron was hot, we also pressed some patches and prepared for the children's sewing school for Saturday afternoon. Very tired. Retired early.

Wednesday—

Cloudy this morning. Rain later in the day which was much appreciated, being very dry, as it had not rained for about three weeks. Awoke at 6:15. Being later than we had planned it compelled us to rush to get to the station on time. But the train was late and we were elected to wait at least one half hour. The visiting sister from the Lancaster Mission left at the some time for Belleville. Two others of near the same place took our two Altoona girls along. Will miss them here very much, but it affords us great pleasure to see them go, as it is much to their benefit. After coming from depot had devotion. A short discussion among ourselves, and realizing how wonderfully the Lord brought things about. Went to our rooms for prayer and study hour, after which we tried to take a rest, (having lost much sleep and not being our cook week) but was called to get dinner as the other worker was called out on an important duty. Aim to have it ready at twelve, but one in our number is not able to get here regularly, so we try to do the best we can so that he can get back to work on time. Kind friends who attended our Sunday school meeting brought a liberal supply of victuals with them for the Mission. In order that none would go to waste we started off with some of them to a neighbor where we found one of our poor members with her family of five children who appreciated the gift. Back to the Mission with two of her children who begged to go along.

After dishes were washed we tried to do some writing at the same time entertaining our two little visitors. Sewed this afternoon while it was raining real hard. Had ten or twelve callers in the meantime. To prayer meeting on 24th St. this evening. The leader suggested I Pet. 4 for the reading lesson. Stopped in next door for the mother of the girls that went away. Tried to encourage her, as she seemed much troubled. Had a spiritual prayer meeting, even if the one room was torn up for paper hangers. There were fifteen present. Two from the Methodist Church, one came after their services when ours was nearly over. We were called in to a home on our way back as a small girl cried to see us. Her brother whispered, "We have something for you." It was a nice piece of good cake.

Two callers at the Mission when we returned; later two more. Talked till almost eleven. Retired at twelve after spending a short time in reading and writing.

Thursday—

Fair. A beautiful day. Awoke early. Our minds being unsettled from the excitement we experienced of two boys coming into our room and stealing our money. This morning after devotion, just before prayer hour, we took some letters to the mail box, met one of our members who had not been very well, talked awhile concerning her condition and family, when she noticed a small boy slipping back of a building. Investigating found him to be a brother of one of the boys that were stealing the night before. Knowing the fact, he seemed very shy. Took him up to the Mission. He said his parents said the superintendent and another worker were to come to their home. Went at once. The boy acknowledged the truth, or part at least, for his parents found some of the money. After study period it was time to get dinner. Fell on us as the other worker was out on visitation work. This afternoon sewed on a dress for a member of the Mission. Entertained by our two neighbor children. Later on another of our members came in with bad news. She hurt her finger, which was caught in a machine where she works. Helped to get supper. While washing dishes, folks began to come for the evening meeting. Fitted Sister Ritz's dress. Then went down to the meeting room. Studied Acts 9. Nine in our meeting to start with. Later five more. One in time to lead closing prayer. After is was over two girls came that used to be in the Church. We talked with them concerning the future for about an hour. One of our members was called to a neighbor's house; later another. Went to our room about eleven o'clock.

Friday—

Spent the morning as usual until about 10:30. Then started the cleaning. Swept two Sunday school rooms and bedroom, church and primary room, downstairs. Received a pack-

age, box and two barrels. We were glad they came before thru cleaning, as they were well packed with oats and made considerable dirt. Nothing was broken, as it sometimes is. Cleaned the rugs, came up and ate a little lunch. At 1:15 started to dust and scrub the floor of the whole downstairs. We do this about once a month. Not a very pleasant job as it is a little rough. Very liable to get splinters in your fingers. Got a good sized one under finger nail, went upstairs, had it taken out, then finished scrubbing. The callers were three neighbor girls and a little boy. After cleaning blackboard, gathering up dolls, caps, etc., which the children had been playing with, closed the windows and went up to clean our rooms. The other worker got thru before I, being called out, cleaned up and went to Franklin house. Swept two rooms, had to turn on light to finish. Scrubbed steps, cleaned up and went to supper. Feeling tired and suffering with a headache, took a rest after the dishes were washed. Two sisters with children called at about 9:30. Expected trouble because of news received during the day, asking superintendent and wife to come to the one's home. But they thought it best not to go. But all worked out all right. Glad to go back to our room at 10:30.

Saturday—

After devotion, prayer and study hour, made plans for the remainder of the morning, but they didn't work out, just at that time being asked to take a letter down to the Logen house. It seemed to make a happy mother, as it was from her little daughter that went away. Spoke to the girls, left tracts and those met on the way to and from our destination. Visited a poor home on our way back. The mother was ironing. Had hardly been able but did it because she needed the money to support herself and five children, as her husband had left her. The little girl, our daily visitor begged to go with us to the Mission. Had been over several times this morning, before and afterward, but her calls are never too often for her. She asked us to comb her hair. Did so and found something we do not like to see on little girls' heads. After dinner was over and a few odd jobs done two o'clock was here, time for children's sewing school. Class includes about nine girls and two little boys. Helped to start them on their work, after singing, prayer and Scripture memory. Then at 3:15 left with another worker to the hospital. Not containing as many children or grown folks as usual. Handed tracts, spoke to those with whom we had the privilege, among them being an elderly man who had a broken limb. When asked about his soul's salvation, said he thought he could tend to that part himself and turned his head away as if to say, "the sooner you leave the better I will be pleased." He said we did not need to tell him anything about the Bible because he knew it all. We told him it was a very good thing to know about. When asked if he did not want to accept Christ today he said, "No." Several others said they were Christians. Sorry for a lady who was suffering with rheumatism. She showed us her hand, her fingers are quite disfigured. She said she would be very glad if we could bring her a pair of bedroom slippers, as she sits up on a chair sometimes. We promised to try to do so. After leaving the hospital we called to see another family but no one was at home, and we went in to the home of a widow with seven children. Two of the boys being old enough to help her, ran away. Oldest daughter lives at home with one child. The other worker baked pies and a cake for her, while I visited another home. Gave the children Sunday school cards and Beams of Light as they played in the street. Came to a place where many children were scattered around. When we began to give them cards a group of about a dozen soon gathered. Heard several cries, "I want some too," and, "get some for me," to their little friends. Several boys came riding on bicycles. One especially took our attention. Was told that he was sixteen, but took him to be quite a bit younger. Spoke to them for some time as they were very attentive. The boy of sixteen had something in his mouth. His teeth were not white as many boys' and girls' are. Every once in a while he would spit. Asking him what it was, after hesitating a while, said, "tobacco." When asking him when he thought the best time to stop the filthy habit, he said, "Now." I told him to throw it away, he did so at once. Stating he chewed for several weeks or maybe longer we believed him when he said "maybe longer." Said he used to smoke but could not stand it, and that all these fellows smoke. Tried to warn them against the filthy habit and invited them to Sunday school. The large boy said he used to come. A small boy said, "I'll try my luck." Stopped at the widow's house on the way back. It was not our intention, but after a hearty invitation took supper with them and enjoyed it. The widow walked with us several squares. Had quite a talk. It was about 7:30 when we got back to the Mission, just in time to dry the dishes. Then a friend came in with a can of oysters. Being the first in the season we each got a sample. Shortly three neighbor children arrived. Then our friend Susie, a colored lady, rejoicing in her Christian life, and praying for her husband. After a visit of about one half hour she left with her basket of oats for her chickens in which our canned goods were packed. Also had two callers from 3rd floor. Had a chance at cutting a boy's hair at five years of age. Rather enjoyed it as he was a very patient little lad. Went to our room at 10:30. Did some writing and cut out Sunday school tickets, containing Scripture verses for the children next day.

Sunday—

Had devotion, then left to go for the children. Walked eleven blocks for two little girls to bring them to Sunday school but they were sick and could not come with us. Went to seven other homes and brought children from each to Sunday school. Then started out again to two other homes. In one the children promised to come but did not. At the other we rapped a number of times but no one answered. Back to the Mission just five minutes before Sunday school started. Cloudy this morning. Raining fast by noon. Yet there were about fifty at Sunday school. We had preaching at eleven. Came upstairs after services, started to get dinner, at the same time trying to discover why a certain family were not out this morning. Visited the home at once, found them eating dinner. Accepted their invitation and enjoyed it with them. Back to the Mission, and helped to wash the dishes. Went to our room to write, but almost in vain, as the children came in, a few at a time until there were seven children in our room, playing and having a jolly time. One got cross, because of being sleepy. Sent him home but he refused to go. So we carried him while he was crying hard. Back to our room again. Helped one of the boys to write a letter. Sent them home to show the letter to their mother. Two little tots were left. Gave them paper and pencil, trying to entertain them for a while. They spent some time with their kiddy car, then scrapping about it, took them home also. Was back in about five minutes. Then one of our members came in with her little girl. We had promised her a pair of shoes, but had forgotten about it. It was raining, and she only had a pair of her daughter's on; she came for high ones. Finally found a pair

for her. She stayed while we wrote out thirteen verses with our text word for the children's meeting. Also wrote a letter to her daughter, to comfort her. Later on a regular caller was back to have her hair combed. Helped to get ready for supper. Got ready for the evening meeting. Two little girls stayed for supper. Several called while we ate. Then one of our members came with her little girl. After the dishes were washed myself and a boy of eleven went out for children's meeting. Quite a few out at the evening meeting for a rainy evening. Workers' meeting subject was, "Feet-washing." Children's meeting, "Creation." Preaching at 8:00. Talked a while after services, some remaining a while. Later two girls came that used to be in the Church. Wrote a while after they left.

Altoona, Pa.

ITEMS FROM INDIA

We certainly feel grateful to the Father above and to the Church in America for sending us Brother and Sister Ralph Smucker and Sister Mary Good. While they are not able as yet to do much active work, however it is a great relief to us all, in view of the fact that they are here and are working hard on the language, making good progress, and if they are kept in good health it will not be long till they shall be taking up some regular work.

And the good news which this week's mail brought us that Brother and Sister Esch and Sister Wenger were coming was certainly pleasing to us, and we shall be looking with great pleasure to their arrival, which will be within another month, or at least a few days over.

In a letter from Bro. Esch which we received a few days ago, he stated that he would be prepared to take up some extra work in view of the fact that he had been out of India so long, and I am sure that we shall have some extra work to assign to him too.

We greatly enjoyed having with us Bro. Jesse Smucker and Bro. Hertzler as they were passing thru India on their way home from the Near East. However we were very sorry that Bro. Hertzler was compelled to remain in the hospital the greater part of his time while here, and when he came out of the hospital the doctors forbad his coming to Dhamtari again, but gave him strict orders to embark from Calcutta as soon as possible after reaching that city. While he was very ill, yet we consider him specially favored of the Lord, as many in his condition do not recover in this land. The Lord always provides for His own, when they trust in Him. While Bro. Hertzler was not strong enough to undertake the long journey alone, yet did not know how he could do otherwise, the Lord provided a fellow passenger. Bro. William Stoltzfus came along from the Near East just a few days before he embarked, and when he learned of Bro. Hertzler's sailing date, he at once stated that he would accompany him, altho it cut his visit with us very short, but by one of the missionaries going to Calcutta and meeting Bro. Hertzler, as he arrived from Darjeeling and helping him with his passports and arranging for the signatures which were necessary in order that Bro. Stoltzfus could embark with him, it was possible for the latter to spend one day longer at the Mission.

Bro. Stoltzfus arrived in Bombay from Port Said Aug. 4, came to Dhamtari on the 6th, and had two and one half days time to see the Mission stations. We had several interesting meetings for him, and then he left for Calcutta thinking that he would have one day in Calcutta, but as there were some heavy floods which took out several bridges, or parts of them, so that he was compelled to go several hundred miles out of his way enroute to Calcutta. He arrived at the Howrah Station, Calcutta, just twenty minutes before the medical inspection would be held for the passengers who were embarking on the S. S. Tanda. I had arranged for a motor car and hustled him into it and we had 6 miles to go, so we settled accounts on they way, and arrived just as the inspection was closed. Bro. Stoltzfus was the last passenger to be examined. Rather close connection. However we had plenty of time and Bro. Hertzler was very happy to have such a traveling companion, (the Lord I believe had arranged it so).

We shall long remember the visit of these three brethren, and their talks were very interesting to all the people as well as instructive. We hope others passing this way may visit the work here as it is such an encouragement to the Indian brethren and sisters, and I am sure one can get a better idea of the work here by seeing it than by reading of it or hearing a lecture.

The Lord is blessing the work, souls are being added to the Church continually. If I mistake not, over two hundred have been received into the Church during the year thus far.

Pray for us.

Yours for Christ,
M. C. Lapp.

(The uncertainties of steam ship lines are responsible for the disappointment of the missionaries as well as for Bro. Esch and family. If present plans carry they will leave New York on December 10, for Bombay and will be on the way about five weeks.—Ed.)

WHY WE ARE RESPONSIBLE FOR MISSION WORK

By C Z. Martin

For the Gospel Herald

May His name be exalted above the hills and mountain-tops, for His great and marvelous works, and especially in that He has died for mankind. This, in my mind, is the greatest mission work that was ever accomplished that He has made it possible that we might pass from death unto life and have eternal life.

Some may wonder why some men and women are willing to sacrifice their lives for the Master's cause and see no earthly pleasure in it, in fact perhaps there is nothing pleasing to the flesh, but it is all summed up in one word, **Love.** "He that loveth not knoweth not God, for God is love." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another."

It is all because God loved us that we have been made the partakers of this divine inheritance. It behooves every one of us to love our fellowmen. We are responsible that the Gospel is carried to those who know it not, and in this great work there is something for every one of us.

Some may say, I have not the gift to teach a class or tell the story to others. This may be true, but perhaps the Lord has blessed you with this world's goods and you may help by giving of your means to His work. "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" You may have neither talent nor means, but you can pray for the work. "The effectual fervent prayer of the righteous man availeth much." It was because of the ceaseless prayer by the Church that Peter was delivered from prison. If there

ever was a time when men ought to pray much it is right now, when men are lovers of pleasure more than lovers of God. May the Church of God awaken to the sense of her duty and be burdened for lost souls!

If you receive this witness it is only the witness of a frail being. **The witness of God is greater.** "For this is the witness that He has testified of His Son. He that believeth on the Son of God hath this witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of His Son. And this is the record that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Columbia, Pa.

NEEDS OF OUR CITY MISSIONS

Lena M. Stoltzfus

For the Gospel Herald

It is evident that our city missions have failed to realize the fulfillment of their primary aim—that of winning all classes of people to Christ and holding them.

There may be several reasons for this apparent failure but perhaps the greatest difficulty lies within ourselves. It is essential first of all for us to have a right view of life. As we study Christ in humility and submit our life to Him completely by the aid of the Spirit of God we will come to know Him, and as we know Him our conception of life will be enlarged. We must have a knowledge of God's Word as it reveals to us Jesus Christ who is our life. We must submit our selves to God in full surrender, then what we give He receives, what He receives He uses, what He uses He fills with power, and what He fills with power, if it be a yielded life, is not only pleasing to Him, but contributes to His glory. When the life is right, then we are ready to consider the needs which today face our city missions.

There is the problem of the youth of the day. Scores of children are led to Christ and admitted to the membership of the Church and statistics prove that we allow many of them to drift away from the Church, their last condition being worse than the first. It may be that we have not carefully studied the child nature, that we have oppressed too much and not encouraged enough along certain lines. It may be that we have failed to make the Church and the Sunday school sufficiently attractive; it may be that we have not suggested avenues of usefulness for busy minds and active bodies; or it may be that we have failed to show with sufficient plainness the Spirit of Jesus. Whatever may be the reason, this one thing we know, that in what is known as the "teen age," great crowds of young people are permitted to wander away from Christ and the Church, and that when we seek to turn them back again to Him the task is well nigh impossible.

There is also the problem of the Church herself. This is a day when every one ought to do his best, and seek to be most like the Master. This may be, and doubtless is a day of trial thru which we are passing; but a better time will soon be dawning. We need only to be concerned about such questions as these; Is my loyalty to Christ unquestioned? Is my confidence in His Word unshaken? Am I doing my best for humanity? If I should stand tomorrow in the presence of the Judge of all the earth, would I be satisfied with the record I have made, and would He? The need is great today, possibly greater than ever. The number of people turning from Christ or at least indifferent to Him, seems to be on the increase.

Let it not be forgotten that the Great Commission demands that we shall be filled with zeal in our work and that there is no place for indifference among the followers of Jesus Christ. Christ commanded us to go forward. Listen to His words:

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." —Mark 16: 14-20.

Lima, Ohio.

The forward look is always bright for those who take the way of faith.—J. R. Shank.

CHRIST'S VISION OF THE FIELD

By Ruth E. Buckwalter

For the Gospel Herald

"Say not ye, there are four months and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest."—Jno. 4:35.

The first command of Jesus in this text is, "Lift up your eyes." The second command is, "Look on the fields." It is true many do not know the needs of the work to be done, because they do not "Lift up their eyes," as commanded here. They do not "Look on the fields." They are looking elsewhere, and therefore fail to get a vision of the work Christ would have them do.

If people would put forth effort to find out the needs of the lost world, as they put forth effort along other lines, there would not be congregations of four and five hundred satisfied with sitting under the sound of the Gospel every Sabbath day, while souls are dying without hope every day by the thousands.

If we saw the great need as Jesus saw it, we could not sit still another moment and be satisfied with placing the responsibility of winning lost souls on a few consecrated workers scattered here and there. No wonder the cry is coming from every place for more workers.

"Lift up your eyes," then "Look," and what will you see? "Fields," "White Fields," and ready to harvest. Just as true today as when Jesus made this statement to His followers over four thousand years ago.

I was much impressed, while visiting some years ago, among large congregations where many of the young people were without active work to do in the Church. When the great needs were presented, and different ones talked to as to their convictions to go out and do definite work for their Master, they hesitated, and said they do not feel convicted or called to that kind of work, or they were not qualified, or some other excuse. One young sister asked me what we do all the time at the mission and if we find enough work to keep busy? She evidently had a very faint idea of the work to be done by a dozen or so workers in a city of over three million people, and thousands of these daily filling Christless graves.

God will hold us responsible for not "Lifting up our eyes," and looking on the fields, about us, in the "Cities," in "Heathen Lands," in the "Rural Districts," the call is com-

ing from every corner of the globe, "Come over and help us."

You who are idly sitting, looking at others doing the work and satisfied to let them do it, while you make excuse, be sure your excuses will stand in the day of judgment. If your excuse is that you are not talented, God has promised to give wisdom. If your excuse is you have a family, see that the spirit of helping some one else is planted into them when young, and do not expect them all to be farmers, or labor at some other trade.

In many large congregations one generation after another, live, build comfortable homes, and make money, with comparatively a very small number who are willing to leave house, and home, and friends, for the sake of the Gospel. We must live, it is all right to build comfortable homes, and make money, but it seems to me there is too much of a majority in the same work. Money alone will not carry on the work without workers to go into these needy places.

"Behold, I say unto you, "Lift up your eyes," "Look on the fields."

Palmyra, Mo.

MENNONITE CHILDREN'S HOME

By Levi Sauder

For the Gospel Herald

The Mennonite Children's Home, located at Millersville, Pa., was opened in March, 1911. Since then, nearly four hundred children were admitted and many have been placed into foster homes throughout Pennsylvania and other states.

Some who were admitted soon after the opening of the institution, have grown to manhood and womanhood and we can look back with joyful hearts, recognizing the Power of God in leading these dear young people into a life of usefulness and Christian service.

Children under twelve years of age are admitted and cared for until twenty-one years old. Foster homes are being found very readily for those who are old enough to do chores on the farms, but the small children are accumulating in the institution. Fourteen, out of the thirty children in the Home now, are attending school at the Model school at the State Normal School located in our village.

Four consecrated sisters and the superintendent and wife are kept busy looking after the work of the institution. Eight acres of land furnish many vegetables for the hungry family during the summer months.

During the months of October and November many congregations show their appreciation of the work being done by contributing large donations of provisions. The sisters' sewing circles throughout the State furnish ready made clothing and are doing a noble work in this way.

Daily devotions are conducted in the Home and Sunday school and church services are held in the Mennonite Church several squares away.

People who contribute of their natural blessings are not only feeding the hungry, but are helping to bring the Gospel to these little children as well. Many of them probably never were in a Sunday school before they came to the Home.

Twelve brethren, from the Lancaster Conference District serve as a Board of Trustees and meet monthly at the Home, to transact business and discuss the work in its various phases. Three of the Trustees and the Superintendent make annual visits to the foster homes of children placed in Lancaster and adjoining counties. These visits were completed in August and reports made to the Board, the committee being very much encouraged with the result of the visit. Some of the children in outlying districts were not visited, reports having been received otherwise.

Quarterly report cards are sent to every foster home and are supposed to be sent back to the institution as soon as convenient.

Some one may say, "Does it pay?" Let us look back and then look into the future and see what God has done and may yet do, if Jesus delays His coming.

The annual report of April 1, 1920, shows that thirty-three of the Home children have confessed Christ as their Savior. Three of this number were overtaken by the enemy of souls, leaving thirty who are trying to live faithful in His service.

By allowing themselves to be used, some of these very children may be called upon to proclaim the Glad Tidings of Salvation to the next generation. One of our Christian girls said, "she can never repay us, nor can she fully show her appreciation for what the Home has done for her." Yes, it pays!

On account of wartime prices, the new building was not built, but is still being considered. We are looking forward to the time when it will materialize. About four thousand dollars have been contributed for this purpose. An isolation ward is needed and ought to be built in order to overcome the strict quarantine which is always placed on the Home during an epidemic. Will you pray for the work? We not only need your support in a financial way, but we need the prayers of all of God's faithful children.

Millersville, Pa.

DEDICATION SERVICES AT PEHUAJO

By T. K. Hershey

For the Gospel Herald

Doubtless many will be glad to learn of the dedication services at Pehuajo which was made possible only through the liberal donations of the dear brethren and sisters at home.

Our brethren, Yoder and Musselman have in talks and articles made known to the Church of the property purchased in Pehuajo. The building was by no means in a condition to hold meetings in. Much repairing and the making of many changes were absolutely necessary. After discussing plans and changes our brethren returned to the States and we launched into repairing and building in a strange country, under strange customs and a strange language. The greatest outstanding thing that was trying to one who was taught never to put off until tomorrow what he can do today, was the "manana spirit" that is so prevalent in the Argentine. Manana means "tomorrow," and the spirit so prominently manifested is, "Never do today what you can put off until tomorrow." This is shown by the fact that the contract for the work to be done was given to the contractor March 8. March 16, three men commenced working and July 23 the task was finished. The same work that was done would have been completed by a live North American contractor in at least six weeks. Here more than 16 were needed. When we complained of the slowness of the work to a more alive native he said, "You must have lots of patience here in the Argentine or you will not live long." I believed him and tried to manifest the one much needed grace for a long life in Argentina.

Altho it took long to complete the necessary remodeling, we praise God that at last we could together dedicate to the Giver of all good the two halls, which are under the same roof, and which now constitute the place of worship. For this exceptional occasion we secured the service of Francisco (Francis) Penzotti, Secretary of the American Bible Society of Buenos Aires. He is one of the oldest missionaries on the field. Mr. Penzotti, who is about to complete his 69th year, came to Pehuajo spirit-filled, and delivered five very edifying, practical, and spiritual sermons. Saturday evening the 24th he spoke on, "The Baptism of the Holy Spirit." After which six precious souls were received into Church by water baptism. Sunday afternoon, both he and Mr. Albano Luavza of Nueve de Julio, who came to Pehuajo for this special service, delivered very helpful talks at

Nueva Plata, our out station. In the evening by 8:00 the hour set for the dedication services, the main hall was packed to the door, the double doors between the two halls were thrown open and soon the second hall was about full. Men of all walks of life were present, and for the first time for many of them, they listened to a spirit-filled sermon delivered by Mr. Penzotti. There were more than 200 present, and better attention, we do not have at home than we had on this occasion.

Monday night there were about 100 present. On Tuesday night the halls were again full and the best attention was again manifested while they listened to another heart stirring sermon, by our dear Mr. Penzotti. There seemed to be a groan of regret heard and felt thruout the audience on announcing that this was the last service for Mr. Penzotti. We regretted very much that he was obliged to go so soon, but his business called him and he had to go.

We thank God for this general awakening. Many attended these special services doubtless out of curiosity, others because of their newly awakened interest, while still others came because they knew that they would receive the so much needed spiritual help. Many expressed themselves as being glad for the assurance of permanency and assured us of their attendance, interest, and support in the future.

We might add here that nothing since we are located in Pehuajo has given us so much prestige as the purchasing of property. Before we were looked upon as heretics, and that our stay would be short. We would have been afraid to ask for credit; now it is offered to us. Now our word goes in the home, store, shop, and bank. We have gained a confidence, for which we take no honor to ourselves, but praise God that He has made it possible to get or to gain the confidence of the public to this extent in such a short time.

The attendance for July 25, the day of the dedication, was as follows:—At the Sunday school here at the mission 80, Gaucho Pobre our second Sunday school here in the city of Pehuajo 55, and in the Sunday school in Nueva Plata there were 65. In the evening more than 200, thus making an attendance in all the services about four hundred. May the God of all good be praised, we ask an interest in your prayers.

Pehuajo, F. C. O.,
Argentina, S. A.

"The men and women who move the world are the men and women who do not allow the world to move them."

WHAT THE MISSIONARY MUST BRING TO ARGENTINA

By J. W. Shank

For the Gospel Herald

In the face of the many problems in this land the missionary must come well fortified to make his attack. He must use the Gospel as his weapon to undermine the bulwarks of Satan. He must set up the principles of truth and righteousness in the hearts of the people. The following are some of the methods he must use to solve the problems:

Preach the Living Christ. In these countries Christ is usually represented as hanging on the cross. It is the living Christ that should be preached, the Christ who is the mediator between God and man, who not only died the substitutionary death on the cross, but who also lives and comforts the lives of those who accept Him, whose character is strong and vital and worthy to be used as a pattern for every human life, and whose teachings are superior to those of any other leader in the world. Such teachings will revolutionize the religious and moral thought in South America.

Preach the Conviction of Sin. In these lands the people know not that they "are wretched and miserable, and poor and blind and naked." The fact that they are eternally lost in their immorality, drunkenness, dishonesty, idolatry, unbelief, and their physical decay has not been made known to them by the church of Rome. They must know these things before they can turn away from them. In the whole continent the attitude of the Roman Church has dulled the sense of sin and nothing but the pure Gospel will bring conviction.

Bring the Bible. This being the source book of all spiritual knowledge, it must be brought into the hands of the people. In no other way will they learn all of the facts necessary to salvation. In no other way will they be able to seek spiritual power at its source and be able to grow into the knowledge of what it means to be a Christian. Scores of incidents may be given to show how the simple word of God has transformed lives, homes, and even entire communities, and this scarcely without the accompaniment of preaching. The Bible is the one great necessity for South America.

Organize Native Churches. It is the influence of Christian living that will have greatest power to witness for Christ in these lands. In lands where the spiritual leaders, the priests, live in drunkenness and immorality, unrebuked by their superiors, there must be expected similar conditions among the people in general. Thus Protestant churches must be established so that a pure Gospel may be preached and lived by the leaders; then this purity of life must be duplicated in the homes of those who are converted. A strong national church filled with peaceful, honest and conscientious members will have an influence that will surpass all the sermons that thousands of missionaries can preach.

Bring Sympathy and Love. The missionary forces will have gone a long way toward solving the problems when they have gotten into sympathetic touch with the conditions and have broadened their programs according to the needs. They must study the life and character of the people. They must not always take the severely critical attitude but an attitude of constructive criticism so infused with sympathy and love that a real transformation will be possible in the lives of the people. The missionary must take the method of Christ, studying every phase of national life and then he must preach using the simple illustrative method as Christ did so that the people can understand and appreciate the message.

Bring Himself. No missionary can fulfil his mission as a witness for Christ unless he gives himself unreservedly to his task. Stories come to us about this or that missionary who had become so set in his customs in the homeland that he could not adapt himself to the native people. He was afraid to sit on a chair offered graciously in a native home where filth and poverty reigned. He would meet the people not open heartedly but with dread and suspicion as though they were poison. Such an attitude will never do. The missionary must enter whole-heartedly into his work. He must not let the people feel that he thinks himself better than they and farabove them. Any missionary who enters his work frankly and wholeheartedly will find a great reward for his efforts. The people are affectionate and they return the kindness and love many fold. The true missionary makes friends among the converts.

When we think of this question as to what the missionary must bring to his field, our mind goes back to Christ and to His great missionary apostles. How unreservedly they gave themselves to their task! How many things they suffered mentally and physically in order that the message of truth might find its way into the hearts of their hearers! May God grant that every person who lets himself be called a missionary may feel the burden of responsibility as Christ and His apostles felt it.

Trenque Lauquen, Argentina.

FROM OUR MISSION STATIONS

For the Gospel Herald

Altoona, Pa.

(1614 Eighth Ave.)

We are thankful for donations sent us for this month. The Crossroads and Lauver congregations sent 80 qts. canned fruit and the Allensville congregation sent 90 qts. We are glad the Lord knows just when to supply our needs.

The workers recently had the privilege of attending the Bible conference at Martinsburg for a day. Bro. Wm. Lauver and wife are spending this week in Juniata county, attending the Bible conference at Lauver's Church.

Bro. Daniel Kauffman stopped a few hours on his way to Juniata Co. Bro. D. B. Raber and wife, Aurora, O., came into our midst, assisting us in visiting a few homes and lead our Tuesday evening prayer meeting. Bro. Weaver Hurst and wife, Weaverland, Pa., are spending a week visiting their relatives in the city. They lent a helping hand in visiting and in our Sunday services.

Two of our young sisters, Mabel and Lillian Wagner, have gone to Lancaster county to make their homes. The former is at the home of Walter Hess; the latter is at the home of Paul Hernley, Elizabethtown.

The Lord willing, our preparatory services will be held on the evening of Dec. 4. Baptismal services and communion the following day. At the same time Bro. Amos Stoltzfus, Gap, Pa., will begin a series of meetings. We solicit your prayers that the Word may convict many souls for Him.

Last Sunday being missionary day, we had a missionary sermon in the morning, study of India at the children's meeting, and testimonials as to what missions have meant at the workers' meeting.

Nov. 22, evening, Bro. Abram Metzler, Martinsburg, was with us and received two precious souls into the Church—a mother and her daughter. The daughter is seriously ill. Will you pray for her?

The following is a report of receipts during the month:

General Expenses	
Springs cong	$21 00
Belleville Mission Meeting	39 24
No. 375	8 46
No. 376	11 00
No. 377	10 00
No. 378	2 00
	$91 70

Meeting Room	
Scottdale S S	25 00
A M S S Mattawana	18 52
Daniel Rose Johnstown	5 00
H B Ramer Alberta	5 00
	$53 52

Cash Value of Clothing and Provisions	
Crossroads and Lauver S C	$30 00
Marion S C	24 00
Slate Hill Mechanicsburg S C	31 42
Conestoga A M S C	27 00
Reid S C	15 00
Millersville S C	29 00
Allensville cong	30 00
Belleville cong	14 00
Crown Hill S C Ohio	11 00
	$211 42

Many thanks for your support. May you continue to remember us in prayer. J. M. Nissley.

Lancaster, Pa.

(112 E. Vine St.)

Sister Mary Sherry, an aged lady and an invalid—one whom we have been visiting regularly for a number of years—professed faith in the Lord Jesus, expressed a desire to unite with the Church and partake of the communion. So last week Bishop Noah Landis, Bro. Ezra Weaver, and the sisters here at the mission went out to her home at which time she was baptized and served with communion. Sister Sherry lives alone in a little house about three squares from the city, has no carpet on the floor, nothing to eat but what kind friends bring her, and she suffers much pain continually, yet she never complains. Her testimony and her lightened countenance while giving it are an inspiration to those who visit her.

Brother and Sister C. Z. Yoder, Wooster, Ohio, called at the Mission on Nov. 3. Sister Yoder visited our Sewing Circle which met at this time. Bro. Yoder preached for us on Nov. 9. The following week Bro. and Sister Joshua Zook spent the night with us. Bro. Zook had preached for us the evening before. We appreciate the visits of these brethren and sisters. Come again.

Bros. D. H. Mosemann, J. E. Brubaker, and Amos Horst of Ephrata, filled appointments here on Nov. 7, 14, and 21 respectively.

The building operations we spoke of a month ago are progressing very nicely.

In response to an address by Bro. Elmer Horst to the Y. P. B. M. at Mellingers Church on "The Needs of our Nearest City Mission" the Sunday school at that place sent us a generous offering.

Sister Lizzie Myers, Lancaster, R. 7, sent us a donation on Nov. 17, in memory of her father B. H. Snavely, who passed away on that day some years ago. Sister Myers has done this every year since her father's death, he having spent his last evening in life at a revival meeting here at this place.

We appreciate these gifts and others we have received more than we can tell you. Our prayer to God is that He give us wisdom so we may use the means intrusted to us to His honor and glory.

We ask a continual interest in your prayers.

Yours in Him,

Nov. 22, 1920. Elizabeth E. Myers.

Chicago, Ill.

(720 W. 26th St.)

Dear Readers, Christian Greetings. We are thankful to our heavenly Father for natural and spiritual blessings. We praise Him for the privilege of witnessing for Him and telling others about Him.

The interest in our Sunday school is very good. Perhaps you do not realize what it means to conduct a Sunday school where the parents of the children feel no responsibility as to the religious training of their children.

We expect to hold revival meetings at this place, beginning Dec. 9. Bro. E. J. Berkey is to conduct them. The harvest is plenteous, but the laborers few. Will you not pray with us?

We are glad for the visits of Bros. E. Yordy and W. Weaver and their messages to us.

Nov. 22, 1920. N. J. L.

Norristown, Pa.

Dear Readers of the Gospel Herald, Greeting: "Bless the Lord, Oh my soul, and forget not all His benefits."

Work here is going on about as usual, only it is getting more dull, more people out of work which will mean more help along material lines.

Among those that recently held regular services here were the brethren Warren Moyer, Enos Wismer, Henry Bechtel, and A. O. Histand.

Saturday, Nov. 20, Bro. C. Z. Yoder of Wooster, O., preached for us, using Isa. 35:8-10 as a basis for his remarks. The next morning Bro. and Sister Yoder left for Lansdale where he was to preach at the Plain Church. May the Lord continue to use him in His service.

Thanksgiving Day is almost here and we expect to have a service in the afternoon for the children, followed by regular preaching services. We expect Bro. Jacob Moyer from Souderton to be with us.

May the prayer of the Church ascend to the throne of grace in behalf of the work here as well as elsewhere.

Nov. 23, 1920. The Workers.

GLEANINGS

Three Sabbaths in Egypt

In Egypt, the Moslems observe sabbath on Friday, the Jews on Saturday, and the Christians on Sunday. It is reported that the general tendency is going toward observance on Sunday. A number of department stores, railways, and post-offices have united in making it their weekly day for religious observance.

Christian Science in Sweden

This religion seems to be making progress in that country. There are organized churches in Stockholm and Gothenburg and the state has recognized it as an authorized faith. According to the leader of the movement, the most of the registered departures from the state church are to this religious belief.

Mexicans Invade United States

It is estimated that more than 100,000 Mexicans have flocked into Texas within the past six months, and almost an equal number into Arizona, New Mexico, and California. They are attracted by the lure of money-making and cross the border at unguarded points to avoid the literacy test and the payment of poll tax. They present an industrial, moral, and religious problem difficult to solve. Home missions are being organized among them at some places.

America's Answer to Amenia's Call for Help

According to the report of the Committee for relief in the Near East for last year, the people of America contributed over $15,000,000 for Armenia. In addition to this there were large contributions of clothing and other necessary supplies. During March, 1920, 20, 779 children were cared for in 81 orphanages and 43 hospitals and 58 clinics cared for a daily average of 6,589 cases and 3,037 clinical cases. The 60 soup kitchens scattered thruout Armenia fed 55, 039 little children and 561,970 refugees were saved from starvation.

Prohibition and the Salvation Army

A Salvation Army worker declares in the daily press that the deserted industrial homes conducted by that organization are proof of the effectiveness of even limited prohibition. Seventy-five per cent of the men that were in these homes had been confirmed drunkards and were from all trades and professions. The Salvation Army realized more than a million dollars each year from these institutions. The lack of drunkards will mean that other work must be taken up. They plan to establish definite work for boys and to build hospitals and meeting-houses instead.

Materialism vs. Spirituality

Whe Sadhu Sundar Singh who recently visited England and America, was asked to give his impressions of America, instead of mentioning the greatness of the cities and success of business enterprise he described the materialistic atmosphere that pervades the country, and the manifest indifference to things spiritual. The parable of the man dying of thirst while adrift on the ocean was used to illustrate the abundance of the spiritual Christian doctrines so saturated with the salt of materialism that the religious thirst of Americans cannot be satisfied by them.—Missionary Review.

Mohammedan Opposition in Egypt

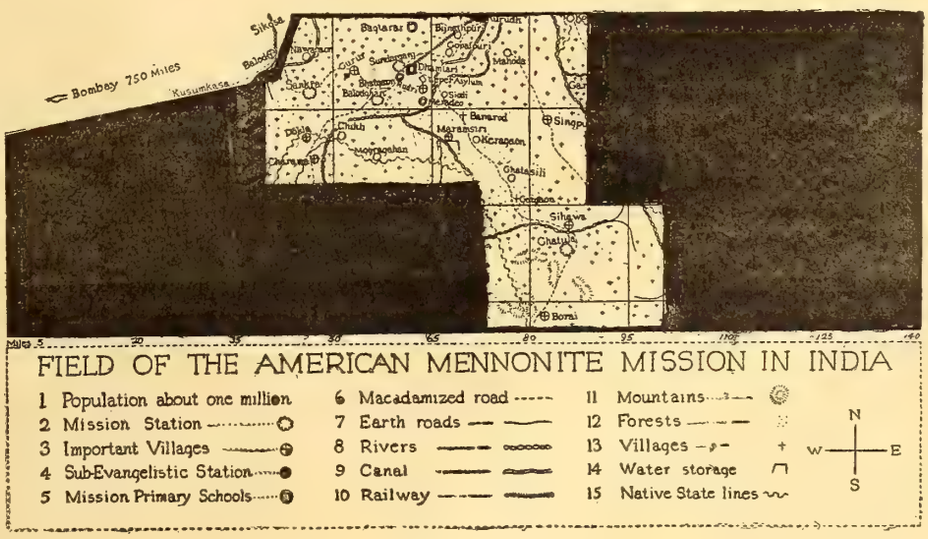
From Egypt comes the true statement of the trials of three sons of a rich Mohammedan in that country. His four sons had been educated in a Mohammedan university and all but one turned to Christianity. The father's rage knew no bounds. Missionaries visited him but without avail, even being warned never to return. Seven or eight Mohammedans beat one of these sons until he was exhausted and forced him to send a letter to the missionaries accepting Mohammed and renouncing Christianity. He was kept in confinement for a long time but made his escape and has since remained in hiding. The other two have been able to get away from the village but their life is a precarious problem. Truly light shineth into a dark place but the darkness comprehendeth it not.

Neglected Navajo Indians

Figures show that of over 9,000 children among the Navajo Indians in Arizona, 7,000 have never seen a government school, and less than 2,000 are in either mission or government schools. There are more Indian children out of school now than there were twenty years ago because the number of schools has not kept pace with the increase in population. Many of the young generation that have been educated in government schools are on a lower plane than the pagan Indians. It often happens that they use their increased opportunities in advancing heresy and immorality. In some schools religious instruction is permitted; in others it is prohibited. The foundation of reconstruction must be laid upon the Word of God.

The Growth of Zionism

A conference of Zionists was held in London last July and was attended by delegates from twenty-eight nations. A number of resolutions concerning this movement were passed. It was arranged that this land might finally become the common property of the Jewish people. For this purpose a national fund of £25,000,000 is to be raised. Far-reaching educational, industrial, and cultural programs were also adopted. Thus far the Zionist movement has been of a political and cultural nature rather than religious. The Jews may assemble in Jerusalem, but if they assemble in the New Jerusalem, it will be thru the merits of the rejected Messiah. The Jews show greater zeal and ability, as a whole,



Our Task in India in Diagram

"The black portions of the diagram show parts of our field in India which our missionaries have not been able to touch. We have in our field 800,000 people who have never heard the Gospel." From the standpoint of area, approximately one-fourth of the field has been covered; from the standpoint of population, approximately one-fifth of the people have been told of the Gospel.

than any other race. Their conversion presents a great problem to Christendom. Once fully following Christ, they usually prove the best of Christians.

The Faultless Christ

A preacher announced a men's meeting for the consideration of objections to Christianity, proposing to give men a chance to air their objections. Over 1200 were present. The first objector accused church members of inconsistency and of being no better than others. The preacher admitted that they were not what they ought to be. Another accused the ministers of not being what they formerly were and ought to be. The minister admitted that they were a poor lot. In the course of about an hour, twenty-seven charges were made such as, "hypocrites in the church," "the church is a rich man's club," and "Christians do not believe the Bible any more." When they were through, the minister read the objections, folded the paper, threw it aside saying, "Boys, you have objected to us pastors, to the church, to church members, to the Bible and to other things **but you have not said a word against my Master."** In a few simple words he preached them the Gospel, invited them to come to Him, and forty-nine accepted.—Adapted from Record of Christian Work.

How Our Money is Spent

Miss Edith Strauss, head of the Women's Activities in the High Cost of Living Investigation being conducted by the Department of Justice, is authority for the figures showing the amount spent in the United States for luxuries. The total amount spent annually for candy is $1.000,000,000; for chewing gum $50,000,000; for soft drinks $350,000,000; for perfumes and cosmetics $750,000,000; for furs $300,000,000; for violet soaps $400,000,000; and for pianos, organs, and phonographs $250,000,000. Tobacco users spend $2,110,000,000 for their weed. While automobiles cannot be strictly classed as luxuries, $2,000,000,000 annually is expended in this direction. Is religious work receiving a reasonable share of America's wealth?—Missionary Review.

Statistics on China

The startling statement was recently made by F. W. Bible that there would be added to the population of China in the next thirty years, at the normal rate of increase, as many people as there are now in the United States. The present population in China is now over 400,000,000. The size of the missionary problem in China is seen in the fact that there is now only one evangelical missionary for every 80,000 people. There are in all only 312,000 communicants of Protestant churches, and the areas in which there is no missionary agency at all contain thirty-five to forty million people.—Christian Observer.

The Missionary Situation in Northern Persia

Few places have suffered from the war as has Persia. It is in touch with the outside world at only a few places and these were mostly closed during the war. The heaviest sufferer was the province of Azerbaijan in the northwest part. Before the war the Presbyterians had a Bible school and hospital in this province that accommodated 100 persons each. All the buildings have been looted—some being completely destroyed. But the greatest loss was in the destruction of Christian villages. In Urumia, 10,000 out of 30,000 are left and the condition of the remaining women and children is worse than death. In this same station there were eighteen missionaries. Of this number twelve were forced to return home, five died, and the remaining one has gone to another station. The Christian population in this one section has been scattered to five different villages, where the British are giving some aid. The Kurds are in control of Urumia and make life miserable for Christians and Moslems alike—the latter class having dealt out much of the suffering endured by the Christians.

Suffering Russia

Russia is drinking the dregs of infidelity and unscrupulous government. The political control is in the hands of a proletariat but the rulers are as autocratic as the worst of monarchs. Sunday schools are sowing the seeds of infidelity and irreverence for God. These sins cannot go without catastrophe. The condition of Petrograd is described as follows: "Death stalks on every side and the once famous capital is reduced to one-fourth its size. The population has shrunk from 2,000,000 to 600,000 and deaths number 1,000 a day. Houses are choked with filth and the food and fuel situation is unspeakably bad and prices are incredibly high. Only one street car line is running and most houses are in darkness. The city is facing a dreadful phantom of epidemics. Hospitals are overflowing and the attendants are untrained army men, rough and lazy, who rob the hospitals and the patients. Physicians cannot secure medicines nor instruments. It is impossible not to be moved by the hunger and struggles of the dying people."

The hope of this country lies in the return to sanity, looking to God for forgiveness and guidance. Some forces are at work attempting to bring the Gospel to the people. The government is opposed to Christianity but many German refugees are returning with Bibles and Christian literature. To again point these destitute places to Christ is the task of those that possess Him.

Faith Rewarded

The miracle recorded in Acts 14 marks the opening of Paul's ministry to the Gentiles, and it tallies in every point with the miracle performed by Peter and John at the Beautiful Gate, which opened their ministry to the Jews. After the miracle by Peter and John they preached Christ to the Jews; after this miracle by Paul he preached the one living God to the showing the miracle-working and healing power of the Lord Jesus both to the Jews and to the Gentiles.—Sel.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—George Dana Boardman.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald

For October 1920

GENERAL FUND

Manitou cong Colo	23 25
Filer cong Ida	9 00
Sterling S S Ill	18 58
Waldo S S Ill	75 56
Simon Bontrager Ind	10 00
Goshen College cong Ind	20 00
Forks cong Ind	26 90
Maple Grove cong Ind	30 00
Emma cong Ind	18 41
Clinton Frame cong Ind	55 80
East Union cong Ia	32 75
West Union cong Ia	49 95
L Deer Creek cong Ia	70 67
Protection cong Kans	11 15
Long Green cong Md	10 00
Zion cong Mich	10 75
Midland cong Mich	5 20
Fairview cong Mich	28 36
Berne cong Mich	27 10
Bowne cong Mich	22 60
Alpha cong Minn	21 95
Mt Zion cong Mo	6 25
Berea cong Mo	1 25
Cherry Box cong Mo	1 00
White Hall cong Mo	2 42
Creston cong Mont	7 10
Roseland cong Nebr	14 40
Spring Valley cong N D	15 75
Surrey cong N D	18 50
Bethel S S Ohio	22 55
Logan & Champaign Mission Meeting Ohio	335 23
Beech cong Ohio	147 21
Milan Valley cong Okla	36 25
Albany cong Ore	15 63
Hopewell cong Ore	9 20
Firdale cong Ore	7 75
Fairview cong Ore Mission Meeting	56 62
Fairview cong Ore	37 48
Blough cong Pa	22 00
Skippack cong Pa	10 00
Warwick River cong Va	5 00
	$1,349 57

INDIA MISSIONS

General

La Junta S S Colo	26 53
Willow Springs cong Ill	26 84
Primary Dept Science Ridge S S Ill	18 66
Emma cong Ind	5 00
Sugar Creek cong Ia	98 00
A S Eash Ia	10 00
Liberty cong Ia	6 50
Spring Valley cong Kan	79 29
A Sister Hagerstown Md	1 00
Reiff cong Md	141 71
Palmyra cong Mo	31 10
Mt Zion cong Mo	10 25
Berea cong Mo	1 00
Cherry Box cong Mo	1 25
Creston cong Mont	17 74
Roseland cong Neb	42 57
West Fairview cong Neb	70 00
Spring Valley cong N D	6 00
Surrey cong N D	12 00
Ohio S S conference	81 12
Sugar Creek cong Ohio	40 00
Oak Grove & Pleasant Hill congs Ohio	170 00
Joe B Stutzman & wife O	5 00
Salem S S Wayne Co O	1 10
Canton S S Ohio	23 82
Zion cong Ore	38 00
Allensville S S Pa	20 04
Allensville S S Children Pa	3 86
C K Lehman Pa	1 00
Rockton cong Pa	4 50
Weaver cong Pa	30 00
Scottdale cong Pa	26 17
Mt Joy Y W B C Pa	5 00
Mt Joy Y P M Pa	7 15
Young Sisters Class Elizabethtown S S Pa	15 00
E Chestnut St S S Lancaster Pa	67 00
Gehmans S S Pa	33 41
Bowmansville Pa Mission Friends	68 00
Old Road S S Pa	12 00
Maple Grove S S Pa	18 00
Mary A Buckwalter Pa	3 00
Souderton T M Pa	24 70
Line Lexington cong and S S Pa	95 00
Spring City cong Pa	58 55
Mrs Maude Kreider Tex	5 50
Springdale S S Va	31 75
Warwick River cong Va	2 50
Carstairs cong Alta	39 25
Salem S S Alta	35 70
A Bro & Sister Geiger cong Ont	100 00
A Friend Vineland Ont	5 00
	$1,676 56

India Missionary Support

Young People of Roanoke cong Ill	50 00
H V Albrecht Ill	200 00
Salem S S & cong Ind	152 00
Middlebury cong Ind	127 00
Yellow Creek cong Ind	200 00
Elkhart cong Ind	30 00
E K Greenawalt & wife Ind	450 00
Manson S C Ia	26 00
Plum Creek S S Neb	37 15
A Bro & Sister Ohio	168 75
Womans Miss Comm O	213 81
Salem & Pike cong O	150 00
Allen Hancock Putnam Cos. Miss Meeting O (Ret Miss)	41 05
	$1,845 76

India Missionary Children Support

Rosie Good Ill	5 00
Larned S S Kan	7 50
Bethel & Guilford congs Ohio	17 00
Martins Creek cong O	34 47
Pleasant View cong Okla	23 58
A Sister Pa	20 00
C H Hummel Pa	6 00
Sister M G Ont	28 00
	$141 55

India Native Workers' Support

J I Weldy & Family Ind	22 50
C A Shantz & Wife Ind	7 50
Liberty cong Ia	2 00
Spring Valley cong N D	10 00
A Bro & Sister Ohio	30 00
E Petersburg Y M B C Pa	7 50
Manheim Bible Study Class Pa	7 50
Boyertown & Hereford congs Pa	10 00
D S Leatherman Pa	5 00
Esther & Mary Leatherman Pa	5 00
Baden Mission Ont	15 00
	$122 00

India Bible Women

Class 10 Olive S S Ind	3 00
Class 9 Forks S S Ind	5 00
Clinton Frame S S Ind	1 00
Helping Hand Class Elkhart S S Ind	3 00
Bowne cong Mich	9 00
Old Sisters S S Class Bethel cong Ohio	18 50
Salem S S Wayne Co O	3 00
Katie Nussbaum SS C O	6 00
Helping Hand Class Oakgrove & Pleasant Hill congs Ohio	29 75
Logan Co S C Ohio	6 00
Weaver S C & cong Pa	18 00
Y P B C Volant Pa	21 00
Y M Class Mummasburg S S Pa	24 00
Esther Groh Ont	15 00
	$162 25

India Medical

Young Mothers Class Forks S S Ind	4 50
A Sister Md	6 00
Mrs Brackbill's SS Class Mich	3 50
Womans Miss Comm O	100 00
Joe B Stutzman & wife O	15 00
Old Sisters' Class Plainview S S O	4 15
Prim Cl Kraybill S S Pa	7 25
	$140 40

India Native Nurse

Fuss Sisters Pa	8 00

India Famine Relief

Springdale S S Va	31 75

India Native Teachers' Support

Mary K Zimmerman	6 00
A Sister Souderton Pa	6 00
	$ 12 00

Education India Native Child

Oak Grove & Pleasant Hill S S Ohio	20 43

India Missionary Preparation

Time Deposit Interest	150 00

India Personal

Lena E Stalter Ill (Anna Stalter)	5 00
Womans Miss Comm O (Lydia Lehman, for bicycle)	91 07
Lydia A Zook Ill (C D Esch & family)	10 00
	$106 07

Hope Evangelistic Station

C T Berry Ohio	5 00
Aaron Shank Pa	10 00
David S Heatwole Va	10 00
Clifford A Burkholder Va	5 00
	$ 30 00

India Hospital Endowment

A Sister Forks cong Ind	10 00
Mary L Bower Pa	10 00
Sister M G Ont	50 00
	$ 70 00

India High School Endowment

Pleasant Hill cong Nebr	4 50

Village Primary School Support

Mt Zion cong Mo	2 00

New Church Building

Frazer S S Pa	40 00

India Orphans

Mattawana A M cong Pa	13 75
Baden Mission Ont	10 00
	23 75
Total for India	$4,587 02

SOUTH AMERICA MISSION

Middlebury cong Ind	38 61
Emma cong Ind	5 00
A S Eash Ia	5 00
Berea cong Mo	50
North Lima S S O	32 00
Pleasantview S S O	15 60
Ohio S S conference	81 12
Leetonia cong O	15 73
A Sister Dauphin Co Pa	25 00
Mary A Buckwalter Pa	1 00
Warwick River cong Va	4 00
	$223 56

South American Bible Women

Mr & Mrs W S Jones O	10 00
Total for S A	$233 56

MEXICAN MISSION

Hopewell cong Ind	20 00

CITY MISSIONS

Altoona Mission

Lydia A Zook Ill	8 46
Scottdale S S Pa	25 00
Springs cong Pa	21 00
	$ 54 46

Canton Mission

Martins cong Ohio	6 75
A N Hochstetler	5 00
A Brother	5 00
Oak Grove & Pleasant Hill congs	30 00
Bro Hochstetler	50
Martins Creek cong O (for improvements)	32 07
Provisions:	
C Z Yoder	75
Eli D Yoder	2 00
Dan C Yoder	90
Chris King	1 75
P Sommers	1 25
S H Miller	7 00
Adrian Hershberger	18 00
S E Allgyer	3 00
Sister R May	40
Alvin Maurer	2 50
Oak Grove & Salem Congs Ohio	53 75
A D Helmuth	50
	$171 12

Chicago Missions

Willow Springs S S Ill	16 29
Freeport cong Ill	70 40
A Swartzendruber	5 00
Sister Showalter	5 00
Barbara Alger	5 00
Manuel Zehr	6 00
Amos Sutter	5 00
Olive cong Ind	15 00
Womans Miss Comm O	6 82
Stahl cong Pa	12 00
Provisions:	
Tremont cong Ill	29 00
Frank Snavely Ill	10 02
J J Sommers Ill	8 70
Mrs Zehr Ill	72
P P Swartzendruber Iowa	14 04
J P Brenneman Ia	3 21
W H Boyer Ind	9 36
Clarksville cong Mich	44 00
Archbold cong O	8 00
	$273 56

Fort Wayne Mission

Yellow Creek cong Ind	64 00
Goshen College cong Ind	15 00
Olive cong Ind	20 00
Holdeman cong Ind	3 00
A R Miller Ind	5 00
Y P Meeting Shore cong Ind	14 70
	$121 70

Kansas City Mission

Lydia A Zook Ill	10 00
Noah Weldy Ind	2 00
Liberty cong Ia	4 00
Penna cong Kans	26 60
Crystal Springs cong Kans	16 58
M M Buch Kans	5 00
W O Buch Kans	5 00
West Liberty Prim Dept S S Kans Birthday offering	4 00
Paul Erb	1 00
Miss M G Andres	3 00
Mrs Noah Showalter	2 00
Mt Zion cong Mo	5 75
Berea cong Mo	50
Cherry Box cong Mo	1 85
Wood River S S Nebr	17 14
Surrey cong N D	2 00
Bro Hostettler Ore	2 00
Provisions:	
So English cong Ia	15 05
Sugar Creek cong Ia	54 50
Bro Ben Ernst Nebr	17 25
J B Noel Nebr	11 60
	$206 82

Knoxville Mission

Warwick River cong Va	6 37
Enswiler Bros & Sisters	6 20
	$ 12 57

Lima Mission

Quarterly Mission Meeting Logan and Champaign Cos O	100 00
Mamie Metz (July rep)	1 00
Jennie Ebersole "	50
Amanda Hallmyer "	1 00
James Stalter "	5 00
Lizzie Stoltzfus "	1 00
Menno Troyer (Oct rep)	1 00
Joseph Horst "	2 00
Anna Messinger "	1 00
B F Stoltzfus "	1 00
Provisions: (July report)	
Lela Willy	60
Christ Bixel	1 50
C D Brenneman	1 45
Myrtle Umble	1 25
Henry Mueller	4 45
Sherman Swartz	3 05
John Steiner	30
Samuel Golden	1 20
C C Kulp	4 00

Provisions: (Oct. report)
David Messinger 2 00
Mary Kauffman 65
O R Bylers 2 50
Lydia Snyder 4 00
R R Brenneman 1 50
J Y Smucker 5 25
Menno Troyer 2 35
C D Brenneman 3 00
Henry Mueller 7 73
E E Troyer 2 25
C C Kulp 6 25
Mrs Amanda Diller 5 00
P E Brunk 1 50
A S King 4 00
Sewing Circle Elida O 20 59
199 87

Los Angeles Mission Building
Filer Cong Ida 26 00
Creston Cong Mont 20 00
Jos Burke Ore 40 00
86 00

Peoria Mission
John H Garber Ill 13 22
Waldo S S Ill 37 78
Illinois Congs (per E H Oyer) 200 00
251 00

Philadelphia Mission
Providence Cong Pa 21 00

Toronto Mission
First Mennonite Cong Ont 79 90
Mrs Brubacker 2 00
A Friend 4 00
Provisions:
Waterloo Cong Ont 20 00
105 90

Youngstown Mission
Midway S S Ohio 37 00
Youngstown Mission S S 5 05
Sunday Evening offerings 7 25
House income 42 00
Eli Blosser 2 00
John Martin 75
A J Steiner 75
Allen Rickert 1 25
Rudolph Metzler 3 00
John W Smucker 1 50
Peter Unzicker 2 00
H S Adams 5 00
J K Hostetler 12 00
Mrs T McAleer 1 00
Fulton County O Cong 11 50
Salem Cong Wayne Co O 10 00
Walnut Creek O Sewing Circle 11 50
Portage Co O Sewing Circle 3 00
Lawrence Co Pa Sewing Circle 26 25
Day Nursery 16 70
199 50

Total for City Missions $1,723 50

CHARITABLE INSTITUTIONS

Children's Welfare Home
Lena E Stalter's Prim S S C Ill 4 60
J C Hostetler 4 85
Amos Hinkle 1 00
M M Buch 5 00
A Friend 1 00
J O Oswalt 5 00
Lower Deer Creek Prim S S 6 62
Do Without Band S S C 2 00
Berea Cong Mo 50
Cherry Box Cong Mo 1 50
Mt Zion Cong Mo 2 25
Spring Valley Cong N D 1 00
Provisions:
Liberty Cong Ia 31 55
Sugar Creek Cong Ia 89 15
Berea Cong Mo 11 15
Frank Kaufman 3 50
John Martin 10 00
Special Support 254 00
434 67

Orphans' Home
Emma Cong Ind 5 00
Olive Cong Ind 21 22
Sewing Circle Maugansville Md 15 00
A Bro & Sister Zion Cong Mich 10 00
Mt Zion Cong Mo 1 75
Berea Cong Mo 25
Pleasant Hill Cong Nebr 23 50
Bethel Guilford Cong O 20 00
Sewing Circle Marshallville O 27 00
Mission Meeting Logan & Champaign Cos Ohio 200 00
Abraham Eby Pa 60 00
J H Summers Pa 10 00
Rockton Cong Pa 2 90
Stahl Cong Pa 12 00
Cedar Grove S C Greencastle Pa 10 00
Warwick River Cong Va 1 00
A Sister 1 50
Dora Myers 10 00
Cora Eschleman 5 00
Ida Mellinger 1 00
Esther Landis 1 00
Minnie Taylor 2 50
A Sister 13 35
Provisions:
Christ Hamel 2 70
Mrs Peter Eicher 20 00
Noah Thut 4 00
Joe Byler 4 27
B C Esch 50
Mrs Nancy Umble 1 60
S E Allgyer 3 00
Amos Detwiler 3 36
C A Hartzler Ill 15 20
James Greer 3 50
Levi Hartzler 75
John Hooley 1 50
Sam Plank 1 50
John I Yoder 4 50
Mrs D Messinger 2 70
C H Byler 2 00
Mrs Lizzie Yoder 2 00
George Kanagy 6 00
Eli D Yoder 3 00
Alfred Yoder 1 50
J Y Smucker 6 60
Aaron Yoder 1 50
Jeff Smucker 1 22
Lester King 1 50
J D Kauffman 50
F I Smucker 20 00
Fulton Co Cong 192 00
Clothing:
Sewing Circle Maugansville Md 25 00
Sewing Circle Columbiana O 55 00
Chapel S C New Stark O 9 80
Sewing Circle Doylestown Pa 11 00
Farm Income 60 00
Special Support 713 00
1,635 25

Orphans' Home School Building
Readers Youth's Christian Companion 130 00

Orphans' Home Hospital
Alice Eigsti 5 00
Mrs J L Troyer 5 00
Mrs Nancy Fett 5 00
Mrs M S Yoder 5 00
A Sister Pa 5 00
25 00

Old People's Home
Mt Zion cong Mo 1 50
Berea cong Mo 25
Cherry Box cong Mo 1 25
Maple Grove cong Pa 15 50
Martinsburg cong Pa 6 00
Rockton cong Pa 3 60
Schellburg cong Pa 3 00
31 10

Illinois Old People's Home Building
Henry Bailey 125 00
Caroline Hensler 5 00
Anna Rick 10 00
A Friend of the aged 100 00
Isaac Lapp 50 00
290 00

La Junta Sanitarium
Hospital Fees 761 41

La Junta City Hospital
Hospital Fees 879 13
La Junta City Hosp Ass'n 300 00
1 179 13

Total for Charitable Institutions $4 486 56

MISCELLANEOUS FUNDS

Rural Missions
Ft Wayne cong Ind 15 75
Leo cong Ind 20 98
Liberty cong Ia 1 00
Cherry Box cong Mo 1 00
38 73

G. L. Bender Personal
Lydia A Zook 10 00
Manson SS Ia 61 36
Abram D Yoder 5 00
76 36

Mary Burkhard Personal
Holdeman cong Ind 39 77
Logan Co S C Ohio 2 50
42 27

Ind-Mich Church Building
Yellow Creek cong Ind 25 00
Howard-Miami cong Ind 24 99
Salem SS & cong Ind 17 29
Holdeman cong Ind 46 08
Lizzie M Lind 5 00
Bowne cong Mich 20 00
Bethany SS Mich 5 08
Pleasant View cong Mich 13 41
White Cloud cong Mich 3 00
159 85

New Publishing House
Larned cong Kans 20 00

Pond Bank Building Fund
A Bro Reiff cong Md 25 00

Southwestern Pa S S Conference Mission Fund
Martinsburg SS Pa 10 23
Blough SS Pa 26 50
Stahl SS Pa 23 32
Kaufman SS Pa 31 00
91 05

Southwestern Pa Conference Fund
Casselman cong Md 1 75
Glade cong Md 67
2 42

Kans- Nebr Conf. Expense Fund
E Holbrook cong Colo 18 52
Am Ry Exp Co rebate 18 00
A Brother 1 00
Roseland cong Nebr 12 96
50 48

Mo-Iowa Conf. Expenses
Spring Valley cong N D 5 20
Surrey cong N D 13 83
Mt Zion cong Mo 23 65
42 68

General S. S. Committee
Roseland cong Neb 4 30

Board of Education
Casselman cong Md 3 45
Glade cong Md 1 33
4 78

Total for Miscellaneous Funds $557 92

SUMMARY

Canadian Treasurer 377 85
Eastern Mennonite Board 291 81
Franconia Mission Board 237 25
Franklin Co & Washington Co Md Board 166 71
Ind-Mich Mission Board 1 286 30
Kans-Nebr Mission Board 323 07
Mo-Iowa Mission Board 243 75
Ohio Mission Board 995 75
Pacific Coast Mission Board 155 57
Southwestern Pa Mission Board 284 42
Mennonite Board of M & C 8 575 65

Total for October $12 938 13

Gratefully acknowledged,
V. E. Reiff, Ass't to the Treasurer, Elkhart, Ind.

N. B.—The following typographical errors appear in the Gospel Herald dated Nov. 4, our September report.

Under Provisions for Orphans' Home Arthur Hartzler is credited with $12 for Provisions. C. A. Hartzler's name was omitted. Corrected credit should be:
Arthur Hartzler 1 50
C A Hartzler 12 00

The total of the Kans-Nebr Conf. Exp. Fund reads 126.56 while the amount should be 123.56.

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open wide thine hand unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."—Deut. 15:7, 8.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 9, 1920 (Gospel Witness Established 1905) No. 37

EDITORIAL

"The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."

Clergy Certificates.—Elsewhere in this issue, under the caption, "Of Interest to Our Ministers," we publish a short note on this subject.

Our Sunday school lesson quarterlies for the first quarter in 1921 are nearing completion. Those having not yet sent in their orders should do so at once, and the supply of literature will be on hand for distribution the last Sunday in this month.

How do we know that you are interested in the Master's cause? We know it by the fact that you are obedient to the Master's commands; by your diligence in studying the Word of God; by your being on hand promptly at the house of the Lord at every meeting that it is possible for you to be there; by your readiness to tell others about "the glad tidings of salvation;" by your faithful devotion to and support of the Church in every way that it is possible for you to help.

As Christmas is approaching our mails are increasing. We are glad for this disposition to send in orders early, for it enables us to fill the orders and send out the supplies before the holiday rush. Our new price lists are being sent out this week. We suggest that you send in orders at an early date, and they will have prompt attention; also that in your gifts you remember the poor as well as personal friends.

Famine Sufferers.—We are accustomed to think of Europe and Asia Minor when the question of relief for suffering humanity is mentioned. But China is also in this list, there being more than five million people there who are facing starvation. Now comes the report that another famine is at hand in India, our missionaries at Dhamtari telling us that the approaching famine will probably surpass anything of the kind witnessed since the beginning of our work at Dhamtari in 1899. Crop failure is the immediate cause of the famine. If all humanity would stop wasting the Lord's means for carnal pleasure, vain display, tobacco, strong drink, and other luxuries, the money thus spent would go far towards purchasing needed supplies to relieve the suffering. See Bro. Lapp's article on India, found on page 732.

This is the time of the year when most of the subscriptions to the Gospel Herald become due. Many are sending in renewals and many more will doubtless do so before the end of the year. The label at the top of this page will tell you how your subscription stands. This would be an appropriate time to consider that annuity offer of $30 and thus secure a subscription for life. We would be glad to have all our subscription lists brought up to date and ahead by Jan. 1, 1921. We will be glad for your renewals, and the names of as many new subscribers as you will be able to send us. In this connection it might be in order to suggest that the Gospel Herald would make an excellent Christmas present for some friend who would give it a welcome in the home. If your label is not changed on the paper within a few weeks after the renewal is sent in, or if you notice any other error on our part, drop us a card. We invite your co-operation and your prayers.

THE WARNING NOTE

Many a student of God's Word has been impressed with the frequency of "Take heed" and "Beware" in the teachings of Christ and His disciples. These admonitions are given to both saint and sinner.

The reason for these repeated warnings is obvious. The same cunning, subtle, deceptive tactics which the enemy of souls employed in deceiving and misleading our first parents in the garden of Eden are still employed by the arch enemy of human souls. Many are traveling on the downward road because they have chosen to follow "the way that seemeth right" and not because they deliberately want to go on to perdition. Many Christian professors who want to serve the Lord God have been lulled to sleep and made content with a mere form of godliness without having the real Christian experience. "The whole world lieth in wickedness," abounding in snares and pitfalls for the unwary, and with Satan transformed as an angel of light we do not wonder that both saint and sinner are so frequently warned to guard against the deceptions of the arch enemy of souls.

The great mass of human beings who are on the downward road are there because "the god of this world hath blinded their eyes." The fact that so many Christian professors are Christian only in name is explained on the ground that man today is possessed with the same human nature that marked Adam and Eve in the Garden, and is just as liable to be deceived and led away. Even the most faithful must be on their guard continually, must exercise themselves in the grace that God has given them, must be in constant communion with God and in touch

with those of like precious faith, or they become the victims of the subtle influence of worldliness which little by little creeps upon them and finally estranges them from their God. No wonder, then, that we have such warnings as, "Let him that thinketh he standeth take heed lest he fall," "Exhort one another daily," etc. Let us notice, briefly, a few of the deceptions which have caught the eye and ear of some people, and how they appear in the light of God's Word:

1. That to be a member of a church is a sure guarantee for heaven.

Yes, it is very important to be a member of the Church. There is no Bible promise of salvation to any who deliberately neglect this duty. "If we walk in the light as he is in the light, we **have** fellowship one with another" (I Jno. 1:7). But there are many illustrations, both in the Bible and out of it, where people were members of the visible Church and yet were children of the evil one. Hear the warning note of Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will** of my Father which is in heaven" (Matt. 7:21).

2. That there are other religions, besides the Christian religion, that are favored with direct revelations from God.

Evidently the apostles had another idea. Paul says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). John says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II Jno. 10). The "other revelations" advocates may find some food for reflection in this declaration from Christ to John: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:18, 19).

3. That the Bible, though the best of all books, is not without error; and that intelligent men have the right to pass upon its merits or demerits.

This is the sinking sand upon which modern liberalism is built. But the Bible says, "All scripture is given by inspiration of God" (II Tim. 3:16), and that it is "impossible for God to lie" (Heb. 4:18). We cannot therefore accept this without accounting God a liar. To prove a single line in the Bible unreliable means to overthrow the whole structure of Christian faith. "Take heed, brethren, lest there be in any of you an evil heart of unbelief" (Heb. 3:12).

4. That there is no pleasure outside of worldly amusements.

This is in direct opposition with many direct scripture testimonies and contrary to the experiences of thousands of Christian people. Our Savior names the pleasures of this life as one of the fruitful causes of backsliding. Luke 8: 14. Those who are minded to give themselves over to carnal pleasure have this emphatic warning in the language of inspiration: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). The amusement god has many victims in this present generation.

5. That there are circumstances where man is justified in ignoring or disobeying Scripture, for the sake of self-interest or expediency.

On this ground men have justified unscriptural business methods, taking part in carnal warfare, and many other things which the Gospel teaches against but which men seem to think are necessary. And thereby men proclaim that the wisdom of men is greater than that of God Those deceived by this view would do well to read Isa. 55:9; Prov. 25:16; Acts 5:29; I Jno. 1:4-2:6.

6. That it is impossible for any saved child of God to fall away so that he will be forever lost.

This idea does not only have the effect of closing the eyes of people to their dangers, but it is also directly opposed to the teaching of Scripture. In Jno. 15:2, 6 Christ gives this warning: "Every branch in me that beareth not fruit he taketh away ... If a man abide not in me he is cast forth as a branch." In Heb. 6:4-6 Paul sounds the note of warning when he reminds us that if those who have attained a very high state of spiritual life fall away it is impossible to renew them again to repentance. To guard against over-confidence Paul warns: "Let him that thinketh he standeth take heed lest he fall" (Heb. 10:12). Read Jas. 1: 12-16. The surest way to get any one to fall away is to have him feel that there is no danger.

7. That Christ is not liable to come again, at least not for the present.

Peter tells of scoffers in the last days who decry the doctrine of Christ's second coming, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning" (II Pet. 3:4). This unbelief concerning the plainly promised coming of our Lord is usually connected with unbelief in other things clearly taught in Scripture.

8. That God is so merciful that He will not punish good people.

Jesus Christ has declared that "there is none good but one, that is, God" (Matt. 19:17). On the other hand, it is definitely stated that "all have sinned, and come short of the glory of God" (Rom. 3:23). It is also declared that when Christ will come to judge the world He will be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thes. 1:7-9). Notice the two things mentioned: "Know not God;" "Obey not the Gospel."

The warning note of Scripture is also the note of freedom. "Take heed and beware" is heaven's call to all men to accept Jesus Christ the only Savior of men, to accept the whole Gospel as God's will concerning men in this age, to keep in constant communion with God and in the light of His Word, to resist the devil and beware of his deceptions, to keep the heavenward look and walk in the way of holiness. "If ye do these things ye shall never fall." There is no power in earth or hell that can take us away from our God and Savior, provided we meet the conditions laid down in His Word. It is the business of the deceiver and destroyer of souls to make men believe that the warning note of Scipture is arbitrary prohibition, making slaves of men and taking away our freedom. It is the business of God to warn us against the soul-destroying influences with which this world abounds and to point us to the way of holiness, the only path of real Christian freedom.

"Therefore, my beloved brethren, be ye steadfast, unmoveable,, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"When the child is an infant, carry it into the Sunday school; when it becomes a little older, lead it; and as a rule, when it grows older it will walk in of its own accord."

"I have no greater joy than to hear that my children walk in the truth." This is the feeling of every Christian parent.—J. M. K.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

LIFE'S HEAVENLY SECRET

Jesus, my Lord, thou art my life,
My rest in labor, strength in strife;
Thy love begets my love to thee;
Thy fulness that which filleth me.

Long, long I struggled e'er I knew
My struggling vain, my life untrue,
I sought by effort of my own
What is the gift of Christ alone.

I prayed and wrestled in my prayer,
I wrought, but self was ever there;
Joy never came, nor rest, nor peace,
Nor faith, nor hope, nor love's increase.

My effort vain, my weakness learned,
Weary, from self to Christ I turned,
Content to let his fulness be
God's boundless gift of grace to me.

Life's heavenly secret was revealed:
In Christ all riches are concealed.
We try, and fail; we ask, he gives,
And in his rest our spirit lives.

O peaceful rest! O life divine!
My effort cannot make thee mine.
I yield my sinful heart to thee,
And in thy love thou fillest me.

Dwight Mallory Pratt.

WHAT IS THY LIFE?

By Isaac R. Herr

For the Gospel Herald

The things of this world are evanescent. They perish, with the using of them. They are as the flower of grass, "which today is and tomorrow is cast into the oven." They have no abiding qualities The things of this world, the mammon of unrighteousness, are short lived. The confines of time are the limits of their existence.

Do our lives declare themselves chiefly and primarily for these fleeting things of time, or do we make ourselves known in sentence and actions of eternal efficiency? Shall the things which perish with the using of them have precedence over the things that shall live when time shall be no more? What is my life? should awaken me to a retrospection, a backward look, a history of my past life, enough to cause the tear of sorrow and sadness to flow. If then we find that the profession of our life has not been one grand round of good will to men and love to God, if we have been remiss in our service and devotion to Him, let us believe that what might have been may yet be, and that we may now have a brimful measure of God's love; yea, an overflowing portion. This ruling and dominant passion of love in our souls will not only give us the right attitudes but the real activities in the various movements for humanity's uplift and spiritual advancement.

It will drive away selfishness, banish narrowness, and inspire to wholehearted service in the cause of our adoption; it will create a pure and sweet mind, evil thoughts will flee from it, and the soul will be furnished with God like qualities.

My life should not consist in eating and sleeping, drinking and digging, and contriving how to amass a fortune. So far as the body is concerned if it is incidental to the soul. The soul is the man and not the body. The eternal life in God is the life, not this temporal life which is swifter than a weaver's shuttle. Surely we are miserably sidestepped and spiritually embarrassed if our chief care is in the treasures of earth, if the body is considered preeminent to the soul. We can pamper the body and take consequences, but who can afford to starve his soul and be cast out into utter darkness by not feeding upon the verities of life—God, Christ and eternal life?

Why so concerned in this earthly life and the body which is only the means to a right spiritual end? The body itself is dust and will go to dust, and yet how people would bedeck it, beautify it (more often disfigure it), lavish their all upon it as tho it were the embodiment of true life. In the language of Dwight, we have the following words: "We are proud of a body fattening for worms and pampered for corruption and the grave."

Life is more than meat and raiment. Our lives rightly understood can not have for their aim and goal the mammon of unrighteousness. If that were it then we have lost sight of their immortality brought before us again and again in letters of living light, by the Word, by the saints and celebrities of faith down the ages to the present time.

Our lives are easily determined by the two ways and two gates set before us. Any one traveling on the true and real thorofare, the way of holiness, as a worthy traveler can know something about his life worth knowing. He can have the consciousness of having done what he could do. But he who lingers and loiters on the way has many regrets. Perchance he has transgressed and strangely detoured from the narrow way into the by paths of sin, and thus blighted his life. The remedy is to retrace his steps to the point where he was diverted from the true path of life, and with an inspired resolution that knows no failure, to go out into life's arena to do and to conquer, so that thru him henceforth the banner of the Lord shall be unstained and unsullied and unfurled to a dying world.

The Father of the creation and preservation of us all, and the Father of the redemption of all that accept His great plan of salvation, has a plan and purpose in our lives. Are we true to it? We can not mistake it. By Him it is stamped upon our very being; by Him who knows the end from the beginning, whose eye sees the things of time in their minuteness, sees into the very recesses of our hearts; by Him who knows eternity from everlasting to everlasting, as well as time with its vanishing and delusive things, we are made to realize the import and reality of our being. And as our lives are wisely planned by Him who inhabiteth eternity it is entirely consistent with His purpose that we should so use these things of time as not to abuse them, and as a means to a glorious end. We shall even make to ourselves friends of the mammon of unrighteousness to the end that we apply the same diligence and devotion to our spiritual interests as they do to their temporal interests, their treasures laid up for time, the only hereafter they are concerned about, so that the imitation of their good principles for time may bring us into everlasting habitations.

We need only to mention the other way occupied by the multitudes; by those whose hope and trust is in the perishing things of this life, in this earth wherein they lay up their treasures. Let us lay the emphasis upon the life that helps to lift up the fallen (no more than has been done for us); that life which is a force and makes for good, that abounds in good works, in the highest expression of itself in moral and spiritual efficiency. Such a life more than countervails any sensuality or drives off the lower or baser passions.

Our lives are (from the Bible point of view) what they are because of ruling our own spirits. Our self-denial is best exercised by turning into actualities high purposes and spiritual conceptions, for the lower must always give place to the higher. The false, the base, the ignoble, shams, pretences and fiction are relegated to the rear by the noble, the good, and the true. by the consummation of Truth itself.

Lancaster, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Chicago, Ill.
(1907 S. Union Ave.)

We praise the Lord for the many blessings we have been enjoying from His store house. While we have had some experiences in the past few months that were not so pleasant, after all we know that all things work together for the good of those that love the Lord. Our boys have been absent from school for nearly a month on account of measles and after effects, but at this writing are slowly improving.

Last Saturday night my car was stolen from the garage for the second time since September 1. The thieves were caught in the act by the police and with the car taken to the police station, at which place I identified the property the next morning and received possession. Sin and crime are abounding on every hand here in the city—perhaps due to the fact that just at this time a great many men are being laid off from their work. Some one has said, "An idle brain is the devil's workshop."

Our Sunday school attendance has been as high as three hundred nineteen this fall and will no doubt exceed this number before the Christmas season is over.

On Sunday, Nov. 21, we were favored by a visit from the brethren, Ezra Yordy of Eureka, Ill., and Wm. Weaver of Goshen, Ind. Bro. Yordy preached for us at our Sunday morning service and Bro. Weaver at our evening service. The messages given by both brethren were very helpful and very much appreciated.

Sister Ida Yoder of Flanagan, Ill., has come to the Mission to assist in the kitchen work for the winter months. We are very grateful for her help.

Pray for the work at the Home Mission.

Nov. 22, 1920. H. R. Schertz.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers:—"O magnify the Lord with me, and let us exalt his name together."

During November God's Word was preached by the brethren as follows: 7th, Lehman Kraybill, Mt. Joy, Pa.; 14th, Amos Kolb and Gabriel Brunk, Chester Co., Pa., 21st, Amos Stultzfus, Gap. Pa., and C. Z. Yoder, Wooster, Ohio; 28th, Irwin Landis, Schwenksville, Pa. God's Word shall not return void.

Friends have kindly remembered the work with food and clothing which are gratefully received. Many little folks are happy in their warm clothing, because of your work, while we at this end distribute.

Apples, potatoes, canned and dried fruits are among the provisions received. All offerings are appreciated, and we are glad "Our Lord is not unrighteous to forget your work and labor of love" (Heb. 6:10).

We pray that because of these open doors, many may come to the saving knowledge of Christ. There has been quite a bit of disorder, because some were banded together against the truth, so that we ask you to remember especially these living in sin. We are again reminded of what Paul said, "A great door and effectual is opened unto me, and there are many adversaries."

Dec. 5 is the time set for communion at this place.

Continue to pray for this needy corner.

Dec. 1, 1920. M. S. D.

FAMINE CONDITIONS IN INDIA

By George J. Lapp

For the Gospel Herald

From recent letters received from India, one from Bro. M. C. Lapp, one from Sister Lapp, and another from Sister M. C. Lehman, it is evident that at this time a severe famine is beginning to rage thruout Central India. None but those who have passed thru such terrible times know what it really means. We give you herewith extracts from the letters we have received as follows: "Every one I talk with states that the future outlook is even darker than in the famine of 1900. We will have thousands to look after I fear. We are planning a program in which will come a lot of building work. We want to complete the Ghatula Bungalow, Mahodi Bungalow, Dhamtari Church, Balodgahan Church, Boys' Orphanage, Girls' Orphanage, make another reservoir, etc. We want to undertake all this so we will be able to employ a lot of people to keep them from starving. I have grass cutting going on now but his will be finished shortly then we must have other work planned. There is no such thing as saying, "Go for we have no work" for that would be to say, "You must go now and starve." The people must have work. Farmers who have not worked for years are wanting work now. What will it be within the next six months?"

"This outlook shows that we must have experienced workers so we can handle the situation and yet not be broken down in health when it is over. So again I urge you to return to India soon. I think it will come to this that the Mission will put in a requst before the Mission Board that you come soon." (This came in the form of a cablegram recently).

"If we were not up against it we would not say much, but there is a dark picture before us The brethren Lehman and Kaufman are very tired."

"The new Leper Asylum will be on the Parur Bhanta (a rise of ground about four miles southwest of Dhamtari). We have purchased 100 acres of land for the site. The buildings and site will cost about 200,000 Rupees and is to be one of the largest asylums in India."

"We have 80 widows and 25 children and more are coming in every day. The new home is full with three in a room beside the children and the old quarters are nearly full also. We need another Widows' Home as large as the one we have. I suppose we will have to ask for money to build an addition. The foundation for the girls' orphanage buildings (addition) is all laid and we are waiting for the bricks to burn to finish them."

"We are going to face another famine possibly worse than 1899 as we have had hardly any rainfall in September, and none at all this month (October). The rice is about one foot high and the ground is as dry as in the hot season and cattle are grazing on some. Only in the low places will there be any. In our village (Balodgahan) we may get half the seed back but hardly that. This (drouth) reaches beyond Bilaspur, Jagdalpur, Allahabad, Nagpur, Agra, Hyderbad, etc. In fact I think the general rainfall was short thruout all India affecting millions of people. So we know what is before us. Already some are coming to us nearly skin and bone, especially widows and children. It is harvest time and since there is little to harvest the farmers are turning off their sonjiyas (subfarmers) and there is no work for the day laborers."

"In the hot season will be the hardest time for then the poor will be coming streaming in till rice weeding time (next rainy season). . . . It may come to it that we will not be able to go to the hills."

"Many people will die from suffer- in the cold weather. With famine

ahead and the sahibs (missionary men) already carrying three men's work and lots of building to do makes the outlook very dark. Besides there is the strain of conditions in India at the present time. We sincerely hope that the furloughed missionaries will come to our rescue as fast as their furloughs are up. If they do it will help out considerably in the hot season."

We have given in detail conditions as they are reported to us. Knowing India and possible conditions there we cannot refrain from offering ourselves for the service again even tho our going may be sooner than we had planned. The Church will appreciate with us the confidence the Mission enjoys from the Mission to Lepers, an organization in Scotland, who are supporting Leper work in India and the East. The Mission also enjoys the confidence of the Government. But most of all the Mission is looking to the Home Church for help in this time of great need. They are praying as never before that the burden of the work may rest more heavily upon us here in the homeland. God will also bless every effort on our part to meet the great needs that are before them.

We trust that in the same measure as the Church so nobly responded to the calls for relief work by furnishing workers, money and clothing so they will now heartily assist India. As we return to the field in the Spring we wish to carry with us a message of re-assurance that the Church will not leave the Mission alone in the work. We plead with you dear brethren and sisters that you make special efforts to meet India's impending needs.

Even tho the furloughed missionaries all go as soon as their furloughs are up and those who are under appointment go soon yet there will not be enough to adequately handle the situation. Then too there will be those whose furloughs will be due by the time the new workers will have gotten the language and then there will be fewer on the field again. So with the increased need for funds for the present emergency, there is the increasing need for workers for the near future. We are praying that God will lay His hand on consecrated

(Continued on page 740)

HISTORICAL CHART OF MENNONITE MISSIONS

Alta Eby Erb

Organization	City Missions	Benevolent Institutions	Rural Work	Foreign Missions	Miscellaneous Not All Missionary
Evangelizing Committee (1882-1892)	1893 Home Mission, Chicago				
Mennonite Evangelizing Board of America (1892-1906)	1896 Lancaster 1899 Philadelphia	1896 Orphans' Home, W. Liberty, O. 1898 Welsh Mt. Industrial Mission	1896 W. Virginia	1899 India J. A. Ressler Dr. Page & wife 1900 Jacob Burkhard & wife	1896 Elkhart Institute
Mennonite Board of Charitable Homes 1898-1906	1903 Ft. Wayne	1901 O. P. Home, O. 1903 O. P. Home, Lancaster, Pa.		1901 Mahlon Lapp & wife 1902 Irvin R. Detweiler & wife 1903 Lina Z. Ressler Anna Stalter Lydia Shertz	1902 Goshen College
	1905 Gospel Mission, K. C. 1906 Gospel Mission, Chicago 1907 Columbia Toronto 1908 Youngstown	1907 Sanitarium La Junta, Colo.	1905 Pearidge 1908 Osage River District	1905 J. N. Kaufman George Lapp & wife 1906 M. C. Lehman & wife 1908 Eva Harder Elsie Drange	1905 Gospel Witness 1908 Mennonite Publishing House Gospel Herald 1909 Christian Monitor H. A. & B. S.
Mennonite Board of Missions and Charities (1906-)	1910 Lima Altoona 1913 Argentine 1916 Los Angeles	1910 Children's Home, Millersville, Pa. 1913 Amish Mennonite Children's Home 1917 Children's Home, Argentine	1910 Northwest U. S. 1916 Birchtree	1910 C. D. Esch & wife 1912 Aldine Brunk 1913 Fanny Hershey 1915 C. L. Shank & wife 1916 Dr. Cooprider 1920 Ralph Smucker & wife Mary Good 1916 South America T. K. Hershey & wife J. W. Shank & wife	1910 J. S. S. & J. S. H. tour globe 1911-'12 J. W. Shank to S. America 1915 Administration Building
	1918 Knoxville 1919 Norristown Peoria		1918 Yoder	1918 France 1919 Near East 1920 Russia	1918 Eastern Mennonite School 1919 Hesston College & Bible School

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PRAISE THE LORD IN SONG

By Mary R. Lehman

For the Gospel Herald

Now we come to sing Hosanna,
Glory to the Savior's name,
Greeting to our sister, brother,
Greeting in the Savior's name.

Glory to our blessed Savior,
Who redeemed us from all sin;
Clad us in salvation's armor,
And in righteousness in Him.

In the glory of the Master,
Glory brighter never seen,
Claiming all His precious promise
Come because of trust in Him.

Jesus, blessed Master-builder,
Forming souls of precious worth,
Using braces everlasting
Love and faith and truth and peace.

Jesus, blessed Rock of Ages,
Savior, Master, Guide and King,
Sing we of Thy blessed service
To redeem all men from sin.

Savior, Jesus, blessed Savior,
All we are we bring to Thee;
Meeting at Thy Gospel altar,
Thou who art and aye shalt be.

Lancaster, Pa.

HELPFUL ASSOCIATES

By Mattie Schertz

For the Gospel Herald

Since people will seek associates, care should be taken that these are of the right kind. If we associate with people who have high ideals in life it helps us to a higher plane of living; while, on the other hand, if we spend our time with those who are careless in what they say and do, it is very likely that we will become careless and indifferent. Therefore it is very necessary that we spend our time with those who will be helpful to us in our Christian life. Let us set our standard high and live up to it as much as possible, so that those who associate with us will receive as much help from being with us, as we do from being with them. While Christian people should ever be courteous and polite, they should avoid any kind of friends who might cause them to disrespect the Scriptural admonition: "Be not unequally yoked together with unbelievers."

Flanagan, Ill.

"Take ye heed, watch and pray."

A FATHER'S LOVE

A little incident which beautifully illustrated the word of David, spoken so long ago, came under my notice. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friend's pleasant home, when it seems her little daughter reached to help herself with undue haste. Her father reproved her, and it must have been gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did not notice Mr. H— excusing himself and also leaving the room.

Immediately after I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown eyes bent over hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling, papa wouldn't hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly: then I heard a ripple of laughter, and they went to finish their meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers and while the tears dropped down my cheeks I cried silently, "Does God love me so?" And the answer came and stayed, "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Christian Guardian.

THE MENACE OF THE MOVIES

There is probably no institution that is doing more in our day to corrupt the morals, both of old and young, than the movies. A very large portion of the movie plays exploit vice in its worst forms. They are attended by young men and women at the most critical period of their lives. They arouse the vilest thoughts and passions. Their appeal is increasingly that which is lowest and basest. They are proving the ruin of thousands of young men and women thruout the land, and are having a thoroly demoralizing effect upon men and women of mature years. Of course, there are moving picture exhibitions of an entirely different nature, but the demand of the majority of those who attend the movies is for that which is vile, and the moving picture companies are in the business for money, and they know what pays. Even when pictures of a higher class are presented oftentimes something of the vilest sort is worked in, and it is almost impossible to tell what one is going to see. Many of the worst plays have been those which professedly have been in the interests of warning the young of the results of certain forms of sin. The profession is usually utter hypocrisy. In at least one of our cities a movie play, to which the minsters were invited beforehand for their endorsement, and which some of them were foolish enough to endorse because it showed, in a way, the awful results of certain forms of sin, ran continuous performances for men and women up to and after midnight, with the evident purpose of luring the young of both sexes who were foolish enough to be on the streets at that late hour. While some of the results of sin were shown, the sin was of such a character that the presentation did more to awaken vile passions until they were irresistible, than it did to deter anybody from the gratification of the passions by the fear of evil results that might follow. In the city of Los Angeles the manufacturers of moving picture films combined to resent an attempt to restrain them in exhibiting immoral pictures. Their argument was that they were bringing millions of money to the city, and therefore they ought to be allowed to do as they please, no matter how vile and corrupting the pictures were that they put out. But the thirty millions of dollars of which they boasted that they were bringing to the city annually would be no compensation for the ruin of a single girl or boy. The highest ambition of many a high school girl is to become a moving picture actress, receive the applause of an evil minded public and the large pecuinary remuneration that it is supposed one will secure in such a position. Any young woman who goes into such a work is exposing herself to awful danger. It has resulted in the ruin of many a young life. The attitude that serious minded Christian people ought to take toward the whole institution is not difficult to discover, if one really wishes to please God. Every child of God should come out and be separated and refuse to touch the unclean thing. (II Cor. 6:17).
—R. A. Torrey.

Sunday School

Lesson for Dec. 19, 1920—Matt. 14: 13-23

JESUS FEEDS THE MULTITUDES

Golden Text.— They need not depart; give ye them to eat.—Matt. 14:16.

Introductory.—These were busy days in the ministry of Jesus. John the Baptist having been beheaded, a double load of responsibility rested upon Him whose forerunner John was. The people were finding out His remarkable powers, and they thronged Him wherever He went. Two things seemed to be responsible for this: (1) self-interest; (2) a growing conviction that the Messiah had come. The lesson before us reveals the human nature of the multitudes as well as the power of Jesus.

The Hungry Multitudes (13-15).—Jesus having heard of the death of John the Baptist, departed out of that country. He took ship, and sought a place where He and His disciples migth find rest. But the multitudes, finding that He had gone, followed Him afoot and found Him again. As He saw the multitudes He was moved with compassion. They were "as sheep having no shepherd." He healed their sick and manifested by His interest that they had not reposed confidence in vain. In this He proved Himself the same compassionate Savior that He is today. His promise, "Him that cometh unto me I will in no wise cast out," is true today, always was, and always will be. His faithfulness to His promises then is a guarantee that He will fulfil all His promises toward us.

But now a serious question arose. There were thousands of people in the crowds and being human they must have something to eat. To feed them with the amount of victuals on hand was out of the question. "Send the multitude away," was the solution that the disciples offered.

The Multitude Fed (16-21).—But Jesus had another way. He was not opposed to sending them away, as He did later on, but He was not willing that they should be sent away unfed. As for the means, "All things are possible with God." Upon inquiry it developed that there were in the company five small loaves and two small fishes. "What are they among so many?" was the pertinent inquiry. But Christ commanded the men to sit down in companies of fifty, and blessing the bread ordered His disciples to divide it among the multitudes. Tho there were five thousand men, besides women and children, there was enough and to spare, there being twelve basketsful left. From this remarkable incident let us learn a few lessons:

1. Christ never turns away unblest, any one who comes to Him in faith.

2. All things are possible with God. What seemed to be but enough for a few, proved to be enough for many thousands.

3. It is but Christ-like to ask heaven's blessings upon all we eat.

4. God is a God of order. Even in this case Christ commanded the men to sit down in companies of fifties before the food was distributed. It was not a mere arbitrary command, but a wise regulation helpful in the distribution of blessings.

5. Those men had to sit down before they received their blessings. Obedience to God's commandments is an essential to admission to the great Gospel feast before us.

6. God works thru human instrumentalities. He might have rained down manna upon these multitudes, but He didn't; He commissioned His disciples to carry the food to the people. In like manner has He commissioned the Christian Church to bring the great Gospel feast to all the world. Are we as submissive as the disciples were?

7. It takes faith to witness great things for God. The disciples hesitated not to obey the voice of their Master, even tho they at first could not see how this whole multitude could be fed with such a scant supply of food.

8. In the great store-house of God's blessings there is enough and to spare for all the world. The feast is spread, and all the world is bidden. Brother, be diligent in carrying the news.

Seeking Solitude (22, 23).—The feast having been completed, the hunger of the multitudes satisfied, Christ bade His disciples to get into a ship while He sent the multitudes away. There were no immediate needs on their part for Him to satisfy. He had declared unto them the life-giving Word, had healed their sick, and nourished their bodies—their blessing was complete. What He now sought was rest for the body and a place of solitude where He might be alone with the Father in prayer. We might dwell upon the fact that the people tried forcibly to make Him their King, and might also rehearse the incidents of the storm which overtook the disciples while crossing the sea; but Matthew evidenly saw fit to leave upon the mind of the reader the fact that Jesus went to the mountain to pray, where He was alone after He had made disposition of the disciples and of the multitudes. And shall not we imitate His example in this? There is a time to be active, in helpful touch with the people. There is also a time when we should be alone with God, receiving the needed grace and strength to serve Him acceptably. Jesus did both; let us do likewise.—K.

Our Young People

THE UNEQUAL YOKE.—II Cor. 6:14-16; Deut. 22:9-11.

Topic for December 19

MOTTO

"Be ye Separate."

THE STUDY HOUR

I. Christian Separation.—The admonitions of God's Word to Believers are given **primarily** as a rule of life and conduct to be lived in a real earthly life of human beings, living in a material world.

They are given by One who knows the needs, tendencies, and dangers incident to a Christian life.

The restrictions of the Word are safeguards that are needed for our safety and highest well being. This is true of the admonition on Christian separation.

History, observation and experience teach us that serious consequences result from a disregard of this principle.

Brethren become yoked together with unbelievers in business enterprises, organizations or investments and find their money advancing interests that are out of harmony with God's revealed will, or find themselves involved in proceedings that are decidedly inconsistent for a Christian.

A brother may persuade himself that he can be of real help to his fellowmen and promote uprightness in public life by accepting some political office only to find that he is brought face to face with problems that require him to be untrue, either to his political trust or to his spiritual position.

In society one can often observe professing Christians gradually losing interest in the Lord's work and living inconsistent lives through the influence of worldly associates.

Through the use of their talents, young people are sometimes tempted to seek the world's applause and as a result find their lives spent with "Nothing but leaves" instead of real fruit for the Master.

Marriage is the strongest earthly yoke. Through an unequal yoke in marriage brethren and sisters find it hard to be faithful in their devotional life and regular in the services of God's house. Bitter experiences are the result of many who disregard the Scriptural injunction, "Only in the Lord."

Religious union, though popular, is dangerous unless founded upon a whole-Gospel basis. Upon any other basis it tends to the rapid downward drifting of the orthodox.

Christian Separation is necessary:

1. To fellowship with God: "Be ye separate.....and I will receive you."

2. To effective service: "Let your light so shine that men may see.....and glorify your Father."

A PERSONAL THOUGHT

Does my life bring conviction to the unsaved?

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 9, 1920

Field Notes

The congregation at Wolford, N. Dak., now numbers sixty-one members.

Bro. I. S. Mast of Minot, N. D., was with the congregation worshiping near Wolford, N. Dak., recently, filling a number of appointments and holding communion services.

Change of Address.—Bro. J. M. Shank and family, from Harrisonburg, Va., to Annville, Pa.

A series of meetings will begin on Sunday evening, Dec. 12, at the Bowmansville, Pa., Church, conducted by Bro. J. B. Senger of Kinzer, Pa.—M.

Bro. Joe C. Gingerich of Wolford, N. Dak., spent some time recently at Exeland, Wis., and Ulen, Minn., encouraging the little flocks at those places.

The mission study class at La Junta, Colo., is growing, about twenty being enrolled at present. Bro. S. S. Stalter is the leader, and good interest is reported.

Bro. J. A. Heatwole of La Junta, Colo., is spending a few weeks in the vicinity of Carver, Proctor, and Sagrada, Mo., preaching the Gospel of the Kingdom.

Bro. Isaac G. Hartzler recently spent some time at Crystal Springs, Kans., and at Hydro and Guyman, Okla., filling appointments at the latter place. He returned home Nov. 23.

Bro. John S. Mast of Elverson, Pa., was with the congregation at Oyster Point, Va., Saturday and Sunday, Nov. 20 and 21, to hold council meeting and communion services.—H.

A new circular explaining the work and aims of the Mission Study department of our Mission Board has been issued by the Mission Committee, and will be mailed to any one upon application, to the Mennonite Publishing House, Scottdale, Pa.

A recent letter from Ashley, Mich., says: "The Sunday school field worker, Bro. C. W. Leininger, was with the congregation near Ashley, Sunday, Nov. 28. His talks were very practical and helpful."

The meetings which were to have begun at Erb's Church, Lancaster Co., Pa., Dec. 4 were postponed a week, the arrangements now being to begin them Dec. 11. Bro. J. W. Weaver of Union Grove, Pa., is to conduct the meetings.

The many friends of Bro. J. E. Martin former superintendent of the Altoona, Pa., Mission, will be glad to learn that his little son, J. E., Jr., who was compelled to have a tube in his throat for over a year, has had this tube removed and prospects are bright for complete and permanent recovery.

Brethren J. S. Peachy and J. E. Yoder of Belleville, Pa., spent the fore part of the week at Scottdale, Pa., helping to pack clothing for Russian sufferers. Their help was greatly appreciated.

Bro. Benjamin Zimmerman of of Shiremanstown, Pa., was present at the ordination ceremonies at Hershey's Church near Kinzer, Pa., Dec. 1, and was one of the officiating bishops on that occasion.

Brethren C. F. Derstine, Geo. J. Lapp, and J. A. Ressler were the instructors at the Bible reading held at Slate Hill Church near Shiremanstown, Pa., last week. A very helpful meeting is reported.

Ordination services were held at Hershey's Church, Lancaster Co., Pa., on Wednesday, Dec. 1, at which time Bro. Ira Hershey was ordained to the ministry. May God strengthen him and make his ministry a blessing wherever his voice will be heard.

Bro. J. A. Leichty of Orrville, Ohio, accompanied by Bro. Samuel Lindner and wife of Louisville, Ohio, spent Monday night of last week with friends and brethren at Scottdale. They had been in eastern Pennsylvania and at Westover, Md., for some time, where Bro. Leichty was engaged in Bible conference work.

Interesting meetings are reported from Garden City, Mo., where Bro. David A. Yoder of Elkhart, Ind., conducted a Bible conference and preached eleven interesting sermons at the Sycamore Church. "Four young men confessed their Savior, and both the congregations were much encouraged."

Western A. M. Conference Report.—We expected, the Lord willing, to print this report in this number of the Gospel Herald. But on account of its length and of other material crowding in, we have decided to publish the report next week instead of this. The report will appear later in pamphlet form for the convenience of the membership in that district.

We are in possession of two reports of Bible conferences held Nov. 25-28; one at Millersville, Pa., and the other at Belleville, Pa. Both conferences were well attended and interesting. Brethren N. E. Miller and G. J. Lapp were the instructors at Millersville and Brethren D. J. Johns and E. D. Hess served in a similar capacity at Belleville. Reports will be printed later, the Lord willing.

A Sunday school meeting is announced for Christmas day at Stony Brook Church near Wrightsville, Pa. It is to be an all day meeting. Those whose names appear on the program are N. H. Mack, J. H. Mosemann, and J. F. Grove.—S.

Bro. D. H. Bender of Hesston, Kans., was with the little flock at Ransom, Kans., over Sunday, Nov. 28, at which time a sister was received into the Church by water baptism. Bro. Bender is quite favorably impressed with the outlook in that community.

From the Mt. Zion congregation, near Versailles, Mo., we get the cheering news that the recent meetings at that place were well attended, four young people made the good confession, and a few others are expected to decide for God. Amen. May many others come.

Sailing Date for Missionaries.—Friday, Dec. 10, is the date set when the steamship, "City of Benares," is to set sail from New York harbor, bound for Bombay, India. Among those sailing on this ship are Bro. C. D. Esch and family, former missionaries to India and returning after a furlough in America, and Sister Mary Wenger of Hesston, Kans., who accompanies them as a new worker in that needy field. The Lord bless them on their journey, and make their services profitable after they reach their destination. The prayers of the home Church accompany them.

Correspondence

Baden, Ont.

Greetings:—The people of this place have great reasons to be thankful for the many blessings received the past few days.

On Friday, Nov. 12, Bro. C. F. Derstine of Eureka, Ill., came to hold a three-day Bible conference at the Baden Gospel Mission. He was assisted by Bros. H. W. Stevanus, Oscar Burkholder, and others. Good interest was shown thruout the entire conference.

One soul confessed Jesus Christ. Many precious truth were presented, which should put renewed vigor into our lives. We were made to feel that we should live closer to Christ and labor more for Him who bought us with His precious blood.

Nov. 17, 1920. Cor.

Windom, Kans.

(West Liberty congregation)

We held our Thanksgiving day exercises today. There were children's exercises. Subject, God is Love. The twenty-third Psalm was repeated in concert. It was pleasingly surprising to me to see that the children had gathered $72.88 from their quarter fund. They wanted this given to help along the Gospel mission work. The Thanksgiving offering amounted to $44.00 It is to go for supplying the needs in Russia.

Nov. 25, 1920. R. J. H.

Strasburg, Pa

(New Providence congregation)

Dear Herald Readers, Greetings:—We surely have many things to thank our heavenly Father as another year is just about to be ushered out and a New Year in. In the morning of Thanksgiving day we had services at the Mechanics Grove Church. Bro. Abram D. Metzler through the grace of God preached an interesting sermon. Text, I Tim. 2:1.

Bro. Jacob Deiter, our New Providence Sunday school superintendent, had a bad fall about five weeks ago, confining him to his bed for a while. He is now able to be about again with the use of a cane and was also able to be in Sunday school and church service again. May he be enabled to continue on in the work. May the Lord abundantly bless the work to keep on growing elsewhere.

Nov. 28, 1920. A Sister.

Hubbard, Oreg.

(Zion A. M. Congregation)

Greetings:—We have many reasons to rejoice and praise the Lord for His many blessings.

On Sunday, Nov. 28, baptismal services were held at this place. Four young people sealed their vows with water baptism and were received into the visible Church. May they ever be found faithful in the service of the Lord, and allow their influence to flow out at all times for the right, and their lives to shine for the Master.

The natural harvest is past and the closing days are drawing nigh of another year's labors. We notice the vacant place of those who have been removed from our presence by the reaper of death, and otherwise.

The spiritual harvest is still in progress and many not gathered into the fold of Christ. They should be but will not—and remain unprotected in the winter of sin and storm of destruction.

Yours in His name,

Nov. 29, 1920. Albert D. Erb.

Freeland, Mich.

Our Bible conference and meetings started at this place Nov. 29, and we expect to keep it up for about two weeks. Interest is good. May the Holy Ghost thru these meetings draw the unsaved to Himself and convince them of the error of their way and the saved be encouraged and strengthened.

These meetings are conducted Bro. O. S. Hostetler of Topeka, Ind.

Nov. 30, 1920. E. A. Bontrager.

Bloomingdale, Ont.

To the Believers in Christ, Greetings:—We rejoice to know that Jesus Christ accepts all those who come to Him. We rejoice also that no one is able to pluck them out of His hand.

The recent Mission meeting held at our church was a real inspiration to us all. Bro. Allan Good preached the missionary sermon on the subject, "In the Light of the Cross." There were also a number of faithful brethren and sisters from other congregations who helped us with our program. No one who enjoys spiritual feasts could go away from this meeting without a blessing for his soul.

Bro. Oscar Burkholder filled our regular appointment on Nov. 21.

Our congregation numbers about 50 and we have faith to believe that God will save others and thus our little flock will grow.

We welcome visitors who seek to give or receive a blessing.

In His worthy name,

Nov. 30, 1920. H. W. Stevanus.

Minot, N. Dak.

Dear Herald Readers, Greeting:—Once more we will try and give a few items from this part of God's great harvest field.

This has been a very nice fall, especially for the past month or more. Farmers were permitted to get their crops away in good time and shape, and have had plenty of time to get ready for winter.

On Nov. 13, Bro. J. C. Gingerich of Wolford, N. Dak., came into our neighborhood and remained over Sunday morning and evening, which was much appreciated. Bro. G. was here in the interest of the new Old People's Home to be built in Illinois.

At the same time we had with us Bro. S. B. Ramer and wife of Duchess, Alberta. Bro Ramer addressed the Sunday school, giving a few encouraging thoughts.

Health good with the exception of some bad colds.

Nov. 30, 1920. L. S. Glick.

(Continued on page 741)

Miscellaneous

AUTUMN THOUGHTS

Gone hath the spring, with all its flowers,
And gone the summer's pomp and show,
And autumn in his leafless bowers
Is waiting for the winter's snow.

I said to earth so cold and gray,
"An emblem of myself thou art;"
"Not so," the earth did seem to say,
"For spring shall warm my frozen heart."

"I soothe my wintry sleep with dreams
Of warmer sun and softer rain,
And wait to hear the sound of streams
And songs of merry birds again.

"But thou from whom the spring hath gone,
For whom the flowers no longer blow,
Who standest blighted and forlorn,
Like autumn waiting for the snow,

"No hope is thine of summer hours,
Thy winter shall no more depart;
No spring revive thy wasted flowers,
Nor summer warm thy frozen heart."

—Whittier.

SOME POINTED SAYINGS

These sayings were sent home by a loving companion, while banished from home and friends, and who is now gone to live with his Savior on high. It being his desire that these lines should be sent to the Gospel Herald, I feel it my duty at this time to pass them on.

"Have you had a kindness shown, pass it on.
'Twas not given for thee alone, pass it on,
Let it travel down the years, let it wipe another's tears,
Till in heaven the deed appears,
Pass it on, pass it on."

Figs and Thistles

1. The best time to keep from some people is when you are in trouble.

2. If you want to be able to speak kind words, cultivate kind feelings.

3. People who are not quite right themselves always feel better when they can find something wrong with other people.

4. You can generally tell about how much religion a man has by the kind of company he keeps.

5. The things which do the most to make us happy do not cost money.

6. The fault-finder does a good deal of work for the devil for nothing.

7. When God sends a man anywhere, the devil does his best to keep him from going.

8. Tell your troubles to God, and you will soon have joy to tell to everybody.

9. A man without faults has no friends.

10. If we never had any trials, we would never have any triumphs.

11. Hope is a half-brother of happiness.

12. A wife who is worth having, is worth praising.

13. Many people are electric lights in class-meeting and tallow dips at home. If there is to be any difference in the shining, it ought to be just the other way.

14. When the devil is looking for a comfortable place in which to take a nap, he always finds it in a proud and worldly heart.

Spear Points and Arrow Tips

1. The man who never looks ahead, always has to fall back.

2. Pray that you will not think evil, and then you will not speak it.

3. There are many hypocrites in the Church, but a good many more outside of it.

4. The only people who walk in the dark are those who walk without faith.

5. If people had to live to please each other, nobody would ever get to heaven.

6. Some men during their lives provide for everything but death.

7. The man who lives only for himself is engaged in a very small business.

8. No man can walk with God without reaching out a hand to help somebody.

9. No drinking man can be trusted.

10. A Christian is one who knows the truth, loves the truth, and lives the truth.

11. The man who does right, only because he is compelled to, is not a Christian.

12. It makes the devil mad to be called by his right name.

13. The way to make a man right is to make his heart right.

14. God never uses a man who is not willing to do little things.

15. You can tell a good deal about a man's religion by the way he treats his horse.

16. If some people would always think twice before they speak, they would keep still a good deal.

17. Faith can see in the dark.

18. Every man is ruled by what he loves.

20. The poorest man on earth, is the one who has the fewest trials.

21. If some of us would pray more we would grumble less.

22. The man who tells good news has a pleasant voice.

23. The love of God is so great that no man can be lost who will believe in Him.

24. If you want to be good-looking, behave that way.

25. A man can be moral without being religous, but he can't be religious without being moral.

26. No man who takes God for a teacher can long remain ignorant.

27. The man who keeps right does a good deal to help other people to behave themselves.

28. Love in the heart is the only thing that can take the sting out of the tongue.

29. If God puts you in the fire, be thankful; it is because he can see gold in you.

30. If you belong to Christ, He knows your name, and the number of your house.

31. The man who lives in this world only for himself, robs every other man in it.

32. Every fingerboard pointing toward heaven says, "Start now."

33. When a man lives to please himself he lives to please the devil.

34. Every time you do anything for God you take a step toward heaven.

35. When we fully believe God, His Word for anything is all we want.

36. The man who is always thinking evil finds ten thousand ways to speak it.

37. A dusty Bible and a sleepy Christian are generally found pretty close together.

38. When we have done our prayerful best, God is responsible for what happens.

39. You can not get more light from God unless you are walking in the light already given.

40. By not being a Christian yourself, you make it that much harder for everybody else to be one.

41. Every man who loves his neighbor as himself, has something in his heart that God put there.

42. A good many children hate the Church because their parents are only pious in pleasant weather.

43. Some people's lives are like warm water on a hot day; nice to look, but one taste is enough.

44. If people would stop looking toward the wrong place, they would find it a great deal easier to stay in the right place.

45. The devil trembles when a good man prays.

46. A bad egg takes up as much room as a good one.

47. If we could know all, we could forgive more easily.

48. No one can get religion enough to keep him pure in bad company.

49. The man who is so busy that he has no time to laugh needs a vacation.

50. When the grave closes, the Bible opens.

51. A soft answer will kill, where a club would fail.
52. The surest way to a man's pocket is through his heart.
53. Stand behind the truth and the devil can't hurt you.
54. You can not undertake to do anything good without having God to help you.

—Sent by Ada Hernley.

METHODS IN BIBLE STUDY

By I. R. Detweiler

For the Gospel Herald

As we approach the subject of Bible study the first and most important element is the spirit of the student. We must come to God's Word with an attitude of reverence. It is the record of God's revelation to man and only as we give due recognition to God's Spirit as the interpreter of His own Word can we understand the meaning. Whatever method or methods are used, they cannot take the place of God's Spirit, they are only channels thru which God works more or less effectively.

In the study of the Bible a number of methods are used, each one of which serves a certain purpose to the individual. Whether the student reads by chapters or books, by special references to meet the problems in Christian work, or for the purpose of meeting the problems that confront him from day to day, there is usually some particular end or goal to be attained. The minister studies the Bible for the purpose of preparing a sermon and searches the Bible for material to fit his sermon or in line with the thought which ought to be presented to the people. He feels responsible for their religious welfare, and he finds material in the light of their conditions as he sees them. Even when reading the Bible with no special sermon in mind he necessarily interprets Scripture, as he is reading, in the light of his particular work. Sometimes the minister gets much of his sermon from the life he is able to observe and then interprets Scripture in the light of his observations. Very often passages of Scripture are searched out that will substantiate his conclusions. There are many advantages in such Bible study. In the first place, the Bible is a book that contains material fitted to meet the practical purposes of life. On the other hand, ministers may not find all the truth they should have for their work by this method.

The Sunday school teacher is inclined to follow the same method as the minister. He teaches a Sunday school class and has only a limited amount of time to prepare the lesson and therefore practically all the time devoted to the study of the Bible is given to the passage bearing upon the lesson. If the teacher is a teacher of children, practically all the Bible study is from the viewpoint of the child. There are some very definite advantages which come from this method of Bible study. It cultivates an honest open-mindedness toward the Scriptures for the purpose of giving the practical application to the child's life. Thus we see that much of our Bible study which affords a great deal of opportunity and splendid results maintains its interest by some special purpose and the Bible student reads and studies the Bible for the particular purpose of looking for material and seeing practically the entire Bible in so far as he covers the whole Bible, as it applies to life.

The same principle which applies to ministers and Sunday school teachers may also be found in the method which the layman uses in his Bible study. As one travels about the country he finds many laymen who have some method of Bible reading. A number are following the reference reading outlined in the Quarterly which is always helpful in the interpretation of the Sunday school lessons and in the understanding of the Sunday morning lesson. This, tho helpful and does a practical service, yet limits the student to an outline furnished by the Sunday school committee.

Thus we can see how the particular methods which are usually adopted by individuals have grown out of he particular problems with which that individual is struggling. One can easily see how a knowledge of the whole Bible with special reference to original purpose and meaning is hardly possible tho these methods do meet a very great need and serve in a very practical way.

Let us next consider the two methods which are often used in our Bible conferences and Bible classes. These methods may be used for the same purpose as those we have just discussed—that is, by ministers and Sunday school teachers for their particular work—but it may not give the immediate practical results as above mentioned. Most of our methods of Bible study can be classed under two main heads, the topical and book study. The topical method has long been used in Bible conferences and it is the easiest and most popular method of bringing the message to the people. The outlines can be easily developed from the concordance, according to certain words or subject. Every teacher may illustrate from life and carry on this method successfully. This method has been used effectively in the Church. The difficulty with this method, no doubt, lies in the possibility of the teachers emphasizing those things only which appeal to him and make it seem as tho this subject on which he is now dwelling is about the whole of the Bible. Sometimes passages are used to make a subject emphatic when they are taken out of their original meaning. The value which grows out of the topical study and gives the topical study special value rests on the assumption that the Bible is its own interpreter and that passages which are not clear can be understood when other passages from the Scripture are associated with it. The topical study will always have a large place in the work of teaching in the Church. It should, however, be used carefully because it is sometimes misleading rather than a safe way to study the Bible. The reason why it is not always safe to use the topical method is because passages are taken out of their context and can easily be made to say something which the Bible does not teach. This difficulty can be overcome by using the method of book study and find the meaning of the passage in its context before it is applied to the particular topic under consideration. But one can easily understand that if we are going to study the Bible by books we have a long task before us and yet it has proven worth while. In order to understand the particular verses in their context it is also necessary that we give some consideration to the historical environment out of which this message has come. We usually understand mother's letters best of all because we know her best. That is we know the background and context of what she is writing, and we know her feeling. This also holds true in the letters of Paul and many of the other Bible writers. Many times a text or Sunday school lesson has come to us with irresistible force when the background was pointed out and associated with the passage of Scripture.

It is also very important to recognize the kind of literature from which a verse is taken, thus making a difference in the meaning of the passage, whether poetry or prose, history or philosophy, prophecy, or apocalypse. We are not trying to deal with all the different methods used in Bible study but rather pointing out some that are used by the Church today.

Whether the reader is minister, Sunday school teacher, or layman,

we all desire a complete knowledge of God's Word. As searchers after God's truth, we are willing to use the method that will enable us not only to learn but also come to the truth.

(To be continued)

Goshen, Ind.

OF INTEREST TO OUR MINISTERS

For the Gospel Herald

The attention of our ministers, especially those engaged in farming, is called to the following from Eben E. MacLeod, chairman of the Western Passenger Association, with reference to clergy certificates for ministers of the Mennonite Church:

So far as Western territory is concerned, it has been decided that Clergy Certificates may be issued for 1921 (the fare will be two-thirds) to ministers of your denomination who apply under Rule "A", who are engaged in farming, provided they receive no remuneration from the church; this means such ministers (those who farm and are settled pastors) would not be entitled to Clergy Certificates if they accept free-will offering or donations, at any time of the year; the acceptance of expense money to cover travels for the church would not debar them, but donations or acceptance of money otherwise would debar them.

Furthermore; in the smaller towns and rural districts, a Certificate will be issued to one minister only, of the two or more ministers who may serve one church; this means where two or three ministers serve a local church they should confer and agree as to which shall apply for Certificate.

It will be remembered that in times past clergy certificates were barred to ministers having a secular occupation, farming excepted. The above explanation defines the attitude of the Western Passenger Association with reference to farmer-preachers more clearly, this being the only class affected by the new ruling.

FAMILY ALMANAC

Our Family Almanac, for 1921, is now in print and orders are being filled. As usual, the Almanac calculations are made by Bro. L. J. Heatwole of Dale Enterprise, Va. There is, besides the regular calendar features, a considerable portion of original reading matter, prepared especially for the Family Almanac, instructive and interesting.

So long as the supply lasts, these Almanacs will be sent out at the following rates:

Single copy, prepaid,	$ .10
Dozen copies, prepaid,	.85
Hunderd copies, prepaid,	6.00

Address all orders to
Mennonite Publishing House,
Scottdale, Pa.

If you want to be a missionary, be one at home; and you can be one away from home.—E. J. B.

RELIEF NOTES

(Conducted by Vernon Smucker)

While our attention for the past few weeks has largely been given to the Russian work, we must not forget the brethren who are still faithfully laboring in the Near East. They too are asking our prayers and interest in the work which they are doing. Some of them are enduring privations, hardships and dangers. Some have served out their year and because of the great needs have volunteered to remain longer. Conditions are far from encouraging in many places, and there seems to be constant danger of fresh massacres and fighting breaking out. The Christian Message is sadly needed in the lands in which Christ walked, just as it is in other parts of the world also.

* * *

Bro. Chris Augsburger, who had been stationed at Aintab for some time, is again at Aleppo, from which place he makes trips into the interior with a Reo truck, carrying supplies to the stations which are out of direct communication with the relief centers. Bro. Daniel Stoltzfus is engaged in similar work. Latest reports indicated that they were just starting for a several hundred mile trip to Urfa and Mardin. Bro. Augsburger assisted in bringing a number of orphans from Aintab to Beirut, where they can be better taken care of. He reports that about six thousand people are yet being fed at Aintab.

* * *

The brethren stationed at Beirut planned to take a week's vacation during the latter part of October touring the Holy Land with a Reo car. The trip will no doubt be of great interest and value to them.

* * *

Brethren David Zimmerman and Ezra Deter have recently returned to this country after an absence of almost two years in the Near East. Bro. W. A. Stoltzfus, who returned via India and the Pacific, has also been back for several weeks and is now taking work in Dr. White's Bible School in New York. He left Bro. Silas Hertzler, much improved and under the care of friends, at Honolulu. Bro. Hertzler, if he has not already arrived, is expected in this country very soon. Bro. Russell Lantz, who spent over a year in reconstruction work in France, after which he spent some time in Poland under the Friends Committee, has also returned. His experiences have been many and varied. He was in Warsaw several months ago when it seemed certain that the Bolshevik army would take the city, and reports great misery and suffering in that land.

* * *

The German Mennonite Relief Committee had to close down their relief work during November on account of a lack of funds, but planned to begin again about the second week of December and continue until Christmas. They express great appreciation for the help that has come to them from the Church in this country, and report great needs as still existing.

* * *

The Literary Digest, at the request of Herbert Hoover, has started a nation-wide appeal for funds in an effort to raise twenty-three million dollars to be used in the work of feeding suffering children in Europe during this coming winter. It is said that in Poland alone, one million five hundred thousand such children must be cared for. In Latvia and Esthonia the people are living mostly on a diet made from potato-flour, oat-flour, and sawdust. In the other countries of central and south-eastern Europe two millions more are in dire need of food.

* * *

How about our candy bills this Christmas season? Will they be as large or larger than in former years, or will we remember those who are dying for the simple necessities of life and deny ourselves of some of the luxuries to which we are accustomed, giving that much more to them? Let us think the matter over carefully.

Dec. 4, 1920.

FAMINE CONDITIONS IN INDIA

(Continued from page 733)

young brethren and sisters who will be willing to be used in India. Parents, if your loved ones receive such a call, count it all joy that God has given you the privilege of giving Him a son or daughter for such noble work. May God grant material aid and sons and daughters from the home Church.

The money used for the necessary buildings as given in the quotations will serve a double purpose. It will furnish work for the needy who come and will also serve in erecting the buildings In this way one dollar will do the work of two if sent as soon as possible. May God grant that all possible haste may be made in the matter.

Manheim, Pa.

The life and soul of man is the only place where God continuously writes his New Testament. — Rufus M. Jones.

It is too often the case that people see our lives only, and lose sight of the mark for which we strive.—C. B. Driver.

CORRESPONDENCE

(Continued from page 737)

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—Our most sacred and blessed service of the year, that of communion, was again held on Nov. 14. Nearly all the members were present and took part. This was another time of real rejoicing for the Christian Bible conference was held at this place, Nov. 21-23. The brethren, S. E. Allgyer and L. J. Miller, were the instructors. The first book of John and the following topics were discussed: **Spiritual Life, How Retained and How Lost; Murmuring and Complaining; Slanders; and Christian Qualities.** The truths they presented were both searching and inspiring. The brethren left here Wednesday morning for Schickley, Nebr.

Remember the work in this part of God's vineyard.

Yours in His service,

Nov. 30, 1920. Mary Gingrich.

Alto, Mich.

Dear Herald Readers, Greeting:—We were again blessed with another Thanksgiving meeting. There was an all day Sunday school meeting held at the Bowne Church. Bro. C. W. Leininger of Elkhart, Ind., Bro. Ira Johns of the Clinton Frame congregation, and Bro. D. J. Stahley of the Forks congregation gave some good talks along the line of Sunday school work. Friday evening Bro. Leininger gave a round table talk along the line of Sunday school work. Bro. Leininger is Sunday school field worker for the Indiana-Michigan Conference district. Saturday morning Bro. L. left for Pompeii to spend a few days at that place. Bro. and Sister Stahley left for home Saturday morning, while Bro. and Sister Johns remained over Sunday. Bro. Johns conducted services Saturday evening, also conducted the services Sunday morning and evening.

Nov. 30, 1920. S. J. Speicher.

Garden City, Mo.

(Sycamore Grove congregation)

Bro. D. A. Yoder of Elkhart, Ind., came into our midst Nov. 17, and conducted Bible conference and preached the Word with power. Four souls confessed Christ. We believe the Church has been encouraged and strengthened in the Lord. Bro. Yoder left for his home Nov. 27. May God richly bless him in all his labors. Heb. 13:20, 21.

Dec. 1, 1920. S. S. Hershberger.

Midland, Mich.

Dear Herald Readers, Greeting:—On Nov. 26, Bro. D. D. Troyer of Goshen, Ind., came here and held council meeting in the evening.

On Sunday communion was observed. Nearly all the members were present and nearly all partook of the sacred emblems. We trust that all present realized the blessing. May we continue to show forth His death till He comes. May we be ready and looking for Him. We pray that God may richly bless Bro. Troyer in his responsible calling.

Let us help bear that responsibility by taking heed to the Word and directing our lives thereby. God help us to look into our own lives. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Pray for us.

Dec. 2, 1920. Katie Bontrager.

REPORT

Of Trip Through Nebraska and Colorado

For the Gospel Herald

We, the undersigned having spent some time in the Nebraska and Colorado field in the interest of Bible conference work, submit the following brief report:

The first meeting was held Nov. 4, at O'Neill, and the last one at East Fair View, Milford, Nebr., Dec. 3. The following places were visited and six meetings held at each place, or three days' work: O'Neill, Beemer, Wood River, Chappell, Roseland, Shickley, Beaver Crossing, Milford, Nebr., and Thurman, Colo. Some bad roads and inclement weather were experienced in the beginning and also in the end of the trip; but with all that the attendance and interest with a very few exceptions were very good. We are greatly encouraged with the interest that was taken, the brotherly love manifested, and the way in which the Word was apparently received and appreciated. Our prayers and wishes are that the work in this field may continue to prosper. We praise God for the blessing of health and fellowship we enjoyed. May He richly bless the efforts put forth in His name for the extension of His Kingdom.

L. J. Miller.
S. E. Allgyer.

REPORT

Of The Joint Committee On Emigration Of The Mennonites Of South Russia, Nov. 24 and 25, At Newton, Kansas

For the Gospel Herald

The meeting of these committees occurred at Newton, Kansas, Nov. 24, 10 o'clock A. M.

Brother D. H. Bender, President of Hesston College, opened with prayer. The following organization took effect:

D. H. Bender, President; J. J. Balzer, Secretary.

The following brethren were present, representing 18 different conferences of the Mennonite Church of North America: Wm. J. Ewert, D. H. Bender, Wm. P. Neufeld, S. C. Yoder, J F. Moyer, J. H. Langenwalter, and J. J. Balzer.

Following deliberations took effect:

1. A cablegram from Orie Miller, relief commissioner, in Constantinople announced the presence of 50 refugees, young men all farmers, on ships. Twenty-one taken off ships wish to come to America and promise to repay all money forwarded them by work on farms. Bro. Miller's urgent request is the sending of $3,000 at once, and $7,000 in 2 weeks. After thoro deliberation the committee unanimously agreed to cable $3,000 at once.

2. A resolution was presented by the chairman of the information committee, Bro. Wm. J. Ewert, that in face of the horrors our Mennonite people have experienced through war and revolution during the past years to cheerfully waive all moneys forwarded their delegation for traveling to and thru America and back to their homes, and that this committee gladly and heartily send the good will and greetings of peace and love to their churches at home in the name of the Mennonites of North America.

3. The chairman gave a brief historic report of the relief work in Russia and the deliberations of the central and information committees since their organization.

4. Bro. S. C. Yoder gave an interesting report about his travels through the republics of South America—Brazil, Argentina, Uraguay, Paraguay, and Chile—and the conditions of those countries regarding colonization. After thoro discussion the committee thought it not advisable to send the Russian delegation to South America.

5. The election of the Executive Committee resulted in the following: Out of eleven nominations presented, the below named brethren were elected:

Wm. J. Ewert, Hillsboro, Kans.
Wm P. Nuefeld, Reedley Calif.
D. H. Bender, Hesston, Kans.
H. E. Suderman, Newton, Kans.

6. The organization of this Committee shall be as follows:

D. H. Bender, President;
Wm. J. Ewert, Secretary;
H. E Suderman, Treasurer.

7. As the work of the committee on information has thus come to a close, this committee wishes to transmit all its obligations and reports to the Executive Committee and be excused.

8. The full report of these meetings shall also be delivered to the secretary of the Executive Committee and an abridged report of these deliberations be sent to all the leading church papers of the Mennonite churches for publication in English or German as the case may be.

9. The meeting was closed with a hearty prayer for the Lord's gracious guidance in all the work that may come before this committee, and for the hearty cooperation of all the Mennonite churches of America. Greetings.

D. H. Bender, President.
J. J. Balzer, Secretary.

I learn that you are agitated by many tempests, and that your soul is tossed to and fro by the waves.—The cross of Christ is divided among the world, and each man has his share. You should not, therefore, reject that which has fallen to you. Receive it rather as a holy relic, not in a vessel of silver or of gold, but in what is far better—in a heart of gold,— in a heart full of meekness.—Luther.

Married

Bontrager—Leichty.—On Nov. 25, 1920, at the home of the bride's parents near Pettisville, Ohio, Bro. Erie Bontrager of Midland, Mich., to Sister Dora Leichty, Bro. Eli A. Bontrager of Midland, Mich., officiating.

Zehr—Hensler.—On Nov. 25, 1920, at the home of Bro. and Sister S. S. Zehr, near Fisher, Ill., occurred the marriage of their son, Bro. Aaron E. Zehr, to Sister Nina B. Hensler of Amboy, Ind., Bro. J. A. Heiser officiating.

Kletzly — Lehman. — On Nov. 14, Bro. L. A. Kletzly of Fardi, Ohio, and Sister Alma Lehman were united in marriage at the home of the bride's parents, Pre. David Lehman, Columbiana, Ohio, Bro. Lehman officiating. We wish them God's choicest blessings as they go thru life.

Stutzman — Schlegel. — On Thursday, Nov. 11, 1920, Bro. Harvey Stutzman and Sister Jessie Schlegel, both of East Fairview Church near Milford, Neb., were united in holy wedlock, Bro. J. E. Zimmerman officiating. May they prove a blessing to God and His cause in their new relation.

Rupp—Yoder.—On Nov. 16, 1920, Bro. Ira Rupp and Sister Sarah Yoder, both members of the Central A. M. congregation, near Archbold, O., were united in marriage at the home of the bride's parents, Bro. E. L. Frey officiating. May God richly bless them thru life.

Eicher—Burkholder.—On Nov. 16, 1920, at the home of the bride's parents, occurred the marriage of Bro. Arthur Eicher to Sister Bertha Burkholder, both of the Central A. M. congregation near Archbold, Ohio, Bro. E. L. Frey officiating. May God's richest blessings accompany them thru the journey of life.

Wenger—Erb.—On Wednesday evening, Nov. 24, 1920, Bro. Harry N. Wenger of the Groffdale congregation and Sister Edna P. Erb of the Erb congregation were joined in holy matrimony by Bro. Peter R. Nissley, at his home near Mount Joy, Pa. May unalloyed happiness be their portion in life.

Wenger—Null.—On Nov. 6, 1920, at the home of the bride's parents Bro. and Sister Dan and Saloma Null, their daughter Mary to Bro. Faris Wenger, both of the Holdeman congregation, were united in marriage by Bro. Silas Weldy. The Lord abundantly bless them in their new experience.

Kreider—Herr.—On Wednesday, Nov. 24, 1920, at the home of Bro. and Sister David E. Herr near Lancaster, Pa., Bro. Irvin K. Kreider of the East Petersburg congregation and Sister Fannie M. Herr of the Millersville congregation were united in holy matrimony by Bro. Peter R. Nissley. May God's blessing attend them.

Hedrick—Mininger.—On Saturday evening, Nov. 20, 1920, at the bride's home, Bro. Robert S. Hedrick of Franconia, Pa., and Sister Katie F. Mininger of Elroy, Pa., were united in holy matrimony at the home of the officiating bishop, Bro. J. J. Mininger, Elroy, Pa. May their life together be a happy one and an honor to the cause of the Lord.

Stauffer — Kauffman. — On Thursday, Nov. 25, 1920, at the home of the bride's parents, Bro. and Sister Reuben G. Kauffman at Mechanicsville, Pa., Bro. Elam W. Stauffer of the Erisman congregation and Sister Elizabeth K. Kauffman of the Petersburg congregation were united in holy matrimony by Bro. Peter R. Nissley. May joy and happiness be theirs.

Miller—Garber.—On Thursday, Nov. 25, 1920, Bro. Elmer R. Miller of the Risser congregation, and Sister Martha E. Garber of the Mount Joy congregation, were united in holy matrimony, at the home of the bride's parents, Bro. and Sister Samuel E. Garber near Florin, Pa., by Bro. Peter R. Nissley. May peace and blessings be their lot in life.

Lehman—Sharp.—On Oct. 31, 1920, Bro. Joseph L. Lehman of Kenmare, N. Dak., and Sister Stella E. Sharp of Garden City, Mo., were united in holy matrimony by Bro. Isaac G. Hartzler at the Sycamore Grove Church, Cass Co., Mo., in the presence of a large number of their friends, wishing them God's blessings in their married life and service for the Master.

Slagell—Schantz.—On Nov. 14, 1920, at the residence of the bride's parents, Bro. Peter Schantz and wife near Hydro, Okla., their daughter, Alice, and Pre. John Slagell, son of the late bishop Joseph Slagell, were united in holy matrimony by Bro. Isaac G. Hartzler of East Lynne, Mo. May their pathway of life be strewn with joy and happiness in the Master's service.

Gainor—Strickler: Longenecker—Strickler. — On Thursday morning Nov. 25, 1920, at the home of Bro. and Sister Jos. N. Strickler, the parents of the brides, near Newtown, Pa., their daughters, Sister Maude R. and Maris L. Gainor, and Sister Mary R., and Bro. Victor B. Longenecker were united in holy wedlock by Bro. Peter R. Nissley in a double ceremony. That their lives may be a constant testimony for the Master is the wish of their friends.

Obituary

Schrock.—Waldo Ray, son of Eldon H. and Ethel Schrock, was born Mar. 15, 1918; died Nov. 23, 1920; aged 2 y. 8 m. 18 d. He leaves his parents, one sister, and 4 grandparents. Death was caused by paralysis, having never been a strong child. Funeral from the home Nov. 25, conducted by S. H. Miller. Burial at Walnut Creek A. M. cemetery.

Kennel.—John M. Kennel was born in Baltimore Co., Md.; died Oct. 19, 1920, near Atglen, Pa.; aged 59 y. 21 d. He is survived by 3 sisters and many friends. Uncle is very much missed by his friends, as it was his desire to do good to those in need. Services were held at D. G. Kennel's of Gap, Pa., by A. B. Stoltzfus, and at Millwood Church by J. M. Stoltzfus and J. S. Mast. Interment in the adjoining cemetery.

Mullet.—Amos, son of Harvey and Prudence Mullet, was born Oct. 8, 1915; died Nov. 20, 1920; aged 5 y. 1 m. 12 d. He leaves his parents, one brother, one sister, 4 grandparents, and a host of relatives and friends. His death was caused by laryngeal diphtheria, having been sick only a few days. Burial at Walnut Creek, Ohio, A. M. cemetery, Nov. 21. Services at home and grave by S. H. Miller.

Hertzler.—Elizabeth B., wife of Ulrich Hertzler, was born Aug. 3, 1838; died at her home in Millersville, Pa., Nov. 17, 1920; aged 82 y. 3 m. 14 d. She is survived by her husband, 2 sisters, and 3 brothers. One brother preceded her just one week ago to the great beyond. She was for many years a faithful member of the Mennonite Church. The funeral was held Nov. 20 at Millersville Church. Services conducted by D. N. Lehman and D. N. Gish. Text, Rev. 2:10. The body was laid to rest in the adjoining cemetery.

Ellen S. Hertzler.

Bontrager.—Christian M. Bontrager was born in Holmes Co., Ohio, Oct. 8, 1841; died Aug. 2, 1920, near Boise, Ida.; aged 78 y. 9 m. 25 d. He moved with his parents to Goshen, Ind., in 1898. Here he grew to manhood. He was united in marriage with Nancy Garber of Elkhart. To this union were born four children, all of whom survive him except one daughter. The deceased had accepted Christ at an early age and has remained a faithful member of the Mennonite Church. Funeral services were held Aug. 4 and were conducted by Bro. A. M. Shenk at the home of his daughter near Boise, Idaho. Remains were laid to rest in Morris Hill Cemetery.

Klopfenstein.—Benjamin Klopfenstein was born in Alsace, France, March 28, 1839; died at his home in Stark Co., Ohio, Nov. 1, 1920; aged 81 y. 7 m. 2 d. He was one out of a family of nine children all preceding him in death with the exception of one sister, Lydia. In early life he confessed and accepted Christ as his Savior and united with the Amish Mennonite Church. He remained a faithful believer in the Church. Funeral services conducted by Jno. Miller, J. S. Gerig and Alvin Hostetler. Text, Psa. 37:5.

Bucher.—Ella M., wife of Bro. Isaac Bucher and daughter of the late John Landis, died Nov. 19, 1920, at her home in Ephrata, Pa., after a long illness; aged 47 y. 9 m. She is survived by her husband, one daughter, (Mrs. Elam Stoner), one grandchild, her mother and two brothers. Funeral services at Ephrata Mennonite Church, of which she was a faithful member, Nov. 22, conducted by Bros. Noah Landis and Amos S. Horst. Interment in Metzler's Cemetery.

"Rest, mother rest, thy labors o'er
In peaceful sleep, to toil no more.
Thy Savior called and thou didst go,
But we will miss thee here below."

L. Mengle.

Heatwole.—On Nov. 11, 1920, at his home near Rushville, Va., of pneumonia that developed in an already emaciated and broken physical condition, J. Thomas Heatwole departed this life at the age of 60 y. 7 m. 13 d. He had been sorely afflicted for the past 15 years, not having fully recovered from an attack of typhoid fever in the summer of 1905. He leaves a sorrowing wife, who is fourth daughter of the late Bishop Samuel Coffman, their nine surviving children, (Oliver W., Stella E., Mattie C., John L., Paul V., Joseph W., Emery B., Ruth F., Hazel E.), and fourteen grandchildren. Funeral services were conducted on the 13th from the Bank Mennonite Church by J. D. Hamaker of the Christian Church, of which body of believers deceased was a member.

Suter.—Sister Fannie B., wife of Bro. John R. Suter, died at their home three miles west of Harrisonburg, Va., on Wednesday morning, Nov. 24, after a sickness of ten days of pneumonia, while in the meantime she had been suffering a year from asthmatic trouble; death having come at the age of 53 y. 11 m. 8 d. Nov. 5, 1884, is the date of her marriage to Bro. Suter, who survives her with ten children (Pre. J. Earl, Annie M., Lawrence E., Homer R., Nettie E., Jacob C., W. Tracy, Robert D., Menno R., and Claude R.). Funeral services on Sunday, the 28th, before a large assembly of relatives and friends by Bish. S. H. Rhodes assisted by Pre. Henry B. Keener from the Weaver's Mennonite Church. From early life she has been a consistent member of the Mennonite Church and lived to see nearly all her children embrace the same faith.

Risser.—Susan G. Hershey was born in Lancaster Co., Pa., July 26, 1866; died at her home in Lititz, Pa., Nov. 9, 1920; aged 54 y. 3 m. 13 d. In 1890 she was married to Jacob Risser, who preceded her in death nine years. To this union were born 3 sons and 5 daughters. She is survived by 2 sons (Harry and J. Hershey) and 4 daughters (Lizzie, Mrs. John Kurtz, Sue, and Anna); also by an aged father, 3 brothers, 3 sisters, and a host of relatives and friends. She was a member of the Church of the Brethren. Funeral services were held Nov. 12, 1920, at the house and at the Hammer Creek Mennonite Church, conducted by Bros. J. W. G. Hershey and J. H. Hershey. Interment was made in the adjoining cemetery.

Dear mother, you've suffered so much in the past;
The Lord has ended your sufferings at last.
We miss you so much, but we hope to prepare
To meet you some day in that home so fair.

—A Sister.

Hildebrand.—Sarah M. Hildebrand (nee Heatwole) eldest daughter of the late David A. and Catharine Heatwole, was born at Dale Enterprise,

Rockingham Co., Va., Jan. 17, 1857; died near Fishersville, Va., Nov. 18, 1920; aged 63 y. 10 m. 1 d. The cause of her death came primarily from injuries sustained in a fall from a buggy while returning from the home of a neighbor who had just died. The bruises received in this fall developed blood-poisoning, which in a few weeks was followed by death. On June 10, 1875, she was joined in wedlock with Dr. Michael Conrad Hildebrand, who survives her with four sons (Gould O., Clarence K., David A., Raymond J.) and two daughters (Catharine H. and Mary A.). She also leaves behind L. J., A. J., and D. F. Heatwole of Rockingham county, T. O. Heatwole of Baltimore, Md., and C. J. Heatwole of Athens, Ga., with one sister, Mrs. Fannie S. Deputy of Waynesboro, Va. Funeral and burial service on the 20th, from the St. James Church near the Hildebrand home.

King.—Isaac B. King was born June 24, 1847, in Mifflin Co., Pa.; died at Boise City, Idaho, Oct. 28, 1920; aged 73 y. 4 m. 4 d. He leaves 3 daughters, 1 son, 1 sister, and 4 grandchildren. His companion and one son and two brothers preceded him in death. The health of the deceased had been fairly good until October this year at which time he moved with his son-in-law to Nampa, Idaho. Immediately after his arrival at that place he took sick and his affliction was of such a nature as to require a surgical operation. Death ensued about 1 week later. The remains were brought back and buried besides his wife in the East Holbrook Cemetery near La Junta, Colo., Nov. 3. In early life he united with the Mennonite Church and was an active worker in the same until recent years, when some misunderstanding caused him to lose his membership with the church. During his affliction he expressed a desire to depart this life being at peace with God. Funeral service conducted by J. M. Nunemaker. Text, I Thes. 4:14.

Greaser.—Laura Bell (Gatz) Greaser was born May 17, 1861; died at the hospital in Elkhart, Kans., following an operation for the removal of a tumor Oct. 28, 1920; aged 59 y. 5 m. 11 d. She was married to Amandus Greaser Dec. 1, 1881. To this union were born 6 sons (Charles Fay and William Harlen) and one daughter (Ada Ethel), who died in infancy. She united with the Evangelical Church Oct., 1892, of which she was a faithful member until death. The funeral was held Monday morning and burial took place at the Elkhart Cemetery. She also leaves father and two brothers and many relatives and friends to mourn her departure.

"She is sleeping, calmly sleeping,
In a new-made grave today.
We are weeping, sadly weeping,
For our mother, gone away.
One by one the tender Shepherd
Gathers loved ones to His fold,
And he draws them to His bosom
With a tenderness untold."

Sister Sarah.

Snider.—Elizabeth Snider was born in Tuscarawas Co., Ohio, Sept. 2, 1841; died Nov. 4, 1920; aged 79 y. 2 m. 2 d. She was united in marriage to Samuel Sommers. To this union were born 9 sons and 4 daughters (Isaac, Eli, John, David, Katie, Lizzie, Christian, Malinda, Silas, Samuel, Emon, Atla, and Sadia). The husband departed this life June 5, 1897. On Sept. 25, 1902, she was again united in marriage to Christian Snider. After the death of her second husband in 1906 until 1913 she lived principally at Berlin, Ohio. In May, 1913, she came to Howard Co., Ind., to live with her son John at which place she remained until death. Of late years it was very burdensome for her to get about, being obliged to use crutches most of the time, yet she bore the troubles of life very patiently. She united with the Mennonite Church early in life, which faith she kept to the end. During her short spell of sickness she bore her pains very patiently without a murmur, often expressing her readiness to depart this life. She leaves one brother, two half-brothers, one half-sister, four sons, two daughters, thirty-nine grandchildren, twenty-four great-grandchildren, and a host of friends to mourn her departure. Funeral services at Mennonite Church Nov. 7th, conducted by Bros. E A. Mast and J. S. Horner from Phil. 1:21. Interment in the Shrock Cemetery.

Graber.—Christian Graber was born in Montebiliard, France, June 3, 1852; emigrated to America in the spring of 1880, and located on a farm near Canton, O.; died at the home of his son Nov. 24, 1920; aged 68 y. 6 m. 2 d. He was married to Catherine Graber May 29, 1877. To this union were born 3 sons and 1 daughter, mother preceding him in death about 33 years ago; also two sons. There remains his son (Christian) and daughter (Anna Bucher); also 4 grandchildren, with a large circle of near relatives and friends. In early life he gave his heart to God, confessed and accepted Christ as his Savior, united with the Amish Mennonite Church, where he served his Master faithfully and diligently, always deeply interested in the work of the church, keeping humble at the feet of Jesus. We submit all to God, and say, "Thy will be done." Funeral services conducted at the home by Bro. Jno. Miller and at the church by the brethren Alvin Hostetter and J. S. Gerig. Text, Psa. 16, which was selected by the departed brother.

"Dearest father, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Christophel.—Salome Buzzard was born in Elkhart Co., Ind., Oct. 20, 1852. On Oct. 10, 1878, she was united in marriage to Jonas Christophel. To this union were born 8 children, Ella, Cora, Elsie and Noble preceding her in death. She is survived by her husband, 4 children (Dr. Walter B., John B., Mrs. E. S. Mullet, and Mrs. Clarence Lehman), and many relatives and friends. She gave her heart to God forty-one years ago and was a faithful member of the Mennonite Church until death. She wanted to be present at the house of God, and when health permitted, her place was seldom vacant, altho at times she was scarcely able to go. The last service she attended was the communion a little more than two weeks before her departure. She was a real mother and was much interested in training her children for her Savior. Her motherly counsel will be greatly missed. About twelve years before her death her health failed from which she never fully recovered, and at times suffered greatly. A little less than two weeks before her death she became suddenly very ill and on Nov. 24, 1920, she passed away, aged 68 y. 1 m. 4 d. She bore her sufferings with exemplary patience and fortitude. With the exception of five years she always lived on the farm where she died. Funeral services at the Yellow Creek Church on the 26th, conducted by Jonathan Kurtz and J. S. Hartzler. Text, John 11:25.

Troyer.—Abraham F. Troyer was born Feb. 22, 1866, in Elkhart Co. Ind.; died at his home in Johnson Co., Iowa, Oct. 19, 1920; aged 54 y. 7 m. 27 d. In the year 1888 he came to Iowa which has been his home ever since. On Nov. 2, 1893, he was joined in matrimony to Annie M. Miller. This union was blessed with 6 sons and 3 daughters, all of whom were present at his bedside at the time of his death. He united with the Mennonite Church in his youth to which he was true to the end. For four years he suffered with an internal cancerous growth which was the cause of his death. He was patient thru all the suffering and was confined to his bed only the last four days of his life. He was a regular attendant at services to within the last four Sundays of his life. He leaves wife, 6 sons, 3 daughters, 2 grandchildren, father, step-mother, 6 brothers, 2 sisters, 6 half-brothers, 2 half-sisters, and a host of relatives and friends. He will be missed in the home as a loving husband and father, in the Church as a faithful worker, and in the community as a kind neighbor, Funeral Oct. 22 at the Lower Deer Creek Church conducted by J. Y. Swartzendruber and D. D. Miller in English (Text, Jas. 4:14) and in German by J. L. Hershberger from II Cor. 5:10. Interment in the Lower Deer Creek Cemetery.

"We miss thee from our home, dear father,
We miss thee from thy place.
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee.
We miss thee everywhere."

Sieber.—Charles Earl Sieber was born in Mifflin C., Pa., Feb. 25, 1884. He was converted in his early teens, at which time he received baptism and united with the Mennonite Church of which he was a member until death. On Sept. 1, 1908, he was united in marriage with Bertha B. Shoemaker of Dakota, Ill. After a few years they moved to Twin Falls Co., Idaho, of which they were residents ever since. While here Bro. Sieber has gained many friends. His genial disposition and willingness to lend a hand in every good work were much admired by all who learned to know him. On Oct. 23 he took sick with typhoid fever which led to peritonitis, causing his death on Nov. 13 at the age of 36 y. 8 m. 18 d. He leaves his wife, 6 children (the oldest being only 11 year. old), an aged father, 3 brothers, 2 sisters, and many sympathizing friends. In his death the family loses a faithful husband and a loving father; the community, a good friend and neighbor; and the Church, a loyal member and earnest worker. He was a charter member of the Filer congregation and served almost continuously as a member of the board of trustees, as S. S. Supt., and as a leader of song, always being a loyal supporter of all the activities of the Church. The last hours of his life very forcibly portrayed the value and blessedness of having spent his days in the Master's service. When all that human hands could do, seemed of no avail, he requested to be anointed according to Jas. 5 for the healing of the body, if it be God's will. Shortly after this ceremony, however, he received the conviction that the time of his departure was nigh. After calling the family and friends present, one by one, to his bedside he bade them farewell and admonished them to be true to the Word and the Church and to meet him in heaven. He expressed his readiness to go, only wishing he could take his family with him. Death to him was the most blessed experience of his life. The whole scene was one which shall never be forgotten by all present. Funeral services were held in the Filer Church, Nov. 16, by S. Honderich and D. S. Graybill, using Isa. 55:8, 9, after which the body was brought back to Freeport, Ill., for burial. The funeral services were conducted there on Nov. 20. by A. C. Good of Sterling, Ill. Text, Jno. 14:1.

REPORT

Of the Sunday School Meeting of the Elkhart-Holdeman District, Held at the Holdeman Church, on Thanksgiving Day, Nov. 25, 1920

The following were the officers of the meeting: Jacob. K Bixler and Ray Yoder, Moderators; E. F. Martin, secretary; J. D. Brunk, chorister; Abner Holdeman, treasurer.

Topics discussed: **The Value of Song; How Can Reverence for God Be Regained? How Create a Greater Interest in Spirituality? Qualifications of a Rural Missionary;** and **Duty of Obedience and its Reward;** also a Thanksgiving sermon preached by Abram Metzler.

The speakers were J. D. Brunk, Harold Bender, James Bucher, J. K. Bixler, and S. L. Weldy.

Secretary.

All the Christian men that I have ever heard of that made the mark in the religious world have been men who kept the Lord's day holy.—I. E. Buckwalter.

Items and Comments

President Wilson has agreed with the representatives of the League of Nations to undertake the task of mediating between Turkey and Armenia in the effort to bring about a lasting peace.

Chicago is spending $150,000 yearly to serve meals to children from needy homes. Lunches are served at from one to five cents each, and about 50,000 children are fed daily. The object is to furnish the needed nourishment to Chicago's poor of school age.

General Obregon was inaugurated President of Mexico Dec. 1. The turbulent condition of Mexico is apparent when we are told that this was the fourth time in 99 years that the presidency of Mexico was handed over peaceably without military force.

In a huge avalanche down Mont Blanc, Italy, in which the mass of rubbish fell through a distance of 10,000 feet, the valley beneath was saved thru the check caused by the forests. Houses forty miles away were shaken by the mighty crash.

To check the inrushing tide of foreigners seeking a home in America, a bill has been prepared for the consideration of Congress providing that only tourists, students, representatives of foreign governments, and close relatives of persons living here be permitted to enter the United States during the next two years. There are some members of Congress who consider the terms of the bill too rigorous. The immigration problem is one of the serious problems facing America.

An event of considerable importance was the meeting of some fifty-odd governors and governors-elect who met at Harrisburg, Pa., Dec. 1, to consider problems confronting the several states. Among the problems considered was the relief of agricultural classes who are suffering from the slump in prices of farm products. It is estimated that unless some relief is provided the farmers of the United States will suffer loss to the amount of about seven billion dollars.

ANNOUNCEMENT

The Lord willing, the new church near Eureka, Ill., will be dedicated on Sunday, Jan. 16, 1920. This is to be the beginning of a two weeks' meeting and Bible Normal. Following are among the features of the meeting:

Ten lectures on Music, by W. E. Yoder.
Ten lectures on the Voyage of Life, by C. F. Derstine.
Ten lectures on Pedagogy in the Sunday School, by A. E. Kreider.
Ten lectures on Paul, by A. E. Kreider.
Jesus and Ten Vital Questions, by A. E. Kreider.
Ten lectures on "Egypt to Canaan," by C. F. Derstine.

Bro. S. C. Yoder of Kalona, Iowa, is expected to preach the dedication sermon and remain several evenings for revival sermons.

Committee,
A. L. Buzzard,
Ed. Oyer,
C. F. Derstine.

ANNOUNCEMENT

The Pacific Coast Bible School will open Dec. 13, 1920, and will continue for six weeks. The first half of the term will be held at the Hopewell Mennonite Church, near Hubbard, Oregon, and the latter part of the term at the Albany Mennonite Church.

The Course as outlined for the first year is as follows: Bible Geography, Gospel of Matthew, Vocal Music, Personal Work, Sunday School Normal Work, Missions, Religious Pedagogy.

Lectures will be given as opportunity affords. A Missionary Conference and a Ministers' Conference will be held.

Prospects for the school are very good as seventy students have already expressed their desire to attend.

For further information write to S. G. Shetler, Hubbard, Oregon.

Pacific Coast Bible School Committee.
D. B. Kaufman, S. G. Shetler, C. R. Widmer, N. A. Lind, C. R. Gerig, F. W. Gingerich, D. F. Shenk.

SPECIAL BIBLE TERM
Hesston College and Bible School

The Special Bible Term of six weeks will begin, Jan. 19, 1921, and close Feb. 25, 1921. Courses of instruction will be offered in Old and New Testament History, Bible Geography, Bible Doctrines, Epistles, Book Study, Sunday School Teacher Training, Missions, Personal Work, Prophets, Church History, Vocal Music, and Agriculture. Other classes will be organized if desired. A number of special lectures will be given along lines helpful to Christian living and service. A descriptive bulletin and any further information desired will be cheerfully sent. Address T. M. Erb, Business Manager, Hesston, Kans.

ANNOUNCEMENT
Of Special Bible Term

The Special Bible term of the Eastern Mennonite School will begin Dec. 29, 1920, and continue for six weeks. Bro. N. E. Miller of Springs, Pa., has been secured for special instructor. He will teach the following subjects: **Sacred Biography, Christ in the Scriptures, Bible Doctrines, Teacher Training, Book Study,** and also give lectures on Preparation for Christian Service. There will also be classes in **Personal Work, Missions, Bible History, Synthetic Bible Study, Prophecy, Gospels,** and **Methods of Bible Study.** Special lectures will be given on Fundamentals of the Faith. A class will be organized in **Vocal Music** and private lessons in voice culture will be given to such as desire such training.

Folders giving full information regarding courses offered, expenses, etc., will be furnished upon request. Address either of the undersigned.

J. B. Smith, Prin.
H. N. Troyer, Bus. Mgr.
Harrisonburg, Va.

ANNOUNCEMENT

Canton Bible School

Jan. 4—Feb. 11, 1921. Write for circulars or information to,

N. E. Troyer,
1939 Third St. S. E.,
Canton, Ohio.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt. Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 16, 1920 (Gospel Witness Established 1905) No. 38

EDITORIAL

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

We are glad to see the ever-increasing number of Sunday schools that are "evergreen" in that no vacation is taken during the winter months. More important still is the necessity of keeping them ever alive in spiritual fervor and interest. In this great work let parents and teachers stand together.

This being the time of the year when many orders are being sent thru the mails, it may not be out of place to give the usual precaution to all senders to be sure of three things: (1) Write your name and address plainly. (2) State clearly what the money is for. (3) Send your order early, so that there will be plenty of time to get your books by the time you want them.

"Jesus Feeds the Multitudes," is the title of next Sunday's Sunday school lesson. You will miss a great opportunity if you fail to make a careful study of that lesson. There are so many lessons to be learned from that great miracle that we will be amply repaid for spending several times as much time on it as we usually do in the preparation of a Sunday school lesson. The lessons to be learned there are like the stars in the clear sky; the longer you look the more you see.

This being the time of the year when many are renewing their subscriptions to the Gospel Herald, it is in order for every one to look at the label at the top of this page to see about their own subscriptions. If the date does not correctly represent the account, drop us a card. If it is not convenient for you to renew at the time the label indicates the subscription is due, drop us a card. If you send the names of two new subscribers along with your renewal, accompained by $3.00, both you and they will get credit for one year.

In your prayers in behalf of Christian workers generally, don't forget our workers in the Near East, in Europe, and wherever they may be enlisted in the work of relief. It means much to forsake home associations and home lands to extend the helping hand to others in whom you have no common interest save that of keeping their bodies from starving and their souls from "the second death." May God strengthen the hands of our relief workers and make them fruitful servants, not only in the saving of the body but much more in the saving of the soul.

The many calls for donations to charitable and religious purposes are a strain on some people's purses and on others' patience. Here is a suggestion that will make the problem more easy: We all want to do what we can. The New Testament way of giving is "as the Lord hath prospered" us. Now if we lay aside a certain per cent of our income (which may be 10 per cent, more or less, depending upon our circumstances and obligations) we have a rule which settles the problem of giving. Beyond this, it is simply a question as to where to apply the money thus set aside for charitable or religious purposes.

This is the time when many people have more opportunity to read their Bibles than at any other season of the year. We trust that the opportunity may be well improved. There are three methods of Bible study that are most commonly employed: (1) Continuous reading of the entire book, from beginning to end; (2) book study; (3) topical study. For a general view of the heavenly message, take the first method; for the purpose of grasping a single message, take the second; for depth of thought and helpful impressions, take the last. The topical method when used in connection with the other two, is the Christian worker's most fruitful and helpful way of getting hold of the great truths of the Bible.

What a wonderful revolution we would witness if all men everywhere would adopt immediately the rule of discarding all "unnecessaries of life." The boot-leggger, the gambler, the tobacco-dealer, the dealer in jewelry, and every dealer in everything that is solely for the gratification of carnal pleasure would instantly find himself either out of a job or choosing some other occupation more in keeping with this universal rule.

And why not? Billions of dollars that are now worse than wasted might be used in support of the needy and the spreading of the Gospel. Health conditions would improve and much suffering would be avoided. Poverty would be reduced to the minimum, the reign of covetousness would be at an end, and the improved conditions would be conducive to a general turning to the Lord.

Is this dreaming? Yes—unfortunately. But were it not for the general blindness brought on thru the benighting influences of "the god of this world," it would be a blessed reality.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE GOSPEL ACCORDING TO YOU

"There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke, and John—
Of Christ, and His mission below.

Men may read and admire the Gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think
Of the Gospel according to you?

'Tis a wonderful story, that Gospel of Love,
As it shines in the Christ-like Divine,
And O, that its truth might be told again
In the story of your life and mine.

Unselfishness mirrors in every scene;
Love blossoms on every sod,
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men,
Take care that the writing is true,
'Tis the only Gospel some men will read,
That Gospel "according to you."

—Selected.

A FEW THOUGHTS ON THE CHURCH

By John Schrock

For the Gospel Herald

The heart gives the life to all the rest of the members. These members are created for a particular purpose. I shall give a few of my experiences with different members of the body.

When one member is diseased it affects the whole body. When the heart is diseased, you can well see the effects thereof on the body. No one can tell where the trouble lies except the physician. So with the body of Christ, the Church. If the most vital member of the body (the bishop) is diseased, then the church has no power to do a good work because the life-giving stream has ceased to flow from the heart (which is the bishop) and from one member to another. This life-giving stream is the love of God. The body may have exercises, but not much power to bring any souls to the Lord, and the body is gradually getting weaker. While no one may know except the Great Physician (Jesus Christ) who knoweth all things, I believe many bishops and ministers of today are diseased and are responsible for many lost souls. Some are laboring for financial gain which will soon perish; others for self-esteem. Many of the diseases you cannot detect with the natural eye, but you can see the effects thereof.

A ruptured member is always open to cause healthy members to depart from the position where they belong. Ruptured members are such as follow after the fashions of the world in dress, in worldly amusements which the world sets up to satisfy the lust of the flesh—such as theaters, picnics, picture shows, etc. In fact, ruptured members must be bandaged by the cords of the Word of God to keep them in place, or be operated on. I have seen where healthy members suffered and were partly reduced by operating on the ruptured ones. I think such things sometimes happen in the Church of our day.

While I was laboring for another person, all at once one of the smallest of the members of my body was afflicted (cut with the saw). First it affected the whole body What was to be done? Sever the little afflicted member from the body? Why, does it hinder the body? No, there is no gain in cutting it off. What shall I do with it? If I pay no attention to it, and mortification sets in, then an operation will have to be made or the whole body will die. The best way to do is to apply some healing salve, try to heal it up. So, if a member of the body of Christ is defiled, was overpowered, and has sinned. What are we doing? If we are not concerned about it, by and by it will ruin the whole body. If we want to get it out of the way because it has sinned, then we are murderers and we need to repent and confess our sin before we can enter into God's kingdom. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Apply God's healing salve with love, which is the Word of God. "Is any among you afflicted? Let him pray." Call for the elders of the church and let them pray over him. If they are fully consecrated, "the prayer of faith shall save the sick" and sins shall be forgiven him. Christ said, "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." Are we not enough concerned about the sinsick souls, or have we not fully given our life into the hands of God, have no faith and trust that God will do what He promised, or are we yet blind?

"He that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness. Many will have a form of godliness. Beware of false prophets, which come to you in sheep's clothing." Inwardly they are ravening wolves. Ye shall know them by their fruits—lovers of pleasure more than lovers of God. Christ said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Some come as angels of light.

God tells us to be honest in all things. Nothing that defileth can enter into the New Jerusalem. All that deceives must be repented of before we can meet God in peace. If we say we have peace, we can deceive men but not God. Some may have their names on the church book but are on the outside of the Church of God in a lost condition. What became of Samson? He told a few lies, not to do anyone any harm but to tease his wife and the Philistines. The Philistines took him, put out his eyes, and bound him with fetters, and made him work for them. He said, I wist not that the Lord was departed from me, and he suffered much because of his dishonesty. Are was as Christian professors doing our duty towards those whom the devil has bound with fetters, blindfolded them who are in our community, or those that belong to the same body we do? Can we say to them, "We forgive you all," without repenting of their sins? If we do, we only help them along and we can expect nothing else than that mortification will set in and probably other members be lost with it.

Have we applied the healing salve and prayed for them in sincerity from the heart or inner life? Think about Peter in prison with two chains. Many were gathered together, praying for him, when the angel came and the chains fell off, and he was released from prison.

Why is it that the churches have so little power today? Are we really praying in faith, or are we only uttering words? Do we really believe and trust the Lord? God has the same power He always had. See what promises He made to those who pray in faith—believing; or is the body (the Church) afflicted? As long as

any part of the body is diseased, visible or invisible, the whole body is suffering and it cannot do a good work for the Lord. "A little leaven leaveneth the whole lump." Is it any wonder that some churches have no more power today? As I have said before, some diseases we cannot see, but only see the effects of them. But the Great Physician knows all about it. He will give the reward accordingly. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "Confess your faults one to another." Never be afraid to confess the mistakes you have made. Ask in sincerity for forgiveness, and you are bound to be blessed for it, and sincere members will rejoice with you, for "godly sorrow worketh repentance not to be repented of."

Protection Kans.

THE MUSTARD SEED AND THE LEAVEN

By John H. Mosemann

For the Gospel Herald

> It is given unto YOU to know the mysteries of the kingdom of Heaven, but unto THEM it is not given.—Matt. 13:11.

Such is the language of our Lord given by Him in connection with the parables in the 13th chapter of Matthew. From these words we learn first, that there are such to whom it is not given to know the mysteries, or parables of the kingdom of heaven, but to others, His immediate disciples, they shall know. The Holy Spirit through the apostle Paul gives the clue why not everybody shall understand the Word. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

His own disciples even today may know these things if taught by the Spirit of God, but not by mere human intellect and worldly wisdom, which is earthly, sensual, and devilish."

The second thing we notice in the words of Christ as cited above is that these parables are "mysteries." In other words, you will not find the meaning on the surface, as you would a pebble on the beach, but rather "hidden." In the same manner Paul speaks of the Church as " the mystery" which from the beginning of the world hath been "hid" in God (Eph. 3:9).

There are those who hold that the parable of the mustard seed teaches that the Church will grow from a tiny beginning to its present form and proportion as represented by Catholicism and Protestantism. That this is taught in this parable should not be doubted. Growth is one thing particularly mentioned—when it is grown it is the greatest of herbs, and becometh a tree. That the growth may be abnormal can be rightly inferred, for Jesus refers to it not only as the greatest of herbs, but says, "It waxed a great tree." The mustard tree is merely a large shrub but when it waxes to be a great tree, it shows an abnormal growth. Another thing we should notice it that which occupies or inhabits the tree. "The birds of the air lodge in the branches thereof." What kind of birds are they which will lodge in a tree? Surely there is no law among trees to eliminate a certain class of birds from occupying a tree. It is evident then that all manner of birds will lodge in the tree. The mustard tree is a symbol or likened unto this kingdom of heaven. The birds also must represent something. They without doubt refer to the inhabitants of the kingdom of heaven. Plainly in Scripture we find two kinds of birds, clean and unclean. Deut. 14:11-20. Is it not the same truth as taught in the preceding parables of the two classes —good and bad? Is not the kingdom of heaven likened unto ten virgins, five of whom were wise and five of whom were foolish. Does Christ not also liken the kingdom of heaven to a net cast into the sea and gathered of every kind? Were not the good gathered into vessels and the bad cast away? Should we object that the birds should be likened unto righteous and unrighteous? We certainly believe this parable teaches the two elements in the kingdom, good and bad, clean and unclean, saved and lost. Read more about these unclean birds in Rev. 18:2 and about the clean ones in Rev. 18:4.

Now as to the parable of the leaven, this cannot mean that the Church has "hid" the Gospel or truth in the world, till the whole world was converted or leavened. The three measures of meal cannot typify the world, for the three measures of meal are something good. This cannot therefore mean a world of sinners who have been wicked and rebellious against God. The three measures of of meal must without question represent something good. They do. Nor do we need to go far for an answer. They represent three things: (1) the measure of TRUTH given by God the Father in the O. T.; (2) the measure of TRUTH given by Christ in the Gospels; (3) the measure of TRUTH given by the Holy Ghost in the epistles after Christ had ascended. Has not the professed Church (woman), whether Catholicism or Protestantism, added to the Word of Truth—Catholicism with her burning of candles, holy water, purgatory, praying for the dead, exalting the pope to infallibility, etc., etc., and Protestantism with its additions of infant baptism, baptismal regeneration, together with a denial of many of the fundamentals of the Faith, such as Plenary Verbal Inspiration, Efficacy of the Blood of Christ, etc., etc., substituting instead the wicked imaginations of man? Is not this sufficient evidence of a foreign substance having been added to the "THREE" measures of (meal) God's TRUTH? Does this not answer very well to that which our Lord calls LEAVEN? The woman is undoubtedly the Church; the leaven, evil doctrine, the three measures of meal the Word of God. The whole professing Church or kingdom of heaven becoming leavened as we behold it today in professed Christendom is a sad spectacle, yet some are faithful to God at any cost while the rest are given over to false doctrine, perverted truth, and walk not in the right ways of the Lord. "They seeing, see not, and hearing, hear not: neither do they understand."

Lancaster, Pa.

"WITHOUT EXCUSE"

The following is taken from the back of an announcement card telling of the regular meetings held at Garden Street Mennonite Mission, Peoria, Ill. The questions are so pointed and the answers so convincing that we decided to pass on the message.—Editor.

WHY AM I NOT A CHRISTIAN?

1. **Do I Plead the Excuse that I do Not Understand the Bible?** "Search the Scriptures." "If any man will do His will he shall know of the teaching."—John 5:39; 7:17.

2. **Am I Thinking I am Good Enough Now?** "All have sinned and come short of the glory of God." "Except a man be born again he cannot see the kingdom of God."—Rom. 3:23; John 3:3-5.

3. **Is it Because I am Afraid of Ridicule?** "Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed."—Luke 9:26.

4. **Am I Stumbling at Seeing Hypocrites in the Church and Rejecting Christ Myself?** Wherein thou judgest another, thou condemnest thyself." "Every one of us shall give account of himself to God." "The soul that sinneth, it shall die."—Rom. 2:1, 14:12; Eze. 18:4.

5. **Am I Unwilling to Give Up All for for Christ?** "For your sake He became poor."—II Cor. 8:9.

6. **Am I Afraid I Shall Not be Accepted?**

(Continued on page 757)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Kansas City, Kans.
(200 S. 7th St.)

Dear Herald family, Greeting:—We have great reasons to praise the Lord continually for His goodness and love to us poor creatures. But praise the Lord, He is still in the "Prayer Answering Business." Try it.

We are enjoying very much our weekly Bible class in the study of the book of Matthew. We have an attendance of from fifteen to thirty.

We also have the blessed privilege of visiting and ministering to friends at the Bethany hospital—a lady who is suffering from cancer. While visiting her on Sunday evening (after P. M. meeting) we were singing in the women's ward, the men wanted us to sing for them also. Then the patients of another ward wanted some music also, but it was time for us to go. We can praise the Lord for this open door: but who will help us enter?

We are sorry to report at this time the illness of Sister Ella Zook who is suffering from ulcers in the stomach; and is expecting to have an operation this week; so will be unable to help much for a few weeks; also Sister Anna Diller is leaving the work for the present because of ill health. Will you **"Pray the Lord of the harvest that He will send forth labourers into His harvest?"**

We are expecting Bro. J. A. Heatwole with us the evening of the 23rd.

There are many poor and needy who will need help in the way of clothing and food when winter arrives.

Yours in His name,
Nov. 22, 1920. The Workers.

Youngstown, Ohio
(314 Worthington St)

The atmosphere is full of the Christmas spirit and plans are being made to celebrate the day in a way that is appropriate and that will call attention to the greater things brought into the world when He came. We are making use of this season to distribute Bibles, Testaments, and other good books. Last year we handed out about 60 copies of the Book and we believe it was a good investment. "The entrance of thy Word giveth light."

Plans are being made to give gifts to all who attended the Sunday school during the past year, and an appropriate program of songs, readings, and recitations is being prepared.

On Sunday, Nov. 21, a number of workers from the country congregations were present at a Sunday school meeting. Among the subjects discussed were, The Moral and Social Standards of Today," and "The World's Greatest Need." Otis Johns was moderator of the meeting and Clark Mellinger chorister. The atmosphere of the meeting was spiritual, helpful, and uplifting, and the general discussions spirited and to the point.

A missionary meeting was held at the Youngstown Mission on Sunday, Nov. 28.

Songs, readings, and recitations called attention to the great need of world evangelization. An offering was taken for the relief of Russian orphans. Many interesting things were brought in reference to different phases of mission work.

Bishop A. J. Steiner was with us on Sunday, Dec. 5. He gave instruction to the young converts at a special meeting; also preached at the regular service in the afternoon.

The local board held its regular meeting at the Mission on Monday, Dec. 6.

Dec. 6, 1920. C. K. Hostetler.

Philadelphia, Pa.
(2151 N. Howard St.)

The cars have been re-routed, and those coming from Broad St. station, or Reading Terminal, will get the No. 3 car at 13th and Arch Sts. (instead of 13th and Market), get off at Front St., and Susquehanna Ave., and walk one-half block west to Howard, as before.

Dec. 3, 1920. Mary S. Denlinger.

Lancaster Pa.
(112 E. Vine St.)

At this Christmas season we expect to pack and distribute baskets to needy ones again.

We need your assistance. You have helped us so well in the past years and we are sure you will not fail us this time.

Whatever you bring will be appreciated. We can use potatoes, apples, canned fruits, dried fruits, jellies, canned goods such as peas, beans, corn, and tomatoes, also cakes, meat, and chickens.

Money will also be much appreciated. Kindly have all goods here by the evening of December 23. We want to distribute the baskets on the 24th. Thanking you in advance, we are,

Yours till He comes,
Dec. 6, 1920. Amanda S. Forry
Elizabeth E. Myers.

Canton, Ohio
(1939 3rd St. S. E.)

Greetings in the Name of Him who died for us:—We experienced a short season of refreshing at this place. Bro. J. W. Hess of Manson, Ia., arrived here on Nov. 22 to labor with us in a series of meetings which continued until Dec 1.

The Lord used the brother to bring the messages of the Gospel in a clear and powerful manner, and glad to say, were accompanied by the power of the Spirit, bringing conviction to hearts.

There were fifteen confessions in all at the close of the meetings—some who had never started before, and some who had been untrue to their Lord. We are very desirous that all of them will make good by a full surrender to the Lord; and others who are counting the cost will "return to Father's house" and receive their welcome.

Preparations are being made for the Bible School beginning Jan. 4, and we are desirous that students report their coming as early as convenient, so we may know for how many to provide lodging, etc.

We are yours in the Master's name and cause.

Dec. 6, 1920. The Workers.
per N. E. T.

Altoona, Pa.
(1614 Eighth Ave.)

Greetings:—Saturday evening, Dec. 4, we had the privilege of holding our preparatory services; on Sunday, baptismal and communion services. There were three baptized and one received on confession. Twenty-seven partook of the communion. In the afternoon we went to the home of one of the aged sisters to give her communion. These services were in charge of Bishop J. N. Durr of Martinsburg and Bro. A. B. Stoltzfus of Gap, Pa.

The revival services that are now going on here are well attended, with good interest. So far there are four confessions. May you pray that many more souls may confess Christ.

Sister Mary Ried who was received into Church fellowship only two weeks ago, died and was buried on Monday the 6th. Funeral services conducted by Bros. Durr and Stoltzfus. Her father died very suddenly only six days later. He will be buried on Sunday, the 12th.

Christmas time will soon be here and there are a number of poor fam-

ilies here in the city. I know you all would like to help to make some one else happy on that day. So we will give you an opportunity to send us a special supply of provisions, clothing or money, so as to supply them with a basket of provisions for their dinner.

The Springs, Pa., Y. P. meeting is making itself responsible to send some one of their number quarterly to spend some time with us at the Mission, so as to get acquainted with the work here, and able to go home to present the conditions of the work to their congregation. The first one sent was Sister Anna Miller, one of the first workers of the Altoona Mission. She was with us for a week. We appreciated her presence with us. We believe this is one of the best methods of imparting and creating mission interest. "As we have therefore opportunity, let do good unto all men, especially unto them who are of the household of faith."

Dec. 9, 1920. J. M. Nissley.

Columbia, Pa.
(274 S. 4th St.)

As we are nearing the season when we will celebrate the birth of Christ, many are preparing to give the best gifts obtainable to their friends—instituted possibly by the wise men giving gifts to the meek and lowly Jesus at His birth. On the other hand, there are many who were not blessed with prosperity and wealth and barely have sufficient means to purchase the necessities of life. Especially here in Columbia, as we have been able to get around into some of the homes and see how some are living, it certainly would mean much for a little material aid to be given to these people.

A few examples: We held a cottage meeting at the home of Mrs. H—, who was once one of our faith, and it made the tears come to our eyes to think that one who was brought up in a Christian home would drift into such gross sin. She has five little children and is not a faithful mother, as she often leaves them alone in the house and goes out on the streets, while these little children are in rags and have barely enough food to eat, no carpet on the floor, with scanty furniture. A Mr. L—, whose wife is dead and children keeping house, the oldest one being eleven years, and often not enough to eat because the father is a drunkard. Also a Mr. A—, who has seven small children and does not make large pay and also has his father-in-law to keep and he in poor circumstances. Upon one occasion we were called into this home on account of the death of a little child. The children had no clothes to wear. All they had to eat was a few berries and all ate out of the same dish. No carpets on the floor.

These are only a few of the homes in Columbia that are in dire need, especially in the winter time. Many go to the cinder banks and ash heaps to find coal which might be burned to keep them warm. By close observation there might be about 150 or 200 homes whose help would be appreciated here in Columbia.

Now there are many of our people who would be glad to help the poor and make donations for this cause, **here is your opportunity.**

Some may wonder what to give. By way of suggestion, potatoes, apples, pears, canned fruit, jellies and jams, chickens, sweet potatoes, dried corn, any kind of dried fruits, or **money** to buy them stockings or underwear or sugar or rice. I will try to see that these goods get into the right homes. Make all donations before Dec. 24 if possible. I have arrangements with Conestoga trolley express to unload all goods sent by trolley express here at the Mission, as the line passes the door. All goods shipped by trolley express should be marked Mennonite Mission, 274 S. 4th St., Columbia, Pa.

We need several sisters here at the Mission the week before Christmas to help to pack the baskets, also several brethren with machines to deliver them to the homes.

Who will volunteer and give a day or two for this work? Those who feel like helping, please write to me at once so I may make arrangements. **All those** who read this plea, please read Mark 14: 7. Let us do all things to His name's honor and glory.

Your humble servant,

Dec. 9, 1920. C. Z. Martin.

STARTING FOR CONSTANTINOPLE

For the Gospel Herald

Aboard S. S. Patria
Nov. 23, 1920 4:30 P. M.

Dear Herald Readers:—We finally find ourselves aboard the ship Patria ready to sail from the mother land for a foreign port. Though the work is uncertain and may look dangerous, yet we are hopeful, relying upon the promise that He will care for His own.

We feel thankful for the interest of the Church in this great work,

We feel thankful for the interest which makes our mission at this time possible. We trust the homefolks will keep praying for the work, especially for the workers, that they may face the work bravely and be able to cope with every perplexing problem wisely. We are simply answering the Macedonian call, "come over and help us," and by your prayers and financial support we trust a cup of cold water may be given to relieve the startling needs.

In spite of the fact that relief work has been carried on for considerable time, we are still confronted with the fact that the needs are greater now than ever.

J. E. Brunk.
B. Frank Stoltzfus.

NEWS NOTES FROM THE ARGENTINE

For the Gospel Herald

(September and October)

September—first week.—This was a busy week for all. Brother Shank and family were busy packing and loading the car to move goods to Trenque Lauquen. Several days before finishing Elsie went to bed with the mumps. Preparations were being made for a special program at the Mission which the native members wished to have given before Shank's departure.

Sept. 6.—Brother Shank went to Trenque Lauquen to unload the car.

Sept. 7.—Hershey's and the rest of the Shank family came to Trenque Lauquen by auto, arriving at about one o'clock P. M. It is the first big trip by auto taken by all of the children and they think they are having a great vacation.

Sept. 11.—This is the third anniversary of our arrival in the Argentine. It is gratifying to the missionaries that at the close of the third year we can count one big step forward in the extension of the work.

Sept. 12.—We begin an English Sunday school to be attended by our children and those of the English families who live in Trenque Lauquen.

Sept. 17.—Robert takes sick with the typhoid fever. Though we do not know for some days that it is this.

Sept 19.—We begin a Spanish Sunday school. Several families of believers are invited to come and bring others with them.

Sept. 27.—Brother Hershey writes from Pehuajo stating that several more persons have announced their decision to live for Christ. He also reports about some home visits where the people are rejoicing over the fact that Christ has made their homes like new ones.

Oct. 5.—Robert's fever stops, going from a comparatively high tempera-

(Continued on page 757)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HIS MOTHER'S BIBLE

One day an ocean steamer picked up a raft with some men and a boy on it. The captain asked the boy who he was. He said, "I am a Scotch boy, on my way to America; my father and mother are dead." "What have you there?" asked the captain, taking hold of a rope around the boy's body. "My mother's Bible is tied to that; she told me never to lose it." "Could you not have saved something else?" "Not and save that." "Bravo," said the captain: "I'll take care of a boy who clings to his mother's Bible."—Sel.

THE CALL

To Christian Women for the Instruction of Children in Missionary Work

(Read before a Women's missionary meeting at Goshen, Ind., Oct. 16, 1920, by Mrs. Russel Baldwin.)

I believe this call rings clearer today in the hearts of Christian women than ever before. When we think of the thousands and hundreds of thousands of young men who gave their lives on the battlefields and after all accomplished so little, and brought by their death so much sadness into many homes; and then when we think of what a thousand or ten thousand young men volunteers for Christ could do, how many homes they could gladden, how many dark spots they could brighten and the great good they could do by letting their lights shine, when we think of this, I believe we Christian mothers have a greater desire than ever to make missionaries of our children.

Our loving Father, just before leaving this world to go and prepare a place for us in the next world, left this message: "Go ye into all the world, and preach the Gospel." He didn't say, "Send ye," or "Give ye;" but He said, "Go ye." That message is for us today.

It is the duty of every father and mother to shed the light of their experience whether great or small, into the darkened lives of those less fortunate, those who have not yet accepted the great love of the heavenly Father.

We cannot give to our children that which we do not have in our own life. The child is the greatest imitator on earth, and if we expect to make a missionary of him we must live the life ourselves. We must grow from day to day as Christ grew (Luke 2:52): "Jesus grew in wisdom and in stature, and in favor with God and man." In other words, He grew.

Mothers, we must develop all four of these qualities. We must develop physically in order that we may teach our boy or girl that he or she must live a pure, clean life to be strong. We must develop the mental side of our lives, for if we do not read and study, some day our child will confront us with questions which we will not be able to answer. We must develop the social side of our lives for every child, at some time in his life, craves social life; and if we don't allow and meet his social demands we will lose hold of him, and he will find his social life away from home. The spiritual life is the most important of all, and oh how careful we should be in our religious life that our children will not gain the wrong impression of it. And in our spiritual lives we must develop the prayer life, for prayer means so much to the Christian mother.

Perhaps you will ask the question, "How can I, a Christian mother, with the duties of a home, and a family to raise, find time for missionary work?"

First, we can teach the child to pray when he is very young. He may be taught the simple little prayers, and although he may not know the meaning of the words, yet he will gain an impression of prayer life.

Second, every child loves his bedtime story and at a very early age we can tell the child the story of the greatest missionary that ever lived; and also we may tell him other Bible stories and he will surprise us in remembering them for a long time and in years to come these stories will come back to him and he will remember them as the stories that he learned at mother's knee.

Third, the child may be taught the lesson of giving. He may carry flowers to the sick, may save his pennies for his missionary box, and with stories he will soon learn that "it is more blessed to give than to receive."

Fourth, at a very early age the child can be taught the great lessons of honesty, kindness, and fair play among his playmates. So many parents are not true to their children and a child soon discovers this and learns to be dishonest with his playmates.

Fifth, the hardest lesson for a small child is that of unselfishness. It is so hard for a child to think of others before self. Not only a child, but grown people often find this a hard task. But if we deal gently and patiently with the child he will learn.

Sixth, as a child grows older he may return thanks at the table or he may lead the family worship. These will help him to learn to pray. If we fail to teach our children how to pray no one else will. It is an appalling fact to know how few young people can pray in public. I blame the Christian fathers and mothers for this; for I don't believe we try hard enough to teach our children the value of prayer.

We may often times fail and become discouraged in our efforts, but we must not make the mistake that so many Bible characters made, that of trying to accomplish their aims in other ways than God's way. If we are faithful we will some day receive a reward for our labor.

Many men and women, after years of a sinful life, will turn to Christ when they are made to think of their mothers. It is a sad, sad condition that there isn't more real genuine mother-love in the world today.

In this day and age we hear so much about good and bad investments—bad oil stock, heavy losses, broken hearts. Mothers, let us invest our lives and the lives of our children in that which cannot fail. Let us invest in the great love of our heavenly Father. Then there will be no sad hearts, no losses, and all will be eternal happiness with Christ.

Let us make this poem our motto:

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer may be for—Others.

"Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—Others.

"Let self be crucified and slain
And buried deep, and all in vain,
May effort be to rise again
Unless to live for—Others.

"And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—Others.

"Others, Lord yes Others
Let this my motto be,
Help me to live for Others
That I may live like Thee."

Mothers, in planning our work let us make "Others" our motto and see how much good we can accomplish and how rich the blessing will be.

Kokomo, Ind.

Sunday School

Lesson for Dec. 26, 1920
REVIEW

Golden Text.—And he that sat upon the throne said, Behold, I make all things new.—Rev. 21:5

Introductory.—The lessons of this quarter begin with the birth of Jesus and continue the narrative until we come to the zenith of His popularity. How much we will get out of this review lesson will depend largely upon how closely we have followed the course of the lessons. We shall endeavor to cover the ground under two heads, Historical and Doctrinal.

Historical.—In the fulness of time the Messiah came to earth. The wise men in the east, having seen the star of prophecy, came to Jerusalem to inquire after the One who should be born King of the Jews. Herod was at first shocked at the inquiry but soon composed himself and pretended to be interested in the birth of the new King. The chief priests and scribes searched the Scriptures and found that Christ was to have been born at Bethlehem. Accordingly, the wise men were directed there, and after having seen the infant King and worshiped Him, they departed to their own country, being warned of God to return by some other way besides Jerusalem.

Herod, angered at not being told the exact whereabouts of the young King, ordered all the male children two years old and under to be slain. But his plot failed, as God had previously warned Joseph in a dream and the Royal family had escaped into Egypt. There they abode until after the death of Herod, after which they returned and took up their residence in Nazareth. Here Jesus grew to manhood, little being known of the first thirty years of His life, save the little glimpse we get of Him in the temple at the age of twelve.

At the age of thirty He sought baptism at the hands of John the Baptist and was baptized in the river Jordan. Soon after He went into the wilderness and fasted forty days, being tempted of the devil, and overcoming him completely by the Word. Returning to the scene of John's ministry, some of John's followers became followers of Jesus. As the ministry of John declined that of Jesus increased. Finally the imprisonment and death of John the Baptist left the whole responsibility upon the shoulders of Jesus. He preached the Word with power, performed many miracles, chose and ordained twelve apostles, and sent them forth to preach. His fame spread thruout the cities of Judea and Galilee, the multitudes thronged Him, "the common people heard them gladly," and no one who came to Him in faith was turned away without a blessing. The last recorded miracle in this series of lessons is that of feeding the multitudes with five small barley loaves and two small fishes.

Doctrinal.—It is said of the multitudes that they "were astonished at his doctrines, because he taught with authority."

The most notable message delivered by Jesus during this period was the memorable Sermon on the Mount. In this message He referred to numerous sayings and teachings under the Old Dispensation and then called attention to fundamental principles underlying them. Instead of preaching revolutionism He declared that not one jot or tittle of the law should be destroyed "until all be fulfilled." He enunciated the doctrine of nonresistance, prohibited the swearing of oaths, taught against divorce and remarriage, emphasized the responsibility of judging one another, corrected false ideas about fasting, gave us a model prayer, sounded a note of warning against false prophets, made clear the conditions upon which one may rightfully claim assurance of salvation, and closed with a parable showing that upon obedience depends the question of whether we shall be able to stand the great test at the time of the judgment storm. The Sermon on the Mount should be read frequently and prayerfully by all people.

Jesus' first public utterance, as recorder in Scripture, was, "Repent, for the kingdom of heaven is at hand." This, it will be remembered, was also John's first public utterance. What is the kingdom of heaven like? To answer this question Jesus uttered a number of parables. The most direct are recorded in the thirteenth chapter of Matthew, the same parables being also recorded by other evangelists. In these seven parables we have outlined the nature, growth, value, and end of the kingdom. For a full and illuminating description of the kingdom, read this entire chapter.

The missionary idea is prominent in the work and teachings of Jesus. He Himself was diligent going about the cities of Judea and Galilee, preaching and doing good. On one occasion He sent out His twelve disciples and not long after He sent out seventy others. These were to go to "the lost sheep of the house of Israel." In this He laid a pattern for the Church in later generations. The three years of His ministry were spent in indoctrinating His disciples, in making known to the people that the long promised Messiah of prophecy had now come, in preparing the nation, especially His followers, to take up the work after His departure and "preach the gospel to every creature."—K.

Our Young People

THE SIGNIFICANCE OF CHRIST'S FIRST COMING.—Matt. 1:18-25.

Topic for December 26

MOTTO

"Partakers of the divine nature."

THE STUDY HOUR

I. What His Coming meant.—Christ's first coming had a special significance to those who lived centuries before: Lives, events, feasts, ceremonies, laws and prophecies looked forward to and typified the life of the Son of God upon the earth in a human body.

His coming had a special significance in heaven. He who was with the Father in the work of creation left for a season the glories of Heaven and a "multitude of the Heavenly Host" chanted to the shepherds in honor of the infant Savior.

His coming had a special significance to the devout of that day. Simeon said: "Lord now lettest thou thy servant depart .....mine eyes have seen thy salvation." Anna "gave thanks" and Mary pondered .....in her heart."

His coming had a special significance to the Jews. The Vineyard was to be taken from them and given to others. The time soon came when because of not yielding fruit and not accepting their King they could no longer be the stewards of God.

His coming had a special significance to the unsaved world. Here was a sacrifice which would save not only one household nor only one nation, but "the Lamb of God which taketh away the Sin of the World."

His coming had a special significance to the activities of God's people upon the earth. He taught by precept and example that the splendor and formality of the Jewish religion shall give way to the simplicity and humility of service fitting to the devout child of God and that the principle "eye for eye and tooth for tooth" shall be followed by "peace, good will toward men" in the conduct of His disciples.

His coming meant that in the hearts and lives of His followers shall be manifested the spirit of Him who came despised and rejected but Who is coming again "in the clouds of Heaven with power and great glory."

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word—"Jesus"
2. What I Know of Jesus as a Child

For Young People

1. Visits of Angels during Christ's life
2. Men and women who showed kindness to the child Jesus

Gospel Herald

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MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, DECEMBER 16, 1920

Field Notes

Bro. **E. E. Miller** and wife, volunteers for India, have secured permits to enter that field.

Fifteen sisters are now taking training as nurses in the La Junta Sanitarium and hospital.

Bro. **S. G. Shetler** and wife of Hubbard, Oreg., spent about ten days recently in a series of meetings at Nampa, Idaho.

Bro. **Harry Diener** of Proctor, Mo., spent some time with the brotherhood at Daytonville, Iowa, recently in a series of meetings.

Bro. **C. Z. Yoder** and wife stopped with the Amish Mennonite congregation near Greenwood, Del., over Sunday, Nov. 28. He preached three inspiring sermons.—S.

Bro. **John S. Mast** of Elverson, Pa., stopped with the congregation near Greenwood, Del., Nov. 21, preaching a helpful and inspiring sermon.—S.

Encouraging prospects were reported from Hubbard, Oreg., where a six weeks term of Bible school was started Dec. 13. May this effort mean much in the way of strengthening workers for the Lord's harvest.

December 2 was the time set for the beginning of a series of meetings at the Fort Wayne, Ind., Mennonite Mission with Bro. E. F. Hartzler in charge.

Bro. E. D. Hess of Masontown, Pa., recently returned to his home from Belleville, Pa., bringing a pair of mumps with him. His many friends will be pleased to hear of his satisfactory recovery.—R.

Baptismal services were held at the Masontown, Pa., Mennonite Church last Sunday. Five were baptized and two reclaimed. Bro. J. A. Ressler of Scottdale was present and officiated in the services.

The mission property at Peoria, Ill., has recently been deeded to the Mennonite Board of Missions and Charities. At the recent evangelistic meetings held there were 21 public confessions.

Bible Conference. — The brotherhood in the vicinity of West Liberty, Ohio, has arranged for a Bible conference at Walnut Grove and South Union churches, to be held Dec. 26 to Jan. 1, with Brethren Abram Metzler and Geo. J. Lapp as instructors.

Sister Clara M. Brubaker of Hesston, Kans., after a spell of sickness covering several weeks, is again able to be back in the school room. She has just favored us with an excellent article for Family Circle page, which will appear in print in a few weeks.

Bro. Clayton F. Derstine of Eureka Ill., closed a series of meetings at Weaver's Church near Johnstown, Pa., Dec. 8, with 7 confessions as one of the results. He expects, the Lord willing, to be with the brotherhood at West Liberty, Ohio, in Bible conference work, Dec. 16-22.

Brethren A. S. Horst of Ephrata, Pa., and J. W. Hess of Manson, Iowa, were the instructors in a Bible conference at Bethel Church near Wadsworth, Ohio, Dec. 2-7. The meetings were well attended, and good interest was manifest thruout. Bro. Hess remained to continue the evangelistic efforts a few days longer.

Bible Conference. — Arrangements have been made for a Bible conference at Maple Grove Church near Wilmington, Jct., Pa., Dec. 28 to Jan. 1. The brethren, Joshua B. Zook of Belleville, Pa., and E. B. Stoltzfus of Hudson, Ohio, are to be the instructors. A general invitation to attend is extended.

The Ohio Mennonite Mission Board met at Orrville, Ohio, Dec. 9, in the interests of the Master's cause in that field.

A series of meetings is to be held at the Mennonite Mission in Columbia, Pa., beginning Jan. 2, 1921, in charge of Bro. John H. Mosemann of Lancaster, Pa.—M.

The recent meetings at Hopedale, Ill., conducted by Brethren S. C. Yoder and W. S. Guengerich, resulted in ten public confessions of Christ and one reinstated in the fold.

Bro. S E. Allgyer of West Liberty, Ohio, arrived at his home Dec. 4, after an absence of a month or more serving the Master among the congregations of Nebraska and Colorado. He expected, the Lord willing, to begin a series of meetings at Goshen, Ind., Dec. 12.

Bro. J. F. Bressler began a series of meetings at Clear Springs, Md., on Sunday evening, Dec. 5. He expects, the Lord willing, to spend the greater part of the month here and at Cedar Grove Church near Greencastle, Pa.

Those interested in the work of introducing the Christian Companion into new homes and Sunday schools will please call the attention of others to the fact that the introductory price of this paper is 50 cents a year to new subscribers, or ten cents a quarter in club rates to one address.

The recent meetings at Carver, Mo., proved real helpful to the cause at that place. After the close of the meetings there, Brethren Heatwole and Shank moved on to Sagrada, where another series of meetings was held. Bro. Heatwole expected to spend the greater part of this month in Missouri.

Sailing Date for Missionaries.—Under this head we announced in these columns that Bro. C. D. Esch and family and Sister Mary Wenger expected to sail for India Dec. 10. Since then we learn that the date of sailing has been delayed 17 days, the time now set being Dec. 27. Those wishing to write either of them may reach them by addressing them at New York City, in care of Thos. Cook & Sons.

TO OUR SUNDAY SCHOOLS

For the Gospel Herald

Christmas, the time of the year which brings to us gladness and rejoicing, is almost here. But there

are millions of children and adults in the world to whom this Christmas will be a dreary one indeed, because they have not sufficient clothing and food to keep them from freezing and starving. Many of our Sunday schools are holding special offerings during the holiday season for the unfortunate in other lands, and we believe that all should do so. A serious famine is approaching in India, people in Russia are freezing for want of proper clothing, the Near East has thousands of people who will die unless our country helps them, millions of children are suffering death and disease in Poland, Austria, and Germany because they have not sufficient food, and in many other countries the needs are just as great. There is also a call for a fund for distributing Testaments in Russia. Surely God's children cannot indulge in luxuries and extravagance at this season of the year when there is so much of want and distress which we can help alleviate. We suggest therefore, that each Sunday school take an offering during this holiday season, designate for which of the above purposes it is to be given, and send same to our treasurer, G. L. Bender, Elkhart, Ind. The Lord will bless you for your efforts and you will feel better for it. May we all do our part in the face of these great needs.

Vernon Smucker,
Chm. General S. S. Committee
Levi Mumaw
Sec'y Mennonite Relief Com.

Correspondence

Duchess, Alta.

To the Herald Readers, Greetings:—We still have reasons to thank the heavenly Father for His protecting care, even in our unworthiness. We are thankful to live in a land where we can worship unmolested.

On Oct. 24, Bro. Norman Stauffer and wife were with us at which time communion was observed. Nearly all present partook of the same.

On Nov. 28 a car of young people from Mazeppa worshiped with us.

We are always thankful for visitors. Hope all will come again. Health in general is good. Pray for us at this place.

Yours in the name of Jesus,
Dec. 2, 1920. Lottie Stanton.

Versailles, Mo.

Dear Herald Readers, Greetings:—We are again made to rejoice for the many blessings we have received in the past and trust that we may also remember where they come from and give Him the praise and honor due Him.

We are glad for visits from ministering brethren from time to time during the past summer. On Nov. 16 Bro. E. J. Berkey came into our midst and began a series of meetings and on Nov. 23, Bro. P. J. Shenk also came and assisted Bro. Berkey in conducting a five-day Bible conference. The following subjects were discussed:

Consecration; The Atonement; Inspiration of the Bible; The New Birth; The Church; Non- Conformity to the World—(1) Education, (2) Business, (3) Attire, (4) Society; Non-Resistance; Inheritance of Saints; Doom of the Lost; Second Coming of Christ; Worship; Insurance—(1) Life, (2) Property; Feet Washing; Marriage; The Christian Home; Ordinances and Restrictions.

As a result of these meetings four precious souls confessed their Savior and others are counting the cost. A live interest has been manifest thruout the meetings and we trust that the brotherhood has been built up. We crave an interest in the prayers of the Church and especially for these souls that have taken a stand for Christ.

Dec. 2, 1920. Cor.

Cootes Store, Va.

Dear Herald Readers, Greetings:—We are at present enjoying the privilege of having a series of meetings at Smith's schoolhouse, near Suppenlick, in charge of Brother Samuel Rhodes. Before preaching we have book study. We chose the book of James. May we thank God for the privilege of gathering together to be fed. Bro. Rhodes has been setting before us many striking illustrations as to our sinfulness in this world and has been warning the sinner to flee from the wrath to come. We ask an interest in your prayers in the work here, as there are souls that have not Christ. Pray for us.

Your brother,
Dec. 3, 1920. Dewey Emswiller.

Freeport, Ill.

Dear Herald Readers, Greeting:—On Saturday, Dec. 4, preparatory services were held at our church. There were also six precious young people baptized that day. May the Lord bless them and make them a blessing to others. Communion services were held the following Sunday. Nearly all the members were present to partake of the communion.

We are very sorry to see Bro. B. B. Sieber and family leave us. They are moving to their former home, Juniata Co., Pa. Sister Iona Shelly returned with them, also Sister Mary Sieber who was called here by the death of her brother Charles Sieber. We were glad for her short stay with us.

Sister Bertha Sieber left for her home at Filer, Idaho, this week. May our heavenly Father strengthen her in her lonely hours. Sister Oliva Hondrich went along back with her.

Dec. 4, 1920. Mary E. Graybill.

Peoria, Ill.
(900 Garden St.)

Dear Herald Readers, Greeting:—We realize the need of more Bible reading. Bro. Hess has been interested and asked congregations at different places to try and read thru the New Testament during 1920.

And as the year is drawing to a close, we would like a definite report from each secretary that has been appointed in the different congregations. I would like to have the number of those who have begun reading the New Testament and number of those who have finished. I also wish to have the names of those who have finished at the end of the year. This should be sent in, in a later report. Send all reports to the writer, Manson, Iowa, and they will be forwarded to me, here; or to Bro. J. W. Hess, Manson, Iowa.

Quite a large number have begun reading the New Testament during the pear. Nearly five hundred have been reported to me who have finished, or are nearly thru.

Yours for the study of God's Word,
Dec. 6, 1920. Alma Eigsti.

Palmyra, Mo.

Dear Herald Readers, Greeting:—Thanksgiving services were held and enjoyed by the larger part of our congregation on the forenoon of Thanksgiving day. Following this service our annual business meeting was held. All old officers were re-elected.

I am glad to report that Sister J. H. Hershey, who recently underwent an operation is regaining her strength, and we ask you to pray with us that she may soon be entirely restored.

In His name,
Dec. 6, 1920. Anna M. Kreider.

DeGraff, Ohio

If God is willing, we expect to hold our annual Bible conference at the Walnut Grove and South Union churches near West Liberty Dec. 26 to Jan. 1, inclusive, with Bro. Abram Metzler and Bro. George J. Lapp as instructors. The epistles of James and I. Peter will be studied, also a number of live topics. We are hoping for a helpful meeting; that God's

(Continued on page 756)

Miscellaneous

"NOT MY WILL, BUT THINE"

"Father! not my will, but Thine;"
Let this be my daily prayer,
Taught me by those lips divine,
Taught me by afflictions' Heir,
By "The Man of Sorrows" breathed—
He for whom earth's thorns were wreathed.

"Father! not my will, but Thine;"
Choose for me my lot—my way;
If Thy smiles around me shine,
Sorrow's night will turn to day;
Thunder-clouds be tinged with gold,
Flowers will spring tho winds be cold.

"Father! not my will, but Thine;"
Tho I lay my throbbing head
On a couch bedewed with brine;
Tears were Jesus' daily bread;
Thru the tears Thou bidst to flow
Smiles a radiant promise-bow.

"Father! not my will, but Thine;'
Help me to believe Thee true,
Tho the corn, the oil, the wine
Fail for lack of rain and dew;
When the springs of earth are dry,
Thou canst all my need supply.

"Father! not my will, but Thine;"
Friends may leave me all alone;
Foes with kinsmen may combine;
Those I love my name disown;
Still a Father Thou wilt prove;
Naught can change my Father's love.

"Whatsoe'er my lot may be,
Passing thru this vale of tears,
Pain or scorn or penury,
Few my yet remaining years;
Never let Thy child repine,
"Father! not my will, but Thine!"

—Sel. by Alice H. Nissley.

Altoona, Pa.

TESTAMENTS FOR RUSSIA

By Aaron Loucks

For the Gospel Herald

Bro. O. O. Miller, after his visit to Russia, stated that he found a real demand for New Testaments. It has been the policy of the Relief Commission to primarily administer material relief where there is real suffering on account of the lack of necessities of life. But this relief should be given in a Christian spirit, and whenever possible to also minister to the spiritual needs of the suffering. Bro. Miller stated that $2000 would purchase a great quantity of Testaments, and that they would be able to distribute them along with their other work.

Since this pertains more directly to mission work the matter was submitted for consideration at the joint meeting of the Executive and Mission committees of our General Mission Board held at Elkhart, Ind., Nov. 30. The writer was requested to make an appeal for funds for this purpose. It was further suggested that it would be very appropriate for our congregations to take an offering for this purpose on Sunday, Dec. 26, which will be the Christmas service this year.

It will not be necessary that the whole Christmas offering be set aside for the purpose stated. If one hundred congregations will appropriate $20 each, for this purpose, this would provide what Bro. Miller thought would meet the present need. The rest of the offerings taken during the Christmas holidays could be applied as previously planned.

May we continue to remember the thousands who are homeless, and are facing starvation and death unless America will send them some of the bounties with which God has blessed us. There will be many orphans to care for as soon as our brethren can reach them. There are fifty young Mennonite farmers who want to come to America to work. Bro. Miller is caring for these now and arranging for their passage to this country. Will the Church pass on some of the blessings which Christ brought to the world on the Christmas eve over 1900 years ago, when the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men?"

"I gave, I gave Myself for thee.
What hast thou given for Me?"

Send all remittances to Bro. G. L. Bender, Treas., Elkhart, Ind., specifying the amount to be used for securing Testaments and the amount to be used for relief.

May the Lord abundantly bless the Church with the spirit of charity and good will to all, and especially to the suffering.

Scottdale, Pa.

METHODS IN BIBLE STUDY
II

By I. R. Detweiler

For the Gospel Herald

In order to understand more fully what we mean to include in methods of Bible study it will be necessary to make some kind of classification. Classification of people is done for convenience rather than that the classification is consistent with all its detail. We need to exercise the utmost care and make our classification in a sympathetic manner. There are a variety of types and all kinds of individuals in every walk of life whether physicians, ministers, farmers or business men. Temperament and training play a large part in determining these qualities. Whatever classification is adopted, therefore, the reader should keep the foregoing in mind.

The first class of individuals holds the position that there is nothing in Hebrew prophecy which is different from the history of other nations. They are purely rationalistic and do not believe in the supernatural workings of God in the world. They do not find any evidence that would indicate the guidance of a higher power than that of human attainment. They attribute all that is found in the standards of the religious life and vision of God to human experience and mental genius. That is to say, practically all that is given of divine revelation comes from human effort. The temperament of the prophet has led him into higher ideals and that which has come to the prophet is the product of his own mind thru experience. In this system the whole of prophecy would be reduced to the system of thought guided in part by human experience. This system of thought was in the making and by it the human mind was coming to an increasingly higher conception of God. The prophet, because of this higher conception of God, was trying to lift his people to the standard which he had developed in his own mind. According to this a great many of the prophets were little more than fanatics, while some of them possessed a high degree of intelligence and spiritual attainment. Some of the prophets indulged in predictions of the future of which they knew nothing and therefore the predictions are not dependable, in fact, not supposed to be fulfilled. The whole system therefore is based on human attainment guided by human experience and mental genius, which has no place for divine guidance or plan of God in the world. The human race is, by its own effort, moving toward a truer conception of God. It is unnecessary to say that this is not the orthodox position. This system destroys the heart of Christianity and would leave man without a divine salvation and most miserable.

Another classification which we may make is those who see prophecy almost entirely as prediction or foretelling of the future. They may be thought of in two different classes. One which holds to the literal fulfillment of prophecy, that all prophecy is not only prediction but must be fulfilled to the letter. The second division of this class places emphasis upon the spiritual fulfillment and sees many of the prophecies fulfilled spiritually rather than literally. This group of Bible students ignore almost entirely the relation

between history and prophecy. They do not see the need of knowing anything about the history of the standards and environment out of which these messages have come. The knowledge which the prophet gives us has come to him thru direct supernatural revelation and therefore a knowledge of history is not only of little importance but may be entirely ignored in the effort to understand the deepest meaning of the message.

Then again there is another class of Bible students who recognize the predictive element but do not put the main emphasis upon prediction in prophecy. They believe the prophet was primarily interested in the people of his own time, but spoke by divine revelation both for present and future. This group of Bible students pay a great deal of attention to historical events and national movements of the period in which the prophecy was uttered. They recognize the moral, ethical, and religious standards of the time in which these prophecies were uttered and use these standards and environments as helps to understand the meaning of the message of the prophet In fact, the meaning of the message of the prophet is determined in part at least by the environment. Illustrations are abundant. We call attention to Isa. 10:5 and Amos 9:7. They also recognize different periods in which the different prophetic messages were uttered with reference to content and character. They give consideration to the advancement which was made from time to time in the revelation of God through the prophets and try to discover the particular purpose which the prophet had in mind and which controlled individuals and nations. As to the supernatural this class sees the supernatural working of God from the beginning and all thru the histories of the Hebrew nation, as well is in the lives of individuals. There is a series of continuous and consecutive events all moving toward one great event which is the Cross of Christ. God has a plan and He is carrying out His plan for the world.

With reference to the predictive element this group of Bible students see the fulfillment of some in detail and some of the prophecy as the conditions are made identical with the original situation. This is illustrated by the experience of Jonah, when he said the city would be destroyed at a certain time. When this did not happen he thought he had not told the truth. That is, the message of the prophet may be fulfilled in any period of the world's history when similar conditions under which the prophet uttered his message, will be repeated. Isa. 9:1; 29:13; Matt. 4:14; 15:8. Then also some of the predictive element in prophecy may be in part idealistic; ideals that are to be realized some time in the future. The predictions were ideals or divine ideas which came to the prophet from inspiration of God and the environment in which he lived. Some of these divine ideas or superhuman ideals may be gradually fulfilled as the individual accepts them or may be fulfilled in some remote future time. The idea which the prophet presents may be in the nature of a judgment on sin and this judgment will come upon all people in any period who live in sin and do not repent. That is to say, the prediction of these events may be late in being fulfilled or may be fulfilled in spirit only. But the special interest of the prophet for this group of Bible students is his own age. He is vitally concerned that people with whom he is laboring will repent of sin and accept the teachings which have come from God for them. Thus the relation of history to prophecy is closely related. This will make it necessary to know something about history in order to interpret prophecy in the largest and fullest meaning.

When the prophet records history, which he often does, he describes a movement and in this description he indicates the direction in which the movement is tending and attempts to direct his present situation. That is, the prophet records the past in order that the people who are living in his day may see the results which have come to those who have gone before them.

The history of the Hebrews is wrought through and through with the message of the prophets. We may also say that the history of the Hebrews was directed by the Message of the prophets, and again Hebrew standards and customs are so vital in the prophets' message that an interpreation of prophecy includes an interpreation of Hebrew life and history. As Isaiah delivers those God-given messages, he is discussing political issues, national and international. He is interpreting Israel's relation to Egypt and Syria. These national and international situations as well as in the period afterwards are not only backgrounds but the immediate occasions of the message. It is his business to interpret these situations and direct the people in the right channels with reference to these relations. The Assyrian rulers were in sight when Isaiah and Micah spoke. The Babylonians were on the way when Jeremiah and Habbakuk spoke, and the Hebrew nation is captive before Ezekiel completes his message.

There is therefore a vital relation between these events in history and the messages of the prophets. God is in history as well as in prophecy. "The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich, he bringeth low and lifteth up. He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of glory; for the pillars of the earth are the Lord's and he hath set the world upon them" (I Sam. 2:6-8). "And the Lord of Israel stirred up Pul king of Assyria, and the spirit of Tiglith-Pileser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and the river of Gozan, unto this day" (I Chron. 5:26). All this emphasizes the need of a knowledge of history for an interpretation of prophecy.

It is not difficult to say what would be our attitude toward the first class, and as to the second and third we must accept the divine guidance in both history and prophecy. We must also accept the fact that the prophet did predict particular things for the future. When it comes to the interest of the prophet this was in and for his own time more distinctly than for the future. A recognition of the divine inspiration for the prophet is the most essential for an understanding of the prophet's message, but it is also necessary that we recognize the part that the environment plays in the particular things the prophet said. This throws much light upon the meaning and interpretation of God's Word. In all our Bible study therefore, whatever method we use, whether for the particular work in which we are engaged or in topical study we must give due recognition to these principles. And when this is done many of our differences and difficulties are removed.

Goshen, Ind.

Samson with his eyes poked out and his strength gone is a picture of the Church of God today, without vision or victory. It is an awful thing to sit down in the lap of the harlot world. The world always discovers the secret of our strength and plunders us and leaves us in poverty. The Church apart from the world is God's plan for her.—Leon Tucker.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Further word from Constantinople thru the State Department at Washington conveys the information that the refugee situation is still extremely serious. Besides the thousands of Russian refugees there are over one hundred thousand soldiers there, including six thousand wounded. A number of refugee camps are being established at points away from Constantinople. The ships in the harbor are still terribly congested, and sanitary and feeding arrangements are very bad. Many of the refugees are escaping from the ships and the city itself is becoming badly congested. Funds are badly needed to alleviate the prevailing distress.

* * *

As previously reported, Bro. Miller was successful in getting a number of Mennonite young men off the ships and caring for them. Reference is again made to them in the cablegram given below. They are awaiting the opportunity for coming to this country.

* * *

The following cablegram was received recently:

"NO FURTHER INFORMATION CONCERNING KRATZ. SLAGEL AND SUPPLIES AT CONSTANZA ROUMANIA. WILL CABLE NEW DEVELOPMENTS. OUR MENNONITE HOME HAS FIFTY-TWO INMATES. CONSIDER THIS SPECIAL OBLIGATION TO HAVE THESE MEN TO CHURCH AND CHRISTIANITY. PREVIOUSLY REQUESTED LOAN ESSENTIAL TO PREVENT USING RELIEF FUNDS THEIR CARE.

"MILLER."

* * *

Clothing for the second Russian shipment has been coming into this office at a very satisfactory rate. From ten to twelve tons have already been baled and made ready for the long journey, two men having been employed at this work steadily for the past week. Part of the Pacific coast shipment has already arrived, but the greater part is still on the way. A special car will take the clothing to New York in the near future, from whence it is hoped to forward the goods to Constantinople early in January. Those having clothing on hand which has not yet been sent will please hold the same from now on, until further instructions are given.

* * *

The following paper, drawn up by the "Mennozentrum," the official organization of all Mennonites in Russia, was given to the Brethren, Miller and Kratz, at the time of their visit to the Mennonite colonies with the request that it be transmitted to the Mennonite Church in America. The session of the Mennozentrum at which this was drawn up was especially called to hear the report of our brethren on the plans for relief work in Russia, and to hear a report of what their own committee of four is doing in this country.

TO THE CENTRAL COMMITTEE OF THE MENNONITES OF AMERICA: The Mennozentrum had the satisfaction in today's session to welcome the delegates of the American Mennonite churches, the brethren, Orie Miller and C. H. Kratz, who informed us concerning the extensive work for the relief of the needy which has been carried on for some time by our American brethren in other countries and is now about to be undertaken in Russia. We have with sincere joy learned of this noble work and it affords us satisfaction to know that those of the same household of faith in America have not forgotten us, but are remembering us in brotherly love, and that they take our need to heart. We hope and desire that by means of this relief work the bonds which unite us may be strengthened and brotherly love increased.

In the name of the Mennonite churches of South Russia we express to the Mennonite churches in America our heartfelt thanks for the noble work of mercy which they have undertaken, and we send to the churches in the distant country our greetings of love and best wishes. May God add His blessing to the praiseworthy work and richly reward the givers.

First Chairman of the Mennozentrum: Heinrich Schröder
Second Chairman: K. A. Wiens
Secretary: Peter Braun.

Dated: Temporary Office of the general Mennonite organization "Mennozentrum," September 30 (October 13), 1920.

* * *

Several interesting letters have recently been received from Bro. Orie Miller. They were written just at the time that the Bolsheviks completed the victorious drive against the Wrangel army, thus destroying for the immediate present the plans for conducting relief work in South Russia. They will appear in these columns next week.

Dec. 10, 1920.

CORRESPONDENCE

(Continued from page 753)

people will be edified and sinners will be warned and won. Pray for us to this end.

Dec. 6, 1920. J. W. Headings.

Hesston, Kans.

A four-session missionary meeting was held at Hesston, Dec. 4 and 5. On Saturday evening, Bro. Chris Graber, who with his wife is spending some time visiting the school and friends about Hesston, spoke on "Armenia, Before, During, and After the War." His talk was full of interest. He also spoke on Sunday afternoon on "Customs in the Near East." Bro. Silas Hertzler, who was detained both in India and in Honolulu on account of typhoid, spent a week at Hesston, and spoke on India during our missionary meeting. A missionary sermon was preached on Sunday morning and Bro. Charles gave a very helpful talk on " The Divine Side of the Missionary Call" in the evening.

A very striking feature of the evening session was the farewell meeting for Sister Mary Wenger before her departure for India. Her farewell talk was given with a very assuring ring that she was going with the full conviction that the Lord has chosen India for her field and that she was joyfully to labor for the lost in that country. A number of other helpful talks were given during these meetings. Sister Wenger left on Dec. 6, for New York. Arrangements were made for the Esch family to join her at Goshen. The prayers of God's people go with her.

Dec. 7, 1920. Cor.

Landisville, Pa.

The next meeting of the Landisville and Salunga teachers' meeting is to be held at Salunga, Dec. 25, 1920. The following assignments have been made:

Lesson for Jan. 2, Clayton B. Erb.
Lesson for Jan. 9, John Hollinger.
Lesson for Jan. 16, Joseph Lehman.
Lesson for Jan. 23, Abram Lutz.

The election of officers will be held at close of program.

Dec. 8, 1920. J. W. Kreider, Sec.

Suver, Ore.

(Firdale congregation)

On Nov. 21, Bro. S. G. Shetler began a series of meetings at this place, continuing one week. For some weeks the brotherhood had anxiously looked forward to this time, and praying for the Spirit's convicting power and for the work in general, and we praise God for hearing and answering prayer. He not only saved those for whom we had offered special prayer daily, but 13 others were led to the Savior. Truly we have reason to rejoice.

The brother faithfully and plainly presented the Word in its purity, and the Church is much encouraged. On Sunday evening, Nov. 28, the meetings closed, at which time 18 souls were received into the Church—5 upon confession and 13 by baptism.

Our prayers still go up to God for the grace to stand fast in the faith. Our membership now numbers 58, and we are trusting that the Lord may soon open the way for us to have a church building in which to worship. May He direct and may we allow our selves to be used to His honor and glory and the ingathering of souls. Others were deeply convicted, and we trust will soon make the surrender.

Yours in His service,

Dec. 8, 1920. Effie Sharer.

Eureka, Ill.

Greeting to all Herald Readers:—Nov. 28 our Sunday school was reorganized for the following year as follows: Supts., Walter Zook and Emanuel Ulrich; Sec-Treas., Hannah Mahnke; Chor., Mattie Reeser.

The same evening Y. P. B. M. was reorganized. Alvin Yordy and Frank Harnish were chosen as Superintendents and Rose Wagner as Chorister.

In His name,
Dec. 9, 1920. F. E. W.

Milford, Nebr.

Just finished harvesting a bountiful crop of corn for which we are truly thankful, but we have other reasons to be grateful. On Oct. 24, fifteen souls were received into the Church by water baptism. On Nov. 14 communion was observed with a good attendance.

Dec. 1, the brethren, S. E. Allgyer and L. J. Miller, came here to hold Bible meetings. This completed their circuit, they having held 54 meetings in Nebraska. The lessons have been given, the sermons preached, but the work is not done until the things taught have been made practical in the lives of the hearers. To this end we ask God's blessing. May God bless the brethren in their future efforts is the prayer of His people at this place. Pray for us.

Dec. 9, 1920. Wm. H. Kremer.

Goshen, Ind.

On Sunday evening, Dec. 5, we had a very impressive service as we bade farewell to Bro. and Sister C. D. Esch, who are leaving soon for India. The first part of the program consisted of talks by brethren and sisters who represented various church activities. This was followed by a talk by Bro. Esch. The congregation then engaged in prayer for the departing missionaries and the great cause of the Master in which they are engaged.

The meeting was one in which the spirit of God prevailed. Bro. Detweiler emphasized very strongly that the college must continue to prepare young people for missionary work if it is to fulfill its own mission in the Church. Bro. Harold Bender spoke for the young people who have volunteered for mission work and at the close of his talk told Bro. Esch to tell the missionaries in India that they are coming and that they will do all they can to come soon. Sister Elvina Ebersole expressed the appreciation of the congregation for the contributions Bro. and Sister Esch have made while with us, and pledged our support and prayers. Bro. Esch was deeply moved when he spoke and expressed his sincere appreciation for what the college has done and is doing in preparing missionaries and gave further expression to some of his life purposes and convictions. The meeting closed with prayer in which a number participated. May God's blessing be upon Bro. Esch and family as they return to their field of labor.

Our revival meetings will begin Dec. 12, at which time Bro. S. E. Allgyer, Field Secretary of the Mission Board, will be with us. We are anticipating a spiritual feast.

Dec. 9, 1920. Cor.

Scottdale, Pa.

To all Gospel Herald Readers, Greeting:—During the past week we were favored with a number of visitors, especially at the Publishing House.

Brethren J. S. Peachy and J. E. Yoder of Belleville, Pa., mentioned these columns last week, returned to their homes Wednesday. The day following Brethren J. C. Peachy and J. D. Kanagy of Belleville, Pa., arrived and spent several days packing goods for Russian sufferers. They returned to their homes on Friday evening.

Among other callers were Bros. A. S. Horst of Ephrata, Pa., and Allen Rickert of Columbiana, Ohio, the latter remaining several days. All these visits were greatly appreciated.

The working force at the Publishing House has recently been strengthened by the return of Sister Edith Driver, a former worker here, and Bro. Ralph Bender of Hesston, Kans. Their presence is appreciated, as this is the time of the year when work at the House is at its best. Remember the work here in your prayers.

Dec. 11, 1920.

The history of that consecrated hymn by Miss Havergal—"Take my life and let it be, consecrated, Lord, to Thee"—is wonderfully encouraging. While on a visit to a home containing ten persons, some of whom were unsaved, others lacking assurance, she prayed "Lord give me all this house," and He did. Before she left every one received a blessing.

The last night of her visit she was too happy to sleep, and passed most of the night in praise, and in renewing her own consecration, and the lines are the hymn formed themselves in her heart and mind, ending with,

"Ever, only, all for Thee."

—A. R. K.

NEWS NOTES

(Continued from page 749)

ture to considerably below normal within a few days. The result is that he is extremely weak and lifeless.

Oct. 6.—A letter from Pehuajo states that children are crowding into the kindergarten until there is hardly room to take care of all. Parents are constantly gaining confidence in the work of the Mission.

Oct. 11.—Brother and Sister Hershey came to Trenque Lauquen on business. There are a number of important matters to discuss and the four missionaries spend almost the entire day in conference. They return on the same evening.

Oct. 22. (Today).—Robert got along well for a week after his fever left him and was just getting out on a chair a bit daily, when he began a light run of temperature again. This put him back for a week. At the present writing he is still in bed but is getting stronger.

Up to the present time we have made a little progress in our new town in various ways. Some new families have become interested, the Sunday school has increased in attendance, and we are expecting to have a hall where we can have public meetings. J. W. Shank.

Trenque Lauquen, F. C. O.

"WITHOUT EXCUSE"

(Continued from page 747)

"Christ Jesus came into the world to save sinners." "Him that cometh to me, I will in no wise cast out."—I Tim. 1:15; John 6:37.

7. **Am I So Busy with the World that I am Neglecting My Soul's Salvation?** "Love not the world." "What shall it profit a man if he shall gain the whole world and lose his own soul?" "The world passeth away and the lust thereof."—I John 2:16, 17; Mark 8:36.

8. **Do I Not Know How to be Saved?** "The blood of Jesus Christ his Son, cleanseth us from all sin." "Believe on the Lord Jesus Christ and thou shalt be saved."—I John 1:7; Acts 16:31.

9. **Do I Fear I Shall Not Hold Out?** "He is able to save to the uttermost, them that come unto God by Him." "He is able to keep that which I have committed unto Him."—Heb. 7:25; II Tim. 1:12.

10. **Do I Know There is Danger and Still Keep on Saying—There is Time Enough Yet!** "Boast not thyself of tomorrow for thou knowest not what a day may bring forth."—Prov. 27:1.

Will I Refuse to Think on These Things And Seal My Own Doom?

Every advantage imposes upon us more than the average of responsibility.—Will Hall.

REPORT OF THE WESTERN DISTRICT A. M. CONFERENCE

Held near Tremont, Ill., Sept. 9, 10, 1920.

For the Gospel Herald

Meeting was called to order by the moderator. After devotional services reorganization was effected which resulted in the selection of the following officers:—S. C. Yoder, Moderator, Samuel Gerber, Asst. Moderator; C. A. Hartzler, Secretary; J. S. Shoemaker, H. R. Schertz, and S. G. Shetler as committee on resolutions.

The conference sermon was preached by S. G. Shetler, Hubbard, Oreg., who used Acts 15:30 as a basis for the sermon.

The following questions were discussed and resolutions dopted:

1. **The Mission of the Church in the Present Age;** opened by C. F. Derstine.

Answer. We believe the mission of the Church for the present age to be that which was given to the disciples by the resurrected Christ just before His departure (Matt. 28:19, 20; Heb. 13:8) and in carrying out this mission we call especial attention to the following:—

a. To preach the Word in the unadulterated form and make known its doctrines and principles to both sinners and believers. II Tim. 4:2.

b. To carry the Gospel of Christ to all nations and to teach believers to observe the all things taught in the Gospel. Matt. 28:19, 20; Mark 16:15.

c. To exemplify the doctrine of Christ and His apostles, thus manifesting the power of the Christian religion.

d. To live out the principle of divine love as defined by Paul in I Cor. 13.

2. **What is meant by the unequal yoke of II Cor. 6:14, and what are some of its results?**

Ans. This scripture is not given as an arbitrary but helpful prohibitory measure to show the believers that uniting with unbelievers along such lines as business, marriage, social life, farmers' and kindred organizations, etc., causes an unequal yoke.

Alliances based on the commandments of God and if obeyed voluntarily are an equal yoke and "not grievous" (I Jno. 5:3; 1:7).

Some of the results of the unequal yoke are disregarding Biblical teaching, dulling convictions along various lines, destroying real Christian fellowship, loss of communion with Christ, worldly-mindedness and spiritual death. I Thes. 5:22; Jas. 4:17; II Pet. 2:20, 21; I Tim. 4:16.

As a conference we request the ministers in the various congregations to urge all their members to follow advice given by conference held at Hopedale, Ill., Sep. 21, 22, 1904, section 9, relative to what their relation should be to all such world organizations.

3. **What is the attitude of this conference with reference to organizing short Bible terms for systematic Bible Study?**

Ans. Since the Bible very specifically teaches a study of the Word (II Tim. 2:15 and 2:2; Jno. 5:39), since many of our members feel the need of more systematic Bible study, and since many of our members (especially the younger brethren and sisters) desire an opportunity to study the Scriptures more systematically, therefore, be it

Resolved, That we favor and encourage the organization of short Bible normals in the conference district for the purpose of giving definite Bible instruction.

4. **The Glory of the Church—What is it? How Retained? How lost?**

Ans. The glorified Christ as the Head of the Church is its glory. Eph. 1:22, 23; I Cor. 10:31; Rev. 4:11.

All true believers who are members of Christ's body (the Church) bring glory to the same in living exemplary lives.

The spirit of love, meekness, patience, and longsuffering manifested in the lives of believers in suffering for righteousness' sake coupled with absolute obedience in his life brings glory to the church.

How lost?—This glory may be lost in ignoring the doctrines of the Word, whether these doctrines are of a positive or negative nature, by the neglect of Bible study, prayer, and failure to keep "unspotted from the world."

Retained by:—Living a true consecrated prayer life; feeding upon "the sincere milk of the word;" keeping in close fellowship with the saints and communion with Christ through the Holy Spirit, rendering humble submission to the doctrines of the Church and the inspired Word.

At the last annual conference a committee of three was appointed to study the dress question and bring such recommendations as they think would help check the drift toward world-conformity in dress. One member of that committee having died during the year, the others asked for an enlargement of the committee to prepare a report for presentation to the conference.

A motion was made and passed that the remaining members of the dress committee together with three others to be appointed by the chairman constitute a committee to formulate something to bring before conference, and the five constitute a standing committee.

The brethren, Simon Gingerich, Joseph Zimmerman, and Ezra Yordy, were appointed to serve with the former members, A. G. Yoder and I. G. Hartzler.

The following resolution was prepared and upon motion was accepted by the conference:

After prayerful consideration of the question we recognize and appreciate the fact that there are many brethren and sisters in our church, who are faithfully upholding the teaching of the Bible and the Church on this subject both by precept and example. Recognizing also the undeniable fact that there are those who need Gospel help along these lines we recommend the following:—

I. That there should be a more uniform interpretation of Rom. 12:2; I Pet. 3:3, 4; I Tim. 2:9, and similar scriptures. That a more careful study of these scriptures be made, and that we yield full submission to God and the Church, continually seeking the guidance of the Holy Spirit in all matters pertaining to our apparel. Jno. 5:39; Jas. 4:7; Rom. 8:1, 14.

II. That the ministry set the example by wearing plain clothing, allowing nothing on their person that bears the marks of vanity, as neckties, gold, buttons for display, and such like. I Pet. 5:3. That their hats be plain without crimps, dents, etc., and that they encourage the wearing of the regulation coat both among themselves and among the brethren.

III. That the brotherhood support the ministry by conforming to the above standard, and by using their influence in the home and the church.

IV. That sisters wear a plain bonnet or hood, conforming to the shape of the head, without trimming or ornamentation, sufficiently large for protection and wearing of the devotional covering, and made to be consistently tied. That costly array, laces, embroideries, low cut or unbecoming short dresses, short sleeves, transparent fabrics that give an immodest appearance, jewelry, such as pearls, rings, bracelets, broaches, chains, wrist watches, and all other outward ornamentation and display be avoided. I Thes. 5:22.

V. That brethren avoid cutting or combing the hair in the ever changing styles and fashions. That sisters part their hair in the middle and arrange it in a modest and becoming way, so that the devotional covering may be consistently worn. II Cor. 1:1-16.

VI. That parents co-operate with the ministry by teaching their children the scriptures and the position of the church. Prov. 22:6; Deut. 6:6, 7.

VII. With the hope that all of our Bishops, Ministers, and Deacons will put forth special and untiring efforts to explain to their members these regulations, in order to stem the tide of worldliness, and that they endeavor by the grace and help of God, to lead the entire membership to the standard herein set forth, we remain Your Brethren,

Signed, Committee.

The Merger Committee presented the following report which was unanimously accepted:—

[This report appears in the October 28 number of the Gospel Herald, page 607, and will appear in full in connection with the full report of conference, issued in pamphlet form.—Editor.]

Upon motion the same committee was retained for next year.

Treasurer's report was read and upon motion was accepted as read. Report showed

On hand at beginning of year	$131.64
Rec'd during year	456.69
Paid out	408.99
Bal. on hand	179.34

Bro. Andrew Nafziger was re-elected treasurer for the coming year.

An address was given before the ministers' meeting by a member of the Commission from Russia concerning needs there and plans for relief and emigration.

Moved and accepted that a delegate be appointed by this conference to serve with the committee appointed by the other conference to consider the problems referred to.

Bro. S. C. Yoder was appointed as the above delegate.

Report of committee on Ministerial Aid was given as follows:—

Since the last meeting of the Western A. M. conference at Garden City, Mo., where a report of the work of the previous

year was rendered, the committee has not met in session. A number of matters were taken up by correspondence and while several things are under consideration at this time not sufficient progress has been made to warrant a report on same.

Trusting that the Lord may lead us on in the work to the Glory of His name and that the cause may prosper during the coming year we submit this report.

Western A. M. Committee on Ministerial Aid.

Upon motion the report was accepted as given.

Bro. Wm. Guengerich was appointed as the third member on this committee for the coming year.

Report of the Children's Welfare Board was given by A. G. Yoder.

Report was accepted as given.

A. G. Yoder and F. P. Kauffman were re-elected on the Children's Welfare Board.

Election of the General Sunday School Secretary for this conference resulted in the selection of A. G. Yoder.

Report of the work done at Colorado Springs was given by S. C. Yoder.

Upon motion report was accepted and two trustees appointed to act as local overseers of the work. The brethren, Nick Birky and Daniel Fisher, were selected for this place.

Bro. Peter Kennel was appointed to co-operate with a bishop of the Kansas-Nebraska Conference in spiritual oversight of the work at Manitou, Col.

Moved that we make a united effort to cancel the indebtedness of the Manitou Church through the Manitou Church Committee who shall work through the representatives of the various congregations. Carried.

The following resolution was offered and upon motion accepted:

Whereas, it has pleased a kind heavenly Father to remove from our midst during the last conference year Bishop John Birky of Hopedale, Ill., and Bishop Joseph Burcky of Tiskilwa, Ill., therefore, be it

Resolved, That we humbly bow to his will, that we appreciate every worthy effort put forth by each of them in the cause of Christ, that we are again reminded that year by year some of our conference members are called to their reward, and that a copy of these resolutions be spread on the conference minutes and that a copy be sent to the relatives of the departed.

The following brethren were appointed to fill the places named:

Simon Gingerich as Sunday School conference moderator.

Henry Schertz as Asst. Sunday School conference moderator.

Wm. R. Eicher as a member of the S. S. conference program committee.

L. J. Miller as a member of the Mennonite Publication Board.

Wm. Guengerich as a member of the Mennonite Board of Missions and Charities.

Asa Ropp as a member of the Local Board of the Home Mission in Chicago.

Simon Litwiller as a member of the local board of the Gospel Mission, Chicago.

Daniel Graber and L. J. Miller as members of the local Board of the Kansas City Missions.

S. C. Yoder as a member of the Mennonite Relief Commission for War Sufferers.

Ezra Yordy, Edd Z. Yoder, and J. C. Brenneman as delegates to the General Conference.

C. A. Hartzler on committee of arrangement for General Conference.

Location of the next annual conference was left in the hands of the executive committee.

The following bishops, ministers and deacons were present:

Bishops

Jacob Birky, Bancroft, Neb.
Peter Kennel, Strang, Neb.
Joseph Zimmerman, Milford, Neb.
S. C. Yoder, Kalona, Ia.
Simon Gingerich, Wayland, Ia.
David Zehr, Manson, Ia.
J. Y. Swartzendruber, Kalona, Iowa.
Sebastian Gerig, Wayland, Ia.
Samuel Gerber, Pekin, Ill.
J. M. Kreider, Palmyra, Mo.
J. C. Driver, Garden City, Mo.
A. A. Schrock, Metamora, Ill.
C. A. Hartzler, Tiskilwa, Ill.
J. S. Shoemaker, Dakota, Ill.
John Nice, Morrison, Ill.
Peter Zehr, Foosland, Ill.
A. P. Troyer, Hubbard, Ore.
S. G. Shetler, Hubbard, Ore.
C. R. Gerig, Albany, Ore.
I. G. Hartzler, East Lynne, Mo.
J. A. Heatwole, La Junta, Col.
Dan'l Kauffman, Scottdale, Pa.

Ministers

J. C. Brenneman, Kalona, Ia.
J. W. Hess, Manson, Ia.
Wm. Guengerich, Wellman, Ia.
J. C. Eigsti, Manson, Ia.
Dan'l Graber, Noble, Ia.
Daniel Nafziger, Hopedale, Ill.
Peter D. Schertz, Metamora, Ill.
Jonas Litwiller, Morton, Ill.
Daniel Greiser, Dewey, Ill.
A. C. Good, Sterling, Ill.
A. L. Buzzard, Metamora, Ill.
Peter Schertz, Metamora, Ill.
H. R. Schertz, Chicago, Ill.
C. F. Derstine, Eureka, Ill.
Simon Litwiller, Delavan, Ill.
Daniel Roth, Morton, Ill.
Ezra Yordy, Eureka, Ill.
Ira Eigsti, Buda, Ill.
J. A. Heiser, Fisher, Ill.
D. W. Slagel, Flanagan, Ill.
Christian King, Eureka, Ill.
John McCulloh, Cullom, Ill.
Jacob Zehr, Deer Creek, Ill.
Peter Garber, Cazenovia, Ill.
Daniel Zehr, Danvers, Ill.
Joseph Rediger, Milford, Neb.
Wm. R. Eicher, Milford, Neb.
George S. Miller, Milford, Neb.
Alva Swartzendruber, Hydro, Okla.
L. J. Miller, Garden City, Mo.
Harry Diener, Proctor, Mo.
Harry Buckwalter, Palmyra, Mo.
James Bucher, Kouts, Ind.
Charles Yoder, Windom, Kans.
Samuel Greiser, Archbold, O.

Deacons

Henry Nice, Morrison, Ill.
H. V. Albrecht, Tiskilwa, Ill.
Samuel Zehr, Foosland, Ill.
A. G. Yoder, Parnell, Ia.
Geo. Reber, Parnell, Ia.
Ben Schlegel, Schickley, Neb.
Jacob Fry, Archbold, Ohio.

Married

Halteman — Landis. — On Nov. 25, 1920, Bro. Joseph S. Halteman of the Salford congregation and Sister Katie A. Landis of the Franconia congregation were united in holy matrimony Bro. A. G. Clemmer, Franconia, Pa., officiating.

Detweiler—Krupp.—On Nov. 20, 1920, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Paul S. Detweiler of the Rockhill congregation was united in marriage to Sister Katie H. Krupp of the Souderton congregation.

Rohrer—Shaub.—On Thanksgiving day, Nov. 25, 1920, Bro. Enos H. Rohrer of Witmer, Pa., and Sister Myrtle E. Shaub of Line Valley, Pa., were united in holy matrimony by Bro. Frank M. Herr at the residence of the bride's parents. May God richly bless them.

Rohrer—Hollinger.—Thursday, Nov. 11, 1920, at the home of the bride, near Brownstown, Pa., Bro. Daniel H. Rohrer and Sister Ada Mae Hollinger were united in holy matrimony by Bro. Noah L. Landis. May heaven's choicest blessings attend their way thru life.

High—Overholt.—On Wednesday, Nov. 24, 1920, at the home of the officiating minister, Bro. A. O. Histand, Bro. Howard J. High and Sister Elsie W. Overholt, both of the Doylestown, Pa., Mennonite Church, were united in holy marriage. May God bless them with a happy life in His service.

Cosgrove—Roth.—On Nov. 30, 1920, at the home of the bride's father, N. J. Roth, near Stryker Ohio, occurred the marriage of Bro. Charles Cosgrove and Sister Barbara Roth, both members of the Central A. M. congregation near Archbold, Ohio, Bro. Eli Rupp officiating. May God's richest blessing accompany them thru life.

Obituary

Horst.—Kathryn Salome Horst was born in Canton, O., Aug. 5, 1920; died Nov. 7, 1920. She is survived by father, mother, three brothers, and many friends. Her lot was one of much suffering during her brief stay. Funeral services at Pleasant View Church, by N. E. Troyer and J. S. Shoemaker. Interment in Pleasant View Cemetery.

Haueter.—Gottlieb Haueter was born in Switzerland, Sept. 1, 1838; came to this country Mar. 1886; united with the Bethel Mennonite church near Wadsworth, O., in 1895, and remained a true and faithful member until his death which occurred in Canton, O., Dec. 2, 1920; aged 82 yrs. He leaves a devoted wife and four children, nine grandchildren and four great-grandchildren. Funeral services at Canton Mission Church by N. E. Troyer from II Tim. 4:6-8. Interment in Mission Cemetery.

Bender—Martha Naomi and Mary Viola Bender were born June 16, 1920. Martha Naomi died Sept. 16, and Mary Viola died Sept. 20, 1920, aged 3 months and 3 months and 4 days respectively. They are survived by father, mother, one brother, grandparents and friends. Funeral services at the home by N. E. Troyer. Burial in the Mission Cemetery.

Keener.—Miriam Catherine Keener was born near Cearfoss, Ind., April 21, 1920; died Nov. 19, 1920. Miriam was a bright jewel. A place here vacant and now in heaven filled with the Father in glory. She leaves father and mother, three brothers and one sister, and a host of friends. Funeral at Reiff's Church, Nov. 21, by the brethren David R. Lesher and John F. Grove. Text, II Kings 4:26.

Schlosser.—Beulah L., only daughter of Irwin and Lizzie Schlosser, died of pneumonia on Nov. 30, 1920, aged 9 m. 21 d. Parents and two brothers survive her. She was sick but five days. Funeral at Plain Mennonite Church near Lansdale, Pa., Dec. 4, conducted by Bro. Jonas Mininger and Bro. Jacob Clemens. Text, Matt. 19:14.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

The Parents.

Hartzler.—Herald Stanley, beloved son of Amandus and Barbara Hartzler, died of bronchial pneumonia Nov. 28, 1920; aged 9 m. 19 d. His illness lasted only a few days. He leaves father, mother, two brothers (Grover W. and Ralph D.) and a host of relatives and friends. His smile and affection will be greatly missed wherever he was known, but especially in the home. He is gone now and awaiting our coming. Interment in Clearfork Cemetery. Services conducted by J. C. Driver and I. G. Hartzler. Text, II Sam. 12:23.

Fisher.—On Nov. 17, 1920, near Ronks, Pa., Lydia S., wife of Amos L. Fisher, died of consumption; aged 54 y. 8 m. 6 d. She had been in failing health for several years and was confined to her bed for 18 weeks. She bore her afflictions very meekly and patiently. She did not seem to suffer to a great extent, but gradually grew weaker until the end came and she calmly fell asleep in Jesus. She was a consistent member of the Amish congregation from her youth. She is survived by her husband and the following children: Lizzie, Henry, Bennie, Daniel, Levi, Jacob, and Sarah; also 5 grandchildren and 1 sister. Little Sarah, not yet 13 years old, is left without a dear mother to care for the family. The funeral, conducted on the 18th, was largely attended. Services by —— Gingerich of Ohio and Stephen Stoltzfus. Text, John 22:10-15. Burial near Ronks, Pa. Peace to her ashes.

Rosendaul.—Albert Ellsworth, son of Perry and Phoebe Rosendaul, was born near Bryan, Williams Co., Ohio, Sept. 8, 1894; died at the St. Vincent's Hospital in Toledo, Ohio, Nov. 28, 1920; aged 26 y. 2 m. 16 d. On Feb. 22, 1916, he was united in marriage to Arminta Estella, daughter of Jacob E. Gnagey. He leaves his sorrowing wife, father, three brothers, two sisters together with a host of relatives and friends. His mother and two sisters preceded him in death. He accepted Christ as his personal Savior in the year 1911 at the Oak Grove Methodist Church near Stryker, Ohio, later transferring his membership to the Mennonite congregation near Archbold, Ohio, of which he was a member until death. Funeral was held Sunday afternoon Nov. 28, at the Lockport Church conducted by Henry Rychener and S. D. Grieser. Texts, Eccl. 12:1 and Jas. 4:14. Interment in Lockport Cemetery.

Bender.—Sister Hilda, daughter of Bro. and Sister Val Bender, was born April 8, 1908; died Dec. 1, 1920; aged 12 y. 7 m. 23 d. One sister, 1 brother, and 2 infants preceded her to the grave. She leaves father, mother, 2 brothers, 6 sisters, 2 adopted brothers, with many relatives and friends. She died about 10 miles from home from heart trouble and dropsy. She accepted Christ as her Savior at the age of eleven and we believe He was her comfort throughout her intense suffering during which time she was very patient and expressed herself as being ready to get in the chariot that would meet her from the sky. Funeral services were held in the Amish Mennonite Church near Greenwood, Del., conducted by Bro. John L. Mast of Belleville, Pa., and by Bro. N. J. Brenneman of Grantsville, Md. Texts, John 14:1, 2; I Thes. 4:13. The remains were laid to rest in the nearby cemetery.

—A Sister.

Kreider.—Anna Mary, eldest daughter of David and Bessie Kreider, was born Apr. 27, 1915, in East Lampeter, Pa.; died Dec. 1, 1920, of diphtheria and bronchial pneumonia; aged 5 y. 7 m. 5 d. She leaves her parents, one brother (Harry), and one sister (Elsie May). She was sick only five days, but her suffering was great, though she bore it all patiently. While she was sick she called for mother till her sweet little life no more could let her. Those words are sounding in our ears that we never can forget. We feel that everything was done to help her, but God's love was greater, so he took her up yonder where pain and death no more shall have her. Before she died the nurse saw her stretch up her arms and smile. Funeral was strictly private. Burial at Mellinger's Cemetery.

"We are weeping, sadly weeping,
Oh we miss her voice and smile.
She is sleeping, sweetly sleeping,
Till the resurrection morn."

Her Mother.

ANNOUNCEMENT

The Canton Bible School will be held at the Canton Mission Church, Jan. 4—Feb. 11, 1921.

Instructors: A. I. Yoder, Jesse Smucker, N. E. Troyer, and I. W. Royer.

Courses of Study: Acts, Pauline Epistles, Psalms, Teacher-training, Gospel of Matthew, Later Leaders and Prophets in Israel and Judah, Epistle to the Hebrews, Religious Pedagogy, Personal Work, Vocal Music, Practical Work—which includes holding cottage prayer meetings, shop meetings, jail services, visiting missions and institutions of charity, etc. Morning watch will be observed every morning.

Special meetings planned for during the term: District Ministers' and S. S. superintendents' Conferences, Missionary Meeting and Choristers' Conference, Special Lectures on Relief Work, The Holy Land, Mission Fields, Church Organizations and Institutions, Church Polity and Christian Doctrine.

Tuition Free. Board and Room, per week, $4.75. For further information write to,

N. E. Troyer,
1939 Third St., S. E.
Canton, Ohio.

Bible School Committee: A. J. Steiner, N. E. Troyer, J. S. Gerig, I. W Royer, P. R. Lantz, S. H. Miller, I. J. Buchwalter.

SPECIAL BIBLE TERM
Hesston College and Bible School

The Special Bible Term of six weeks will begin, Jan. 19, 1921, and close Feb. 25, 1921. Courses of instruction will be offered in Old and New Testament History, Bible Geography, Bible Doctrines, Epistles, Book Study, Sunday School Teacher Training, Missions, Personal Work, Prophets, Church History, Vocal Music, and Agriculture. Other classes will be organized if desired. A number of special lectures will be given along lines helpful to Christian living and service. A descriptive bulletin and any further information desired will be cheerfully sent. Address T. M. Erb, Business Manager, Hesston, Kans.

ANNOUNCEMENT
Of Special Bible Term

The Special Bible term of the Eastern Mennonite School will begin Dec. 29, 1920, and continue for six weeks. Bro. N. E. Miller of Springs, Pa., has been secured for special instructor. He will teach the following subjects: **Sacred Biography, Christ in the Scriptures, Bible Doctrines, Teacher Training, Book Study,** and also give lectures on Preparation for Christian Service. There will also be classes in **Personal Work, Missions, Bible History, Synthetic Bible Study, Prophecy, Gospels,** and **Methods of Bible Study.** Special lectures will be given on Fundamentals of the Faith. A class will be organized in **Vocal Music** and private lessons in voice culture will be given to such as desire such training.

Folders giving full information regarding courses offered, expenses, etc., will be furnished upon request. Address either of the undersigned.

J. B. Smith, Prin.
H. N. Troyer, Bus. Mgr.
Harrisonburg, Va.

FAMILY ALMANAC

Our Family Almanac, for 1921, is now in print and orders are being filled. As usual, the Almanac calculations are made by Bro. L. J. Heatwole of Dale Enterprise, Va. There is, besides the regular calendar features, a considerable portion of original reading matter, prepared especially for the Family Almanac, instructive and interesting.

So long as the supply lasts, these Almanacs will be sent out at the following rates:

Single copy, prepaid,	$ .10
Dozen copies, prepaid,	.85
Hunderd copies, prepaid,	6.00

Address all orders to
Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 23, 1920 (Gospel Witness Established 1905) No. 39

EDITORIAL

"Glory to God in the highest."

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace."

Brother, this is what people ought to be able to say about you: "A thoro Christian — prayerful, devout, studious, pure, hard-working, self-sacrificing, ready at all times to be used as God and the Church may direct." Lord, help us that this kind of a description may fit our lives.

There are two classes of people who expect to have a good time during the coming Christmas holidays—one in feasting and revelry, the other in worship and praise. Which of these, do you suppose, will fit best to the joy of the shepherds when they heard the message from the angel and the music from the heavenly host?

Your plans for Christmas are probably laid. But before you carry them out bring them before the Lord and see whether they are of the kind that meet divine approbation. We are glad for reports to the effect that in many of our congregations an all day service is provided for, being a part of a series of meetings or Bible conference going on. May God help us that when the Christmas holidays are past we may have made a record that will leave a satisfied conscience and a positive contribution to the good of the Cause.

More Help for India.—Now that the work of our missionaries in India is becoming heavier because of approaching famine conditions, we rejoice in the hope that soon they will have the help of other workers. The next few days will doubtless see Bro. and Sister C. D. Esch and Sister Mary Wenger upon the ocean's bosom sailing toward India. If present plans carry, Bro. and Sister George J. Lapp, accompanied by Bro. and Sister Ernest E. Miller and perhaps a few others will sail for India some time in February. One advantage not to be overlooked is that most of these are experienced workers in that field. God grant that not only the bodies of the starving multitudes may be fed but that many perishing souls may be saved.

"Do you think we will have a panic?" is a question that is asked frequently these days with more or less of a feeling of anxiety. We are not sure of what is ahead so far as money matters are concerned. Sometimes we make certain that certain things will come to pass—only to find out later that the thing we were sure would come failed to materialize. But this one thing we are sure of: God has promised never to leave nor forsake His own, and He has always been true to His promises. "We know that all things work together for good to them that love God." The times just ahead are times of opportunity. Let us make the most of them. In the providence of God we can make the year 1921 the most profitable in all the history of the Church—provided we trust Him fully. make the most of our opportunities, move forward with hope and cheer, and enter the open doors just ahead. Now, as always, three things are needed: clear heads, honest hearts, a disposition to live for the good of others.

"ON EARTH PEACE, GOOD WILL TOWARD MEN"

This is a part of the message of the heavenly host as the birth of Jesus was made known to the pious shepherds of Bethlehem. It is heaven's will concerning earth. Envy and murder followed soon after the fall of man, and have ever since occupied a prominent place in the record of a sinful world. This message which rang thru the Judean hills was in keeping with the inspired record as to what should be among the characteristics of the Messiah—"The Prince of Peace."

We receive literature, from time to time, from several organizations whose avowed purpose is to foster a feeling of good will among the nations and thus promote the cause of peace. It is a most worthy enterprise. In these days of "wars and rumors of war" it is fitting that influences be set to work that will counteract the prevailing tendencies of the present. To those whose heart is set on the promotion of man's highest interests the following is submitted for prayerful consideration:

1. **Let peace begin in our own individual hearts.** "The peace of God which passeth all understanding" is nothing more nor less than the experience of salvation in the heart, in which the love of God has been shed abroad by the Holy Ghost. A heart filled to overflowing with love can not but manifest this quality of love to others. Christ was the Prince of Peace, not merely because He is the most conspicuous teacher of the nonresistant doctrine but because He came to bring a perfect peace and to establish it in the hearts and lives of all who accept Him as Savior and Lord. In Him this quality was manifest in that He never engaged in strife, "when he was reviled he re-

viled not again," never resisted His enemies, and even when facing the cross He submitted to persecution and death when He might have had the assistance of the legions of heaven. Following in His steps, we should imitate Him in a loving attitude toward all men, in language seasoned with grace, in a disposition to suffer wrong rather than inflict violence upon others, in a constant record of helpfulness and good will toward others.

2. **There should be a reversal of the present policy of men to organize for their own protection and for the promotion of their own interests.** Organization for the promotion of self interest looks inviting on the face of it. Organization of capital has made millionaires of many men. Organization of labor has been the means of adding to the capital of many laboring men. But organization has done more. It has arraved class against class, massed self-interest against self-interest, and encouraged a bitterness of feeling which has brought the nations upon the verge of industrial warfare and revolution. The whole system of organization for self-interest is wrong, for it is built upon a foundation of selfishness. Organized self-interest invariably conflicts with the interests of other classes. Organization for self-protection was the fundamental cause of the recent world war, and must of necessity lead on to more deplorable and more disastrous conflicts if the principle is continued to be fostered among nations and classes. The era of general good will is an idle dream so long as present policies prevail. As soon as we see both labor and capital take steps looking toward a dismantling of their organizations and working to promote one another's highest welfare we will begin to hope for better days.

3. **We may promote a feeling of good will and of peace by redoubling our energies in behalf of the spreading of the Gospel.** Wherever the Gospel of Christ takes hold, there the love of God grips the hearts of the children of men. "The entrance of thy words giveth light." It also leads to peace, love, virtue, industry, helpfulness, and real freedom. And right here let us repeat once more the warning that it is a waste of time to try to clean up the outside while the salvation and renovation of the soul is being neglected. Preach the Gospel, live it in your homes and your home communities, do personal work among saved and unsaved, send out literature, send out missionaries, show yourself an active worker for the Lord wherever you are, and the cause of peace and good will is thereby advanced.

4. **Let us prove ourselves friends to the friendless.** It is right to remember our loved ones at home. There is where love should begin. Make your children happy, keeping in mind I Cor. 10:31 in your efforts. But there are many who for some reasons are not blessed with friends as we are. Sin has estranged many from God and brought about conditions which leaves people in all lands practically friendless. We have heard of the millions of starving people in Europe, in the Near East, in India, in China. Nor should the poor and unfortunates in our own country be overlooked. Let the friendless of earth find in the people of God the true friendship which belongs to Christian people, and many will be drawn to "a friend that sticketh closer than a brother." God in His wisdom has chosen to make affliction a means of welding people together in common sympathy. Let us do our part, and God's purposes will be fulfilled. May the Christian people of earth join the heavenly host in proclaiming in every land: "Glory to God in the highest; and on earth peace, good will toward men."

This is the time of the year when our minds are drawn to this heavenly proclamation. We never think of the birth of Jesus but that we also think of the song of the heavenly host proclaiming heaven's wish that on earth there may be a disposition to give God the glory for all things, to be at peace with God and fellow men, and to rejoice in a feeling of good will and common fellowship. And while we are thus meditating upon this message by the heavenly host, let us not forget that here is the goal set for all time—peace on earth, peace thru the ages of an endless eternity.

THE SCARLET THREAD

By Silvanus Yoder

For the Gospel Herald

Well has the poet said, "There's a wideness in God's mercy;" and as we meditate upon this wideness and grasp with our minds the promises of His eternal Word we are made to exclaim with the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

As we are again approaching Christmas the day of cheer and good will to all may we not forget the gift of God to mankind and His generous, freely given peace and good will to all.

Have you ever spoken to the back slider who has fallen from grace and listened to his forlorn expressions of sorrow and regret for the lost favor with God and His people? Could you hear the sad story of his life as he referred to past blessings and happiness which he lost and has been unable to regain without a heart full of sympathy? Surely the one fallen from the favor of God has lost a valuable heritage only to be realized as the bitter pangs and remorse of conscience are made to bear upon his frail being.

What must have been the mind of our first parents in the garden of Eden when they were made to realize their fallen condition and banishment from the Garden and from the presence and favor of God? Ah, well might they regret their disobedience—but, alas, it was too late; and as they were driven out and made to lament their grievous loss outside the guarded gate the wideness of God's mercy in the promise of a Redeemer was revealed to mother Eve. It is this promise given by God alone, this plan of salvation, this only hope which constitutes the entire theme of the inspired Book. It is the scarlet thread of the sacred writings whose beginning we find in Genesis and in an unbroken course we follow it thru the entire Word. No thought or lesson, no precept or line are given without the recognition of this thread. Without it the harmony of God's Word would be lost and the sweet music of the Bible a bewildered discord.

Moses speaks of the prophet like unto himself which God would raise up from among the brethren and the entire ceremony of the Tabernacle were a type of this sacred plan of God. The altar of burnt offering, the altar of incense, the shewbread, the golden candlestick, the veil, the ark and the mercy seat all have their significance and form a part of this scarlet thread. The promise of God, the prophetic utterances both verbal and typical blend harmoniously with the fulfillment on Mount Calvary.

Isaiah, that beloved Gospel prophet, speaks of the Prince of Peace whose conquests shall not be with the confused noise of battle and garments rolled in blood but with burning and fuel of fire. He points out the needs of a bruised and wounded body which is full of putrifying sores, the fulfilment of God's promise the only remedy, and well may Jeremiah lament for the want of a balm even in Gilead for the restoration of a sound and wholesome appearance before God.

In all the long course of centuries of the past the people of God have longed and hoped for the fulfilment

of this sacred and divine promise. Many mothers in Israel have cherished the thought of being the one to give birth to this promised hope and as the time drew near the revelation of the fulfilment of God's promise was made to the faithful few among whom were Anna and Simeon.

What must have been the astonishment of the shepherds when to them the announcement was made of the birth of Christ, when the heavenly host in celestial splendor sang, "Glory to God in the highest." How their hearts must have been filled with rapture and thankfulness as the angelic choir sang, "Peace, good will to man," and as they gazed upon the heavenly scene in the stillness of that silent night I imagine the beauty of God's holiness and the wideness of His mercy was indelibly stamped upon their minds and as the sound of the song that was borne by the angels died away in the distance they said, "Let us now go even unto Bethlehem and see this thing which is come to pass."

Yes, dear Jesus, the theme of Thy mission is the scarlet thread so often referred to by the prophets of old. Thou art the prophet like unto Moses. Thou art the only balm superior to any of Gilead for our bruised and sin-sick souls. Thou art the Rose of Sharon and the Lily of the Valley and thy beauty all the world shall know. It is to Thee we cling for salvation and to Thee we bring all our cares. May Thy heavenly beauty and all Thy holy attributes never lose their sacredness to us.

Goshen, Ind.

THE BIRTH OF JESUS

By Lloyd S. Kemrer.

For the Gospel Herald

What does Christmas mean to us as followers of the meek and lowly Jesus, who was born on Christmas day? To the worldly-minded, Christmas suggests a time of feasting. To the Christian it means much more. It suggests that thru the birth of Christ we can be saved from our sins. Away back in the Old Testament we find a prophecy that one should come and be the Savior of the world. Christ was born to save the human race. Christmas suggests the giving of gifts, but let us not forget the greatest gift, CHRIST JESUS—how He came into this sinful world to save all that believe on Him. Can we not rejoice that we have such a Savior? The angel said, "Behold, I bring you good tidings of great joy, which shall be to all people," and the heavenly host saying, "Glory to God in the highest, and on earth peace, good will toward men."

Lancaster, Pa.

A CHRISTMAS PRAYER

For those Women who Minister to the Needs of the Sick and Dying

O THOU who dwellest beyond the stars, whose eternal laws are found in the petals of a flower and in the heart of man; we pray Thee for our patient ones who sacrifice themselves that others may live. Grant them strength and courage to fulfill their appointed task. Enshrine in their hearts Thy gracious love for humanity, an anodyne for the anguish of sickness, a light thru the valley of the shadow of death.

Give to us all grace to cherish Thy priceless gift of sweet and gentle womanliness in whatever path Thou dost call us. Teach us loyalty to each other and to our common cause, that by united effort we may reach higher places of thought and action.

Grant the happiness of that inner hidden meaning of Christmas cheer to those shut-in ones whose weary vigils thru the long night keep them without the glow of the yule log fire. Bless those who strive that humble toil may have its fair reward; that little children may have the childish joy in their young lives, unhampered by the cruel yoke of want and strife in the purlieus of trade. Grant the beneficence of a Christmas hope in the hearts of these, Thy lesser ones, to thrill with visions of a coming day when might shall rule.

Especially in this time when the sweet influence of the natal day of Thine anointed One appeals to us again, do Thou grant us grace to open our hearts to serve our kind as He who taught in Galilee. We beseech Thee, hear this our petition and grant that our lives may bear Thy message of "Peace on earth, good will toward men!"—E. C. P.

Sel. by Emma Gehman (Nurse)

CHRISTMAS THOUGHTS
(Matt. 2:11)

By Elam Horst

For the Gospel Herald

Fell down and worshiped Him, and then presented, etc.

Presented themselves first, and then their gift. Rom 12:1; II Cor. 8:45.

God had respect to Abel, and then to **his offering.** Gen. 4:4.

Christ's Mission in Earth

"I come to fulfil" (Matt. 5:17).

"I am come to call sinners" (Matt. 9:13).

"I am come to give life" (Jno. 10:10).

"I am come a light" (Jno. 12:46).

"I am come to seek and to save" (Lu. 19:10).

"I come to do Thy will" (Heb. 10:9).

Orrville, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is meant by the bonnets, glasses, hoods, veils mentioned in Isa. 3, latter part? M. F.

The reader will please turn to Isa. 3:16-24, and read carefully. Three things impress us as we read: (1) It is a message from the Lord. (2) Pride in the heart is very often made manifest in the wearing of gay clothing. (3) The judgment of God will be visited upon the proud. The vivid portrayal of the follies of fashion, as found in this description, is as applicable to the "daughters of Zion" in America as in Israel.

But what about the bonnets, glasses, hoods, etc., therein mentioned? Take this literally. This is not a denunciation of **all** bonnets, glasses, hoods, etc., but **only such** as are dictated by pride and worn for display. Clothing is to be worn for service, not for display. When purchasing wearing apparel for the head, neck, body, feet, hands, etc., let it be the modest kind that is serviceable, the kind that meets the Bible standard. All other kinds should be "taken away." Bodily ornamentation is an abomination in the sight of God, as is clear from this and other scriptural testimonies. It is the exact opposite from "the ornament of a meek and a quiet spirit," which the Bible teaches.

Is it consistent for nonresistant people to help push the Farm Bureau?—J. M.

car,
qualify

It is not consistent for nonathologist.
people to have any part in ray equip-
that encourages the array, and a train-
against class. Insofar rthy needs.
Bureau contributes t wo married fam-
sail as soon as
proves itself an orga and passage se-
not for those of have the work in
faith. A little in at they may be sent
one of our bret are also praying that
West, will serve hools or Bible classes
support of such workers

A farm enth y send. Funds are also
the virtues o port those who are already
"The time News have come to us that
he, "when Shank's son has Typhoid
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That give son for the work. Workers,

(Continued on page 775)

affair in a nutshell. Combines, whether of labor or of capital, may have (and often do have) their temporary advantages. But their ultimate result is to array class against class, and in this clash they foster a factional bitterness which means something serious. Nonresistant people can find a better way by heeding the scriptural admonitions covering such points.

Is it advisable to allow a boy (belonging to Church) to join a ball game team, if he will not play on Sundays? If not, what could we tell him that might keep him from it? M. F.

From the nature of the question, we take it that the boy is still under parental control. As the modern sporting craze is one of the world's foremost evils, Christian parents are wise when they keep their boys out of this current. The agreement not to play ball on Sunday will be forgotten by the boy after he gets into the middle of the current. To say nothing about boyish games at school (which nobody opposes, when in moderation) never allow your boy to become a part of an organized ball team if you can help it.

Just what to say that will keep him out, depends upon circumstances. The makeup of the boy, the characteristics of the parents, and the surrounding influences would all have to be taken into consideration. Early training, friendly companionship on the part of parents, co-operation between Christian parents of the community to the end that their children may have wholesome influences, intelligent teaching showing the results of indulgence in worldly amusements, mo[illegible] quoting of such scriptures as I we will 0:31 and how they apply to

3. We [illegible], will all help to develop the good will an of conscience and help to our energies [illegible] safe. Begin early, deal ing of the G[illegible]e right example, keep Gospel of Christ ved in something that love of God grips o the right side of children of men. [illegible]k heavenward for thy words giveth ligi[illegible] to peace, love, virtue, [illegible] fulness, and real freedo[illegible]

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

LETTERS FROM CHARITABLE HOMES

For the Gospel Herald

La Junta, Colo.
(The Mennonite Sanitarium)

To the Readers of the Gospel Herald, Greeting: It is blessed to realize the fact that the Lord is blessing the work here at the Sanitarium. Scarcely a report is read at our monthly workers' meeting but that some one has made the start in the Christian life. Quite frequently in our prayer meetings requests are made for prayer. Much credit for this is due one of our patients who has been here over five years. A patient scarcely enters the building until he knows his spiritual standing. Surely this is a good example of personal work. Our prayer is that we may be all used as instruments in God's hands for the salvation of the lost.

The nurses and other workers do personal work as opportunity affords. Seeing the nurses going about waiting on patients reminds us of the scripture which says, "And whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). This refers not to nurses only but also to others. It requires quite a number of workers to do this work justice, so we thank God that every one can have part in giving and providing the necessities of life for the patients whether we are nurses, workers in the kitchen and laundry or workers on the farm it is all the Lord's work.

We expect, the Lord willing, to finish hauling beets tomorrow. The farm is quite well equipped with stock and implements.

Yesterday we were permitted to have Bro. J. D. Mininger of Kansas City Mission with us. He preached a helpful sermon on, "Four verities of the Bible." He was here in the afternoon. He closed a series of meetings at the Holbrook Mennonite Church yesterday evening.

One of the things we are praying for is a new farm house. This would make possible a division of labor that would assist much in the work. Will you pray with us that this need may be supplied.

Last week there were 26 patients at the City Hospital. The institution was crowded.

In conversation with a man some time ago he said, "You people live nearer to the Bible than any people I have ever met." He came here an infidel. This reminds us of the question, Does mission work pay? It is surely encouraging to hear these statements from those that come and go.

Will you remember this work in your prayers that God's will may be done in all things and that the needs may be supplied.

Yours for the work at this place,
The Mennonite Sanitarium
per Daniel S. Horst.

Dec. 10, 1920.

Kansas City, Kans.
1620 South 37th St.
(Mennonite Children's Home)

O give thanks unto the Lord, call upon His name, make known His deeds among the children of men. This was our happy privilege at our Thanksgiving dinner. When nearly all the parents of our children were present. And most of them seem to know so little about His deeds among men. This Thanksgiving season has probably meant more to parents, children and workers than any before. We were especially glad to have with us at this time, our Pres., Bro. D. S. Weaver, Bro. J. A. Heatwole, and Bro. J. D. Mininger and family. After the dinner the children sang several songs, repeated the golden texts for the year, and other portions of Scripture. Even tho these mothers are steeped in sin they seem to be glad to hear their children tell the story of Jesus. Even the vilest and most wicked seem to rejoice to see their children brought up in a Christian way. The workers and parents accepted the opportunity at this time to express their thanks also for the blessings that God was bestowing on them. Each of the brethren gave a very interesting talk. We also feel very grateful to the Spring Valley cong. for sending chicken and cake for the dinner, which was greatly enjoyed by all. Also the people of Argentine very kindly remembered us in giving fifteen gal. fresh milk, two gal. fresh oysters, six loaves of bread, and two large pumpkins. Sister Hattie Sommerfeld arrived on Thanksgiving day to take the place of Sister Lydia Gerber who is leaving for her home at Harper, Kans. May God's blessings attend her. Sister Lydia will take a little girl with her who will make her home with Sister N. E. Miller of Protection, Kans., indefinitely. A little boy from the home is also spending the winter at Protection. May God richly bless them for their kindness for these unfortunate little ones. We have just been released from a two weeks' quarantine

because of Diphtheria altho it did seem hard to keep the children out of religious meetings and school, we are thankful that we escaped the dreaded disease as well as we did. Only one boy was sick a week. And then not at all serious. Otherwise we have all been exceptionally well this winter, for which we feel grateful to our heavenly Father. And to the dear brethren and sisters who have been remembering us at a throne of grace. We had the pleasure of having Bro. and Sister Chris Graber from Noble, Iowa, with us over Sunday. Bro. Graber gave several very interesting talks on the Near East.

The Workers.

LANCASTER MISSION TO BE ENLARGED

Owing to the many inconveniences and lack of room in the living quarters of the mission workers at the Vine St. Mission, Lancaster, Pa., it has been decided to enlarge the present living quarters at the Mission and put in some necessary conveniences.

The approximate cost is estimated to reach from $2000.00 to $3000.00. Of this amount about $1000.00 has been raised by the Lancaster congregation.

An appeal has been made to the brethren and sisters of the county congregations thru their respective bishops to assist in raising the balance. We feel confident that many will be glad to learn of this need, and will be ready for the opportunity to contribute to this worthy cause.

We ask an interest in the prayers of the brotherhood in behalf of not only the necessary "material" building, but especially for the upbuilding of the cause by the ingathering of the lost and the strengthening of the saints.—John H. Mosemann.

MISSION STUDY CLASS

By Alta Mae Erb

For the Gospel Herald

Chap. VI

Motto—Luke 10:2.

Prayer.

Drill on location of churches and ministers.

Discussion on why the laborers are so few.

Discussion of the necessary qualifications of a rural worker. These we collected and put on the board in the form of questions: Are you a genuine Mennonite? Do you have a good working knowledge of the Bible? etc. Each class member was encouraged to examine himself and to further prepare where he is weak.

Chap. VI
(Second lesson)

Motto—Acts 10:34.

Prayer,—especially for our attitude toward the Negro.

The Negro and the Welsh Mountain Mission. A discussion of the motto as to what it means to us in our relation to the negroes. What should be our attitude toward them? Would we gladly commune with them and observe the ordinance of the holy kiss, etc.? Their souls are just as precious as any. What are we doing to win them?

Facts on Negro population, and other material relative to the condition of the Negro in the United States.

Welsh Mountain Mission—An industrial mission.

Location (Use map)
Its beginning
Industries
Workers
Problems

Pictures of the missions can be found in back numbers of the Christian Monitor, if you have saved yours.

Missions Examination

I. Name and locate five brethren who are engaged in active rural work in the Mennonite Church.

II. Locate by states the following churches: Albany, Vestaburg, Creston, Elkhart, Fentress, Limon, Wolford.

III. If you were examining a candidate for rural mission work what would be the five most important questions you would ask?

IV. Quote the most impressive Scripture verse learned and give the impression it had made upon you.

V. Name two erroneous teachings of Russellism. Name two erroneous teachings of Mormonism.

VI. As you see the situation in your home community, what could be done to extend the Kingdom there?

SOME MISSION NEEDS

For the Gospel Herald

While our hearts are responding to the appeals for help in behalf of the starving millions in Europe and Asia Minor, we should not forget the needs of our mission stations and enterprises. The following from the monthly Mission letter (written this time by Bro. G. J. Lapp) give us an idea of some of the present needs. The presentation of these needs awakens a few thoughts, among them the following:

The opportunities to lend a helping hand to those in need are so many and so urgent, that we can do all we can, and still there will be needs we can not supply

With these pressing needs on every hand, how foolish to waste our Master's goods on luxuries, pleasures, tobacco, and other "unnecessaries of life."

We have not reached the limits of our giving until we have given ourselves to the cause.

Every gift should be accompanied by a prayer for divine guidance and blessings upon the needy ones remembered in the gift.—Editor.

Different ones have very kindly responded to requests sent to them regarding needs for different fields of labor as we have them in the Church. They are as follows:

"Our City Missions need a definite outpouring of the Holy Spirit."

"An isolation ward for contagious sick and an ordinary sized building as a receiving station for the Orphans' Home at Millersville, Pa. Also need temporary or permanent homes for about twenty small boys."

"A school building and a Hospital for the Orphans' Home at West Liberty, Ohio."

"One city mission needs a sister to help in the visitation work or in the kitchen so that the other workers may devote more time to the visitation work. Another needs brethren and sisters who can come in on the Sabbath and help in S. S. work. Another needs a young couple who are willing to devote their lives to the work and take charge of the mission indefinitely."

We have not given the names of these missions but these with other needs are those of nearly all the City Missions of the Church. We give them that we as a family may hold our City Missions before a throne of grace that they may with their respective Local Boards may find ways and means for meeting their urgent needs. One brother wrote that "Our City Missions need a very sympathetic Church back of them" which is only too true. If the Church would give up her consecrated workers, and money, etc., organized effort could then be easily and successfully carried on.

Te Mennonite Sanitarium at La Junta needs an M. D., especially qualified to treat tuberculosis patients, do eye, ear, nose, and throat work and also qualify as a Roentgenologist, and Pathologist. They also need a complete Xray equipment, funds for improvement, and a trained nurse dietitian. All worthy needs.

South America needs two married families, a trained nurse to sail as soon as they can be examined and passage secured. Those who have the work in hand are praying that they may be sent by Spring. They are also praying that some Sunday schools or Bible classes will pledge the support of such workers whom they may send. Funds are also needed to support those who are already on the field. News have come to us that Bro. J. W. Shank's son has Typhoid fever. May the Lord grant his recovery.

India needs a large church at Sundergani and also one at Balodgahan. They are asking the Home Church for the funds. The Mission also needs $3.000 for rebuilding and equipping the Bible school building. $1,500.00 are needed for stables and granary for Balodgahan and $150.00 for a garage. We hope the funds can be raised soon for the work. Workers,

(Continued on page 775)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THIS CHRISTMAS

By Ursula Miller

For the Gospel Herald

Across the barren China fields the wailing echoes fly—
A sobbing sound comes to my ear so like a hunger cry;
The little ones stretch out thin arms to grasp the little bread,
They cry today; we heed it not; tomorrow they are dead;
A starving mother stumbles with her baby in the snow,
And lies there stark and dying while the bitter North winds blow.
His was a life of giving, Whose birthday we celebrate,
Shall they vainly plead from China, meet indifference to their fate?

Hesston, Kans.

FAMILY PRAYERS

You say you are busy this morning
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

Then children are sent to the school-room,
And the grind of the day begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong.

Pause for a little each morning
And again at the close of the day
To talk with the Master who loves you;
Remember, He taught us to pray.

—Christian Worker's Magazine.

OUR ATTITUDE TOWARD THE AGED

By Clara M. Brubaker

For the Gospel Herald

To be impatient with those in a different stage of life than that of our own is such a common failing—old people so prone to think young shoulders ought to support old heads, and young people having no patience with the "slow ways" of old people. This article is a plea for the aged. From an article which recently came into my hands (taken, I think, from the American Motherhood) I give a few extracts and present two pictures:

Two aged men were dining at a hotel. One had poor sight, the other was almost deaf, and both had lost their life-companions. The one who could read mentioned an item of current events. "I don't know as much about it as I'd like. The doctor says I must not read. I've heard it talked about, but it is not like reading it for yourself."

"You're lucky to be able to hear," said the deaf one, "I'd like to hear what the rest are saying about it. Reading, you get just facts. Hearing them talk, you get opinions."

"Aren't you staying with your daughter now," again spoke the first one raising his voice.

"No, not for the present. She has a house full of company—young people. Makes it too kind o' lonesome. How is it you aren't at Ed's?"

"Well, Ed's folks are out a good deal and—and when they're home there's generally something going on—bridge clubs or dinners or something. I have lots of fun with Ed's children but—it's just as you say—kind o' lonesome."

They nodded their old heads in mutual understanding and ate on in silence for a few moments. Old age was a burden, and none there seemed to be to help them bear it. Their life companions had gone "on." Their children, grown and married, had cares, joys, and sorrows of their own.

"Not that Milly isn't good to me. It isn't that," replied the first speaker, "but they never have **time.** They never have time to read the paper to an old man. I wouldn't ask it. Sometimes I meet them on the stairs or in the hall and it's always, 'Good morning, Grandpa. How are you today?' but I notice **they never have time to listen while I tell** them." The other old man nodded. He understood.

"And so I got pretty lonesome. I used to sit at table with them. Milly wanted me to. She's a good girl. I used to enjoy their chatter. Tom's sister stays there a good deal. Sometimes they'd talk about something I was interested in and I'd join. But seems as if I was too slow for them, or behind the times, or something, and I don't just seem to know what, unless it's because I'm old. I just quit talking and told Milly I'd come over here and board. Here are always some other back numbers hanging around and we can talk about the same things."

Again the other old man nodded and then he spoke. "Ed's all right. He is always civil enough and kind, too, but he does not know **her** ways. I've thought of the old folks' Home. but it is my home they are living in and all Viny's things are there and I want to live among them."

"Tom's **good** enough to me," replied the first old man, "Milly has a good husband. It isn't that they are not **good.** It is just that they haven't time to think about it."

I got up slowly from the table, went slowly out of the hotel and walked slowly up the street, and the thought that went with me, was, how many old hearts are aching for loneliness? Why do we hurry past them with a meaningless "how are you?" without **caring** how they are,—without waiting to hear how they are? How many old eyes are wet with tears because son or daughter is in too **great haste** for a chat or a little entering into detail of family affairs asking for the aged ones' counsel or advice? What are we hurrying **after** that we have no time to give to those who have given so much of their youth to us?

"I so love to go into the kitchen once in awhile," said an old lady to me, "and make a batch of biscuits just as I used to. I know my boy would like them. Molly thinks because I'm getting old I ought not do anything. I would not be so old if I had something to do."

Many an old man and woman are growing older by the minute because their children, in all intended kindness, have taken their work out of their hands and left them nothing to do **but** grow old. Invite their company once in awhile. See that they meet your company. To be sure, all this takes time; but what is time **for?** If you are not doing something with it that's worth while, you're wasting it, and this is worth while because you're helping to make someone happy who hasn't many chances.

In addition to the above extracts I give the following poem or song:

"Don't forget the old folks, love them more and more;
As they turn their longing eyes, toward the golden shore;
Let your words be tender, loving soft and low;
Let their last days be the best they have known below.

"Don't forget poor father, with his failing sight,
With his locks once thick and brown, scanty now and white;
Tho he may be childish, still do you be kind;
Think of him as years ago, with his master mind.

"Don't forget dear mother, with her furrowed brow;
All the light of other years, time has faded now
Memory is waning, soon it's light will fail;
Guide her gently till she stands safe within the vale."

Hesston, Kans.

The best way to get rid of a bad habit is to put a better one in its place.—E. J. Berkey.

The best preparation for leadership is an apprenticeship in faithful service.

Sunday School

For the Gospel Herald

Lesson for Jan. 2, 1921—Matt. 18:1-14

THE CHILD AND THE KINGDOM

Golden Text.—Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. 18:4.

Introductory.—Our lesson is a continuation of the study of the kingdom of heaven. Now a new question arises: "Who is the greatest in the kingdom of heaven?" The idea of human greatness is liable to come up where anything desirable is upheld. It is of interest to see how Jesus disposes of the question. His is not the human way, but no one who gives the matter serious thought will withstand Him. Three things are prominent in this lesson: (1) the child; (2) greatness; (3) the kingdom of heaven.

An Absorbing Question (1)—"Who is the greatest in the kingdom of heaven?" was the question which the disciples put to Jesus, having evidently considered it among themselves. To them it was a serious question. By the time Jesus got thru with it they evidently had another opinion of it.

An Apt Illustration (2-4).—We are not told what the disciples expected Christ to consider in the matter of deciding this question, but we would likely consider such qualities as capacity for leadership, scholarship, intelligence, experience, etc. Christ, however, looked at the question from another standpoint. He took a little child, set it in the midst of the disciples, and said, (1) "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"—to say nothing about greatness or authority or honor (2) "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

What is there in this illustration? We have reason to believe that the child was too small to manifest any of the qualities which are usually noted when considering the qualities of greatness. On the other hand we see in this child an utter helplessness and dependence, a confidence and trust, an innocence and expectancy, that we have at once a picture of the Christian's proper attitude toward our heavenly Parent. It is the type of perfect consecration—in which our time, talents, possessions, reputation, influence, service, affections, and all that we have are upon the altar of the Lord, to be used and disposed of as seemeth to Him well. Building nothing upon human greatness and shining in the greatness of our Lord, we attain the heights described as "greatest in the kingdom of heaven."

The Proper Christian Attitude (5-10).—The question raised extended farther than the disciples knew. After giving the measure of true and real greatness, Jesus went on to discuss the kind of an attitude that we should have toward God's little ones. Singularly enough, when the plea was made that James and John should sit at the right and left hand of Jesus the other ten "were filled with indignation." Ambition is one of humanity's great curses. To depart from the Christian standard of true relationships means to become involved in things that cause offence. There is a fearful woe pronounced upon those who thru influence or otherwise are the cause of the fall of God's little ones. We should watch ourselves, therefore, to the end that there may be nothing about us that is a means or cause of offence to others. The gist of the teaching of verses 8 and 9 is SELF-DENIAL.

Seeking the Lost (11-13). — We come still nearer to the heart of our subject and still farther away from the idea of self-seeking. The Son of man came all the way from heaven, not to seek His own glory or further His own interests, but that He might do something to save the lost. "The Son of man is come to save that which was lost." He proceeds with an illustration of a shepherd leaving the ninety and nine sheep that are safely in the fold and going after the lone sheep that had wandered away. This illustrates the spirit of the Master. He beheld the (not one, but) millions of lost souls on earth and sent His only begotten Son on a mission of rescue. This Son forsook the glories of heaven, lived the life of a man of sorrows, endured the bitterest of persecutions, and finally laid down His life that the lost might be saved. This same spirit is enjoined upon all believers. Our business is not to seek ease or glory or honor or wealth for ourselves, but to do all that we can, sacrificing all that is needed, to the end that lost souls may be brought to Christ. Only self-seeking worldlings labor and scheme for selfish interests. Let us manfully follow in the footsteps of Jesus, live the self-sacrificing life, make ourselves "of no reputation," and spend our lives in the great work of rescuing the lost.

The Father's Will (10, 14).—The whole case is summed up in the brief statement, "It is not the will of your Father which is in heaven, that one of these little ones should perish." The Father's care is evident in the declaration that "in heaven their angels do always behold the face of my Father which is in heaven." By this time we are taken away completely from the inquiry as to who is the greatest. Do your duty; live the Christ life; spend your life for the ingathering and protection of God's little ones, and immeasurable greatness in heaven will be your eternal reward.—K.

Our Young People

HOW TO MAKE THIS YEAR BETTER THAN LAST.—

Psa. 90:1-17

Topic for Jan. 2, 1921

MOTTO

"I press toward the mark."

THE STUDY HOUR

Conditions, essential to a satisfactory year

1. **A Right attitude toward God**
   - "The fear of the Lord tendeth to life."
   - "Submit yourselves therefore to God."
   - "Love the Lord thy God."
   - "Draw nigh to God and He will draw nigh to you."
   - "Finally my brethren be strong in the Lord."
2. **A right attitude toward sin**
   - "He that covereth his sins shall not prosper."
   - "If I regard iniquity in my heart the Lord will not hear me."
   - "Your iniquities have separated between you and your God."
   - "They.....were brought low for their iniquity."
   - "For your iniquities have ye sold yourselves."
   - "Sin when it is finished bringeth forth death."
3. **A Right attitude toward life**
   - To the young man Christ said: "If thou wilt be perfect go.....sell.....give .....come.....follow me."
   - "Whosoever will save his life shall lose it but whosoever will lose his life for my sake shall find it."
   - "Even the Son of man came not to be ministered unto but to minister."
   - "Let this mind be in you which was also in Christ Jesus.....took upon Him the form of a servant."
   - "Pride goeth before destruction."
4. **A Right attitude toward others**
   - "Let each esteem others better than themselves."
   - "All of you be subject one to another."
   - "Whatsoever ye would that men should do to you do ye even so to them."
   - "Have fervent charity among yourselves."
   - "Provoke unto love and to good works."
   - "Laboring fervently in prayers."

The Text, Psa. 90. This scripture reminds us of the greatness of God, the immensity of eternity, the frailty of man and the brevity of life. It voices an appeal of the child, conscious of weakness, dependence and failure to a Father of justice, yet merciful; of strength, yet tenderness and of wrath yet forgiveness. It is the expression of a soul that stands in awe at His greatness yet flees to Him for refuge.

A PERSONAL THOUGHT

Will eternity find me satisfied with last year's decisions?

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 23, 1920

Field Notes

December 19 was the time set for baptismal services at Souderton, Pa., —C.

Tuesday, Dec. 21, is the time set for the meeting at Elkhart, Ind., of the Executive Committee of our General Mission Board.

Last Sunday was missionary day at the Mennonite Church in Elkhart, Ind.

At this writing Bro. Vernon Smucker, editor of the Christian Monitor, is spending a few days in the vicinity of Goshen and Elkhart, Indiana.

A recent letter from the Mennonite Mission in Altoona, Pa., says: "The series of meetings now in progress here are well attended, with good interest—a number of confessions."

Favorable mention is made in a recent letter from Leetonia, Ohio, of the meetings then in progress at that place. May they result in bringing many out on the side of the Lord.

Bro. E. J. Berkey of Oronogo, Mo., writes interestingly from Chicago, where he spent some time in the interest of the Master's Kingdom. On another page will be found a message from his pen.

The brethren, Boyd Sieber and Isaac Lapp of Dakota, Ill., spent a night at Scottdale last week. They were on their way to Juniata Co., Pa., where Bro. Sieber expects to make his future home.

The local committee of the proposed new Old People's Home at Eureka, Ill., met at Eureka last Saturday to consider plans for the erection of the Home—if previous arrangements were carried out.

Bro. S. C. Yoder of Kalona, Iowa, spent Sunday, Dec. 12, with the brotherhood at Manson, Iowa, filling a number of appointments. On Monday evening, Dec. 13, he preached at the Mennonite Church near Alpha, Minn.

Baptismal services were held at the Toronto, Ont., Mennonite Mission recently, when three more were added to the fold. Bro. S. F. Coffman of Vineland, Ont., was present and had charge of the srvices. The outlook at the Mission in Toronto is quite encouraging.

From a recent communication from Lancaster Co., Pa., we learn that the recent meetings at Mellinger's Church, conducted by Bro. I. B. Good, resulted in 62 public confessions of Christ, while the meetings at Weaverland, conducted by Bro. J. W. Weaver, brought 24 people to the side of the Lord. The Lord be praised. May the good work go on, and many more be brought to the light.

Arrangements have been made for an all day meeting at the Leetonia Mennonite Church on Christmas day.

Dec. 26—Jan. 2 is the time set for revival meetings at the Chicago Home Mission, in charge of Bro. Clayton F. Derstine.

Lastest word concerning the sailing date of our missionaries to India gives Dec. 30 as the date, instead of Dec. 27, as reported in last week's Gospel Herald.

This week is occupied by the Crown Hill congregation in Bible conference work. Instructors, D. A. Yoder and J. A. Ressler. May God add His blessings.

A recent letter from Daytonville, Iowa, says: "We just closed a series of meetings at Daytonville. Bro. Harry A. Diener conducted them. It was a very interesting meeting. There were three confessions."

Bro. Perry Shank, Orongo, Mo., planned, the Lord willing, to begin a series of meetings at the Salem Church, near New Paris, Ind., last Saturday evening (Dec. 18). May God bless the work.

Brethren Jacob K. Bixler and Silas L. Weldy are spending part of this week in Davies Co., Ind., looking after the interests of the Master's kingdom, if previous arrangements were carried out.

On account of this paper being made up on Saturday, instead of Monday as is usually the case, some of the things that might have appeared in this issue will be held over for next week.

Bible Conference. — At Martin's Creek Church, near Millersburg, O., a Bible conference was arranged to be held Dec. 16-24. Brethren Amos B. Stoltzfus of Gap, Pa., and Joshua B. Zook of Belleville, Pa., are the instructors. The Lord add His blessings.

Good interest is reported from the series of meetings at Clearspring, Md., where Bro. John F. Bressler was preaching the Word with telling effect. When last heard from six precious souls had already come out on the side of the Lord, with others considering this important step. The meetings were to be discontinued on Thursday of last week and a similar effort started at the Cedar Grove Church near Greencastle, Pa.

Correspondence

Elizabethtown, Pa.

The program for the Elizabethtown Workers' Meeting to be held Thursday evening, Dec. 30, is as follows:

Lesson for January 2, "The Child and the Kingdom," Bro. Henry F. Garber.

Lesson for January 9, "Jesus Teaching Forgiveness," Bro. John Mosemann.

Lesson for January 16, "Our All for the Kingdom," Bro. Jonas Ebersole.

Lesson for January 23, "Promotion in the Kingdom," Bro. Tillman Kraybill.

Dec. 11, 1920. Committee.

Ste. Elizabeth, Man.

Dear Herald Readers, Greetings:—

Our heavenly Father has again blessed us with the privilege of having Bro. Allan Good, of Carstairs, Alta., with us for a few days. Bro. Good has been spending the summer months in Ontario, now being on his way back to Alberta again, and took a stop-off at this place, coming here on Dec. 3, remaining with us three days, giving us two Bible lessons, and three sermons.

The topics were, (1) **Satan,** (2) **The Sin Question.** This was followed by a sermon. Text, Gal. 6:14. His sermon on Sunday morning, Dec. 5, was taken from Jas. 4:7. On Sunday evening, a very interesting children's meeting was held, sermon following on the theme, "Signs of Times."

We are truly thankful to our dear Lord for the good meetings we were permitted to enjoy while the brother was with us, and we gladly welcome him back. This leaves our people well with the exception of Sister Zook who is not enjoying the best of health.

Dec. 13, 1920. Mary L. Miller.

Fisher, Ill.

Greetings:—On Dec. 12, we reorganized our Sunday school and Young People's Meeting for the coming year. The following officers were elected: S. S. Supts., Bro. Amos Heiser, Bro. Dan Zehr; Sec-Treas., Bro. Theodore Springer, Bro. Arthur Good. For primary department: Supts., Bro. Christ Good and Albert Heiser. For young people's meeting: Supt., Bro. J. A. Heiser; Chor., Bro. Ivan Good. May each brother fill his place faithfully and thereby advance the cause of Christ is my prayer.

In His name,

Dec. 13 1920. Josephine Schrock.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting:—On Dec. 1, Bro. John Kreider of Missouri commenced a series of meetings at this place, closing Dec. 12. The Word was taught in its purity and simplicity, with the result that the Church was strengthened, and we believe a closer feeling of fellowship prevailing. A number of souls in their young and tender years accepted Christ as their Redeemer, and others are counting the cost. May the prayers of God's children ascend in their behalf, that they may grow up to be noble men and women, and be a shining light to the world.

Bro. Kreider also gave a chart lesson on the parable of the mustard seed, which was very vividly presented, and made a deep impression on the whole audience.

The brother goes from here to the congregation at Emma. May God richly bless his efforts, that the Kingdom may be extended, and lost souls redeemed. Will you kindly pray for the brother, and also for the work at this place?

Dec. 13, 1920. J. E. S.

Goshen, Ind.

(Yellow Creek congregation)

Greeting in the Master's name:—We have many reasons to thank the Lord for His blessings. On Sunday, Oct, 24, we reorganized our S. S. as follows: Supts., Clarence Lehman, Floyd Weaver; Chors., John Weaver, Ruth Tyson; Secys., Norman Weaver, Alvin Shank; Cor. Sec., Ruth Tyson.

On Sunday, Nov. 7, we had our communion service with Bro. Jonathan Kurtz of the Maple Grove Church of near Topeka, Ind., in charge. Nearly all the members partook of the sacred emblems.

In January we expect to have a series of meetings, Bro. Abram Metzler of Martinsburg, Pa., in charge. May the Lord abundantly bless his efforts that souls may be brought to Christ.

Dec. 14, 1920. Cor.

Elizabethtown, Pa.

Dear Herald Readers, Greetings:—We as a church at this place have many reasons to rejoice for the spiritual feast of good things we were permitted to enjoy the past two weeks.

On Dec. 12, we closed a series of meetings, conducted by Bro. Simon B. Landis assisted by Bro. D. G. Lapp. The interest and attendance thruout the meetings was good and we rejoice that thirteen young souls became willing to accept Christ as their Savior. Yet we know that there were others who would have had need of a Savior, but would not yield to our brethren's earnest pleadings. The brethren handed out the Word in a very impressive way each evening, and we have many reasons to believe that our congregation as a whole has been greatly benefited by their efforts and have more fully consecrated their lives to the Father and His service.

Dec. 14, 1920. Ida L. Rutt.

East Orwell, Ohio

Greetings:—Just a few lines from this place may be of interest to some of the Herald readers. There are just three Mennonite families living at this place and the good Lord has remembered us by sending Bro. P. R. Lantz to us on Dec. 12. We were permitted to partake of the communion. There were only a few present, but it was a great spiritual feast for all. We expect regular preaching here in the near future. We would be glad to have others come and look this location over before locating elsewhere. Any one wishing any information regarding this country, address H. J. Lantz or W. S. Jones, East Orwell, Ohio, R. 1.

Brethren, pray for the work at this place.

Dec. 15, 1920. A. M. Garber.

Middlebury, Ind.

Bro. C. D. Esch labored in our midst Nov. 19-28, conducting Gospel meetings each evening and doing visitation work during the day with the Forks congregation. Our brother gave us good, sound Bible sermons. Fifteen minutes each evening before the sermon was devoted to a discussion of some phase of the work of our Mission in India.

On Sunday, Nov. 21, Bro. Esch preached a very instructive sermon on marriage to a large and attentive audience, after which the audience witnessed the marriage ceremony of Bro. Arthur Augsberger and Sister Clara Miller.

The meetings closed with 15 confessions.

Dec. 15, 1920. Cor.

Hershey, Pa.

Dear Gospel Herald Readers, Greetings:—Bro. J. W. Weaver will begin a series of meetings at Stauffer's Mennonite Church, Dec. 31, to continue for two weeks every night except Monday, Jan. 3, and Friday, Jan. 7. Pray for the work at Stauffer's.

Meet with us at Stauffer's.

Dec. 15, 1920. N. W. Risser.

The greatest tool that the devil has in this world is discouragement.—E. J. Berkey.

Miscellaneous

THE DEAREST NAME

There's a name so sweet and precious,
It is dearer far to me
Than the other names and titles,
Of the Christ of Galilee.
Names of grace, of love and wisdom,
In God's holy Book I see,
But the precious name of Jesus,
Is the dearest name to me.

In the fragrant "Rose of Sharon,"
Lifting up its lovely flower,
We may trace His loving kindness
And His wondrous grace and power.
Than the "Lily-of-the-Valley,"
Sweeter name there could not be.
But the precious name of Jesus,
Is the dearest name to me.

"Bread of Life" to all who hunger,
Gentle "Shepherd of the Sheep,"
"Lamb of God," and our Redeemer,
Doth His own in safety keep.
He's the same today, forever,
Savior of the world is He;
But the precious name of Jesus,
Is the dearest name to me.

He's the "Captain of Salvation,"
"Lord of lords," and "King of kings;"
"Mighty God" and "Great Deliverer;"
Hiding us beneath His wings.
"Prince of Peace," and "Priest" and "Prophet,"
And the "First and Last," is He;
But the precious name of Jesus,
Is the dearest name to me.

—Sel. by Eva L. Yost.

AS YE SUPPOSE
(Acts 2:15)

By E. J. Berkey

For the Gospel Herald

We note these words are the introduction Peter uses on the day of Pentecost in declaring the fulfillment of the prophecy of Joel.

The effect of the power of the Spirit as it was poured out upon the disciples was such that it aroused interest, suspicion, supposition, and became a nucleus for Peter's great sermon.

This "supposition" brings some thoughts to the writer's mind that may be worthy of some consideration.

Some years ago while holding meetings in West Virginia we were very much burdened for some souls and dealt very definitely with them regarding their salvation. Our intense interest in them brought from them this remark: "What makes you so concerned about us? I **'suppose'** you get pay for every convert you get into the church." This had been done in that neighborhood by some other churches It was their way of determining the worth of the preacher's work—so much money for each convert to the church.

God forbid that money should be a reason for our interest in souls. The Spirit of God for service should be our constraining power. Now for a personal question:

"Suppose" our Mission Board would offer me one hundred dollars for every soul I lead to Christ. Would it cause greater interest for souls on my part than I have now?—would I do more for **money** than I am now doing in obedience to the command of my Master? May this test my love to God. Is this why I am not a greater soul winner?

When once we have the concern for the needs of those about us as Moses had when he **"wist not"** that his face shone and can with him pray, "Yet now, if thou wilt forgive their sin—; (then break down and weep, weigh the value of souls and feel responsibile for them) and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:32), we may depend upon a revival in the Church, greater spirituality among members, more lost souls asking, "What must I do to be saved?"

We are entering on a glad Christmas season. **"Suppose"** one of our number has a birthday—as this is Jesus Christ's birthday— and every one but the one who has the birthday would receive our presents, how would he or we feel? Yet too often true on Christ's birthday every one but He receives a present. This should not be! He should receive a present from each one of us. (1) Give ourselves. Rom. 12:1. Give our bodies, souls, spirits as a **present** to God. Remember when we give a present we want to give something worth while—and then it no more belongs to us. It is His. (2) Give our service—in the cause—bring souls to Him. (3) Give our substance. We may not be able to do much but give of our means. How many have we been the means of bringing to Christ in the last week, month, year?

"Suppose" in our work for those who employ us for money we would take great interest one month, give half-hearted service (luke-warm) the next month, and be utterly indifferent the third month—then again have great zeal, lack of interest again, and indifference again—how long would we keep our position? Yet is not this the kind of service we often render to our Master? **"Suppose"** He would be as spasmodic in His love and dealings and blessings with us as we are in service to Him—how would we get along? If we cannot preach, or leave home for service, we can **pray.** We can give of our means and help souls.

"Suppose" when we keep singing the redemption song, and of how "He loved us, and washed us from our sins in His own blood" and as we are there to enjoy what He has prepared for them that love Him and thru all the eternal ages we can find no one who is there because we helped them to come to Christ, what effect will it have upon us? Can we really feel there is any lasting evidence that we are of those who loved Him and are of those who walked worthy of our calling?

We are generally very careful to help relieve bodily suffering; it would be termed criminal to neglect our fellow men, even tho strangers, unless we would tary to save their natural lives, but how many souls, as precious as ours, for whom God paid the same price, are, by our neglect, allowed to pass over the great abyss into eternal ruin! Let us awake, bestir ourselves, receive the Spirit upon us for service, and glorify God in our bodies and in our spirits which are His. This we do by living right ourselves, bringing others to Him, that they may be saved, and give all glory to His dear name.

Orongo, Mo.

SEAL OF THE KINGDOM

Sel. by Jacob G. Conrad

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:10.

"Save me better, make me surer,
Put me where the fire refines;
Where the breath of hope is purer,
Where the brightest glory shines."

Such is the prayer sung by many in the presence of God. But how few welcome the refining fire! How few rejoice when chastisement is given! Yea, how few are happy when persecution for righteousness' sake comes their way! All want meat and drink, peace and joy, but few covet the seal of the kingdom under the form of persecution. No child of God should be deceived. The real experience is not in favor amongst carnal men, and the teaching of Scripture declares that "Those who live godly in Christ Jesus shall have persecution." These words speak two things: (1) an active, godly life; (2) a real and active persecution. If we live the one we are sure to experience the other. The poet's phrase, "Must I be carried to the skies on flowery beds of ease," should have the first two words reversed, for the attitude of too many professed children of God is one of "flowery beds of ease." Their profession of faith in Christ excludes all sacrifice, all pain, all suffering, and includes weath, honor, influence, com-

fort, and ease. Their experience may cover these things, but the seal of the kingdom is not stamped either upon their faith, or upon their lives.

Our Lord and Master changed the philosophy of life. Deny it who may, but the records sustain our Master's statement, "Blessed are they which are persecuted for righteousness, sake, for theirs is the kingdom of heaven." It was the best He could offer to the congregation on the Mount. It is the best He can offer to His followers today. The kingdom of heaven is no place for craven cowards; no place for selfish idealists; no place for skulking hypocrites. The kingdom of heaven will contain only the regenerate and sanctified "who endured as seeing Him who is invisible" amidst the various currents of opposition, of strife, of persecution, and unflinchingly stood true in righteousness because they had made their choice forever. Praise God for those who will be true and faithful unto death.

1. We believe they are happy who suffer.

That, you say, is a reversal of all the ideas of men. It surely is, but we believe it is true that they are happy who suffer for righteousness' sake. Peter in two passages proclaims the same truth, "But, and if ye suffer for righteousness' sake, happy are ye" (I Pet. 3:14), and "If ye be reproached for the name of Christ, happy are ye" (I Pet. 4:14). The hottest fires of persecution burn when the Spirit of glory and of God is revealed by and thru us. To this many preachers filled with the Holy Ghost can testify. Here is the procedure. The Holy Ghost honored the preached Word with mighty conviction for sin. Thereafter salvation followed. Penitent sinners cried for mercy and forgiveness. Believers found deliverance from "the old man" and kept shouting the victory when lo, the powers of hell are loosed with persecution raging in many forms, and plans made to deliver the Church of heterodoxy (?) for either the preacher's resignation is called for or his dismissal is immediately voted. Such an end is enough to make any child of God sad, but if this is for righteousness' sake, happy are ye. Such is the teaching, and praise God, such is the experience. We know whereof we speak, for in the greatest ordeal of our ministry when driven from the church where God has wondrously blessed His truth to the saving of sinners, and the sanctification of believers, and when the people on every hand expected to see a sad, despairing and down cast preacher, we never experienced such glory, and such peace, and such joy and happiness as we did then. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast your name as evil for the Son of man's sake. Rejoice in that day, and leap for joy." Brother, sister, many will turn you out of their fellowship when you are red-hot for God, and will not bow down to their worldly conveniences in the churches. The early Christians in the presence of death leaped for joy. They were glad to have the recognition of godliness glad to suffer for righteousness' sake, and rejoiced in that day. What Jesus told them to do we are to do amid all our persecutions. Hence to murmur, to repine, and to find fault because of suffering and harm done you is out of order. You are to rejoice and leap for joy in that day that you are persecuted for righteousness' sake. Remember they are happy who suffer.

2. We believe that the righteous suffer because they are righteous.

It would be right according to the Scriptures to deny that a man was righteous if suffering were omitted from his life. "Woe unto you when all men shall speak well of you," is a quotation that is most comforting to many of God's persecuted ones. According to the philosophy of Jesus, the truest man in the kingdom of grace is the one who for righteousness' sake suffers most. Live godly, and the devil is busy. Keep on believing the truth and living in righteousness, and many devils become busy. Be steadfast and unmoveable and unshaken in your faith, and all the busy, great, and awful powers of darkness become busy. You are not going to heaven on "flowery beds of ease." You are going thru suffering, pain, and sacrifice, but you are also going in the peace and joy of the Holy Ghost. Every state has its artificial seal. Every patentee has his special mark or brand. The seal or brand of the kingdom of heaven is that you suffer because you are righteous.

We are glad to testify that in full salvation there is "joy unspeakable and full of glory," "the peace of God that passeth knowledge," and an abiding glory that suffering and persecution can never destroy Indeed, with suffering the joy, peace, and glory increase. That is God's way, for "The path of the just shineth more and more unto the perfect day." The world gives you suffering but God gives you grace. The world despises you, but God rejoices over you with joy and singing. The world seeks to smirch your profession of holiness and righteousness, but God reveals that since you suffer, you suffer because you are righteous. Hold on to this fact. Your experience here is the experience that tells what you are—a humbug or a real child of God. Listen, God will make you perfect in your suffering. God has announced that suffering is only for a little while. God has called such to His eternal gory. God has promised grace. Read this to your soul's delight: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, stablish, strengthen, settle you.,, Amen.

3. We believe that the suffering righteous are possessors of the kingdom of heaven.

To believe otherwise would be to disbelieve Jesus. He stated the fact in our proposition and we are bound to believe it. When we profess to be Christ's we claim the kingdom of heaven, but suffering is the shining link between the profession and the kingdom. If persecution for righteousness' sake ceases then separation has come between our faith and the kingdom. Persecution is the inevitable result of real holiness. We do not seek suffering, but our faith, our life and practice kindle the fires of persecution, and we rejoice in the testimony of being possessors of heaven. Here in part is our creed. "It is not that we love persecution, but we prefer persecution to meanness; it is not that we relish opposition, but we prefer opposition to guilty acquiescence; it is not that we do not shrink from agony, but we would not escape agony for crime. The selfishness of Dives in his purple is to us less enviable than the innocence of Lazarus in rags; we would be chained with John in prison, rather than loll with Herod at the feast; we would fight with beasts with Paul in the arena, rather than be steeped in the foul luxury of Nero on the throne"

The seventh chapter of Revelation confirms our message in the following passage: "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the

throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Then the humble will be exalted; the suffering ones will be crowned; the despised ones will be honored; and those who were separated from fellowship will be enthroned. "THEIRS IS THE KINGDOM OF HEAVEN."

A THOUGHT

By Moses G. Gehman.

For the Gospel Herald

"They loved the praise of men more than the praise of God" is said of many of the "chief rulers" who believed in Jesus but would not confess it. Too weak to bear the reproach of Christ. May we apply this to ourselves as believers! It is never wise to conceal our faith in order to retain the praise of men. This is one of the many ways in which Satan hindered the spiritual progress of the Church. Christ demands a free, open confession (Matt. 32:33). While these believers had some ground for their fears, the chief rulers of the synagogue had determined to excommunicate every person who would own Christ as the Messiah (Jno. 9:22), yet all this would have been no loss to them (Luke 6:22; I Pet. 4:12-16; Acts 5:41). The Spirit thru Paul witnessed to this same truth (Phil. 3:8). We learn from the Scriptures noted, these three things: The faith that God recognizes is the faith that brings men into action, that moves not only the lips but the heart as well (Rom. 10:9, 10). Tho a real confession of Christ will mean a trial, a loss of former associates, yet the unsearchable riches of Christ outweight them all. The concealed faith, unless revealed, will dwindle away.

Denver, Pa.

PRAISE YE THE LORD

By Ada G. Herr

For the Gospel Herald

I will praise Thee, O Lord, with my whole heart: I will shew forth all Thy marvelous works.—Psa. 9:1.

Oh that men would praise the Lord for His goodness and His wonderful works to the children of men.—Psa. 107:8.

In meditating upon the many blessings the Lord has permitted us to enjoy we feel that we have abundant reasons to thank and praise Him, for we know that "Many, O Lord my God, are they wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

While it was my lot to spend some time upon my bed of affliction, I could thank and praise the Lord for His care and protection over me. Even tho I felt God's presence every day, yet one day especially I shall never forget—when I was so very sick, how plainly He spoke these words to me: "The Great Physician now is near, the wonder working Jesus." Oh the joy and comfort those words were to me—I can never express. For I realized that Jesus would again restore my health.

"O praise His name, He's just the same" Jesus today that He was when He healed the sick in the days gone by. Indeed, "God is our refuge and strength, a very present help in trouble." I can say with the poet:

"Jesus is all the world to me,
And true to Him I'll be;
He is my strength from day to day,
Without Him I should fall."

My prayer is and always shall be that I may be true and obedient to Him in all things and that my heart may be right with Him. I would say to those who are spending the days in their homes or upon their beds of affliction, Put your faith and trust in Jesus and lean upon His everlasting arms, for He has promised never to leave nor forsake His own. "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me" (Psa. 50:15). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). While we often wonder why these trials come into our lives, yet we know that God knows best, His will be done.

"And just a little talk with Jesus,
Will brighten every day;
Just a little talk with Jesus,
Will make the burdens roll away."

If we as His people look up to Him from whence cometh our help, He will indeed be a great help in time of need.

Elizabethtown, Pa.

HIS IMAGE

A new baby is always told how much it looks like its father or mother. It would be delightful if the world told us how much we look like or act like God when we are born again. Peacemakers are called the children of God; for in God alone there is peace, and if we Christians have truly found the Lord Jesus, we have found peace and we are the children of peace; we have found peace from our sin through the blood of His cross. Sin has been put as far as the east is from the west, has been buried at the bottom of the sea, and will be remembered againt us no more forever. His blood has fully paid for our sin. Our sin is not only forgiven, it is absolutely, forever, eternally blotted out, and will be remembered against us no more. Oh, what marvelous peace comes to our hearts when we really believe this! How conscience luxuriates in the sunshine of His holy face and cries aloud, "I am clean. I am whiter than snow." This is peace indeed.

Then, we have peace through His resurrection; for the pangs of death have been loosed, the bonds of death have been broken, its jaw has been snapped by a glorious pair of hands with nailholes in the palms. He has led captivity captive and given gifts unto men. The fear of death has departed and we see the open tomb, the linen cloths lying, the angels standing at the head and the foot, another angel sitting on the stone. Surely he should be sitting. Whenever a task is finished we sit down; and when this angel saw the task was finished he sat down. Death had been finished, life had been given. Well could he be sitting on the stone!

We have peace, for we see the disciples gazing into heaven when the cloud received Jesus out of their sight. He is alive again. A spirit has not flesh and bone, such as He had. His body is resurrected and is in the glory today, and this glorious Lord Jesus, with all power given unto Him both in heaven and in earth, will soon be among us again. We have peace because we know that He is coming again to bring peace to ths world. He is the Prince of Peace, and there will never be any peace in this world until the Prince returns.

He has shown Himself eminently fitted to bring peace. He stilled the waves; He satisfied the hunger of the multitude with a few loaves and fishes; He called Lazarus from the dead; He will break the nations with a rod of iron; He is victor over death and sin; He knows all men and the thoughts and intents of their hearts; He can bring peace. Soon Immanuel, God with us, will be a reality and peace shall abound, glorious peace.—S. S. Times.

Sanctification gives light and life, both demonstrative of action. The light moves, and as we fail to walk in the light, the life dies out until the soul becomes dead and lifeless to the things pertaining to God and His kingdom.

A HUMBLE MAN

May 24 was the seventy-sixth anniversary of the sending of the first telegraph message. This message, flashed from Washington to Baltimore by the inventor, S. F. B. Morse, was a humble asknowledgment of the power of the Creator and, as such, remains a classic example of humility that exalts. Much cause Morse had for vainglory in the hour of success. He had been laughed at, and scoffers hung such articles as boots and trousers on his wire in derision of the idea that anything could be sent over a wire. Congress refusing at first to take him seriously, had voted an appropriation to finance his experiments. But several years later, on March 3, 1843, it voted him $30,000. "What hath God wrought?" Morse wired in the code that is still standard. The message of a lesser man might have been: "Well, I have done it!" or some similar expression of vainglory, says Cleveland Press. But Morse regarded himself merely an instrument, an agent, thru whom God had bestowed upon mankind a new and wonderful gift.—Sel. by E. A. Sauder, Sellersville, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Under date of Dec. 17, 1920, a cable reached this office announcing the safe arrival of the brethren, Stoltzfus and Brunk, at Constantinople. The same cable also announced the return of Bro. Slagel with the supplies in his care to Constantinople. Bro. Slagel had left Constantinople for Sebastopol just before the reverses of the Wrangel forces and on arrival at Sebastopol was advised of the changed conditions. He therefore did not unload the cargo and was taken to Constanza, Roumania. His return to Constantinople together with the arrival of the new workers from the home field will lift a heavy burden from the care of Bro. Miller who has been working under trying circumstances during the past month.

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Last week we referred to a number of letters by Bro. O. O. Miller at Constantinople and promised that the readers might have the opportunity to read them this week. The following extracts will be read with interest by many.

* * *

The following extracts from letters just received from Bro. Orie Miller will be of interest to readers of these notes. The letters were written just at the time that the Bolsheviks completed their conquest of the Crimea, about the middle of November. In them are revealed some of the anxious moments and discouraging situations encountered by our brethren in relief work. The letters also tend to assure us of the safety of Bro. Kratz, though according to the later cablegram given above, no word had yet been received from him. May we remember our brethren often in prayer. In reading these extracts it must be remembered that all the news concerning the refugee situation, the supplies, and the fifty-two Mennonites at Constantinople who desire to come to this country, are later news received by cablegrams sent some time after these letters were written.

* * *

"I went to the Embassy here every day for information at to Destroyers going to Sebastopol, and on Thursday evening was just about to buy passage on a Russian ship sailing Saturday, when they called for me at the Embassy, and advised that a Destroyer would leave at daybreak the next morning. On Thursday morning the news first reached here of the seriousness of the situation in the Crimea itself. Before that morning there was not one person in ten, to whom I talked, but what felt certain that Wrangel could hold the Crimea over winter. It was on Wednesday evening that I sent the cable, suggesting that our work for the winter would probably be organized in North Crimea. As we were crossing the Black Sea on Friday, radios kept us informed of developments, and we began to appreciate the fact that Wrangel was retreating south thru the Crimea, and that it would be only a matter of a few days until the whole Crimea would fall. As we steamed in thru the harbor the next morning, saw it full of small boats, filled with families and their baggage, going from one of the large ships to another, bargaining for places on it to come out, and saw dozens of these large ships at anchor with decks already packed with people, our worst fears were confirmed, and we knew that it was merely a matter of hours until the city would fall. The passengers going up were Mr. Griffin, Acting head of the American Foreign Trade Corporation who have a branch at Sebastopol, Mr. Whittemore who represents the American Committee for Refugee children in Russia, Col. Haskell representing the U. S. army, Gen. Wrangel's wife and myself. Within an hour after our arrival at Sebastopol, we five had special permission to land for five hours, and during that time look after our various interests."

* * *

"I called first at Admiral McCully's office. He advised me that I could evacuate any Mennonites that I would wish to, that a note from me given to them would be all that would be necessary to get them a place on one of the ships in the harbor. I appreciated the privilege, but did not believe it wise to use it. I have had a little experience with Constantinople, and felt sure they could not be worse off by staying in the Crimea, than by coming to this city. I did give slips to three people who represented special cases, and which I felt sure we could look out for here; but all the other Mennonites whom I met that day I urged the wisdom of not leaving at this time. I spent most of the time at the home of Bro. Kornelius Hiebert. He is one of the South Russian Mennonite leaders. After talking with him awhile, we effected the following understanding:

That as soon as the Bolshevists take the city, and he will be free to communicate with Kratz and the local Committees, they together devise plans for receiving money or other funds from any local Mennonites who may still have anything more than they themselves need; that as these funds are turned over to Kratz for use in helping their own poor, he give promissary notes for them in the name of the Unit, these notes maturing as soon as safe connections can again be made between there and here. I left a letter with Hiebert for Kratz, advising the nature of the plan and that beginning with Nov. 1, I would deposit with the Guaranty Trust Company here the sum of two thousand dollars monthly, which would be kept in reserve untouched, to pay off these notes when they are presented. The only stipulation I left in regard to the use of the money was that it goes for Mennonites only. This stipulation I made because of the attitude taken by our own government against the Bolshevist government. In this way they can in no way interpret our work as pro-bolshevist. I talked the matter over with a few individuals, and they felt that the plan could not meet with serious disapproval by any reasonable person. I also advised Kratz that if these monthly funds are not sufficient, and he can succeed in sending any one from there here, to talk the thing over the monthly amount could probably be raised to three or four thousand dollars. But this I felt gives them something to begin on."

* * *

"Naturally just now everything here is in turmoil over these refugees who are coming in here from there. In arranging for a place for them and their further disposition, and in feeding them here in the harbor the excitement among everybody precludes thinking about those left behind, or what the future relation should be to Soviet Russia, since all its active opponents in Russia itself have now surrendered; but in talking with individuals here and there, who have some idea of what we have in mind in our Relief work, I am encouraged to think that it may be only a matter of weeks until some arrangements can be made for us to go back and take up our particular work again. I shall be working with this in mind just as soon as the way seems at all open again."

* * *

Another thing taken up at Sebastopol, was inquiring as to the whereabouts of Slagel. I asked at every place to which I had directed him to report on his arrival there, and no one had seen anything of him or knew anything of our supplies. The ship on which Slagel sailed could not have reached Sebastopol before sometime on Thursday. The captain probably learned the state of affairs from the wireless, and instead of going on to Sebastopol made for some other port, but where. I have been unable to learn so far. I had expected at first that the ship would turn about and come right back here, but so far it has not. The steamship company put a special man on the work of finding where the ship is, and ordering its return back here. There are a number of things that the captain of the ship might have done when hearing of the state of affairs. The ship was a thousand ton ship and there were only two tons of supplies loaded on it besides our own. The ship was Greek, which pre-

cludes the surmise that the crew might have turned Bolshevik and gone on to some other Russian port, as many of the other Russian ships did. Not knowing more than I do about Slagel or the supplies I naturally worry a good deal over it; but still believe that he will show up here during the week. Besides the supplies accompanied by Slagel we had two thousand dollars worth going by another boat. This second ship reached Sebastopol last Thursday but did not unload its cargo. It left the same day for Theodosia. The American Foreign Trade who shipped these goods for us, are doing all they can to locate this ship and arranging to have the goods brought back. I had no supplies in the city of Sebastopol itself except fifty cases of milk, 3000 yards of cloth and about 50 gross of thread. The cloth was saved and brought back here on an American Destroyer. I have papers so that I can get delivery any time. The milk could not be saved, and is probably being used by the Bolshevist army now. The thread is in the care of Bro. Shroeder who is coming here on one of the Refugee ships. From the above you will note that I am at this minute sure of the loss of the fifty cases of milk. I have back here in Constantinople already 3000 yards of cloth and about half the thread, and a belief that the rest of the supplies will be back here within a week."

* * *

I made various inquiries concerning Kratz, while in Sebastopol. One of Wrangel's officers said he saw him in a barber shop in Halbstadt on the night that the Wrangel troops left that town. No one that I have asked anticipates that he has met with any personal danger. They say that he was probably hidden during the first few days while the Bolshevist army was coming in; but that after the first forty-eight hours or after some local government was formed he as a civilian American would be entirely safe. I confidently look for some word from him in the course of a few weeks. Tonight, none of the three workers whom you sent into this work knows anything of the condition or even the place of any of the others; but I am confident of this that each one of the three tonight remembers the other two in a very special way. If the experience of the boys' has been similar to mine, one might say we have lived a year during the past few weeks. From the early morning hours until sometimes early morning hours again all our thoughts have been with this work in an attempt to do the thing that the Church would have wished us to do in these rapidly changing events. Almost every day our plans for proceeding have had to be changed by conditions over which we have had no control. Still the relief Unit is functioning in a definite way. Kratz had a thousand dollars, and soon will have further funds at his disposal. We had talked the matter over often enough together that I feel confident that every dollar at his disposal will meet a desperate need, and that sooner or later a definite report can be sent in of what he is now doing. Slagel also has some funds with him and all the supplies, and I feel sure from our understanding together before he left that if he does find himself on terra firma some where and he finds need about him he will not remain idle. I am doing work in a small way here with the funds that I have left."

* * *

"My policy here will be to hold back for a short time and not make too many commitments until I see what the others do. What the Red Cross, the Near East Relief and others are in a position to do, had better be left to them since they are so much bigger than we. I did obligate myself to the extent of $225.00 a month towards renting a large building here in the city which is to be used for Refugee children. About 250 can be cared for in it. Mr. Whitmore took the other two-thirds obligation. The institution will be staffed and run by Russians for Russians, but largely under our joint suggestions. Any children that either of our organizations pick up on the streets or in our investigations can be sent there and kept. In the course of a few days, I shall prepare in detail the nature of the plan on which this place is to be conducted. It is purely relief work of an emergency nature, and from the nature of the place we can touch it very little in a distinctly Mennonite way. But if we put there only full orphans, we could later move them back to the Crimea and keep them in an institution there distinctly our own, if we would wish to do so. There are a number of schemes in process for helping these people in various ways to which we have been asked to help. Some I do not have much interest in, others I am investigating. My aim is to always keep in mind that our first duty is to the Mennonites left in South Russia. and that the thought of the Relief Committee is that even the Russian work which is non-Mennonite would probably better be done on Russian soil, so I shall for this time not commit myself on any large portion of our monthly allowance."

* * *

"Oh, how I wish sometimes I knew how you feel about these things that daily come up. With no other person to go to for advice, the problems are so difficult and trying sometimes. A hundred times a day I ask myself the question, well what would the Church think about this move or that method of helping or this group of people. If all our plans would have carried, we might not miss these things so much, but it does make it doubly hard and discouraging when one has tried his very best, and then plans fail."

* * *

Later:

"Yesterday morning I received word from Slagel. It seems his ship reached Sebastopol on Sunday, that is, the day after I left. The American authorities there instructed him to leave immediately and from his cable and a letter received from the French authorities, I know that he, with the supplies, is in Constanza, Roumania. I have wired him to return with them here. You can imagine that this takes quite a load off my mind, to know that Bro. Slagel and these supplies are safe."

* * *

During the past few months I have been asked by a number of different people, both in South Russia and here, for information concerning the Mennonites. Some of them have asked me for books, stating the various things for which we stand. I wish you would send at once about half a dozen copies of the Bible Doctrine book and also a half dozen copies of the best Church History. It seems to me that the Publishing House should turn these over to the Relief Committee as a donation. I promise to report the disposition made of them.

Dec. 17, 1920.

SOME MISSION NEEDS

(Continued from page 765)

Workers, WORKERS, are greatly needed for that most needy field. Shortage of crops compel them to again face famine conditions. Foodstuffs are higher than ever in price and thousands of poor people will suffer from hunger during the next few months. Meeting their physical needs opens doors into their hearts and homes for Christian work. Cannot more be done?

Do not our hearts become greatly burdened for the work as we receive the visions of wonderful opportunity at home and abroad? How soon will more be ready to be used in the cause? May God bless you all to His glory. With a heart burdened for the work, I am,

Yours for bringing Christ to the lost,
Geo. J. Lapp.

EUROPEAN SUFFERERS

Report of Contributions by Mission Board of the Franconia Mennonite Conference District

(For Sept., Oct., Nov., Dec.)	
Boyertown & Hereford	$ 55 11
Plain	168 62
A Sister, Lansdale	2 00
Line Lexington	232 00
Lower Salford	270 65
Souderton	159 25
Spring City	36 17
Swamp	30 00
Rockhill	82 27
Plain	50 00
Providence	30 00
Blooming Glen	466 00
Doylestown	210 00
Franconia	405 26
Perkasie	102 00
Rockhill	157 00
Souderton	94 90
Doylestown	200 00
Skippack	72 00
Providence	25 00
Worcester	7 00
Skippack	27 08
Norristown Mission	17 69
Souderton	112 73
Blooming Glen, Church & S S	210 55
Skippack	29 00
Providence	33 00
Doylestown	35 25
Worcester	5 00
Plain, Bible Study	50 00
Line Lexington	315 00
Souderton	112 40
A Brother & Sister, Franconia	12 00
Doylestown	87 11
Franconia	450 45
Amount Collected	$4352 94
Amt. sent to G. L. Bender, Sept.	$2000 00
Amt. sent to American Friends Service Committee, Oct.	500 00
Amt. sent to G. L. Bender, Oct.	400 00
Amt. sent to G. L. Bender, Dec.	1000 00
	$3900 00
Balance in Treasury	$452 94

G. S. Nice, Treas.

REPORT

Of Receipts of Eastern Board of Missions and Charities for November, 1920

Altoona Mission	
Mt Joy Pa Y P B M	$3 85
Columbia Mission	
Bosslers S S	$25 00
Gingrich Church Building Fund	
Bosslers cong	$10 00

India Mission

Erbs cong	$40 00
Hanover Pa cong	90 00
William Faus	5 00
Manheim Bible Study Class	7 50
Belleville A M S S	16 40
	158 90

New Church Building Balodgahan

Bosslers S S	$25 00
Mary Reber Memorial	60 00
	$85 00

Native Workers Support

E Petersburg Y M B C	$7 50

Support of Specified Orphans

A W Denlinger	$25 00

Bible School India

W H Shenk	$25 00

South American Mission

William Faus	$5 00

General Mission Fund

Landisville cong & S S	$30 12
Manor congs	89 22
Mt Joy cong	73 42
	192 76
Total for month	$530 01

Gratefully acknowledged,
Eli G. Reist.

BOOK REVIEW

South America an Open Door

By J. W. Shank

This is the title of a new book, just off the press, published by the Mennonite Publishing House Following are the chapters in the book:

A Peep into the Great Past
The People of South America
Climate, Resources, and Industries
Protestant Missions in South America
The Religious Problem
Special Problems and Possible Solutions
General Questions and Answers

Besides these chapters there is an appendix containing a number of maps and diagrams.

The book is designed for use in mission study classes, but will be read with interest by many who are interested in the missionary efforts in South America.

Retail price, 35c, postage prepaid.
Address all orders to
Mennonite Publishing House,
Scottdale, Pa.

Order Now
GOSPEL TEXT CALENDAR
for 1921
Size 12 x 17 inches

The Calendar for 1921 has a beautiful Bible picture on the cover page, printed in four colors. It contains the 200 year calendar on the inside cover page. This feature of the Calendar alone is worth the price of the Calendar. The 12 pages of the Calendar proper are printed in two colors, each page containing the design of the open Bible with a carefully selected Bible text for each day. These texts are selected with great care, and with the thought of bringing comfort and happiness to each home where the Calendar goes, and to inspire faith and hope in the reader.

Single copies	$ 30
Five copies	1 25
Dozen copies	2 75

Mennonite Publishing House,
Scottdale, Pa.

Married

Stichter—Culp.—Harvey Stichter of White Cloud, Mich., to Grace Culp, Goshen, Ind., on Nov. 27, 1920, by Jacob K. Bixler. May many happy wedded years be theirs.

Taylor—Miller.—On Sunday, Nov. 14, 1920, Bro. Joseph Taylor and Sister Erwilda Miller were united in marriage at the home of the bride's parents, Hartville, Ohio. Minister, John D. Miller. May God bless them thru life.

Bontrager—Lichty.—On Thursday, Nov. 25, 1920, Bro. E. E. Bontrager and Sister Dora Lichty of Wauseon, Ohio, were united in the holy bonds of matrimony at the home of the bride's parents, Bro. and Sister Chris Lichty, by Bro. E. A. Bontrager of Freeland, Mich. May the heavenly blessing ever attend our brother and sister.

Myer—Kurtz.—On Thursday, Dec. 2, 1920, Bro. Luke Myer of Mechanics Grove, Pa., congregation and Sister Susie Kurtz of White Horse congregation were united in holy matrimony at the home of the bride's parents by Bro. John B. Myer. May they prove a blessing to God and His cause in their new relation.

Obituary

Reid.—Mary, daughter of Lewis and Margaret Reid, Altoona, Pa., was born Oct. 21, 1899; died Dec. 3, 1920. Funeral services were held at the home of the parents, conducted by J. N. Durr and Amos B. Stoltzfus. Only two weeks before her death she was received into Church fellowship. She hath now gone to her reward.

Ringler.—Galen Ringler was born in Somerset Co., Pa., March 4, 1849; died in Middlebury, Ind., Dec. 8, 1920; aged 71 y. 9 m. 4 d. He came from Elkhart to Middlebury to visit his daughter, got sick, and died in a week's time. He was married to Polly Miller who died a number of years ago. He leaves a brother, 3 daughters, and 4 sons. Funeral services conducted by Jacob Fike assisted by Y. C. Miller.

Zook.—Mary Zook, daughter of Christian and Sarah Peight, was born in Mifflin Co., Pa., Apr. 1, 1843; died at her home near West Liberty, Ohio, Nov. 9, 1920; aged 77 y. 7 m. 9 d. On Oct. 16, 1868, she was united in marriage to Christian Y. Zook. Five children were born to this union, two preceding the mother in death. There remain to mourn the husband, 3 children (Mrs. Anna Mary Yoder, Mrs. Eldora Zook, and Samuel E. Zook). She was a faithful member of the Amish Mennonite Church and ever manifested a kind, lovable, and patient disposition in all her sufferings. Funeral services 11th at S. Union Church in charge of A. I. Yoder and J. J. Warye. Interment in Yoder cemetery.

Gingerich.—Salome Gingerich was born Nov. 5, 1859; died at her home north of Kalona, Ia., Nov. 7, 1920; aged 61 y. 2 d. She had evidently been in her usual condition of health till a few days before she died. Nothing serious was noticed till Sunday morning, when a doctor was sent for, but she died before he arrived. Early in life she united with the Amish Mennonite Church and was a faithful member till death. Her mother died 31 years ago, and at her death Salome, together with her only sister, Adeline, assumed the duties of the home and with the help of their father kept the family till his death in 1915. Since then she with her sister and one brother have lived on the old family homestead where she died. Those of the family surviving her are Daniel, Adeline, and Mose. These, together with a host of relatives and friends, mourn her departure. Funeral services were held at the East Union Mennonite Church, conducted by Joe Brenneman and S. C. Yoder, after which the remains were laid away in the cemetery near her home.

Saylor.—Susan Speigle Saylor was born Oct. 22, 1831; died near Hollsopple, Pa., Dec. 2, 1920; aged 89 y. 1 m. 11 d. She was married to Jacob Saylor April 22, 1849, who preceded to the spirit world over 39 years. Deceased was the mother of 10 children, 8 living. Bishop James Saylor and Pre. Joseph Saylor are her sons. She is also survived by 42 grandchildren and 55 great-grandchildren. She was a member of the Mennonite Church for over 71 years. Her school days were few but she had a desire for the reading of the Word. Her favorite hymn was No. 19 in the German Appendix in the Hymnal. Her seat in the church was seldom vacant as long as she was able to attend the services. Her kind and pleasant disposition won the hearts of many people and especially the love and respect of her children. It was a joy to her to see all her children faithful workers for the Lord. Funeral services were conducted on Dec. 4 by L. A. Blough, W. C. Hershberger, and E. J. Blough at the Thomas Church. Buried in cemetery near the church.

—L. A. B.

Denlinger.—Samuel B. Denlinger was born Aug. 26, 1841, near Leaman Place, Pa.; died Nov. 12, 1920; aged 79 y. 2 m. 16 d. He died very suddenly at his home in Paradise township where he resided all his life time. The day of his death he was in apparently good health and was helping his companion with her household duties, when he was stricken in a moment's notice and died before medical aid could be secured. His companion (who was Anna Hershey) survives him as do also the following sons and daughters: John H., Christian, Mrs. Jacob Eby, and Mrs. Enos Ranck. A daughter preceded him several years ago, as did also an infant son. He is also survived by 16 grandchildren and 12 great-grandchildren. He was an active member in the Paradise Mennonite Church and a trustee for many years. His seat was seldom vacant at church. He was of a loving disposition. Funeral services at the home by Jacob H. Mellinger and further services conducted in the Hershey Mennonite Church (where in his earlier life he was an active member), conducted by J. B. Senger and C. M. Brackbill. He was carried to the adjoining cemetery by six of his grandsons where interment was made.

—A Grandson.

Roth.—Lizzie K. Roth was born in Lawrence Co., Pa., Dec. 20, 1880; died of cancer at her home in Logan Co., Ohio, Dec. 7, 1920; aged 39 y. 11 m. 17 d. In May, 1920, she underwent an operation in the hope of overcoming the dread disease, and for a time seemed to be getting along favorably, but in October she again became afflicted and grew rapidly worse until the end, at times suffering greatly but never complaining. In her youth she became a member of the Amish Mennonite Church of which she remained a faithful member to the end. She was united in marriage to Joseph Roth on Jan. 4, 1906, in Logan Co., which has been their home ever since. She leaves 2 sisters, a sorrowing husband, and 4 children, 3 children having preceded her to the world beyond.

"Mother, thou hast left us lonely,
Here our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Funeral services on the 10th at S. Union Church in charge of A. I. Yoder and Levi Plank.

Marner.—Gideon Marner was born near Johnstown, Pa., March 30, 1842; died Nov. 29, 1920; aged 78 y. 7 m. 29 d. Early in life he became a member of the Amish Mennonite Church and remained true in that faith until death. He was united in marriage in 1863 to Mary Bender, who died shortly after their marriage. On March 12, 1865, he was united in marriage to Elizabeth Lehman who preceded him to the heavenly home nearly six years ago. This union was blessed with 6 sons and 3 daughters, of whom one son, Jonathan, passed away in childhood. The children are: Mrs. Susie Troyer, Mrs. Lena Miller, Isaac, Jacob, Gideon, Eli, Elmer, and Alice. Besides the children the deceased leaves 34 grandchildren and 6 great-grandchildren. Grandpa Marner, tho feeble, was not bedfast until 7 weeks ago when the development of cancer hastened the end. He was a patient sufferer and ready for the final summons. Funeral services Dec. 1 at West Union Church near Wellman, Iowa, conducted by P. P. Swartzendruber and A. G. Yoder. Text, Jno. 5:24-29.

"Sweetly sleep, our own dear father,
All his cares and toils are o'er;
Free from pain and all earth's sorrows
Now he rests on Canaan's shore."

Items and Comments

The recent communistic attempt to overthrow the government of Zecho-Slovakia ended in failure—one more victory for stable government.

The complete census report fixes the population of the United States at 105,708,771, besides the 12,148,737 people in the outlying possessions. The population of the Philippine Islands is shown to be 10,000,000.

The new government of Mexico seems to be giving satisfaction not only among the Mexicans themselves but among people of other nations. There are exceptions, of course; but the news from Mexico at this time, as compared with former news, are quite refreshing.

It is estimated that because of high cost of living the forthcoming inauguration ceremonies at Washington next fourth of March will cost about twice as much as former inauguration ceremonies did. Remedy: Make the present ceremony twice as simple as former ones were.

Reports from Washington, D. C., tell us that the amount of mail for Dec. 15, was about normal, as compared with a 50 per cent jump Dec. 15, 1919. This means that either the people of the country generally have lost their interest in sending Christmas presents by mail, or that there will be a big Christmas rush the few days preceding Dec. 25.

An arrangement has recently been entered into by the United States and the nations of South and Central America, also Mexico and Spain, whereby mail sent into either of those countries will be sent at domestic rates. For example, a two-cent stamp will now carry a letter into those countries, whereas it took a five-cent stamp before these postal treaties were negotiated.

"One of the great essentials of the hour," declares President-elect Harding, "is an understanding between man and his God." Amen. And the only way to arrive at this understanding is for man to accept Jesus Christ as Saviar and, accept His Gospel as our rule of life, accept the entire Bible as being absolutely inerrant, authoritative, and reliable, accept the leadership of the Holy Ghost who guides obedient man into all truth.

SPECIAL BIBLE TERM

Goshen College

The Special Bible Term at Goshen opens January 4th. The Courses of Instruction will be offered in Old Testament and New Testament, Sunday School Methods, Personal Work, Practical English, Agriculture and Music. There will be other classes organized in Missions, etc., if sufficient number of students will apply. The courses are so arranged that 12 weeks' work can be done, and in case the student cannot stay 12 weeks, six weeks credit will be given. There is also arranged a special conference beginning January 12 to 16. A descriptive bulletin and further information will be gladly sent to anyone on application. Address

Goshen College,
Goshen, Ind.

SPECIAL MEETINGS

Millersville, Pa.

Bible meeting held at Millersville and Roherstown Mennonite churches, Nov. 25-28, 1920.

Instructors.—N. E. Miller, G. J. Lapp.

Subjects considered.—**Book Study (Hebrews, Colossians); The Christian's High Position; Purity; Conservative yet Progressive; Satan; Prayer; Gospel Restrictions; The Two Kingdoms; Church History.**

Sermon Texts.—By N. E. Miller: Psa. 136:1; Ezek. 3:1; Luke 15:18; Jno. 11:39; II Cor. 6:17. By G. J. Lapp: Col 3:15; Col. 2:16; Psa. 100; Acts 26:19; I Cor. 6:19, 20.

Frank M. Herr,
Daniel Lehman,
Harry Shank,
Secretaries.

Belleville, Pa.

Report of Bible Conference held Nov. 25-28, 1920. at the A. M. Church near Belleville, Pa.

Instructors.—D. J. Johns; E. D. Hess.

Subjects considered.—**Atonement, Prevailing Prayer; Faith; The Bible on Separation; Repentance; Conversion; Present Day Evils; Regeneration; The Future. What is in Store for Us; Sanctification; Where are our Dead? Justification; Bible Lessons for our Young People.**

Sermons, one each evening and one on Sunday morning, were preached alternately by the brethren, Johns and Hess.

Secretary.

Albany, Oreg.

Thirty-seventh Pacific Coast Mission Meeting, held at the Fairview Church, near Albany, Oreg., Oct. 9, 1920.

Organization.—Mods., N. A. Lind, Frank Roth; Chors., Ada Schlegel, M. H. Hostetler; Secys., G. R. Bebb, E. Z. Yoder.

Mission Sermon (Acts 1:8) by Levi Schlegel.

Children's Meeting.—Lessons on Good and Evil, S. G. Shetler.

Subjects considered.—**Go Ye Into all the World, (a) Who, (b) When, (c) Where; How Can We Best Aid the Mission Cause and Work? How Increase More Mission Spirit in disinterested Ones? My Work in Spreading the Gospel; Col. 3: 16,17.**

Speakers.—Emma Birkey, S. G. Shetler, E. Z. Yoder, Matilda Steckley, Fred Gingerich, J. E. Whitaker, Velma Burch, Paul Roth, C. R. Gerig.

An offering amounting to $56 62 was taken for the General Fund.

Shiremanstown, Pa.

Sixteenth Annual Bible Reading held at Slate Hill Mennonite Church, Nov. 30, Dec. 1, 2, 1920.

Organization.—Mod., Samuel Hess; Chors., Elam F. Zimmerman, H. C. Hertzler; Secy., Susan B. Zimmerman.

Instructors.—J. A. Ressler; C. F. Derstine; G. J. Lapp.

Subjects Considered.—**Nature and Importance of Bible Study; Book Study (Philemon); Law and Grace; The Genealogies of Christ as Given by Matthew and Luke; Glory and Fate of Solomon's Temple; The Revelation of God; The Person of the Lord Jesus Christ; The Cross of Calvary; Lives of Power that Count; The Divine Plan of the Ages; Sin and its Consequences; The Mission Spirit of Christianity; The Divine Call of Life; The Work of the Holy Spirit.**

Brethren Ressler and Lapp gave talks on India and also sang a few songs in the Hindi language.

—Secretary.

Elizabethtown, Pa.

Report of the seventh Annual Sunday school meeting held at the Elizabethtown Mennonite Church Dec. 11, 1920.

Organization.—Mod. Simon B. Landis; Sec., Ida L. Rutt; Chor., Ada N. Friday.

Subjects Considered.—**Observance of the Lord's Day, Bro. John Mosemann; Separation or Compromise, Bro. D. G. Lapp; The Overcoming Life, Bro. John Mosemann; The Mission Spirit of Christianity, Bro. D. G. Lapp; Our Boys and Girls in and for the Church, Bro. Amos Myer. Sermon, The Finshed Work of Christ, D. G. Lapp.**

Secretary.

FAMILY ALMANAC

Our Family Almanac, for 1921, is now in print and orders are being filled. As usual, the Almanac calculations are made by Bro. L. J. Heatwole of Dale Enterprise, Va. There is, besides the regular calendar features, a considerable portion of original reading matter, prepared especially for the Family Almanac, instructive and interesting.

So long as the supply lasts, these Almanacs will be sent out at the following rates:

Single copy, prepaid,	$ .10
Dozen copies, prepaid,	.85
Hunderd copies, prepaid,	6.00

Address all orders to
Mennonite Publishing House,
Scottdale, Pa.

There isn't much use in making speed if you are not going in the right direction.—Rufus M. Jones.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Rejoice in the Lord, O ye righteous."

To save a soul from sin means to save the man from sinning.

Your record for 1920 will be of value to you only as you study it with a view to doing better during the year just ahead.

It is possible, yea probable, that some who at this time are looking for the new year will not live to see the beginning of 1921.

"**He hath shewed** thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

There are yet several months of winter ahead. If in this time you spend one hour each day reading the Bible, how much will that contribute to your knowledge of God's Word?

The joy of Christmas is simply incidental. When the angel said, "Behold, I bring you good tidings of great joy," he followed immediately with, "Unto you is born ... a Savior." We rejoice because we are greatly blessed, not because of the fun we may have.

Russia is a wonderful country. With almost twice the population and three times the size of the United States, and rich in natural resources, yet this country presents a poverty-stricken spectacle, millions facing starvation, the people an object of charity and of pity. Why this condition? The answer can be given in one word—WAR.

Your companionship with others should have two effects upon them: (1) It should make them happier. (2) It should make them better. If this is the case, the same results will be reflected upon your life.

If the present agitation in favor of the "open shop" will result in a clearer recognition of the rights of of the common laborer it will not have been in vain. Neither the union man nor the non-union man should be discriminated against because of his views upon unionism. Both employer and employe should work to advance each other's interests. If these two facts could get proper recognition, labor troubles would be reduced to a minimum.

The Simple Faith.—"We believe in the whole Bible as God's inspired book, in the Deity and Atoning Sacrifice of Jesus Christ, in His virgin birth and personal return, and the necessary presence of the Holy Spirit."

This is the way the Russian Missionary Society expresses itself on a few points which many who call themselves Christians do not believe. In this day, when many are deceived by the cunning craftiness of unbelievers who seek to cover their unbelief in the language of near-orthodoxy, it is necessary not only to assert ourselves in language that has but one meaning but to assert ourselves freely and frankly, so that all may know where we stand. It is the simple faith which believes all the Bible with childlike trust that constitutes the saving faith.

The New Year.—We are on the threshold of another year. 1920 is about to pass into history. 1921 is at our door.

Looking backwards, we have many things for which we praise the Lord. We rejoice in His saving grace, in the fellowship of God and of saints, in the liberal yield of the bounties of earth, in the shelter of home, in the blessings innumerable here and promises of richer blessings to come.

On the other hand, there are some conditions facing us that bring sadness to the heart. The starving millions of Europe, Asia Minor, India, and China; the continued "wars and rumors of war" which promise to bring upon the people of this world still greater desolation; the perishing millions who are facing eternity without a knowledge of the Christ who came to save; and in the face of all these startling facts, an indifference of many professing Christians who consult the desires of the flesh rather than the welfare of the Kingdom—these are conditions that bring sorrow to the hearts of all in whom the love of God is shed abroad by the Holy Ghost.

Yet we thank God that there are those who have the mind of the Master and are willing to spend and be spent in the service of our Lord. Many are our opportunities, made all the brighter because of the darkness of a sinful world. As we approach the new year let us do so with the hope of making the most of our opportunities. The year is before us, as a canvas of pure white upon which we may write what we will. Every moment brings an opportunity to our door. Moment by moment let us live as unto God, and each opportunity will be taken care of.

If God spares us that long, the close of 1921 should find each of us better, our hopes brighter, and our churches more prosperous than when the year began. Under the direction of the Holy Spirit, let us do our part.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

FAREWELL TO THE OLD YEAR

Farewell, Old Year; we walk no more together;
I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December,
We part in smiles, and yet we met in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest born of all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden,
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the plash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear Old Year, I wronged a Father's kindness,
I would not trust Him with my load of care;
I stumbled on in weariness and blindness,
And lo! He blessed me with an answered prayer.

Good-by, kind year, we walk no more together;
But here in quiet happiness we part;
And from thy wreath of faded fern and heather
I take some sprays, and wear them on my heart.

—Sarah Doudney.

THE HEIR

By John F. Bressler

For the Gospel Herald

Yet will I bring an heir unto thee, O inhabitant of Mareshah: the glory of Israel shall come to Adullam.—Micah 1:15.

God created the world and all the things therein. He created it perfect for His glory and pleasure.

But an enemy came upon the scene of beauty and righteousness and peace. He fomented rebellion, and desolation covered the earth. The curse fell upon the created earth as well as upon man who was the consummation of creative skill.

As the centuries rolled on the devastation increased. The world finally became morally, spiritually, and otherwise bankrupt. The possession (Mareshah) of God had lost its beauty, its righteousness, and its peace. The darkness of sin covered the earth and in the darkness the evil stalked forth to add to the sorrows and griefs of the world. At such a time when conditions morally and spiritually, were at the worst the Heir of the world came to His possessions. To the Heir, it must have been unutterable sorrow to see His creation desolate, void, and waste. But to the world it was "good tidings of great joy" which was for all people, for a Savior, Christ the Lord, was born. He came to reconstruct, renovate, and rehabilitate His inheritance. And He will not faint nor be discouraged until all things are made new, the desolations and sorrows all gone, and righteousness and peace again reign supreme in His inheritance.

The glory of Israel (Christ) came to undo the evil of the usurper, the devil, and to restore the desolations of the centuries. His first work in this reconstruction was to meet the usurper in the wilderness of Judea (probably in the regions of Adullam where David had hid in the cave from Saul) and there to accomplish His first signal defeat. Having defeated him in the wilderness, Christ followed him thruout Palestine, and by casting out Satan's cohorts, set the prisoners free and brought liberty to a race in bondage since the days of Adam.

But Satan fought desperately; he had vast resources; he had ruled as a usurper upon the earth for ages and had so marshalled his forces as to be almost invincible. He determined to destroy the Heir. The glory of Israel went to Calvary and in that deadly combat Satan was defeated; Christ came to His throne; Satan's power was broken forever.

The warfare is not yet over. Satan still has his followers and will continue to resist the conquering Christ until the end. In the final clash, the Armageddon of the world (not Christ, but) Satan shall go forever vanquished, cast into the lake of fire and brimstone, with all his legions he will never mar the inheritance again.

Christ having purified the earth and its peoples by His power, recreated it and absolutely subdued it, shall then turn the Kingdom over to God the Father that He may be all in all.

The advent of Christ, when the Heir came to Mareshah and the glory of Israel to Adullam, was the beginning of the regeneration of the world. The darkest night that the world has ever known was followed by a dawn that shall grow into a perfect, endless day. The Sun of righteousness has arisen with healing in His wings. He will heal the nations:

"For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon the kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever."

The zeal of the Lord of hosts will perform this. For what Christ came, for what He has done, for what He will yet do, "Glory to God in the highest."

Lancaster, Pa.

THE TWO NATURES—THE CHRISTIAN CONFLICT

By Daniel Shenk

For the Gospel Herald

On the subject of conversion, or the new birth, two erroneous ideas and doctrines are held forth and taught. On the one hand it is claimed by some that in the believer, who has been thoroly converted, the "old man"—the old sinful nature, is dead actually; or at any rate, that such a condition may be attained. We consider this an erroneous and unscriptural doctrine. Why, for instance, should the apostle speak of keeping under and bringing into subjection the which is dead actually? We believe the old nature is still in the believer, and will continue to be, as long as he is in this earthly tabernacle.

On the other hand, there are those who claim and teach that in conversion, by the operation of the Spirit, of God, a change is effected in the old nature, which, with the believer's further effort, and the blessing of God, gradually becomes better and better, and finally becomes pure and holy. This idea is equally erroneous and unscriptural. Regeneration or the new birth is not a change of the old nature, but the introduction of a new, even of the divine nature into the soul.

We have the matter very clearly and forcibly illustrated in the case of Ishmael and Isaac. Ishmael, Abraham's first-born, "born after the flesh," by "the will of man," a child of nature, corresponds to our own

sinful nature, the "old man," the first born. Isaac, born later on, was "by promise;" born, in a sense, contrary to nature, was Abraham's true heir, and corresponds to the new nature. grew and developed, by and by there arose trouble in Abraham's family. "He that was born after the flesh, persecuted him that was born after the Spirit." The two could not dwell together in peace, owing to Ishmael's naughtiness, and Sarah insisted that Ishmael with his mother, the bond woman, should be cast out. "And the thing was very grievous in Abraham's sight, because of his son." It is painful and grievous to give up and set aside the old nature. But God told Abraham to hearken unto Sarah in all that she hath said; "For in Isaac shall thy seed be called." In him the promise lay; he was Abraham's true heir, and Ishmael must be cast out. Observe now, Abraham was not told to put Ishmael to death, neither to train him better and make a better boy of him, but to cast him out, because he was a son of the bond woman and not his true heir. Ishmael might become great in the world, beget twelve princes, become the father and progenitor of twelve tribes and the head of a great nation and all that, but he would be Ishmael still, and never could be Abraham's true heir.

On the other hand, Isaac might be small in the world, and in the eyes of men, even despised, persecuted, and trodden down for a time, but he would be Isaac still and Abraham's true heir.

We observe further that Ishmael tho cast out and alienated from Abraham's family, gave Isaac much trouble in the future. Sore conflicts occurred between the two in later years as Ishmael invaded the land of Israel, Isaac's lawful God-given heritage, and asserted his own rights and privileges to dwell there. And the enmity between the two was perpetual; even to this day there is strife, friction, contention, conflict, between the progeny of Isaac and of Ishmael.

This illustrates our view of the two natures. The old nature, the first born, born after the flesh, like Ishmael of old, must be to the believer an outcast. It may perhaps become famous in the world and accomplish much in the eyes of men, but it is the flesh still and never can attain to heirship with God.

The new nature, on the other hand, like Isaac of old, is born later on. It is supernatural, spiritual, heavenly; the "new creature," born, not of the will of the flesh, nor of the will of man, but of God." And, though despised, weak and contemptible oft-times in the eyes of the world, even persecuted and downtrodden; still, it is that which alone is owned of God and which entitles its possessor, the believer, to heirship with God because born of Him.

The old nature, the "flesh," the "carnal mind," can never be changed or brought into favor and acceptance with God. It is "enmity against God; for it is not subject to the law of God neither indeed can be." Sinful, perverted, and depraved, thru Adam's transgression, it is hopelessly bad. "For in me," says the apostle, "(that is in my flesh) dwelleth no good thing;" neither can it be made good so as to avail before God. "Who can bring a clean thing out of an unclean? Not one." It may be "doctored up," so to speak, educated, trained, and polished up, and be made to appear good and very respectable in the eyes of men, and perhaps accomplish great things in the world, but it is the flesh still, and never can be accepted of God or entitle its possessor to heirship with God. Nor can it be destroyed, eradicated, or put to death absolutely in this life as some teach. It is still in the believer, and being antagonistic to the new nature continues to trouble and harrass the believer in his efforts to follow and obey the leadings of the new, spiritual nature. The two, in fact, are antagonistic to each other. "For the flesh lusteth against the Spirit, and the Spirit, against the flesh," in the believer, whose work and duty it is, by divine grace, to suppress, subdue, and keep under, the flesh, with its sinful inclinations and propensities. "I keep under my body and bring it into subjection," says the apostle. And again: "Let not sin therefore reign in your mortal body." It is there, but do not let it reign; keep it under. This effort, and this condition of things, occasions in part the Christian warfare in which the believer is engaged, and in which he may conquer and overcome alone by the Spirit and power of God, for in this, as in all other efforts of the believer for good our Savior's words are most emphatically true: "Without me ye can do nothing."

We have this point strikingly illustrated in the conflict between Amalek and the children of Israel. "Through a mighty hand and by a stretched out arm," God brought His people thru the Red Sea, delivering them from Pharaoh and the bondage of Egypt. He led them into the wilderness. He fed them with manna, a miraculous production—"bread from heaven," representing to us Jesus, "the living bread which came down from heaven," which, if a man eat thereof, "he shall live forever." Following this we have the smitten rock, striking type of Christ smitten for us. And then the refreshing stream gushing forth from the smitten rock, beauteous type of the Holy Spirit "poured out" by virtue of the true Rock, Christ, being smitten—put to death for us. "Then came Amalek and fought with Isreal in Rephidim." If when standing on the farther shores of the Red Sea, holding their first glad jubilee with songs of thanksgiving and praise to God for their wonderful deliverance from their enemies, any of the children of Israel conceived the idea that their troubles were now at an end, and that there were no further conflicts awaiting them, they now discovered their mistake. Their troubles and conflicts were in fact only beginning. And it is interesting to notice that their first real conflict occurred following, and in close connection with their drinking of the refreshing stream flowing from the smitten rock, and affords, we believe, a striking type of the believer's early experiences; for, "these things happened unto them for ensamples; and they are written for our admonition." What then is the admonition for us here? Amalek, a direct descendant of Esau, Isaac's first born, engaged here in conflict with the descendants of Jacob, his younger brother, seems to typify the flesh, which, in the believer soon bestirs itself following his reception of the Holy Spirit. And here, speaking from experience and the testimony of others, under the mistaken idea that in conversion the old nature is changed and made better, the young convert is by and by painfully surprised, perhaps horrified, to discover again the "motions of sin" within him, the old evil nature bestirring itself and rising to the surface, and the tendency is to get discouraged and to doubt the reality of one's conversion, reasoning that such evil propensities could not exist in the truly converted soul; and it is for the benefit of such that these lines are being written. There is, in fact, no real cause for discouragement. The Christian warfare has begun, that is all; and the first enemy to encounter is the flesh,—not one whit improved, but rather, its sinfulness and opposition to God's holy law becomes the more apparent because of the enlightenment of divine grace within; and the believer is enlisted in mortal combat against this deadly enemy—the flesh. The conflict is on.

Hithertoo the Lord fought Israel's battles for them; but now, Israel was to take a hand. "And Moses said

(Continued on page 788)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OPEN THE GATE

I listened, and heard beyond my gate
Homeless children sadly moan,
The busy crowd that passed them by
Gave no heed to their sorrowing cry,
And knew no care save its own.
And I, safe housed with my perfect flowers,
Happy and cool 'neath my dewy bowers,
Blamed the crowd for the children's fate,—
Blamed, yet I opened not my gate.

Listening! Still I heard beyond my gate
That pitiful, pleading moan;
Then a voice came down from the waving trees:
"You have I chosen to care for these;
What would you if they were your own?
Would ye, safe housed with your perfect flowers,
Abide alone in your dewy bowers,
Blaming the world for your children's fate?"
I heard, and I opened wide my gate.

Sel.

FROM OUR MISSION STATIONS

For the Gospel Herald

Knoxville, Tenn.

Dear Readers of the Herald:—A happy greeting to you all.

This is a beautiful day after weeks of cloudy weather and rain, things look so clean—lawns fences, houses, streets and the alleys; so much so we hardly realize that we are in a black city, with kitchen and sitting room window facing the alley, the stones are so clean anl the sky above so blue.

The good water, clear as crystal, is much appreciated and proves a great blessing.

Sin is raging here as well as at other places. Women and girls chew tobacco like men, and many have no schooling. Some young grown girls even cannot write their names, and no wonder they are backward in accepting an invitation to come to services or Sunday school, altho as you get towards the central part of the city you see great signs printed in large letters, "Go to Church." Who will take the responsibility to labor hard for the Master's cause in this needy field?

The mission workers are all well and happy in the Lord, with the exception of a few colds, and the work is going on as usual, both manual and spiritual.

About the intended nursery, the children are slow in coming, one girl six years old arrived two weeks ago. This gives me the great pleasure and privilege to wait on the Lord after several weeks of disappointments, and to gather in the scholars of Sister Anna Kauffman's day school which number twenty-two, had them once before and they enjoyed the dinner very much as they are all poor children, with the exception of a few. At this writing some kind friends have already remembered us with both spiritual and physical food for the enjoyment of the coming Christmas and we shall try to make it as pleasant as we possibly can and give details in the Herald later. May God bless the donors, as we appreciate it very much. We are glad for the privilege of working for the needy ones in any way we possibly can, and we solicit your prayers.

In regards to the letters still coming in asking for medicine would say that I am no more in the habit of selling and have sold the Manufacturing Co., of Hepatola to Dr. Harner & Son, New Holland, Pa. Mrs. Mary Fissel, 332 E. King St., Lancaster, Pa., handles all the remedies I used to sell. God bless the sick and heal them. His will be done. Amen.

This year is soon coming to a close. Who will be spared to see another year God only knows, and may we all be prepared to meet the summons to come up higher any time the Lord doth call.

Wishing you all a joyous Christmas and a happy and prosperous New Year and a home in the blest beyond, I remain yours for happiness,

Dec. 16, 1920. Lizzie M. Wenger.

Toronto, Ont.

(1324 Danforth Ave.)

Greetings in Jesus' name.—We feel we cannot let this event pass without letting you know of the very enjoyable time which we had this Christmas week. Truly the Lord has been good to us. There were about three hundred grownups, including the young people, who sat down to a splendid supper, provided by those dear ones who are always so kind to us here, while supper was being served in the basement, Bro. Geo. Payne delivered a lecture up stairs on the Life of Christ.

The Mission is growing. Under the kind and loving way Bro. Nelson Martin and wife, and workers are handing out the bread of life, souls are under conviction. We truly praise God for the wonderful way He is answering prayer.

Bro. Fred Coffman was with us recently, and three (two sisters and a brother) were added to our number. We are believing for great results, for we have faith in Him who has promised—if we "only believe." He will answer prayer. Pray for us. We need your prayers.

Yours in His love,

Dec. 18, 1920. W. J. Perry.

Lima Mission

(825 N. Jefferson St.)

Bro. Samuel Grieser from Fulton Co., was here and held a week's meeting. The visible result was eighteen confessions. Edward Wise, also from Fulton Co., was here and assisted in the meetings. Their presence was very much appreciated by the congregation and the mission workers.

Bro Will Stoltzfus who is home on vacation from the Bible Teachers Training School, New York, where he is in preparation for foreign work, is conducting in connection with evangelistic services a book study in the Gospel by Mark.

Communion service is to be held here next Sunday, Bishop John Blosser officiating. Also at the same time a number of converts are to be taken into church fellowship by baptism and by letter. We are glad for the class of young people who have made the good confession and also rejoice with one old sister seventy-three years of age who has made the wise choice.

Our Christmas program will be held Dec. 25.

Our Christmas dinner given by the Elida people will be given Dec. 29.

Our hearts were made to rejoice when word arrived from Bro. Mumaw that our boys, Frank Stoltzfus and Joseph Brunk had landed safely in Constantinople.

Bros. J. Y. Smucker and Amos King of West Liberty surprised us with a bountiful donation from the Oak Grove congregation.

Dec. 21, 1920.

IMPRESSIONS RECEIVED DURING A THREE-MONTH STAY IN A CITY MISSION

By Frank Raber

For the Gospel Herald

There is a call for workers in the foreign field and in the home field. Furthermore there is a call for workers in the home churches and in the paternal homes. There is work for all—the aged, the middle-aged, the young people and children.

The missionary has many difficult problems to meet. He also is subject to irregular meals, late hours, unexpected calls, unexpected services, and he needs to be ready for almost anything at all times.

It has been said: "What do you do at a mission station? Do you have

enough work to keep you busy? It seems like a good place to get your board and a place to stay without working." The person who looks at the missionary in that light has a poor conception of his work. So long as there are millions dying without Christ, and only a few consecrated workers carrying the saving Gospel to them, there is no danger of not having enough to do.

In the cities we get a fair view of how civilization is degenerating. I have often been made to think of the judgment of which Jude speaks. Jude 14, 15.

To hear people use the name of God in vain; to deny God, Christ, and the Bible; to hear children, from the age of three years and upward, use profane language; to see them acting out, on the streets, the plays, they had seen in the shows perhaps the night previous; to have children beg for a nickel or a dime to go to the shows, or for a match to light their cigarettes and the like, are common occurrences for the person in the cities. To have our blessed Lord and Master mocked and scoffed at and to see the pure young lives so filled with these worldly thoughts and murderous acts that they cannot receive the teachings of Jesus, is indeed painful.

Again, it almost causes one to give way to discouragement when he or she is trying with a heart full of love to show the unsaved the way of salvation, when hindered by inconsistencies of his fellow-brethren in Christ. No, it isn't only in the other denominations but it is in our own beloved church. Often have we been pointed to some brother or sister in the Church that is not living a life according to the dear old Book.

I am sure we as Christians love the One who has said, "I am the way, the truth, and the life; no man cometh to the Father but by me," and would be glad for many more to have this blessed hope which is in Christ. The Bible, which we all love, teaches that the Christian is different from the world (See Jas. 4:4; I Jno. 2:15; Gal. 1:10; Jno. 15:19). Now a sure test is this: Are we different, or do we want to follow the world and still claim to belong to Christ? Christ says, "Ye are my friends if ye do whatsoever I command you" (Jno.. 15:14). Then in Jno. 14:15—"If ye love me keep my commandments." Read also I Jno. 2:4-6.

I know we cannot all go to the foreign field, we cannot all go to the city or rural field. But we can and **should** live true Christian lives wherever we are. We should also be willing to give of our means to help carry on the work, and above all, PRAY for the work and workers.

Harrisonburg, Va.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is this a good expression? "Christian people are slaves to Jesus Christ."

What do you think of preaching like this: "If you do not give one-tenth of your income to the Lord you are robbing God—yes, you are; and you ought to give offerings besides." Would Christian people like to be called robbers? E. B.

In answer to the first question, I should consider it out of harmony with Scriptural teaching to speak of slavery in Christ's service. Paul in writing to the believers at Corinth, said: "He that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called being free, is Christ's servant" (I Cor. 7:22). Christ's servants render service as cheerful service, not compulsory service as a slave. "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). The thoughts presented by Paul in the foregoing texts are foreign to the idea of being slaves to Christ.

In answer to the second question, we note that in Malachi 4, that the Lord charged Israel with having robbed Him by not bringing their tithes into His storehouse. If the Christian Church is bound to the law of tithing, or giving the tenth, as was the Jewish Church, then it would be proper for the preacher to make the expression referred to above, providing his people failed to give the tenth of their income for the extension of Christ's cause, even tho they would not like to be called robbers. It is likely that the Israelites did not appreciate the charge which the Lord brought against them.

In our opinion the Christian Church is not bound by the law of tithing as were the Jews. Nowhere in the New Testament Scriptures are we taught either by Christ or His apostles that Christians should give the tenth of their income to the Lord—love will constrain them to give more than the tenth.

To the Jewish leaders who were bound to the law, Jesus said, "Woe unto you scribes, and Pharisees, hypocrites! for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye (as Jews) to have done, and not leave the other undone" (Matt. 23:23. See also Luk. 11:42).

The Christian is commanded to give " as God hath prospered him,"—which means more than the tenth. "Freely ye have received, freely give." Christians should give liberally and thus show their appreciation of the gifts received of God. Again, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (I Cor. 9:7). It is the **cheerful** (not the **legal**) giver that is blessed of the Lord. No preacher will have occasion to charge the cheerful and liberal giver of having robbed God by withholding his offerings.—J. S. S.

* * *

What is the difference between the "kingdom of heaven" and the "kingdom of God"? E. B.

By comparing scripture with scripture we are led to believe that the two terms or expressions are synonymous; that is, they mean the same thing. In making careful comparisons of the four Gospels it is made clear that Matthew makes use of the term "kingdom of heaven" in recording identically the same truths that Mark and Luke record, when they use the phrase, "kingdom of God."

Note the following: Jesus began to preach, saying, "Repent for **the kingdom of heaven** is at hand" (Matt. 4:17)—"**The kingdom of God** is at hand; repent ye and believe the Gospel" (Mark 1:15). "**The kingdom of heaven** is likened unto a man which sowed good seed in his field" (Matt. 13:34)—"So is **the kingdom of God**, as if a man should cast seed into the ground" (Mark 4:26). "**The kingdom of heaven** is like ... a grain of mustard seed ... like unto leaven" (Matt. 13:31, 33)—"Unto what is **the kingdom of God** like ... It is like a grain of mustard seed... It is like leaven" (Luke 13:19-21). "Blessed are the poor in spirit, for theirs is **the kingdom of heaven**" (Matt. 5:3)—"Blessed are ye poor, for yours is **the kingdom of God**" (Luke 13:29), etc., etc.

It may be of interest to know that the expression, "kingdom of heaven," is found 30 times in the Gospel as recorded by Matthew, and is not found recorded in any of the other three Gospels. The term "kingdom of God" is used 31 times by Luke, 14 times by Mark, 5 times by Matthew, and 2 times by John.—J. S. S.

If Jesus calls you to trial, to suffering, to persecution, bear it patiently. Did I say patiently? No! not patiently, merely; do not live in the cellar of religion; mount higher: bear it delightedly, affectionately, thankfully.—The Way of Faith.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

BETHLEHEM EPHRATAH

Thou Bethlehem Ephratah, all nations know thy name—
Tho reckoned small in Judah, yet crowned with endless fame.
To thee that "Child" of promise—God's blessed Son was given—
The Eternal and Almighty—the Lord of earth and heaven.

To thee the world's Creator in wondrous mercy came
To lift a host of rebels from depths of sin and shame.
What makes thy name so glorious and gives thee such renown
Was Jesus the Redeemer to thee in love come down.

But like the world in general, thy courtesy was scant,
Thou didst not hail with gladness the One the Father sent—
A manger (not a mansion) was all thou didst afford,
For this great Prince Celestial—creation's mighty Lord.

But bright enraptured angels stood pinioned in the air
To herald as the Savior the Babe that nestled there.
The wise men came with gladness to see the infant King,
To render Him their homage and costly gifts to bring.

And when the rancorous Herod the newborn King would slay,
His parents fled to Egypt—far from the bloody fray,
But later on the dragon belched forth his fiery rage,
And slew Him on Golgotha in manhood's vigorous age.

Now God has turned that murder to man's eternal good—
Redemption's freely flowing in Jesus' precious Blood.
On God's bright throne in Glory He sits exalted now,
Clothed with eternal honors and crowns upon His brow.

But soon with eyes of wonder this sorry earth shall see
The flashings of His glory Who died on yonder tree.
He'll burst the bands of heaven and sally from the skies,
Take all earth's thrones and kingdoms as His own lawful prize.

Not then the lowly manger, the cross and silent grave,
But o'er the wide creation His scepter He shall wave.
Not then despised, rejected, but crowned and glorified
In this dark scene of sorrow, where He was crucified.

—C. C. Crowston.

THE MADNESS, SADNESS, AND GLADNESS OF CHRISTMAS

Sel by a Subscriber

It is a commonplace so trite as to make its repetition risky that Easter has become the feast of the milliners; Thanksgiving the red-letter day of the gormands; and Christmas the jubilee of the merchants.

No better proof of this is needed than the now frequent saying, "We had better skip Christmas this year," by which is meant avoidance of the shopping madness, the purchasing fever, from which all have suffered in other years.

Our gifts are often amiable cynicisms, wrung out by custom, tributes paid to an "annual holdup" dimly supposed to be entangled somewhere with good will.

Christmas is Christian, and it has been made pagan. Christmas is spiritual, and it has been made material. Christmas is the anniversary of an eternal event; it has been made the orgy of a passing phrase.

We have erred in making Christmas always "merry," when really it has its sadness. Christmas has been made exclusively the day of children, when really it is more the day of the mature. Not only Christmas, but every day, should be "merry" for the children, for they are at the merry time of life. But Christmas is a time for adults also. Indeed, the First Christmas was exclusively a day of adults—the adulthood of the fields and the heavens and the homes of Bethlehem dominating the scene. With the children it is always "this Christmas" or "next Christmas"; with the adults it is always last Christmas, or many Christmasses ago. That which is anticipation to the young becomes memory to their elders. And if we could weigh the sentiments of the day, tender sadness born of the memory of other Christmasses would press down the scale.

The cartoonists rarely limn a Christmas thought without a tinge of sadness—the bare garret, the empty stocking, the poor child. Goodfellow clubs, for all their heartiness and zeal, finish their work in a mood of infinite regret. And those whose good will takes the form of dinners to the poor, are conscious how small a dent one dinner makes in the problem of the world.

This sense of futility has no other cause than our materialistic idea of Christmas. We have reduced the season to the sordid level of Things. The modern Christmas card is the price tag. Materially the day is a mockery: spiritually is may become the first day of a New Age.

If Christmas is but a fashion, it may well vanish in its present form; if it is a Festival, it can remain so only those who know what it commemorates. There is enough joy in the fact of Christmas itself to infuse all the warmth and light of the merriest Yuletide tale, in any family that dares to live the festival from the heart instead of from the purse. Unless parents can heap the bedsides of their children with mounds of fragile toys, whose tawdry life is brief at best, they feel that something is amiss. Unless friends can exchange presents extravagantly, they feel that somewhere they have failed.

It would be hard to conceive a more disconcerting act than to halt the throngs of "worry Christmas" people and demand of them—"What is it all about?" They would not be able to tell. They change the style of their bonnets because Spring appears. They gorge themselves on the last Thursday in November because harvest is gathered. Why do they upset the tenor of their lives, and crimp themselves financially, and undergo keen distress of mind on the 25th of December? Why do they do it? What is the cause of this phenomenon? It is not the New Year. It is not the anniversary of a national event. What is it? How many, thus suddenly challenged, could account for themselves?

The whole gladness of Christmas consists in knowing the true "why" of Christmas. There are some people to whom Christmas does not belong. These are, for the most part, its spoliators. They may spoil it as much as they like for themselves; it never was theirs anyway; but we should not let them lure us to spoil it for ourselves.

Christmas tells us, for one thing, that goodness is always being born into the world, that in the cradles of the world the hope of the world is dawning. Christmas tells us that earth is not a lone planet swinging wide in a void of law and matter, but is near enough the throne of spirit to catch the music and reflect the light. Christmas tells us that the beginning of joy was a Gift, and that not of ourselves, but from another plane to this. If we know this message of Christmas, we are then free of the slavery of Things.

Joy is free to come from its only source, which is from above us, not below; and Peace comes upon us, which is the mother-spirit of Good Will to Men. And from Good Will come the best gifts of all—those which carry with them the heart of the giver.—Dearborn Independent.

Sunday School

For the Gospel Herald

Lesson for Jan. 9, 1921—Matt. 18: 21-35

JESUS TEACHES FORGIVENESS

Golden Text.—If ye forgive men their trespasses, your heavenly Father will also forgive you.—Matt. 6:14.

Lesson Story.—After Christ had completed His teaching on offences and our proper attitude toward God's little ones, Peter asked Him the question as to how often some one might offend against us, and we still be required to forgive. Seven times was suggested as a limit. But Christ quickly gave him to understand that the limit was not at seven but at "seventy times seven." In other words, there is no limit. We should have a forgiving heart at all times, ready to express forgiveness whenever the opportunity is extended to us.

Jesus then went on to relate the story of the unmerciful servant. He owed his lord ten thousand talents. He fell down before him saying, "Have patience with me, and I will pay thee all." The master was moved with compassion and forgave him the debt. This servant, now free, went out and found one of his fellow servants who owed him 100 pence. "Have patience with me," said his fellow servant, "and I will pay thee all." But this unmerciful servant, forgetting the kind treatment he desired when in similar circumstances, had him cast into prison until the debt should be paid. Others saw this treatment and reported to headquarters what had been done. The lord of that servant was so angry with him that he ordered him delivered to the tormentors until he should pay all that was due him.

The story related, Christ gave us the lesson: "Likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses."

Lesson Thoughts.—Meditating upon these instructions by our blessed Lord, there comes to our mind the following:

1. We make a mistake when we try to legalize forgiveness. Peter wondered whether it would be enough to forgive one seven times. The Lord practically taught him that the privilege and duty of forgiveness is without limit. It is not the letter but the spirit of the law that we want to follow Though we forgive "seventy times seven" we are still short of what our Lord has done for us. In our heart there should be a forgiving spirit that responds to the petition of every one seeking forgiveness, no matter how provoking the offence may have been—even going beyond that and praying for our persecutors while in the very act of persecuting. Examples: Christ upon the cross, Stephen while being stoned to death. That is the spirit for us to cultivate.

2. When you are tempted to deal harshly with others for provoking offence, look heavenward and think of your Father's treatment of you in response to your many sins. Calling the two servants mentioned in the parable servants number one and two, had you been servant number two, how would you have wished servant number one to treat you? That question answered, you have the measure of what should be your treatment of those who sin against you.

3. The trespasses of others against us are so few and so slight compared with our trespasses against God, that if God would deal with us as we are tempted to deal with fellowmen we would never be able to escape from our punishment.

4. It is only the mercy and forgiveness of God that will ever save us from endless punishment in the regions of outer darkness.

5. God's dealings with us depend largely upon our dealings with fellow men. The principle is set forth in the model prayer: "Forgive us our debts, as we forgive our debtors." This is the only part of the Lord's prayer that He saw fit to explain and emphasize by repitition, This teaching is again emphasized in the story of the unmerciful servant. There was a gracious willingness to forgive — until the unmerciful servant showed an unforgiving spirit. Then the whole debt was brought back on him and the punishment made doubly severe. Our claim for grace is proportionate with our grace toward others.

6. Forgiveness, to be worth anything, must come from the heart, not merely from the lps. The old saying, "I can forgive, but I can not forget," is only another way of saying, "I will forgive with my lips, but in my heart I'll hold the old grudge against you." Analyzed, forgiveness means love and mercy. Where the heart is filled with love the life is noted for its mercy. Where these abound, an unforgiving spirit is impossible. Whoever holds a grudge needs not only "a new heart and a right spirit" but will find the judgment a very severe ordeal and eternity an awful torture—unless he repents. Read carefully verse 25, placing the emphasis upon "from your hearts."

7. Let us search our hearts, and compare the record of our lives with the teaching of God's Word on repentance, to make sure that the record will not condemn us. If we conquer ourselves, it will help us to conquer others. Lord, enable us, at all times, to maintain an outward attitude of forgiveness and harbor in our hearts the spirit of love and mercy.—K.

Our Young People

LESSONS FROM JONATHAN. (Jr.).—I Sam. 18:1-4.

Topic for January 9

MOTTO

"A friend loveth at all times, and a brother is born for adversity."

THE STUDY HOUR

I. Jonathan.—He was the son of Israel's first king. He was a splendid young man who had faith in God. When his father Saul and all Israel were in great fear of the Philistines, Jonathan by faith in God with only his armourbearer with him put the Philistines to flight and gained great victory. It was the friendship of Jonathan with David by which we remember him the best. It was at the time that David went out to meet the great giant Goliath that Jonathan began to love David. He loved him so dearly that he was willing to give the very best that he had to show David his love. He stripped himself of his robe and his clothes even to his sword and his bow and his girdle and gave them to David.

His love for David showed the strongest when Saul became jealous of David and wanted to have him slain. Then Jonathan plead for him before his father and when he could no longer plead he helped David to get away from his father's anger to escape from being killed. Jonathan made a covenant with David at this time. They promised to be true to each other. Jonathan knew that God would make David king some day. He was not jealous of David even if it meant that his own chance of being king after his father was to be set aside while David took the place. David promised Jonathan that he would be kind to him and to his children after him. David mourned for Jonathan when he was slain in the battle. After he was dead, David also searched out Jonathan's son and treated him kindly because of the love that he had had for his father.

Jonathan is an example to us of unselfishness and of faithfulness and strong love.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "**Faithful.**"
2. The Story of the Lad and the Arrows.

For Older Ones

1. Jonathan's Wonderful Love for David.
2. Lessons of Unselfishness from Jonathan.
3. Lessons of Faith in God from Jonathan.

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THURSDAY, DECEMBER 30, 1920

Field Notes

Bro. J. A. Ressler of this office is spending this week in Ohio.

A singing class has been organized by the young people of the Protection, Kans., church, in charge of Bro. David D. Miller. S.

A Sunday School, consisting of 22 members, was recently organized at Clyde Park, Mont., Bro. I. S Mast was present, assisting in the work.

The series of meetings conducted by Bro. S E. Allgyer, at Goshen College congregation closed at a recent date with 16 confessions as one of the visible results.

The Executive Committee of the General Mission Board held an interesting meeting at Elkhart Ind., on Dec. 21. A fuller report of the meeting is promised for a later issue.

Bro. J. W. Shank, under date of November 21, says, "Series of meetings in progress Pehuajo station."

The Building Committee of the Old People's Home to be erected at Eureka, Ill., has been appointed with Bro. S. C. Yoder as chairman.

Bro. D. P. Lantz and wife, formerly of Lancaster, Pa., but more recently of Los Angeles, Calif., have been appointed for the South American field.

Bro. C. Z. Yoder and wife spent a week in Warwick Co., Va., recently visiting friends and preaching the Word in the two congregations. H.

A series of meetings will begin on Saturday evening, Jan. 1, at the Brick Church near Willow St., Pa. Bro. John F. Bressler of Lancaster, Pa., will conduct the meetings. Cor.

If all went as planned, a series of meetings is now in progress at the Mennonite mission in Youngstown, Ohio, with Bro. S. S. Yoder of Middlebury, Ind., in charge.

Brethren C. P. Yoder and I. Z. Hertzler of Belleville, Pa., spent two days at Scottdale last week, assisting in packing and shipping goods to Russian sufferers.

Bro. John L. Horst and Sister Gladys Loucks, two of the workers at the Mennonite Publishing House, are in attendance at the short Bible term at Harrisonburg, Va.

Among those who spent Christmas day with friends of Scottdale were Bro. George Townsend and family of Masontown, Pa., and Bro. Paul Martin of North Lima, Ohio. All remained over Sunday.

Bro. John Kurtz and wife of Harrisonburg, Va., who spent the greater part of the past year at Manitou, Colo., have recently returned to friends in the east. They spent a day at Scottdale.

The Mennonite Central Committee, organized to take charge of extending aid to the needy among Mennonites and others in Russia, expect, D. V., to hold a meeting at Scottdale, Pa., on Thursday of this week.

The following cablegram from Bro. Orie Miller on Monday, Dec. 27: "Sailing today. 3 weeks trip Beirut and vicinity. Return time to meet new workers."

"Miller."

From Hubbard, Oreg., we have the following (dated Dec 14): "Bible school opened yesterday with an attendance far beyond what we had looked for. We certainly have a set of anxious learners. Have an enrollment from Oregon, Pennsylvania, Idaho, Nebraska, and Alberta."

Bro. Clayton F. Derstine was with the brotherhood at West Liberty, O., in Bible conference work Dec. 16-22. holding sessions at Bethel and Oak Grove Churches, using as the basis for twelve lessons God's tabernacle in the wilderness. Precious souls were won for Christ and believers revived. Meetings were well attended and interest unusually good thruout.
—U.

Correspondence

Fairview, Mich.

Dear Herald Readers, Greetings:—We are truly thankful for the many blessings that our heavenly Father has bestowed up us. On Dec. 12 we observed communion. On account of some sickness not all could be present to partake of the sacred emblems. Our Sunday school was also reorganized as follows: Supts., Chauncey Zook, Harvey Miller; Prim. Supt., Fred Stutzman; Sec-Treas., Rethal Yoder; Chor., Otis Bontrager.

Brethren Orien Detweiler and John Miller were elected moderators of Y. P. B. M. May God bless all these workers in their great responsibility that they may be used to His name's honor and glory.

Sister Harvey Miller, who recently underwent a serious operation, we are glad to report, is improving rapidly and is soon expected to return to her family. Will you remember the church at this place in your prayers?

In His name,
Dec. 14, 1920. Mary M. Zook.

Kalona, Ia.

(Lower Deer Creek congregation)

The congregation at this place has many reasons to praise God for His blessings. On Dec. 4, Bro. Levi J. Miller, in company with Bro. Geo. Miller of Milford, Nebr., came into our midst and on Dec. 5 began a series of meetings which closed Dec. 14. The brother preached fourteen inspiring sermons, earnestly and forcibly admonishing us of the great love God has for fallen man and also pointing out what we can gain by accepting His Son as our Savior, and what we will lose by rejecting Him. Six public confessions and the brotherhood greatly strengthened were among the visible results. May the

Lord give the brother the needed grace to do His will in this field labor. Cor.

Vestaburg, Mich.
(Zion congregation)

On Nov. 29 Bro. D. D. Troyer of Goshen, Ind., came to this place from Midland, in the morning. In the same afternoon we had council meeting and also services at night.

Communion was observed Tuesday morning, Nov. 30. For various reasons not all were present, but we had an enjoyable time while the Brother was here.

On Dec. 9 Bro. Oscar Hostetler and wife of Topeka, Ind., stopped off here and he preached for us.

We are glad to have the traveling brethren stop off here with our little flock. Yours in His name,
Susanna Switzer.

Dec. 15, 1920.

Wadsworth, Ohio

Dear Herald Readers, Greeting:—Dec. 2, Bro. J. W. Hess of Manson, Iowa, and Bro. A. S. Horst of Ephrata, Pa., came to this place to conduct a Bible conference. J. M. Kreider was chosen Moderator and Emma Rohrer, Secretary.

The following topics were discussed by Bro. Hess:

Present Day Delusions; Second Mile Religion; Dangers of an Aimless Life; Bible Ordinances; Church Discipline; Holy Spirit; Stewardship Nonconformity; Personal Work.

By Bro. Horst:

Inspiration of the Bible; Faith; New Birth; Church; Mission of the Church; Unity of Workers; Prayer; Overcoming Life.

Interest was good thruout the meetings. Bro. Hess remained with us until Dec. 12, preaching each evening. Six young people confessed their Savior. Others were under conviction. Will you pray with us that these young souls may be faithful until death?

The brotherhood has been strengthened. May we be doers of the Word, not hearers only.

Pray for the work here.

Dec. 16, 1920. Secretary.

Guernsey, Sask.

Dear Herald Readers, Greeting:—We have neglected sending news from this place. But the Lord has been mindful in supplying our every need. Seasons of refreshing have truly come to us,—with our Annual District Conference and evangelistic meetings held last July brought a reviving spirit into our midst. The long looked for visit of Bro. L. S Glick of Minot, N. D., was greatly appreciated and was a great help during conference sessions. Alberta brethren and sisters were well represented which made the Conference possible. As a result of the meetings held by Bro. Allan Good, fourteen were baptized and received into church fellowship, and one received.

During the month of December we have a Short Bible Course. Subjects: **Biblical Introduction, Book Study, The Life of Christ,** and **Fundamentals.** Instructors, Allan Good and E. S. Hallman. Quite an interest is being taken in the study of the Word of God, the blessed Bible.

We are being blessed with nice weather, not very cold and no snow yet, which is quite unusual. Our crops were fair, and our health normal.

Dec. 16, 1920. Cor.

Windom, Kans.
(West Liberty congregation)

We have had the privilege of listening to a sermon by Bro. Milo Stutzman of Hesston, Kans., on II Cor. 3:18. The whole chapter had been read as an opening lesson by Bro. Enos Miller, who accompanied Bro. Stutzman from Hesston. Bro. Aaron Zook and wife were with us today also. They have come back from Canada, and expect to make their home with us again in the future.

Cor.

Dec. 19, 1920.

Beaver Crossing, Nebr.

Dear Herald Readers, Greeting:—Bible conference started on the evening of Nov. 27 and closed Nov. 30. Bro. S. E. Allgyer of West Liberty, O., and Bro. Levi Miller of Garden City, Mo., were the instructors. The interest was good, but the attendance was poor owing to sickness, and a number of families being quarantined in the community. Pray for the work and workers of this place.

Dec. 20, 1920. Cor.

Bluffton, Ohio

Greetings to all Herald Readers:—Dec. 5 our Sunday school was reorganized for the coming year as follows: Supt. and Asst., N. E. Byers, Aaron Messinger; Sec.-Treas. and Asst., Ellen Bixel, Robert Byers; Chor. and Asst., Clova Baumgardner, Ruby Beery; Librarian, Grace Steiner.

Officers for Church and Y. P. M. were elected Dec. 12. Trustee, Joshua Beery; Choristers, Ray Baumgardner and M. U. Geiger; Correspondent, Clara E. Steiner; Ex. Com. Y. P. M., Aaron Messinger, Ruby Beery and Eva Geiger.

There are at present a number of young applicants for baptism. Will you pray for them and the Church?

Dec. 20, 1920. Cor.

Pigeon, Mich.
(Berne congregation)

Dear Herald Readers, Greeting:—Bro. Menno Esch of Fairview, Mich., came into our midst on Dec. 18. On Sunday Dec. 19, communion services were held; also one brother was added to the Church. May the Lord so bless us that we may be a blessing and help to win others for Christ.

Sister John L. Roth has been very ill the last few weeks. Pray for her, that if it is the Lord's will that she may soon enjoy good health again.

Pray for the work at this place.

Yours in His name,
Alice Wideman.

Dec. 20, 1920.

Wadsworth, Ohio

Greeting to Herald Readers:—We feel to rejoice for the many blessings we receive from time to time.

We have just been permitted to enjoy a very interesting and helpful six-day Bible Conference, with Bro. John Hess and Bro. Amos Horst as instructors. After the Bible conference Bro. Hess remained three days longer and preached in the evenings.

There were six confessions whom we wish God's blessing. We feel thankful to the brethren and the Lord for these meetings, by which we feel the brotherhood was strengthened. May the Lord's blessing go with them as they go forth that they may faithfully and plainly present the word in its purity.

Dec. 20, 1920. Cor.

Lima, Ohio
(Pike and Salem congregations)

Bro. J. W. Hess of Manson, Iowa, conducted a series of meetings at the Salem church, beginning Dec 11, and continuing until Dec. 19. The interest was good and the meetings were well attended. Twenty-seven souls made the good confession, who had never confessed their Savior before. Still a larger number who had previously confessed their Savior, but because of sin in their lives and an unsatisfactory Christian experience resolved to begin anew the better life. Conviction was brought to the hearts of many who have not yet yielded their lives to Christ.

Our Quarterly mission meeting of our own and neighboring congregations will be held at the Salem church Dec. 30. Bro. B. B. Steltzfus of the Lima Mission will preach a sermon in the morning and Bro. B. B. King of the Ft. Wayne Mission will preach in the evening.

Dec. 20, 1920. Cor.

Miscellaneous

A HAPPY NEW YEAR

By C. F. Singer

What shall I wish thee?
Treasures of earth,
Songs in the springtime,
Pleasure and mirth,
Flowers on the pathway,
Skies ever clear?
Would this insure thee
A happy New Year?

What shall I wish thee?
What can be found
Bringing the sunshine
All the year round?
What are those treasures,
So lasting and dear,
That will insure thee
A happy New Year?

Faith that endureth,
Walking in light,
Hope that aboundeth,
Happy and bright,
Love that is perfect,
Casting out fear,
That will insure thee
A happy New Year.

Peace in the Savior,
Rest at His feet,
Smiles of His countenance,
Radiant and sweet,
Joy in His presence,
Christ ever near,
This will insure thee
A happy New Year.

Montreal, Mo.

AN OPEN LETTER

For the Gospel Herald

Eurkea, Ill., Dec. 16, 1920.

Gospel Herald Family:—

On the threshold of a New Year which many of us may never cross (or if the Lord should come back according to His promise, we would not care to cross, except to be with Him, engaged in a larger program in spiritual bodies) I feel the promptings of the love of Christ to give my greetings to a host of friends and brethren.

Another year seems to have passed. We have met, prayed, and worked together, and hearts are knit. The bonds that unite us are getting stronger. They are surely the ties of eternity. In our absence, may we have His presence. May His face shine upon us, and chase all night and sin from our lives at all times.

Thruout the Church we have seen many sights to cheer our hearts. Much faithfulness is in evidence which God shall reward. The past year has had its blots and may we all profit by these things that do not make for righteousness, peace, and prosperity. May the Lord bless our service, rendered in earthen vessels with love and blot out the others with tears of compassion. The year ends and it must be, "the Lord our **righteousness** and His **blood** our **peace.**" This last truth **the finished work of Christ** has been the star of hope to many souls. It has been Christ born anew in the heart of souls. We have seen it with joy.

We have had the satisfaction of some reunions of converts of past meetings. This is not possible with many of us. May this verse be inspiration to you:

This world is one great battlefield,
With forces all arrayed;
But with His Word, a sword of mine,
I'll overcome some day.

With many the warfare of faith has only begun. One year, or less, is past. Our foe and adversary was not asleep. Have you been defeated? So was Peter. Have you doubted? So did Thomas. Have you had a bitter spirit? So did John and James for a certain town. Have you gotten cold? So did the Ephesians. These experiences happen—but there is a way out, up, and through. It eyes on Jesus. It's the faith way. It is continuing in the truth that makes us free from Satan, the world, and our flesh. Conflicts make warriors. "Lay hold on eternal life," implies a tremendous grip on those things that are true and abide. Defeats and unsatisfactory experiences lead us to the right fountain.

If He grant us a new year, may it be fraught with Christ's beauty and comeliness. When you pray, remember us. When Christ prays, and He does, may He remember us all.

Your brother,
Clayton F. Derstine.

AN OPEN DOOR IN THE NORTHWEST

By I. S. Mast

For the Gospel Herald

Thinking a few lines from our pen would be of interest to our many friends, brethren and sisters in like precious faith, we can testify with the psalmist and say, "The Lord hath done great things for us, whereof we are glad." One year ago we were forbidden to preach on account of physical conditions—the hardest thing we ever had to submit to in life, after years of service here in the Northwest and having obtained a knowledge of the real needs among our members scattered over this vast prairie as light houses set up to wayward souls, inviting them to better things. At present we are making our semi-annual trip to assist our small congregations in solving problems that are common to His people in the rural field, also breaking the bread of life in communion services.

Several weeks ago we were in the eastern end of our district. Had some very impressive services among our brethren, several additions to the Church, also a visit with Brother Aaron Kauffman and family at Ulen, Minn. Sorry to see them alone there at present but hopeful something may develop that it may be the beginning of a congregation there. Location and conditions are favorable. On this trip one remarkable thing that occurred was a precious soul that had backslidden from the Church for a few years was willing to travel nearly 200 miles to be reinstated in full fellowship with God and the Church—very touching indeed to me. Those are some of the touching scenes we witness time and again here in His blessed service on the prairies.

At present I am visiting several families here at Clyde Park; from here to Calkins, Mont., about 50 miles north; then on my return trip stop off with our brethren at Bloomfield, Mont.—three small congregations without a resident minister—several hundred miles to the nearest minister, with many temptations around them—somewhat different from those that are common to our members in larger congregations. Some one may say, "Why these conditions of our brethren moving out away from organized congregations?" On the one hand, we are sorry it is that way; but on the other side, when we travel to and fro over this vast country and see so few denominations interested in bringing the Gospel to the people, we sometimes feel this is the way God has used the Mennonite Church in becoming acquainted with the real spiritual conditions of the people in general. Think of it, my dear people, there are thousands of homes in this Northwest where they are strangers to the Bible. They have reared up families, and have no knowledge of the Bible, what next? Judge for yourself.

We make this appeal for more earnest prayers in behalf of His cause and our scattered members here in the Northwest; that instead of a few ministers having this work in charge others may be located and find their place among the reapers.

Clyde Park, Mont.

AN APPEAL

By Fannie Whitmer

For the Gospel Herald

For some months a movement has been on foot to build and equip an isolation hospital for the Orphans' Home at West Liberty, Ohio, to meet

the constantly increasing requirements of the state law relative to institutions of this kind.

Under present conditions at the Orphans' Home it is impossible to meet these requirements because of the lack of adequate facilities for housing the sick or other cases which must be isolated.

Perhaps there are but few who are really acquainted with the situation—or the many demands made by state laws. For this reason it is the purpose in this appeal to present to the people of the Church, the present conditions and needs.

Every new child received into the Home must be isolated for a period of from ten days to two weeks in order to avoid spreading a disease in case the child should be affected in any way.

At present there is in the building only one small room that can be used for this purpose. This may not be a hardship when but one or two children come in at the same time, but, as has frequently occurred, and was experienced within the past few weeks, when six or seven children from different parts of the state are brought in at the same time it is a real hardship to keep this number together in one room for ten days or two weeks, to say nothing of the danger of contagion from one another. Just recently two boys were brought to the Home who were badly afflicted with scabies, or itch. The father had run away, the mother was a public prostitute. The condition of these children was so filthy that it was necessary to keep them isolated in that one sick room for six weeks before they could be permitted to mingle with the other children. In the meantime a case of diphtheria developed in the Home. As no room was available it was necessary to vacate the sewing and mending room for the case. All sewing machines and material were moved into the smaller girls' playroom—the only place the girls have that they can call their own. The Home was placed under quarantine and no one except the superintendent was allowed to leave the grounds. For three successive Sundays the whole Orphans' Home family was denied the privilege of attending Sunday school or church services. On Thanksgiving day an all day Sunday school Union and mission meeting was held in a local church but no one from the Home was permitted to attend. The quarantine had been lifted only a day when another diphtheria case broke out and the Home is again at this time under quarantine.

These are only a few of the instances that are actually existing, and in view of these facts a number of sisters from the local churches and a few visitors at a mission meeting after serious discussion decided to start a movement to raise the necessary funds to build and equip a small isolation hospital, this building to be located a short distance from the main buildings to take care of these contagious cases, also the new arrivals, and to some extent relieve the unnecessary suffering and inconvenience.

It is desired that the first $1000 be raised by $5.00 subscriptions. This means two hundred pledges. Surely there are two hundred sisters and brethren, for the brethren are not excluded, in our church who are willing to contribute to this worthy cause if the real condition is known.

Funds are coming in for this purpose. Several hundred dollars are already pledged. In order that the work of building may be begun as soon as possible, may there be many who will be willing at this glad Christmas season to, in a practical way, bring a gift to the King. "For inasmuch as ye have done it unto the least of these my brethren ye have done it unto me" (Matt. 24:40).

Nor are the pledges limited to $5.00 Any one who wishes to do so may contribute more. The men and women who are workers in the Home are giving their time unstintedly to this cause and we should consider it a glad privilege to give of our substance to lighten the burdens for them.

Bro. C. F. Yake of Scottdale, Pa., has prepared pledge slips which may be had by applying to him. These can be filled out and sent to one of the treasurers.

Bluffton, Ohio.

THE POWER AND BEAUTY OF A PURE LIFE

By Lois Stouffer

For the Gospel Herald

The power and beauty of a pure life is so wonderful and means so much one hardly knows where to begin. First, let us consider what life is, what we should make out of it. If each one would do this, more lives would be kept pure. Life is short. James says, "Life is like vapor, that appeareth for a little time and then vanisheth away."

We may never have to take up the burdens of great responsibility. Our lives may always be easy. But the chances are we will come into times of trial. Therefore we must prepare ourselves now, so that whatever we may be called upon to meet hereafter, in the way of duty, struggle, or testing of any kind, we may not fail.

We also realize that it is not what we are but what Christ is that is the measure of our value. Christ is the workman and we are the tools. Some one has said, "It is not the tool but the workman who is using the tool that determines the beauty and workmanship of the finished product, which means our lives." We should earnestly pray for guidance that our desires and plans may be bent to do only that which is agreeable to Him.

In our social circle is where we can use our power and influence to help others if we keep our own lives pure. Our very presence will hush all sinful conversation and direct others' thoughts into better channels. Purity is one of Satan's greatest foes. And it is one of Christ's greatest joys to look upon a pure and holy life, standing firm amid trials and evils. True social life is a blessing wherever and with whomsoever we are.

Christ our example was found with many who were a disgrace to Him from a worldly view. He ate with sinners and kept company with unrighteous; and He was also with the rich at feasts and weddings—but He was always the same Jesus, humbly serving the weak and the strong, never partaking of their sins, but helping them to see the way to everlasting life. Here we can learn a lesson from Jesus.

But we are so apt to become contaminated with sin. By mingling with those who are rich and great we would like to appear better than what we are and on the other hand if we are with those who are vulgar or full of bad habits we are liable to use them also.

But to live a pure life as Christ did one must know what is right and stand by it. Let others see something in us worthy to follow and instead of letting ourselves down to their level in sin help to lift them up and let them know that to associate with a pure life whose affections are set on things above they must also change to a pure, consecrated life.

Even the pleasures of a Christian are part of his Christian life. We need not wear long faces. Nor need we condemn pleasure. The Master did not. His first public act after His baptism and temptation was to attend a wedding feast and we know He cast no shadow over the gladness and festivity of that occasion. He smiled on the children's play—they were never afraid of Him, did not run and hide when they saw Him coming, as some children used to do when they

saw the minister riding up to their house. He was not like the Pharisees who posed as saintly and made their religion unbeautiful and un-winsome. He wants us to be happy, to have His joy fulfilled in us. But our pleasures should always be pure, holy, and unselfish.

By the power of a pure life we rise higher in the realms of spiritual life. And how beautiful, for then our life is hid with Christ in glory. God only knows what can be done thru the power of a pure life. We know thru a pure life we may exert a Christian influence over the lives of others, that their influence will have a powerful effect on the world—those who are not only themselves pure amid temptations but the center of purity shielding others.

"Blessed are the pure in heart." Is there anything one may live for, anything that means more in the making of happiness than, amid all life's experiences of temptation, to keep one's heart pure? This is a secret of peace which insures joy and gladness whatever the experiences may be. It transfigures the life, making it shine as with an inner light.

Our hearts make our lives. Wherever peace rules in the heart it produces beauty in disposition. It makes the whole life more loving. In horticulture they tell us that thorns are only leaves which thru heat or lack of water, or some other unfavorable conditions have failed to grow. The thorns in our lives which we dislike so would have been beautiful leaves, but for the hindering conditions under which they grew. It is no doubt true of the things in us which are disagreeable—and we all have them—that they are perverted or arrested growths. God meant them to be lovely qualities in us, marks of beauty to make our lives more Christ-like. He meant them to be shining leaves instead of piercing thorns. Peace ruling in the heart gives a life that is full of beauty.

Christ wants us to be beautiful. There is a little prayer in the nintieth psalm which means a great deal—"Let the beauty of the Lord our God be upon us." God Himself is beautiful. All moral excellencies are in Him—truth, justice, purity, patience, gentleness, long suffering, love, and the ideal Christian life is one in which all these features and qualities are found.

A man was once apologizing for something that was not beautiful. He said he was one of those "diamonds in the rough" with which Christ could not do much. He thought he never could be made into a sweet, happy, lovely Christian. He believed himself more like Peter than John. He was then reminded that even Peter, with all his original faults and roughness became at length a noble and Christ-like man At first, during his training, he was rash and impetuous, and talked too much, but he was always sorry for his mistakes and then grew out of them. It will not do to hide behind Peter, when our religion lacks in beauty unless, like Peter, too, we leave our faults behind and grow in grace and loveliness.

What then is our relation to this world? We came into this world innocent and pure. Though born in sin, yet in childhood pure and innocent. We have the privilege of going out of the world as pure as we came into the world with the privilege of adding to this life that maturity, that character which comes thru the guidance of the Holy Spirit in the daily tasks and duties of life. The future is certain, the end of this world is sure, and God has promised to guide us if we trust Him. How beautiful when the time comes for us to leave this world we do not cease to live but have only received from God a character, a life which shall be able to exercise itself more fully in a better world.

Leetonia, Ohio.

THE TWO NATURES

(Concluded from page 778)

unto Joshua: Choose us out men, and go out, fight with Amalek ... So Joshua did as Moses had said unto him and fought with Amalek .... And it came to pass when Moses held up his hand that Israel prevailed: and when he let down his hand Amalek prevailed." Now here we see two things: conflict with the enemy, intercession with God. In other words, fighting and praying. And it will be seen, the fighting was not successful without the praying. This brings us to the point already referred to, the absolute need of God's power to overcome, and of our Savior's words already quoted: "Without me ye can do nothing." Too often, alas, we fail because unmindful of this great truth. Alone by the power of God thru faith the victory is won. "And Joshua discomfited Amalek and his people with the edge of the sword." The victory was gained. Amalek was defeated, for the present at least, tho not destroyed. Neither did he behave any better in the future, but time and again gave trouble to God's people. There was, in fact, perpetual enmity between the two. And, tho doomed to final destruction even as the Lord declared to Moses: "I will utterly put out the remembrance of Amalek from under heaven;" and thru the prophet Balaam: "Amalek was the first of the nations; but his latter end shall be that he perish forever;" yet, in the meantime there would be conflict after conflict between the two; for, "the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

And so, while as believers in Jesus we are "made free from sin"—delivered from the penalty and bondage of sin, and become "the servants of righteousness," still, we are yet in the body, and there is still in and about us that which answers to Amalek, that is, the "old man"—"the carnal mind"—"the flesh," lusting and warring against the Spirit—the new nature and giving us trouble, and will, we suppose, continue to do so until the final dissolution of soul and body. And while, in a sense, the prospect is not pleasing, yet, we know that in God's strength, thru faith by virtue of the atoning death of Jesus, the victory is ours, and we shall be "more than conquerors through Him that loved us."

But, failing to "watch and pray" as we ought, not always on our guard, not always leaning on the divine Arm for strength, failing to lift up holy hands in interecession with God, we suffer humiliating defeat and our communion with God is interfered with. Yet rallying again in the strength of Him "who also maketh intercession for us" and "who giveth us the victory" we know we shall triumph at last. But, tho willing to labor and wait and to "watch and fight and pray" as long as God chooses, yet, we long at times for full deliverance and redemption from the body. At any rate, there are times when the writer, perhaps also the reader, feels to say with the poet:

"I long from this body of sin to be free,
Which hinders my joy and communion with Thee."

And we look forward in happy anticipation to the time when, released from our prison-house of clay, we shall be free, forever free, not only from the penalty, but also from the power and presence of sin; when in rapturous bliss, 'mid the blazing glories of the unseen world, in a glorified body, "like unto His own glorious body"—amazing thought, we shall stand before our glorious Savior and Redeemer; "see Him as He is"—"the King in His beauty," and dwell in His presence forever.

Denbigh, Va.

The Sunday school has lost its place in the Church unless it is a spiritual force.—A. C. Good.

RELIEF NOTES --

(Conducted by Vernon Smucker)

For the Gospel Herald

Latest cablegram from our Russian Unit gives names, together with references of nine of the young Mennonite farmers who desire to come to this country. The consulate at Constantinople has cabled to the State Department for permission to visa the passports of these men. At least sixty others desire to come and as fast as arrangements can be made and passports secured they will be sent on to this country. A great deal of work is involved in getting all the necessary papers.

* * *

Bro. Orie Miller writes that he represents our Unit on an Executive Committee at Constantinople which is charged with the duty of studying the refugee situation, and with directing and co-ordinating the efforts of all the relief organizations there represented in trying to administer relief. The Committee was appointed by the American high commissioner. Besides the general distribution of the Relief work among the various relief organizations the Committee itself runs a soup kitchen, a disinfecting station, and cares for a certain number of sick in the already existing hospitals.

* * *

The following quotations from a letter written by Bro. Miller under date of Nov. 28, give a further idea of the activities of our Unit.

* * *

Separate from this Committee and for the Unit my efforts during the past ten days have been as follows:

1. The opening of the Mennonite Home. Early last week I began to receive written requests from Mennonite groups on different ships for food, for clothing, and for the privilege of coming off the ships. On Thursday evening of that week, Bro. Schroeder, a machine manufacturer of Halbstadt who had come to Sebastopol on business and was cut off from returning, succeeded in coming off his ship and found me here. He also made an appeal that something be done for the rest. He thought there might be twenty-five on the ships in all, all young men, farmers who would gladly go to the U. S. Friday morning I rented a house, which will cost me about $150.00 a month, called at the Consulate and was assured of the possibility of sending these people on, and then thru the help of Navy boats and the Admiral, taking them off. Last Sunday we took off twenty-one. Since then seventeen more have come off themselves or have been taken off, making a family of 38. Before admitting into the home or even coming off the ship, each one promises to bear his share of expenses connected with running the Home, to take all this help as well as the passage money to America in the form of a loan to be repaid by working on Mennonite farms in America. Have placed Bro. Schroeder in charge of the Home, and responsible to me for everything connected with it. Financially I feel the risk is a good one. Schroeder knows the most of these men personally, many of their parents in Russia are very wealthy, and Schroeder assures me that the whole Mennonite Church in Russia would secure a debt made in behalf of the boys in this crisis and in getting them to America. As soon as another American worker comes, shall turn over to him the job of getting their passports to go to America which is a six weeks' job at the best.

2. The Children's Shelter. Last night I signed the contract giving us the use of a house that will shelter 150 children. The Near East Relief is cooperating with us in maintaining this institution to the extent of $800.00 a month in supplies and money. the American Red Cross is giving us a good deal of the original equipment, and I have secured the services of Mrs. Arison, who is the wife of the man in charge of the Russian Y. M. C. A. here in town to open and for the time being have charge of the shelter. She gives her services free. In the name of the Unit I have assumed the balance of the responsibility financially. This shelter will be entirely under our direction and management and will be conducted for Russian refugee children. No child that has a fighting chance for surviving the winter will be admitted. In age we shall take them from birth to ten. This home may involve us to the extent of about $800.00 a month, for the winter. The full orphans admitted may later need to be repatriated to Russia.

3. General relief work. A group of 150 Lithuanian refugees and another of 270 Lettish refugees were given rations for their trips to their own countries. We have helped a number of individual cases. Am planning to take over in the name of the Unit a certain portion of the American work to be done in the Refugee Camps, probably one or two of the smaller camps.

* * *

A number of applications and inquiries have been received at this office concerning the young Mennonite farmer immigrants previously mentioned. All applications are filed in the order that they are received. Additional information will be given to applicants and inquirers as soon as it is received.

* * *

A carload of clothing and shoes has just been loaded at Scottdale and goes to New York for shipment to Russia. It consists of: 126 bales clothing, 15 cases clothing, and 22 sacks shoes. The total weight is over 12 tons and the total value of the shipment about $12,500.00. Sufficient clothing and shoes are being collected east of Scottdale to make the whole shipment fully 20 tons, thus duplicating the previous shipment.

Dec. 24. 1920.

WAR SUFFERERS' RELIEF

For the Gospel Herald

Received by the Mennonite Relief Commission for War Sufferers during the month of November

General

Walnut Creek cong Ohio	$25 00
Palmyra cong Mo	22 70
Spring Valley cong N D	4 00
Surry cong N D	3 00
Liberty cong Ia	4 00
Cherry Box cong Mo	2 25
Palmyra cong Mo	20 96
A Friend Ill	100 00
Harmony Y P M Ill	35 00
Sugar Creek cong Ia	88 30
Walnut Grove & So Union cong O	88 63
Protection cong Kans	19 00
Springs Y P B M Pa	20 85
A R Miller	5 00
Olive S S Ind	2 45
	$441 14

Germany

I D Yoder	$25 00
Rundschau Readers:	
Relief Work Erzgebirge	199 60
Children	65 40
Orphans	25 00
Children's Home Munich	10 00
Kinderheil Stettin	15 00
	$340 00

Near East

Turkey Run SS Ohio	$15 00
Schertz Bros	50 00
Filer Children's Meeting Ida	2 10
Boys' Int & Sen Dept Martin's SS O	5 00
E Hershberger	10 00
Herbert Groh	40 00
Bainham S S Ont	10 00
Elton Wismer	15 00
Salem cong Alberta	70 00
Y P C A Hesston College Kans	400 00
Surry cong N D	2 00
Mt Zion cong Mo	26 00
Berea cong Mo	5 00
Alpha cong Minn	10 00
Liberty cong Ia	20 00
Cherry Box cong Mo	10 00
Daniel Hostetler	25 00
Upper Deer Creek S S Ia	60 00
Mrs H Z Yoder	10 00
Dan Eigsti ?	10 00
I W Ioder S S C	5 00
Vernon Eigsti	5 00
H V Albrecht	5 00
I E Dellenbach	15 00
Ben Saltzman	15 00
Sen Girl's and Men's Classes Martin's SS Ohio	10 00
C J Freyenberger	25 00
Tuleta S S Tex	5 00
Fairview cong Ore	100 00
Int & Sen Girls' Classes Martin's S S Ohio	10 00
A Friend of the Needy	100 00
Mt View S S Alberta	20 00
Hesston College S S Kans	10 00
Jonas Yordy	5 00
Amish Menn O O Dodge City Kans	5 00
Pleasant Grove S S Ill	40 00
A Brother Olive cong Ind	7 00
Osias Cressman	100 00
A Brother Md	14 00
Kate Schertz's S S Class Ill	7 25
East Bend cong Ill	23 82
Sycamore Grove S S Mo	75 45
7 Classes Sycamore Grove S S Mo	35 00
F P Kauffman & Family	5 00
Salem S S Wayne Co O	10 00
East Holbrook cong Colo	32 42
Spring Valley cong Kans	25 00
Milan Valley S S Okla	5 00
Bethel cong Ohio	13 80
Oak Grove cong Ohio	85 00
Canton S S Ohio	10 00
Jrs of Salem & Pike S S Elida O	15 00
North Lima cong Ohio	5 00
Pleasant View S S Ohio	5 00
Stauffer S S Md	20 00
Pinesburg S S Md	24 00
Weaver S S Pa	12 72
Oak Grove S S Pa	2 85
Thomas S S Pa	40 00
Effie Hoover	5 00
Blough S S Pa	25 00
Thomas S S Pa	34 00
Stahl S S Pa	75 00

Bethany S S Mich	5 00
Olive S S Ind	43 28
Men's Bible Class Nappanee W S S Ind	25 00
Old Sisters' C Nappanee W S S Ind	**5.00**
Y M Class Nappanee W S S Ind	15 00
Mother Class Nappanee W S S Ind	5 00
Y Women's Class Nappanee W S S	5 00
Prim Dept Nappanee W S S Ind	5 00
Old Men's C Nappanee W S S Ind	5 00
Hopewell cong Ind	25 00
Peter Unzicker	15 00
Clinton Frame S S Ind	10 00
Class 7 Emma S S Ind	5 00
Gladsome Girls Nappanee W S S Ind	5 00
Spring Valley cong N D	3 00
Surry cong N D	7 00
Cherry Box cong Mo	2 00
Daniel Hostetler	25 00
Upper Deer Creek S S Ia	66 00
Gortner Union S S Md	7 00
P L Rohrer	30 00
C J Freyenberger	25 00
Daniel Nafziger	50 00
Mrs C S Beachy	5 00
S D Guengerich	20 00
O O Amish So Sharon S S Ia	268 86
O O Amish Menn cong Kans	5 00
Friends Md	100 00
Berlin S S Ohio	7 77
Kolb & Longenecker congs Holmes Co Ohio	16 00
J M Shenk	40 00
A Friend & Son Pa	75 00
Oak Grove & Pleasant Hill congs Wayne Co Ohio	335 15
S E Stutzman	100 00
Leetonia cong Ohio	33 05
Frank Lawver	5 00
Susan Lawver	5 00
B Rempel	120 00
Andy Schertz & Wife	100 00
J D Yoder	25 00
D E Wittrig	5 00
Abraham Eby	120 00
Towamencin cong Pa	48 09
Mrs Mary A Greider	15 00
Sam Yoder	75 00
Rundschau Readers	49 00
Y P B C Volant Pa	25 00
L A Ressler	5 00
N S Guengerich	10 00
Mt Pleasant cong Va	133 00
Berean Class Goshen S S Ind	10 00
Zion cong Mich	6 00
Clinton Brick cong Ind	13 00
Maple Grove S S Ind	99 37
Berean Class Elkhart S S Ind	10 00
6 Classes Elkhart S S Ind	7 52
Gideons Class Elkhart S S Ind	5 00
Y M B Class Elkhart S S Ind	5 00
Helping Hand Class Elkhart SS Ind	5 00
Good Samaritans Class Elkhart S S Ind	5 00
Busy B's & Helping Others Elkhart S S Ind	5 00
C A Shantz & Wife	5 00
M J Hostetler	2 00
J J Stutzman O O Amish O	125 00
	$2 358 58

Russia

Nevin Bender	$ 5 00
Schertz Bros	15 00
David Burkholder	25 00
Wm F Holdeman	10 00
E Hershberger	10 00
Wilmot A M cong Ont	384 34
David Ramer Alberta	26 85
First Mennonite S S Ont	140 00
Snider cong Ont	60 00
Wellesly A M cong Ont	230 00
A Friend Pa	10 00
Mo-Ia Mission Board	50
Lake View cong N D	13 00
Lower Dist cong Va	27 25
A Sister Ohio	10 00
Ben Gearig Mo	25 00
The Missionary's Friend Pa	100 00
Lewis Co cong N Y	400 00
Manson cong Ia	58 63
A Brother Ohio	5 00
John Schertz	100 00
Limon S S Colo	11 00
Allen Yoder	10 00
Ed M Yoder	15 00
Bethel cong. Ohio	13 80
Oak Grove cong Ohio	62 56
Strasburg cong Pa	42 00
Row cong Pa	85 00
Chambersburg cong Pa	107 00
Marion cong Pa	27 00
Clearspring cong Md	8 20
Reiff cong Md	116 71
Willow Springs cong Ill	75 97
Pinto Y P B M Pa	5 12
Scottdale cong Pa	146 00
Springs cong Pa	33 00
Ella Rohrer	10 00
Nancy Kulp	10 00
M J Hostetler	2 08
Mr & Mrs C D Heiser	10 00
Md & Pa Dist A M congs	469 79
Freeport cong Ill	150 42
Peter Schertz	50 00
Daytonville con Ia Thanksgiving Offering	24 71
A Brother & Family Md	50 00
Wood River cong Nebr	74 34
Harrisburg A M cong Ore	74 10
Albany cong Ore Thanksgiving Offering	100 00
Firdale cong Ore	5 66
Hopedale cong Ill	418 29
John M Nafziger	25 00
Elmer E Martin	20 00
Simon Egli	10 00
C E Martin	150 00
Andrew Nafziger	100 00
	$6 129 24
Total for November	9 268 96
Previously reported	437 518 81
Total	$446 787 77
Previously reported by E M B of M & C	134 723 13
Grand Total	$581 510 90

Gratefully acknowledged,
Mennonite Relief Commission,
G. L. Bender, Treas.,
per V. E. Reiff,
Elkhart, Ind.

REPORT

Of Mission Board Meeting Held at Springs, Pa., Nov. 1 & 2, 1920

Monday Evening

For the Gospel Herald

Devotional, Matt. 28:19, 20; Acts 2:1-11, Elmer Hess.

Organization: Mods., N. E. Miller, J. N. Durr; Secys., Hiram Wingard, C. F. Yake.

Needs in Russia, Levi Mumaw.

Description of the work already done, personnel, prospective workers, conditions of the field, and needs and plans were presented in an interesting way.

Relief Work and Evangelism, Vernon Smucker.

Relief work connected with mission work was illustrated thru the Bowery Mission, medical mission work, and thru Jesus, Himself. Sacrifice with the idea of giving spiritual aid thru relief work was emphasized.

Tuesday Morning

Devotional, J. M. Nissley.

Importance of Finding Our Place, Simon J. Maust, J. N. Durr.

Harvest ripe, each a work, every one a part in the Church; to find our place commit ourselves to the Lord, were thoughts presented. Finding our place means success if entered in whole-heartedly; the sonship of the Father makes us a member of God's family which, like our natural home, gives a place and task for all. Thru the Church and direction of the Holy Spirit, by unconditional surrender, we find our place.

General Discussion, Elmer Hess.

Missionary Sermon (Jno. 4:35), Hiram Wingard.

Harvest time a busy time, a short time. Need of consecrated workers with a burning desire to save the lost.

General Discussion, J. M. Nissley, N. E. Miller.

Tuesday Afternoon

Devotional, John 17, C. F. Yake.

Heart to Heart Talk on, **"Our Responsibility as a Board,"** N. E. Miller.

Create missionary enthusiasm; stimulate fellowship with the brethren; familiarity with needs; familiarity with resources; encourage personal responsibility; promote definite work; oversee rural work; keep informed as to the best places to work; best methods of work; maintain inter-relation between District Board and General Board, between the congregation and the field.

Value of Youthful Missionary Impressions, Martha E. Yake.

Youth the impressionable age; stimulations produce thoughts, thoughts produce actions, and actions results; hence the right youthful impressions will produce right activities in later life.

Relation of the Board Member to the Board and His Congregation, Ed. Miller.

The Board member was presented as a medium thru which the congregation and the Board act and keep themselves informed respectively. This was shown in outline form.

General Discussian, C. F. Yake, C. B. Shoemaker, J. N. Durr.

Tuesday Evening

Scripture reading, J. N. Durr.

Prayer, E. S. Miller.

Need of Cooperation, J. M. Nissley.

Every child of God responsible for souls lost; every child of God is a missionary.

Offering.

Evangelical Evangelism, Elmer Hess.

Where evangelical truth is lost the spirit of evangelism is lost; to be evangelistic we must love the whole world.

Closing Remarks, J. N. Durr.

C. F. Yake, Ass't Sec.

Married

Augsberger—Miller.—On Nov. 21, 1920, at the Forks Mennonite Church, near Middlebury, Ind., Bro. Arthur Henry Augsberger of Flanagan, Ill., and Sister Clara Olivia Miller of Middlebury, Ind., Bro. D. D. Miller officiating.

Albrecht—Shetler.—On Nov. 25, 1920, at the Pigeon River Church, near Pigeon, Mich., Bro. Emanuel Albrecht and Sister Katie Shetler were united in the bonds of holy matrimony, Bro. S. J. Swartzendruber officiating. May they prove a blessing to the cause of Christ in their new relation.

Leaman—Kreider: Eckman—Kreider: On Nov. 24, 1920 at the home of the officiating minister, Bro. Jacob Mellinger, Bro. Willis D. Leaman and Sister Ruth A. Kreider; and Bro. Jason Eckman and Sister Eva M. Kreider, all of Paradise, Pa., were united in the holy bonds of matrimony. May God bless them all with a happy life in His service.

Kanagy—Dettwiler.—On Dec. 8, 1920, at the home of the officiating bishop Bro. Menno Esch, Mio, Mich., Bro. Glen Kanagy and Sister Leona Dettwiler were united in the holy bonds of matrimony. May heaven's blessings attend them.

Nussbaum—Neuenschwander.—On Nov. 13, 1920, Bro. Simon, son of Bishop Jacob Nussbaum, was married to Sister Sarah Neuenschwander at the home of the bride near Orrville, Ohio, by Bro. C. N. Amstutz. May their future life be one of peace and happiness.

Weaver—Glick.—On Sunday, Dec. 12, 1920, at the morning services, Bro. Luke Weaver and Sister Mary Glick, both of the Firdale congregation near Suver, Oreg., Bro. G. D. Shenk officiating. May their married life be one of happy service for the Master.

Warner—Herr.—On Dec. 20, 1920, Bro. Benjamin F. Warner of Washington Borough and Sister Marian A. Herr of near Strasburg, Pa., were united in holy matrimony by Bro. Frank M. Herr at his residence, Willow Street, Pa. May God's richest blessing be with them thru life.

Ebersole—Stoner.—On Dec. 16, 1920, Bro. Levi Ebersole and Sister Anna K. Stoner, both of Good's Church, Lancaster Co., Pa., were united in holy matrimony at the bride's parents' home by Bro. John G. Ebersole. May their new relationship be blessed and honored by God.

Obituary

Mishler.—Noah D. Mishler was born in Holmes Co., Ohio, Jan. 1, 1844; died in Tuscarawas Co., Ohio, Dec. 11, 1920; aged 76 y. 11 m. 10 d. He was married to Elizabeth Mast on Dec. 30, 1866. To this union were born 3 sons and 3 daughters, 1 daughter having preceded him in infancy. He leaves his widow, 3 sons, 2 daughters, 15 grandchildren, 2 great-grandchildren, 2 brothers, and a host of relatives and friends. His health had been failing for the past year, death being caused by acute indigestion. He was a life-long member of the Walnut Creek A. M. Church. Funeral services Dec. 13, 1920 at the Walnut Creek A. M. Church by S. H. Miller and Lester Hostetler. Text, John 7:6.

E. A. H.

Weaver.—Fannie (Wenger) Weaver was born near Terre Hill, Pa., June 29, 1849; died near Yellow Creek Church, Elkhart Co., Ind., Nov. 28, 1920; aged 71 y. 4 m. 29 d. On Oct. 31, 1868, she was married to Christian Weaver. To this union were born six children (Menno, John, Christian, David, Eli, and Israel. Two of these (David and Israel) preceded her to the spirit world. She was a member of the Mennonite Church (Old Order) for 51 years. Her last sickness (pneumonia) was of 6 days' duration. She leaves husband, 4 sons, and 20 grandchildren.

The pains of death are past,
Labor and sorrow cease;
And Life's long warfare closed at last,
Her soul is found in peace.

M. W. W.

Zoss.—Anna (Gfeller) Zoss was born in Switzerland, Aug. 30, 1831; died at the home of her daughter, Mrs. Joseph Roth, near Eureka, Ill., Nov. 27, 1920. Death was caused by old age. Age, 89 y. 2 m. 26 d. She united with the Mennonite church about twenty-three years ago, of which she was a faithful member until death. In 1853 she was united in marriage to Ben Zoss. Her husband preceded her about twenty-five years ago. To this union were born twelve children; five of whom preceded her to the spirit world. She leaves one sister living in Switzerland, four daughters and three sons (Mrs. Gottfret Bill, Ben, Fred, Mrs. Henry Bohn, Mrs. Gottlieb Bill, Mrs. Joseph Roth, and Adolph), 81 grandchildren (61 living), and 46 great-grandchildren. She bore her sickness patiently until the end.

Denlinger.—On Nov. 12, 1920, near Leaman Place, Lancaster Co., Pa., Bro. Samuel B. Denlinger departed this life very suddenly of heart failure. He joined the Mennonite Church in his early life and remained a consistent member to the time of his death. His place in the church was never vacant when health permitted. He also was a trustee in the Paradise Church for many years. He was a kind and devoted husband, father and grandfather. Grandfather was in the 80th year of his life. He leaves aged widow, 2 sons, 2 daughters, 16 grandchildren, and 12 great-grandchildren. Funeral services Nov. 15, at the house by Bro. Jacob Mellinger and at Hershey Church by Bro. Christ Brackbill and Bro. John B. Senger. Interment in the cemetery adjoining the church.

Pletcher.—Mary (Boyer) Pletcher was born June 28, 1849, in Mahoning Co., Ohio; died in Goshen, Ind., at the home of her daughter Dec. 10, 1920; aged 71 y. 5 m. 12 d. Early in life she accepted Jesus as her personal Savior and united with the Mennonite Church; to this faith she held faithfully to the end. She was ailing for several years and for some months was almost helpless. Dec. 6 she had a stroke of paralysis and was unconscious till she fell peacefully asleep in Jesus. In the year 1870 she was united in marriage with Bro. Samuel Pletcher. To this union were born 3 daughters and 1 son. One daughter preceded her to the spirit world. Surviving are husband, 2 daughters, (Barbara A. Troup and Mary E. Troyer), 1 son (John E.), 3 brothers, 1 sister, 4 grandchildren, and 3 great-grandchilden. Funeral on the 12th at the house by J. S. Hartzler and at the Yellow Creek meeting house by D. J. Johns assisted by Silas Yoder. Buried in the adjoining cemetery.

Winters.—Elizabeth E., widow of Abram Winters, was born May 28, 1855; died at Elizabethtown, Pa., Dec. 1, 1920; aged 65 y. 6 m. 3 d. She united with the Mennonite Church in her youth, and remained faithful until death, always expressing a desire to be present in the services when health permitted. She was twice married. Her first husband was the late Anderson Boll. To this union were born 4 children. (John, Amos, Ervin, and Esther wife of C. F. Nitrauer). By the second union there is 1 daughter (Anna) surviving; also 6 grandchildren, 3 brothers and 1 sister. Funeral Dec. 4, conducted by Bros. Noah Risser, John H. Mosemann, and A. G. Nye. Text, II Tim. 4:6-8. Remains were laid to rest in Good's Cemetery.

"Now your hands are folded, mother,
Of toil they did their share;
While our hearts were young and tender,
How you watched with loving care.
How we miss your gentle footsteps,
Oh, we miss your loving smile;
But we're glad 'tis not forever,
We are only parted for awhile.

Her daughter.

Stutzman.—Elisabeth, widow of Abraham Stutzman, was born in Holmes Co., O., Nov. 14, 1840; died at the home of her son near Middlebury, Ind., Dec. 9, 1920; aged 80 y. 25 d. Her death came very suddenly and unexpected, altho she was not well; yet she was not bedfast. That evening she was feeling as well as usual talking as usual till 9 o'clock she said she wanted to go to bed, stooped to take off her shoes, when she made a rather strange noise, drawing the attention of her daughter Edna who was in the room with her and came to her aid. She leaned back in the chair, a few more breaths, and all was over. In her young years she united with the Mennonite Church and remained a faithful member until God called her to the home of the blest. In 1861 she was married to Abraham Stutzman, who preceded her in death 3 years; also one son died in infancy. There remain to mourn her departure 1 son and 3 daughters (Amasa E., Edna, Mrs. Ella Kauffman, and Mrs. Ida Sunthimer), 22 grandchildren, 13 great-grandchildren, 1 sister, and 2 brothers. Funeral services at the Clinton Frame Meeting house by Silas Yoder assisted by D. J. Johns. Burial at the Forest Grove Cemetery.

Hershberger.—Emanuel P. Hershberger was born in Holmes Co., Ohio, Jan. 15, 1837; died at his home in Johnson Co., Ia., Dec. 6, 1920; aged 83 y. 10 m. 21 d. He accepted his Savior in his youth and united with the Amish Mennonite Church, of which he remained a faithful and consistent member until death. In 1858, he came to Iowa and on Jan. 26, 1862, he was married to Lydia Shetler, having at the time of his death lived in matrimony nearly 59 years. To this union were born 5 sons and 5 daughters of whom 3 sons and 2 daughters preceded him to the glory world. His last and only illness was of about 12 weeks' duration, of which 6 weeks were spent in bed. The cause of his death was cancer of the stomach which at times caused him much suffering but he at all times put full trust in his Savior and bore it all very patiently. He was blessed with a clear mind to the end, though at times he was almost too weak to make his wishes known. He leaves 2 sons, 3 daughters, 30 grandchildren, 7 great-grandchildren, 1 half-brother, 1 half-sister, and a large number of relatives and friends. Funeral services Dec. 7, 1920, at the Lower Deer Creek Church, conducted by John Y. Swartzendruber and Levi J. Miller. Texts, John 5:19-47; II Tim. 4:7, 8. —C. E. H.

Boshart.—Catherine Boshart (nee Berkey) was born Mar. 10, 1826, in Ontario; died Dec. 8, 1920, at the home of her daughter (Katie Keupher) near Albany, Oreg.; aged 94 y. 8 m. 28 d. She was united in marriage to Christian C. Boshart, May 19, 1844, in Ontario, living in matrimony more than 48 years. To this union were born 5 sons and 7 daughters. Her husband, 1 son, and 3 daughters preceded her in death. Those who remain are Jacob, Katie Keupher, Marie Brenneman, John, Daniel, Mattie Jantzi, and Leah Beilstine. In the year 1890, they moved from Ontario to Milford, Nebr., where her husband died in 1892. In 1915, she came with her daughter to Albany, Oreg. In her youth she accepted Christ and united with the Amish Mennonite Church and remained a faithful member until death. She had been ailing for some time, her death being caused by a bad cough and old age. She bore her afflictions patiently, often expressing her desire to be with Christ. She leaves 4 sons, 4 daughters, 41 grandchildren, 76 great-grandchildren, 6 great-great-grandchildren, and a host of relatives and friends. Funeral services Dec. 11, 1920, conducted by Joseph Schrock, Dan Erb, and C. R. Gerig. Texts, Psa. 39, 103, 23. Burial in Riverside Cemetery, near Albany, Oreg.

J. M. S.

Ropp.—Fanny Ropp was born in Alsace-Lorraine, Aug. 10, 1846; died near Albany, Oreg., Dec. 8, 1920; aged 74 y. 3 m. 28 d. At the age of 7 years she came with her parents (Joseph and Magdalena Ropp) to Ontario. On Oct. 26, 1873, she was united in marriage to John M. Ropp, living in matrimony a little more than 44 years. To this union were born 5 sons and 3 daughters. Those who remain are John, Joel, Daniel, Mattie Yutzi, Fannie, 1 adopted son, and a daughter. Her husband, 2 sons, and 1 daughter preceded her in death. At the age of 15 years she accepted Christ, united with the Amish Mennonite Church, and remained a faithful member until death. During her last sickness, caused by liver trouble, she suffered much but bore it patiently to the end. It was her desire to be with Christ. She leaves 3 sons, 2 daughters, 1 adopted son, 1 daughter, 7 grandchildren, and a host of relatives and friends.

There's a shadow in our home now,
There's a voice we loved that's stilled;
There's a mother's face that's missing,
And a place no one can fill.

Funeral services Dec. 10, 1920, conducted at the Fairview Church, by Dan Kropp and C. R. Gerig. Texts, Rev. 5:9 and II Cor. 5:1. Interment in Riverside Cemetery, near Albany, Oreg.

—J. M. Schlegel.

Items and Comments

On Christmas eve there was an outburst from the Japanese volcano, Asama, strewing the countryside with ashes for miles around. Heavy earthquake shocks accompanied the explosions.

The present crime wave which is sweeping over so many parts of America is not merely the criminal instinct of the lower classes asserting itself. It is fostered by the desire on the part of many who hope to prove that the Eighteenth Amendment is a failure. The common cause between a depraved appetite with a depraved pocket book makes bad work.

The Pope has some trouble with a portion of his priests in Zecho-Slovakia who insist on breaking away from the Catholic rule of the celebacy of priests. He declares that the Catholic Church will never depart from the custom of enforcing celebacy upon the priests and promises severe discipline to the defenders. Possibly some of these priests have gotten hold of the book, "Why Priests should Wed."

In a bulletin issued by the National Geographical Society Dec. 23, some interesting facts are given out with reference to the Christmas tree, mistletoe, and other Christmas decorations. "They have to do with the Pagan theory of the rebirth of the sun," says the bulletin, "the tree coming down from the Aryan ancestors, the candles from the Teutonic sun worshipers, and the mistletoe from the Druids."

The city of Fiume, which caused such a rift in international affairs a few years ago, is again taking a place on the front pages of the newspapers. This time the conflict is not between Italy and America but between Italy and D'Annuncio. The Italians are besieging the city, with prospects of being successful. It is said that the Italian poet is preparing to blow up the city the day he is compelled to leave it.

"Henry Morgenthau, former ambassador to Turkey, has been selected by President Wilson to act as his personal representative, in mediation between the Armenians and the Turkish nationalists. Satisfactory as that selection may be, it is doubtful whether, according to latest reports, there will be any need of mediation at this time. We are told that Armenia no longer exists as a nation, having passed, in part, under the control of the Russian Soviets, while the remaining portion is still under the dominion of the Turks. As the outlook is now, nothing can be done until the status of Armenia is definitely settled by the League of Nations, provided that body is clothed with sufficient authority to carry out its decisions."

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BOOK REVIEW

South America an Open Door

By J. W. Shank

This is the title of a new book, just off the press, published by the Mennonite Publishing House Following are the chapters in the book:

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The People of South America
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Protestant Missions in South America
The Religious Problem
Special Problems and Possible Solutions
General Questions and Answers

Besides these chapters there is an appendix containing a number of maps and diagrams.

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FAMILY ALMANAC

Our Family Almanac, for 1921, is now in print and orders are being filled. As usual, the Almanac calculations are made by Bro. L. J. Heatwole of Dale Enterprise, Va. There is, besides the regular calendar features, a considerable portion of original reading matter, prepared especially for the Family Almanac, instructive and interesting.

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When tempests rage and billows roll;
The ROCK OF AGES holds it fast
Till storms and tempests all are past."

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 6, 1921 (Gospel Witness Established 1905) No. 41

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

"We are sure that the judgment of God is according to truth."

The man who has much to say about the great "sacrifice" he is making thereby shows that he is working for a name.

That letter from our departing missionaries, found elsewhere in this number, will be read with interest by many. After many delays, Brother and Sister Esch and Sister Mary Wenger finally succeeded in getting passage for India, and by the time this reaches the eye of the reader they will probably be on mid-ocean. The Lord protect them on their voyage, and grant them a profitable career in India. Considering the present needs in India, we are thankful that they could go and that others are to follow soon.

The New Year.—These editorials are being written on New Year's day. Naturally the thought of what we mean to do during the year is prominent on our minds. As for the Gospel Herald, we mean to have each number in the year ring true to the Bible, to carry a liberal share of reliable church news, to serve as an open forum where the brotherhood may discuss the issues of the times, to promote the cause of peace and good will, to serve as a Gospel Herald to spread abroad the glad tidings of salvation and the Gospel of Jesus Christ. In this work we invite your continued interest, prayers, suggestions, co-operation, and contributions from your pens.

The great lesson on Forgiveness, taught in our next Sunday's Sunday school lesson, is deserving of more than ordinary attention. The nations at the present time need it, for if there ever was a time when the spirit of true forgiveness was needed that time is right now. As individuals we all need it, for in a time of unrest and more or less of disturbance it is the forgiving spirit that proves to be the conquering spirit. Where "vengeance is sweet" it is an evidence that the soul must be very, very bitter; for something as bitter as the spirit of revenge can be counted "sweet" only by way of contrast with something that is woefully sour and bitter. We look to the Cross for our highest example in the spirit of forgiveness.

Christian parents can not well overestimate the importance of beginning early the training of their children. And there are so many things that enter into this training. Their example, their conversations, the family devotions, books, papers, wall hangings, associations, home discipline, dress, daily habits, etc., are things that mean much for the character of those who in the most impressionable years of their lives are under the influence of home. Let every parent make a study of the opportunities (good or bad) connected with each of these, and make the most of each opportunity. Few parents desire anything but the best for their children. Parental sins may be classed under the two great heads: SELF-INDULGENCE and INDIFFERENCE. Get rid of these two, and your home government and influence is liable to be of the highest order.

THE MENNONITE CHURCH AND HER YOUNG PEOPLE

Years ago we received a letter from a brother who manifested a great interest in our young people. This was the substance of his view:

There are only a few places of prominence in the Church. We have many young people who are especially fitting themselves for prominent places. Unless there is a radical change in the policy of the Church, many of our brightest young people will be lost.

Without discussing the merits or demerits of this view, we all agree that it has to do with something in which every loyal member is vitally interested.

That there is an abundance of room in the Mennonite Church for all of her young people, there is no doubt on the part of any one who has ever given the matter careful attention. With the cry coming from all directions for more workers—with the many unanswered calls coming from mission stations, charitable homes, weaker congregations, etc., there should be no question of room. The only question is that of preparing our young people to the end that these positions may be filled to the glory of God and the welfare of the Cause.

It is to our young people that we look to fill up the ranks. As one generation passes away, another generation must be prepared to take up and advance the work. It behooves us therefore as parents, teachers, preachers, and Christian workers generally to do our duty by our young people by way of fitting them for the duties which must sooner or later be theirs. The three principal institutions to which we look for the necessary contributions to this end are the home, the school, and the Church.

The Home

In the first place, the home should be headquarters for true Christian influence and piety. It is here that children get their first impressions of life. The great opportunity which parents have to properly mould the characters of their children by proper example and instructions while they are in the most impressionable age of their existence means a great responsibility. The daily devotions, the daily plans, the daily conversations, the books and papers admitted into the home, the wall hangings, the life plans for the children should all be directed with the sole view to bringing up the children "in the nurture and admonition of the Lord," to train them to become faithful and effective workers for God and the Church.

The School

Next to the home, under existing circumstances the school is probably the most important factor in character building and shaping the lives of our young people. This fact suggests to Christian parents the importance of keeping in close and sympathetic and vigilant touch with their children while attending public schools in their home community. It also suggests the importance, in case children attend school away from home, of selecting schools that are favorable to the development of good Christian character and right indoctrination. It is a very serious blunder to encourage children to fit themselves for positions that would take them out of touch with all of our congregations. Our schools, therefore, should keep in view the following aims with reference to their student members:

1. That they get a good working knowledge of the Bible and acquire a tender conscience in the matter of obeying its teachings.
2. That they fit themselves for some secular calling that is in keeping with the teaching and spirit of God's Word.
3. That after their school work is over they keep themselves in working touch with and attending distance of their own church.
4. That when they go back to their own congregations they are not only nominal church members, but active champions of the faith, in sympathy with the doctrines and ideals of their church, subject to its rules and regulations, in sympathetic touch with its members and work.

With that kind of a vision held by the school, and both faculty and student members working harmoniously and enthusiastically for that kind of results, the school should have the hearty co-operation and support of

The Church

The Church is the spiritual home on earth for all converted people. In it the babes in Christ are nourished, the whole membership built up in the faith of Jesus Christ, the weak strengthened, the strong encouraged, the wayward reclaimed, the unruly warned, the membership united for aggressive warfare to win other souls for Christ. The Church owes the following to its young people:

1. Winning them for Christ at a tender age.
2. Care that only converted ones are received into membership.
3. Diligence in giving proper instruction and enlightenment.
4. Safeguarding their interests through proper counsel, faithful warnings against present day dangers and delusions, and wholesome discipline.
5. Opportunity for active service, and proper directions that this service may be along heaven-approved lines.
6. Proper examples on the part of those who are older in the service.

Our young people owe the following to the Church:

1. Gratefulness for present day opportunities.
2. Loyalty to Christ the Head, to the Church the body, and hearty support of church enterprises.
3. Diligence in Bible study and prayer life, and in acquainting themselves with the doctrines and ideals of the Church.
4. Submission to its rules and regulations, loyalty to its standards, faithfulness in Christian living—that no question of consistency need ever be raised whenever the Church feels called upon to ordain or choose any one to a position of responsibility.
5. Faithful service, from the time of conversion, in the cause of Christ and the Church.

The Mennonite Church could, within six months, locate at least a thousand workers in needy places, if the qualified workers were available. By both home and Church applying themselves diligently in the work of training our young people for God. and the young people giving themselves unreservedly into the hands of God and the Church, we hope to see a larger percentage of needy places filled with qualified workers. In this matter we are hopeful; for we see an increasing interest on the part of the Church in behalf of its young people, and on the part of most young people a disposition to want to do the right thing—unless otherwise instructed or influenced.

"GIVE YE THEM TO EAT"

By Milton Brackbill

For the Gospel Herald

All of our Sunday school people encountered these words of our Lord Jesus in the lesson of December 19. To the writer they came with special force, and strengthened a realization that the Lord overrules all things to the welfare of His own. Also that the Holy Spirit brings God's blessed Word before us to awaken us to timely duties. Psa. 119:115.

Our thoughts and prayers turn to the 3,500,000 unfortunate, innocent victims of men's cruelty, greed, and lust for power, in central and southeastern Europe. The call has gone out, many pleas have been made, and it is with the hope that more of our people may be made to realize the awfulness of the situation that this one is added.

We quote a few paragraphs from the "Literary Digest," which has been making such a noble effort to raise the necessary $33,000,000:

"In long lines they are waiting at the American food-kitchens. Will the food be there for them? Will they be turned away? There are no happy, healthy faces in those long lines—not one. You have seen rags and barefooted children, but never so many little boys and girls literally dressed in tatters. Soon it will be very cold, and for those bare little feet and legs and arms there is nothing at home to put on.

"Hollow faces and shrunken bodies are so common that their real condition does not become evident until we inquire more closely, and then we find that most of them are from one to five years back in their growth. Children of eight years old have not reached the normal size of two and a half. They are just learning to stand alone. Others almost as old can not yet stand on their feet. Their arms, and legs and spines, and chests are twisted and warped. The flesh and skin are shriveled on their bones. It is surprising that life can still exist there. If they can have food they will gradually regain their health and strength, but with most of them it is a question of now or never. Starvation and tuberculosis will not wait."

We are told that ten dollars will provide the coats, boots, and stockings and one meal a day for one child this winter. Who would not save a life for ten dollars? Surely the hearts of God's people are touched at such suffering as this. Must children starve to death to relieve us from sacrifice?

We feel sure that His people with the love of God—yea, Christ Himself in them—will not turn a deaf ear to such as this. I John 3:17.

Christ said, "Give ye them to eat." He has placed material blessings into our hands just as much so as the bread that He blessed, and brake, and gave to His disciples. He has given us "enough and to spare," and now He says, "Give ye them to eat."

Yes, surely if the Lord tarries we will give them the "Bread of Life" too—the true Bread which came down from heaven—but first we must nourish those wasted bodies.

We believe that God has moved the people of the world to help care for these suffering ones now, just as He has done in the past. Shall we not be aroused and moved to compassion, even as our blessed Lord?

Whatever is given thru our own relief committees, will bring some relief to some of these three million, five hundred thousand children.

Malvern, Pa.

WHAT SEEST THOU?

By Isaac R. Herr

For the Gospel Herald

The human eye is both formed and placed to point and direct our forward and onward steps in our physical moving here and there. The eye therefore means a progressive movement in a deeper sense, the developing process of the heart and soul of man, his life and character.

In its scope and compass it is broad and extensive, that no inconvenience is felt, unless it be by reason of defective, short or near sightedness. When God made man he had in mind a physical body that answers the needs of its creation. The eye has broadness and extent of sight no less than particular and definite vision, so that the mind and soul may also see and perceive, and be fed with the outward things. What man sees depends much upon his close habits of observation. With a pair of good eyes must go training and good normal use of them. The eye should be keen and alert in seeing the beauties of nature and of art, and in seeing all that appeals to a man whose aim and purpose is his truest and best development. The eye is the window of soul and is directed largely by it. If you desire to see a bad man and evil associates you can find them; if a good man and company commendable in the sight of God, they can be seen to your edification and spiritual enlargement. You therefore see what you look for. It is your innermost spirit, your purpose, that governs your seeing.

A few lines from the poet are apropos on this point:

"Some ships sail east and some sail west
With the self-same breeze that blows
'Tis the set of the sail and not the gale
That bids them where to go.
Like the ships at sea is the voyage of life
'Tis the set of the soul
That determines the goal
And not the calm nor the strife."

When Jeremiah was asked of God, "What seest Thou?", the whole bent of his life and the singleness of his eye filling his whole body full of light enabled him to say with the utmost promptness and in keeping with the fact, "A rod of an almond tree." His memory, judgment, and acumen gave him a grasp, a vision of the things signified by the sign of a rod of an almond tree. The Lord said to him, "thou hast well seen." No man has well seen until what the eye has seen is translated into the very truth of the fact and it embodied into the life itself and made a part of it; to redound to his spiritual well being, to the propagation of the truth that it may take hold in the lives of others to repeat itself in its soundness and usefulness in drawing all men unto Him. As we look upon the civil and the social life of our nation, upon the world, a quickening spirit should well up in our bosoms this question, "What seest thou?" and, if the scales have and are fallen off from our eyes, we can say with tears as did the weeping prophet, "A seething pot." If we see well, we see the world boiling and bubbling over, evaporating and wasting away their strength in sin and in riotous living.

Doubtlessly the evil one sets the soul of man to riot, covers his shame with his confusion, puts him to every conceivable rage and turbulance; keeping labor and capital at continual loggerheads, and Bolshevism on its rampage spreading confusion and unrest in its wake in the nominal Church Unitarianism with its ilk of Russellism, Eddyism and other cults and false teachings, swelling themselves in giant pretensions of devoutness and piety, but in fact having gone out on a tangent.

A tangent, as you well know, touches the arc or circumference of a circle and then goes out into space. The arc or circumference is inscribed from a center. Christ is the center of the Christian religion and those who teach doctrines at variance with those of Jesus go most abominably and shamefully out on a tangent. They touch slightly at the circumference some of the Bible truths, then float out into space unrelated and unconnected with the fundamental doctrines of Christ.

Christian people should see the danger of such abominable doctrines as are taught by pretenders to Christianity and should give them as wide a berth as they would give a poisonous reptile, or an animal seized with hydrophobia.

What Seest Thou in the Churches?

In some cases the Spirit of the Lord on the outside knocks for admission. Sometimes it may be plainly noticed that they have gone after other gods, mammon, the god of pleasure, holding a flirtation with the world and committing spiritual adultery. To whom the words of Jeremiah are applicable, speaking to the Hebrew people, "My people have committed two evils. They have forsaken me the foundation of living waters and have hewed them cisterns broken cisterns that can hold no water." May we ask ourselves daily,

What Seest thou in Your Own Home,

in the world, in your daily work, in your personal life, and in the life of the church? Do we see that which ministers grace to our hearts, zest to our spirits, stability to our purposes, wideness to our influences, strength to our characters, and a yearning for and a yielding to the Spirit of God? If we see a gentle, soothed, sustained, in honor prefering one another, a devoted, consistent Christian life then the Lord can say, Thou hast well seen, and at the end of our days can pass the encomium upon us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord".

If a man has well seen, he has caught the vision. He is more than a hearer of the word, he is a doer of the same; and unlike the man beholding his face in the glass and straightway forgetting what manner of man he was. What thou seest determines in a large measure what thou art. Let us therefore see the things that "add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness Charity".

Let us frequently wing ourselves back in thought and imagination to the years and events during the lives of the Patriarchs and Prophets and Jesus to see at least in part what they saw.

Jesus at the well, sees the woman with sin written in bold relief in her life and character, transforms her, and straightway she raises the hue and cry against sin wherever it lurked and hid and appeared in its viciousness and in its monstrousness. She became an evangel of light, life and truth.

What seest thou in Shunam? A great woman furnishing a chamber

(Continued on page 807)

Preacher's Page

PREACHING IS NOT THE WHOLE WORK

Sel. by B. B. King

The minister who supposes that his work is done for a week when he has preached his two sermons on the Sabbath, takes a very limited view of his calling. Preaching is God's appointed means of saving men, but not the only means; to render it effectual, it must be supported by pastorial labors, social intercourse, and private instruction. Within the limits of almost every congregation, there are individuals and families that belong to no congregation, and go to church nowhere. These should be hunted up and cared for. These often feel as did the psalmist when he said, "No man cared for my soul;" or as the more expressive margin reads, "No man sought after my soul." In the minds of these outcasts, these neglecters of the house of God, there are many reasons for their course, which to them appear real, but which might be removed by friendly intercourse. They do not attend church because they have not been in the habit of attending. They are poor and cannot appear at church as others do. It is well, in their view, for the wealthy, and such as are able to so attire themselves as not to appear singular, but for them to go, wearing the marks of their poverty, and with their unadorned little ones, whom they love as dearly as the wealthy love theirs, would be a mortification too great to be borne. Their poverty is burden enough in its seclusion, but to drag it out to be a gazing stock in a fashionable assembly upon the Sabbath day, they feel is too much to be borne. (A very strong reason why the attire of our church people should be such that no one will get this impression of them. The power of simplicity is apparent in many ways.—Ed.) However much of fiction there may be in these reasons, they are real to them, and they can only be removed by personal intercourse and kindness. Go among them, talk to them, and to their children, in words of kindness and solicitude for their welfare. Make an impression on their minds that they are really cared for, that the minister is the friend of the poor, and you will kindle within them a desire and hopes they have never felt, and wake them up to a new life of which they have never dreamed.

Let the minister who would do most good, go to the poor. Go to them in their houses. You must not wait for the poor to come to you; go to them, search them out; go where no others will go, seek out the friendless, the forsaken, the lost. Go armed with words of kindness and sympathy, which are mighty to subdue, and with your heart burning with the love of God, and love for your race, and you will conquer.

CLERGY RATES FOR MINISTERS

By A. S. Horst

For the Gospel Herald

Among the questions arising in the minds of a number of my fellow servants which I think of now is, Am I privileged to secure clergy certificates? On application blank are given regulations there appears under item A:

"Licensed or ordained ministers of religion in charge of churches as settled pastors. This to include settled pastors of churches of such denominations as do not believe in a paid ministry, provided their only other occupation is farming; but this does not include ministers who farm and who in addition, derive an income from the church in the form of salary, collections or free-will offerings."

It is evident that most of us would apply under this item, making some exceptions, such as evangelists and missionaries who devote all their time to the work whose application would then come under a different item. We as Mennonites would be included among the denominations who do not believe in a paid ministry. We hope we shall continue so to be, at least that we may be tent-makers that we will not be chargeable to any one. "Provided their only other occupation is farming." This may not include retired or farm owners who are not engaged in that work at present, this exempts the laboring man who is engaged in work other than farming.

When we speak of collections or free-will offerings (which would possibly include anything by way of cash or presenting something by way of support) which are given out of sympathy to help the minister perform his duties enjoined upon him, this would evidently be that which is spoken of in item A.

We praise God that the Church in general in recent years has found it her privilege to support the ministers in more ways than one and thereby receive a blessing. At present we as ministers should be careful to note in every particular the actual conditions when we apply to different organizations for privileges that may be helpful.

Ephrata, Pa.

GOD'S "BLUNDERBUSSES"

Culture delights to laugh at the foolishness of God, but its laughter is the hollow, mocking derision of unbelief and self-conceit. Never was this more pronounced than now.

Some months ago the monthly publication of a certain theological seminary in the Middle West contained this paragraph in its leading article:

"The day when any Tom, Dick and Harry, any carpenter, farmer or bricklayer, without any mental discipline and scholastic training, may announce himself called of God to preach, without a thorough training in the college and theological seminary, is forever past. If I know anything about the Almighty, He is not in the habit of sending out uncouth and ignorant blunderbusses as commissioners for Him."

This writer, in proceeding with his article, endeavored to show the necessity of spiritual as well as mental and scholastic qualifications for the ministry, but here stands his statement, a plain denial of God's power in these days, to supernaturally qualify a man for preaching His Word independent of the college and theological seminary.

How many honored servants of God would be silenced, even in this generation, if only seminary men were allowed to preach. And in past generations! Blessed be God for His faithful blunderbusses! Many of them shot with unerring accuracy, so that the slain of the Lord were many. His name be praised for a Baxter and a Bunyan. Where is the modern seminary with men superior to these?

We are glad for all the good done by the seminaries which have held fast to the fundamentals of the faith, and we would never put a premium upon indolence and ignorance, but we will never cease to honor the Lord for the sovereign, irresistible power of His Spirit in qualifying men for the ministry of His Word. Among the men whom He qualified without college or seminary were Dwight L. Moody and Chas. H. Spurgeon. All the schools of England and America have not produced their equals in the past 40 years.

In the official organ of an evangelical denomination we found this statement some months ago:

"The manner and method used by the circuit rider 50 years ago does not obtain today. Nor can any untrained classleader or exhorter assume the task of preaching and succeed, no matter how filled with the Spirit he may be."

This is certainly a denial of God's sovereign power to choose and qualify men for the work of the ministry. God is made a dependent upon human culture. O the awful blindness and foolishness of men who are wise in their own conceits. The last great revival among English speaking peo-

ple, which occurred at the beginning of this century, was brought about under the preaching of a young Welsh miner. Evans Roberts knew nothing about a theological seminary, but he was clothed with the Spirit of God.

In every quarter earnest Christians are deploring the lack of preaching attended by the power of the Holy Spirit. There is little lack of culture, but there is a great lack of power and life. Many hungry hearts would gladly dispense with their polished seminary pulpiteer and welcome back an "uncouth blunderbuss" who, in spite of his uncouthness and lack of scholastic training, spoke the language of heaven, and led them down into the green pastures of the living Word, and opened for them the treasure house of the King.

Unlearned and uncalled men have made many dismal failures; college and seminary men have made failures a thousand fold more dismal. How true and timely are the words of Spurgeon:

"The Holy Spirit is able to make the Word as successful now as in the days of the apostles. If we had the Spirit sealing our ministry with power it would signify very little about talent. It is extraordinary mental power that we need. O Spirit of the living God, we want Thee! Without the Spirit's power we can do nothing, but with it we may do all things."

—H. Ralph Geil in "Pilgrim Voices."

HOW TO MAKE THE CONGREGATION MOST SERVICEABLE TO CHRIST

By a Worker.

For the Gospel Herald

It has been clearly seen and shown that a non-missionary spirit and a dying church are very closely connected; and the churches which are intensely interested and are making sacrifice by sending much of their hard-earned money and their best young men and women to show to a lost world the way to Christ are, usually the churches which are growing both in number and power.

Do we believe that the chief mission the one great reason or chief end for which the Church ought to exist—the chief end for which individual members ought to live—is the evangelization or conversion of the world? The world suffers so much from those who are lukewarm, half-hearted, indifferent. So many people have the opinion that their sole concern should be to live up to the doctrines and ordinances of the Church. They are not taking to heart the importance of the great command of Matt. 28: 19, 20—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

If Christ is a reality in our lives, and if we honestly believe Him to be "Lord of all" (and there is no other name whereby man can be saved) we must do all in our power to make Him known throughout the world. If the Church fails to teach this, she not only robs the cause of missions, but she robs her people of attaining their highest Christian life; for there is no cause more broadening, more elevating, more inspiring than the great missionary enterprise.

There is the place of money in mission support. The greatest blessings in life come to us thru our faithfulness to God. Giving is a divine command. We owe ourselves to God. "Our possessions" are after all not ours but the Lord's. Lost souls are dying for want of the Gospel. When we withhold our means, we place ourselves between our God and His blessings. Solomon says, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Our service to our fellowman is our service to God. Jesus has said, "Freely ye have received, freely give." If God should bless us according to our giving, how much would we receive? "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." We are so apt to forget God as the Giver of everything we possess. If His kingdom is to grow in our lives, in our church, in our community, we must needs give ourselves to Him in active service, and our means will then be indicators to God, to others, and to us as to whose servants we are.

Then there is the place of prayer concerning this work. Surely if we are to accomplish anything that will be abiding in the day of judgment it must be done thru faith and prayer. That this part is necessary is made plain by the words of the Master when He was moved with compassion, seeing the multitudes were as sheep having no shepherd. Beholding the fainting multitudes without a teacher of the ways of life, He said to the disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore that He will send forth laborers." To pray is the Lord's own method of calling and furnishing laborers for the field. Do we forget the command to pray and let the Lord do the sending? How often the Lord's work is made to seriously suffer because we disobey His plain command. Shall we not seek again to return to the Lord's own way in supporting the need?

It is therefore of vital importance that every member sees the actual need. Each person should have knowledge of the work and have their eyes opened to the real needs on every hand. To accomplish this, nothing but a close fellowship with Jesus and a complete separation from the world will suffice. And if all Christians had such a passion for the evangelization of the world, their testimony would be: "I want to wear out my life in the service of Jesus Christ, for His glory. I desire nothing so much as that God should deal with me as He pleases. I care not where or how I live or what hardships I go through, if I may but gain souls for the kingdom of Jesus Christ."

Goshen, Ind.

THE REVIVAL WE NEED

Sel. by Amos R. Kurtz.

(This article was not intended for the Mennonite Church or the Gospel Herald but nevertheless it will not hurt anyone to read it. A. R. K.)

The revival which ought to come to our churches is a revival that will make preachers forget their manuscripts and burst out and weep in their pulpits; a cyclone of mysterious omnipotence that when it strikes a church or a community will make people awfully mad or gloriously happy. I declare in the presence of God and his hosts I am ready for just such a spiritual scene.

Nothing is so alarming as the absence of alarm in the Churches. Nothing is so dreadfully terrific to my mind as that sinners have no terror. Oh, that God would baptize with fire a thousand people as to render them incomprehensible amazements of power! Oh for a few men so dead to all things but God and so filled with him as to make them more then a match for the rest of mankind! Oh thou God of Sinai, Calvary, anl Pentecost: art thou not now nursing under the horizon, the lightning and thunder and rain of an amazing holiness revival: Lord let it come; let it strike our nation, tho it may blow the steeples of our abominable Church pride in the dust, tho it may thrust our philanthropic fairs and festivals in the gutter, blow the French music out of our choirs and the feathers out of our bonnets; that it should confound all the wise ones, and be understood by no one but thy divine self, let it come. Thou art the Master of thine own tempests. Oh send us a storm of the Holy Ghost before Thou sendest the storm of the judgment.—Bishop Watson.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

FATHERS AND SONS

The four-year-old son of a friend of mine was once asked what he intended to be when he grew up. He was silent for a moment. Then looking up with great earnestness, he said, "Well, I fink, when I'm growed up, I'll hunt around and pick up a lot of thticks and build a house wiv 'em, and be a farver."

Of course the little would-be "father" was greeted with peals of adult laughter. Yet what finer or more natural ambition could he have voiced? We do not laugh when our little daughter talks of the day when she will have a home and children. Why does it strike us as comic that our small boy should also long for fatherhood?

One would almost suppose that there was something shameful and unmanly about fatherhood, so thoroughly do we discourage the fatherly spirit in our boys. The tiny lad who loves to take his battered old doll to bed with him is teased and shamed out of his allegiance. The youngster of eight or ten who likes to play "house" is frowned upon,—he ought to prefer building a fort and playing at soldiers. We are far more afraid of making our boy a "sissy" than of permitting him to be a bully. Yet if we study the grown men about us, we find that the "sissy" is a pretty rare specimen, while the coarse-grained, selfish, callous bully is all too frequent. There is no great danger of our boys developing into cowards. There is the greatest danger of their growing into business men and and money-makers rather than fathers and home-makers.

Perhaps the words "greatest danger" may seem exaggerated, but let us consider what the right sort of fatherhood means to men, to boys and to the nation.

To a man himself, being a good father,—a wise father and an understanding one,—means the greatest possible happiness and satisfaction. It means that he can watch the miracle of an unfolding personality, that he can renew his own youth in his children, and that he can be a co-worker with God in aiding, guiding and inspiring them.

To a child, a good father is, next to a good mother, the best of all heritages. His father is his playmate, his chum, his ideal. His father's political opinions, business principles, and ethical standards are accepted unquestioningly by his admiring son. Someone has wisely said that through loving and admiring the father whom he has seen, the child takes his first step toward worship of the Father whom he has not seen.

To the nation and the future world, good fatherhood means everything. It means that men shall henceforth think not merely in terms of "big business" but of better human lives, that they shall strive not only to bequeath wealth to their children after death, but shall devote their lives to giving their children a treasure of sympathy, love and guidance. It means that through mutual understanding, fathers shall be more progressive and sons less anarchistic,—that the two generations shall work hand in hand for a finer future world.

Therefore I would say to every father, "Know your boy. Begin today to play with him, hike with him, discuss with him, camp out with him if you possibly can. He needs you and you certainly need him. Don't let his mother have all the responsibility and all the joy of parenthood,—get some of that joy yourself.

—Charles F. Powlison.

HOME

What a hallowed name! We may find pleasure elsewhere, but not the joy or satisfaction of home. We may be away for some time, and, may seem to enjoy ourselves, but how good it is to come back home. Be it ever so humble, there is no place like home. It isn't always the well equipped homes that are happiest, but the very poorest can be happy when the love of Jesus and gladness is in the home. When we are tired and weary, how nice it is to come home, if there is love in the home. The tired feeling is soon forgotten. Do we appreciate them as we should? Many today would be glad if they had a place of their own to eat and sleep in and call home.

Home should be a place of joy and contentment. Are we making it so, that when the inmates when grown they can look back and recall happy childhood days? What brings happiness in the home? It is love. What is nicer than a home where parents and children are bound together by love, who have Christ for their Guide and Comforter? How often we have trials and difficult problems to solve, and O how we wish somebody could help us. What a great privilege to go to our ever-present Guest and Friend, and just leave it all in His hands! It will pay above everything else, to have Jesus in the home. You often see the motto: "What is home without a mother?" Let us make the motto: "What is home without Jesus?"

People are asking today: What will become of the next generation? A large amount of it depends upon the training the children get at home. If the heads of households would erect family altars and use their pushed-aside Bible, ask God for help and guidance and teach their children the blessed plan of redemption, the need of spreading the Gospel to all men, have helpful entertainments at home, make their love known instead of pushing them out into society, thus teaching them....to hate their enemies instead of doing good to those that hate them, etc., the hope of the future would be brighter.

We hear our foreparents tell of how they enjoyed themselves in the log huts around the fireplaces, and, as they say, "one side nearly roasting," with scant essentials for house keeping. It was because love reigned in the hearts of the members of the family for one another and they had respect for their Heavenly Father.

How often we hear persons speak of their childhood days when hearts were light and free as the birds in the air! There is no happiness in life so great as that which comes from a happy home, and there is no misery so great in life as that wich comes from a gloomy home where you spend nearly all your time. How important it is to make this a happy place. Each one has a part in this to make our homes happy. The Apostle Paul speaks of showing piety or kindness at home first. We will feel better and all the others also. How much more confidence we have in persons when we know they live at home accordingly. We owe politeness to the members of our family, just as much as to friends. They will appreciate it as much or probably more. We will never regret what we have done to make home happy. Home has a great influence. How sweet the influence of the home of Mary, Martha and Lazarus! It was because Jesus was welcome there and went there often.

Let us not only be interested in our earthly home which is for just a very short time, but also, above all, prepare for our Heavenly home which will last forever, where we shall meet to part no more. We cannot expect to get there without an effort.

Happy is the home where prayer is heard
And praise is wont to rise;
Where parents love the Sacred Word,
And live but for the skies. ?

—Mabel Hygema in Gospel Banner.

Sunday School

For the Gospel Herald

Lesson for Jan. 16, 1921—Matt. 19: 16-30

OUR ALL FOR THE KINGDOM

Golden Text.—Thou shalt love thy neighbor as thyself.—Matt. 19:19.

Introductory.—The doctrine of entire consecration is here presented in two forms. The rich young ruler learned that a man has no part in the kingdom of heaven until he has made the entire surrender to God; until there is nothing in his possession that he is not willing to part with for Christ's sake. The reward following consecration is presented by Christ in answer to Peter's declaration, "We have left all and followed thee." There is no investment that yields such a bountiful return as investment in the Master's kingdom.

The Important Question (16).—Though the wording of the young man's question was such as to show that he had no right conception as to what it takes to have a part in the Kingdom, yet the question is a vital one. Eternal life is the one great essential for eternal glory, but it can not be earned by anything that we may do—it is a free gift. Nevertheless, there is something that we must do before this gift is given. The young man's question is vital to us all.

The Important Answer (17-21).—It was always the rule of Jesus to answer questions according to circumstances. His answers to the young man were the best that could have been given—they fitted his case exactly. The first thought was that Christ can be recognized as good only, provided He is the Son of God. Christ's answer was a severe rebuke to the idea of human goodness. "All our righteousnesses are as filthy rags." The next thought was one of perfect obedience, which included the idea of keeping all the commandments. The young having confessed to having kept these, the next thought was that of giving up all for God. Our wealth, our time, our talents, our service must all be upon the altar of the Lord, consecrated to His glory, subject to His directions, possessed as though we possessed them not.

The Fateful Decision (22).—When the young man heard the words of Jesus—"Sell what thou hast, and give to the poor"—he ceased being a seeker, although the promise was, "Thou shalt have treasure in heaven." The treasures in heaven were just what he wanted; but he was not willing to be counted poor on earth. A similar test today would take off the church rolls the name of many a man whose voice is now considered important in the counsels of the Church. Even though the young man went away "sorrowful," failing to stand the test he failed of the reward.

The Rich Man's Chances for Heaven (23-26).—The turning away of the young man was taken as the occasion by Christ to discuss the rich man's chances for entering heaven. No better illustration could be furnished than that of the rich young man who preferred sticking to his earthly riches rather than be counted poor and eventually come into possession of "treasures in heaven." Whether you number your wealth by the pennies or the billions, a similar attitude to that which the young man gave evidence of will shut you out of heaven. Is it possible, then, for a rich man to enter heaven? Yes; "with God all things are possible." It is simply impossible for a camel to go through the eye of the needle—and more so for a man who prefers the riches of earth to the treasures of heaven; but the same God who had the power to call heaven and earth into existence can put the camel through the eye of the needle, and can perform the miracle of grace in the soul of every man who submits himself to Him and gives practical recognition to the fact that "the earth is the Lord's, and the fulness thereof." The story of the rich young man should be both a warning and an encouragement to every one whom God has blessed with plenty of this world's goods—warning, in that our money should be consecrated to the Lord and used as He directs; encouragement, to such as are minded to use it that way.

Forsaking All (27-30).—We come now to a very strong and pleasing contrast with the point in the lesson just left. Hear the voice of Peter: "We have forsaken all, and followed thee." First, let us meditate upon what that meant. It may not have meant great possessions, although we have a little evidence that James and John were men of some means, while Matthew the tax-gatherer was doubtless possessed with plenty; but there are other things besides wealth which figure in the matter of self-denial. These apostles had forsaken friends, kindred, business, ease—all for Jesus—"What shall we have therefore?"

Hear the Savior's reply. In substance, it was as follows: In the great restitution of all things, when it comes to the judgment, you will have a part with me in glory. Even in this life you are and will be abundantly repaid for the sacrifice; yea, an hundredfold — with persecutions. You thought you were making a sacrifice; but really it was the best investment you have ever made.

Nor is this matter of rewards one of priority. In the Kingdom we shall consider faithfulness and sacrifice before nationality or other preferment. In fact, many that were last shall be first.—K.

Our Young People

SACRIFICE IN SERVICE.—Phil. 2:17-30.

Topic for January 16

MOTTO

"We ought to lay down our lives for the brethren."

THE STUDY HOUR

I. Sacrifice in Service.—A sacrifice is the offering up of something of value for the service of a cause which, or a being whom, we regard with devotion. There were various kinds of sacrifices under the law of Moses, but every one was to be a sacrifice with points expressing the worthiness of God whom the worshiper was serving. Man had no sacrifice sufficient to satisfy the requirements of a holy God. He only could bring the best he had having points of resemblance typifying the only perfect sacrifice—Jesus Christ. It was not in the merits of the offerer that God was satisfied, but in the merits of Him whom they represented by their offering. The Psalmist David felt this when he said, "Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise."

David saw that it was in the faith of the offerer who humbled himself before the holy God, that God was pleased to recognize the merits of His perfect sacrifice, and impute those merits to the broken hearted soul who mourned for his sin. And it is the spirit of the sacrifice in service today that is well pleasing to God through Jesus Christ. Men lay down their lives for different causes in this world. Some lay them down because of their devotion to some worldly object or some perishable cause. A few are laying down their lives in the service of Christ whom they recognize as their redeemer and for whose love they are ready to spend and be spent. It is not the service rendered that brings salvation, but it is the "faith which worketh by love" that brings the servant into a relationship with Christ well pleasing to the Father, and makes the service rendered precious in His sight (Phil. 4:18).

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, "Sacrifice."
2. Serving for Jesus' Sake.

For Young People
1. The Needs of People in the World.
2. God's Plan to Supply the Needs of the World.
3. Becoming Sacrifices for Christians.

For Older People
1. The Spirit of Acceptable Sacrifice.
2. The Service Humanity Needs.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 6, 1921

Field Notes

The recent meetings at Bowmansville, Pa., in charge of Bro. J. B. Senger of Kinzer, Pa., resulted in eleven public confessions. The interest was good from beginning to end.

Bro. J. M. Kurtz of Goshen, Ind., spent the Christmas holidays with loved ones in his former home in Wayne Co., Ohio.

Bro. John Nice of Morrison, Ill., filled the regular appointments at Yellow Creek Church, Elkhart Co., Ind., on Sunday morning, Dec. 26.

Bro. E. D. Hess of Masontown, Pa., was called to the bedside of his dying father, Bro. Abram Hess of Hesston, Kans., who passed away Dec. 30. May God comfort the stricken family.

A joint meeting of the Sycamore and Bethel churches near Garden City was held on Christmas day and Sunday following. "Had a good meeting, and the missionary spirit was prominent in the meeting," writes a brother from that place.

We are in possession of a well arranged program of a missionary conference to be held at the Garden Street Mennonite Mission, Peoria, Ill., Jan. 8 and 9. The meeting begins Saturday, 2 P. M., with a sermon by Bro. Samuel Gerber and closes with an address of "The Price of Consecration" by Bro. S. E. Allgyer.

Holiday week was taken as the occasion for visiting missions on the part of some of our student members. Eight are reported from Goshen College as having spent the week in missions in Chicago, Lima, and Youngstown, and seven reported from Hesston College and Bible School as having spent Christmas week at the Kansas City missions.

Bro. Abram Hess of Hesston, Kans., passed to his reward on Thursday morning, Dec. 30, after a long illness. Funeral services were set for Sunday afternoon at the College Chapel. He will be long remembered for his work in building up the school in which he was greatly interested. His passing away is mourned by many friends. Obituary notice later.

Two programs were sent us recently of a double meeting held at Hubbard, Oreg., Jan. 1 and 2. The first is the program of the 38th Pacific Coast Mission Meeting, held at Zion A. M. Church Jan. 1., and the second a program of the Missionary Conference held Jan. 2 at Hopewell Mennonite Church under the auspices of the Pacific Coast Conference. Both programs are the kind that make the Christian worker feel that he would like to attend.

The Pleasant Hill Sunday school is the name of the new rural mission field entered by the Illinois District Mission Board. This field is between Morton and Peoria. The first session was held Nov. 21 with an enrollment of about fifty.—R.

A pointed article, from the pen of Bro. G. J. Lapp, on "Why Give to India Now?" arrived too late for publication this week. It will appear in print next week, the Lord willing. The same is true of several other communications from missionaries at different stations.

Bro. J. S. Shoemaker of Dakota, Ill., has had a severe attack of bronchial pneumonia, following his attendance at the meeting of the Executive Committee of our general Mission Board. We are glad to state that latest accounts of sickness report him as improving. May God grant him a speedy recovery.

Bro. C. F. Yake, editor of the Youth's Christian Companion, informs us that in the near future he expects to begin the publication of a history of the Mennonite Church, written for young people by Bro. Noah Oyer. The history is to cover a period of about a year or more. Those interested in this and desiring to get the entire story from the beginning will be glad to know of the introductory price of the paper at 50 cents a year.

Requests for Prayer.—A sister writes, wondering whether it would not be well to have one column of the Gospel Herald open for requests for prayer. As an example she puts in a request for prayer in behalf ot a family that is yet without salvation, and who must be reached soon or serious consequences will result. In reply to such an inquiry we will say that we will publish such requests, as we have in the past. Should you send such requests, state the case clearly, pointedly, briefly, modestly, and sign your own name.

MESSAGE FROM OUR DEPARTING MISSIONARIES

For the Gospel Herald

Dear Readers of the Gospel Herald, Greeting in Jesus' name:

Just a few lines before we leave, to inform you that we are finally, after one more delay, leaving on our long expected journey to India. Our ship is to leave at noon tomorrow. The steward told us that they make the trip between here and Bombay in 30 days, which is about five days

less than we had thought. We should thus be in Dhamtari by the first of February.

We take this opportunity of expressing our hearty thanks to all of the many brethren and sisters who have helped in so many ways in the work to which the Lord has called us. We feel that in going out in the work in the foreign field the Church at home is with us and that we are not going without your support in prayers, means, and new workers.

We realize that we are going out into work of great possibilities, and have a powerful enemy to face. But we are confident that we will have victory through faith in God, which faith is the victory that overcomes the world. We are depending upon God and the home Church for help in the work and are confident that we will not be disappointed.

Yours in His glad service,
C. D. Esch,
Mina B. Esch,
Mary Alice Wenger.

New York, Dec. 30, 1920.

Correspondence

Limon, Colo.

Dear Readers, Greeting:—Bro. Allen Erb and family stopped here and He preached the Gospel of the kingdom

Bro. J. D. Mininger stopped on Dec. 7 on his way home to Kansas City. He preached about four things we know in the Bible.

On Dec. 18 Bro. John Thut came and preached the living Word, and on the evening of the 19th we had communion.

These are meetings of rejoicing—There are four precious young sisters who have come out on the Lord's side. May they give their lives wholly in the service of the Master. Our prayers are that others may come while Jesus is calling them.

We trust the Lord will direct some minister to locate here. Any one wishing to know more about this place, please write to us.

We were touched with the **great need in South America and India,** while reading in the December number of the mission paper. Are we doing all we can? If you have not read these articles, please read prayerfully, and obey His voice. If it takes self-denial, think what Jesus has done for us. Who will go and help for Jesus' sake?

Sarah Hartzler.

Dec. 20, 1920.

Coalridge, Mont.

Dear Herald Readers:—A few lines from this place may be of interest to some. We have been blest with an exceptionally nice fall and winter so far. Health is good also, for which we feel grateful to our loving heavenly Father. On Dec. 10 Bro. I. S. Mast of Minot, N. Dak., came and broke unto us the Bread of Life—had preaching three evenings and on Sunday we partook of the Sacred Emblems. All of the members except three were present. From here Bro. Mast went to Calkins and Bloomfield. May the Lord bless the brother in his labors. Pray for the work and workers at this place.

Nettie M. Kauffman.

Dec. 21, 1920.

Protection, Kans.

On the morning of Dec. 19 Bro. Peter Unzicker of Elkhart, Ind., preached a helpful sermon here on Consecration and Fellowship. He would have preached in the evening also, but for a cold and a sore throat.

Come on, brother ministers as you come near here, stop in and give us a sermon. We need you to show us the way.

John Schrock.

Dec. 21, 1920.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—This Christmas time in Jesus' name. We have many reasons to praise Him. We have had a very nice fall and winter so far, but have had some sickness and attendance at Sunday school has been small, but all are getting better and we hope for better attendance. Bro. Andrew Shenk was with us over the first Sunday and fed our souls by three earnest sermons from God's Word. We expect Bro. P. J. Shenk soon to hold meetings. We ask those who are interested in lost souls to pray that the Spirit may work mightily that souls may come to Christ.

Dec. 21, 1920. Cor.

Roanoke Ill.
(Harmony congregation)

Greeting to all Herald Readers:—On Dec. 5 our Sunday school was reorganized for the following year as follows: Supts., Bros. Sol Schertz and Joe Davis; Chor., Joel Schrock. In the evening on Dec. 12, our Y. P. B. M. was again reorganized as follows: Supt. and Program Committee, Joe Davis, Fred Miller, and Freda Schlabach. Sister Mattie Imhoff is Primary Supt.

In His name,
Mollie Schrock.

Dec. 21, 1920.

Alpha, Minn.

Dear Friends in Christ, Greeting:—At this writing we are having what looks to be the beginning of winter.

Of late we have been favored with presence of ministering brethren, all of whom favored us with one or more sermons——Bro. Joe. C. Gingerich of Wolford, N. Dak., Thanksgiving eve, Bro. S. C. Yoder of Kalona, Iowa, Dec. 13. On Dec. 17 Bro. J. M. Kreider came to conduct the funeral services of Sister Blosser and remained over Sunday. He preached Saturday evening and Sunday morning and evening receiving two precious souls into service for Christ by water baptism, and left Monday morning for Topeka, Ind. Thanks for these messages of cheer.

We expect to reorganize our Sunday school Dec. 26.

Wishing all God's richest blessings, I am

Fraternally,
Dec. 21, 1920. C. J. Garber.

Nampa, Idaho

Bro. S. G. Shetler and wife arrived here on Dec. 1. A series of meetings were held which closed the 9th. He gave a lecture and Gospel sermon each evening. On Sunday the 5th, we had baptismal services, also communion and a lecture in the afternoon. Six young souls accepted Christ as their Savior, and one was reclaimed. We rejoice to know that the Spirit of God is still striving with men. May God's choicest blessings be upon the work of the brother and sister wherever they may be.

Dec. 22, 1920. Cor.

Vistula, Ind.
(Barker Street congregation)

We had a feast on Bible Truths. Dec. 18 Bro. D. D. Troyer of Goshen, Ind., came for instruction and preparatory services. On Sunday morning Bro. Troyer and wife, and Bro. Clyde Kauffman and wife, all of the Clinton Frame Church, came for communion and baptismal services. Bro. Troyer gave some very practical truths on baptism and received four young people as brethren and members of the visible Church. It seemed real encouraging to see them make the noble choice for heaven and real rest. Bro. Kauffman gave some real truths on the remembering of Jesus our Savior with the breaking of bread and the cup of wine. Come again, dear brethren.

Harvey Friesner.

Dec. 24, 1920.

Windom, Kans.
(West Liberty congregation)

Today we listened to a sermon by

(Continued on page 805)

Miscellaneous

THE HEAVENLY ROAD

The road to heaven by Christ was made,
With heavenly truth the rails were laid;
From earth to heaven the line extends,
To life eternal where it ends.

Cho.—All aboard! send out the call:
This Gospel road is free to all,
All oboard! our song shall be,
Salvation full, salvation free.

Come children, come, now is the time
At any station on the line:
If you'll repent and turn from sin,
The train will stop and take you in.—Cho.

The Bible is the Engineer;
It points the way to heaven so clear:
Through tunnels dark and dreary here,
It doth the way to glory steer.—Cho.

No fare for you is there to pay
For JESUS is Himself the Way:
From earth to heaven the line extends
To life eternal where it ends.—Cho.

The Holy Ghost conductor is,
And honors all the passes given;
With heavenly skill He guides the train,
Until the brakeman calls out, "Heaven."—
Cho.

Then in the city of our God,
We'll meet the friends already there;
With them we'll walk the golden streets,
And share a mansion bright and fair.—Cho.

But, best of all, we'll see the King
Who built the road and paid the fare;
And there while endless ages roll,
We'll praise Him that he brought us
there.—Cho.

'Tis true we have no sleeping car,
Where drowsy Christian sleep and nod;
For each has wakened out of sleep,
And now is wide awake for God.—Cho.

Come then, ye many pilgrims, come;
Accept this offer from your King;
He'll bless you all along the Way,
And safe to heaven your souls will bring.
—Cho.

—Sel. by A. C. Augsburger.

FOUNDATIONS FOR TIME TO COME

By Katie Nussbaum

For the Gospel Herald

Our life is a journey. As we stand upon the threshold of a "new year" it is well for us to pause, and look at our lives and see how we have been traveling. We should examine our lives in the light of God's Word and consider how we may make better progress in our journey through life. As the old year is dying, God is giving us another chance and bids us "Redeem the time." While the past is gone forever the future is bright with hope. The new year which is before us may be filled with holy thoughts and deeds.

Years are measures of time. Each "new year" is a challenge to us to make the best of it possible. This we cannot accomplish unless the very first moment of the year is rightly begun and each succeeding moment is likewise consecrated to this end. It is impossible to begin the year right unless we ourselves are right toward God. We cannot be right toward God unless we accept His plan for salvation as well as His plan for our lives.

The foundations we lay now will determine our destiny in time to come. We therefore cannot expect to end well unless sometime, somewhere we lay a right foundation. "Laying in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:19). Another year is before us, and with it comes the opportunity to lay foundations for the future. Each day of the year we are laying a foundation either for good or evil. Are we laying foundations that are for our eternal welfare, or do we lay a foundation for something evil? Do we have Christ as the center of our lives as we travel life's way? He should be our daily companion and guide. Where we accept Christ as our Savior we will be directed by Him and will strive to live for His cause. Having Christ as the center of our life, we will be able to attain what the true aim of life has in store for us. How essential that we lay hold on eternal life and thus lay a foundation for the time to come. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Whatever we attempt to do this coming year will be a failure without Jesus Christ. If our aim in life is to live for Christ and His cause, we are laying a foundation that will stand through all eternity. Paul's one desire after his conversion was to live for Christ and for the mission to which he was chosen. He laid a foundation that could not be moved by persecutions nor imprisonment. Are we laying foundations that will stand against the storms of life? "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." What a blessed promise to know that the Lord knoweth His own. Even when we suffer persecution for His sake, Christ has promised to be with us to the end. Let us take Jesus for our foundation and build for eternity. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:19—22).

"We are building in sorrow or joy,
A temple the world may not see,
Which time cannot mar nor destroy;
We build for eternity.

"Ev'ry tho't that we've ever had,
Its own little place has filled;
Ev'ry deed we have done, good or bad,
Is a stone in the temple we build.

"Ev'ry word that so lightly falls,
Giving some heart joy or pain,
Will shine in our temple wall,
Or ever its beauty stain,.

"Are you building for God alone?
Are you building in faith and love,
A temple the Father will own,
In the city of light above?"

There is a true end of life toward which we should strive. Our aim here in this life should be to prepare for eternity. We have the opportunity to lay foundations for time to come. Are we living for Christ and His cause so that at the end of our voyage we can say that we have fought a good fight? Paul as an old man in the prison dungeon of Rome writes to his beloved Timothy: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give to me at that day: and not to me only but unto all those that love his appearing." Paul as an old man now turns his face to heaven. He views the past spent in the service of the Master and calls it a "good fight"; also looked forward to the "reward" that was awaiting him. How great the reward for every true worker of Christ. Have we committed our all to Him? If so, we can have a happy end. May we all lay foundations now that shall stand through all eternity. Let us live so that when we have completed our service here we shall receive the reward that awaits the faithful.

Orrville, Ohio.

REVERENCE FOR GOD'S HOUSE

By I. G. Musser

For the Gospel Herald

The house of God is a place where the children of God go to worship according to the custom or form of their rules or regulations; it is not a place for amusement. Parents should, (and if they are true followers of the Lord they will) teach their children how to behave in the house of the Lord. It is not a place for amusement—it is a place where the

people worship God. Older people should not stay outside of the house of God and talk so much about temporal affairs. Better go and engage in singing—old and young make it a holy place. The house itself, whatever the structure may be, amounts to very little; but it is the people that are in the house. So we, young and old, will try to reverence God's house.

One thing I notice in our congregation: About fifty years ago the brethren went into the house by not taking the hat off upon entering the church. They kept it on while sitting there for a good while. Then when a boy I noticed at that time a man up in years took off his hat as soon as he entered the house. I thought to myself, that is reverence, and I followed the brother ever since. By this time that is changed and every one takes off his hat when entering the church. The point that we will not forget is that it is the Lord's house in which to worship God and Him only. But you see there are people who are so little interested in religion that they stay outside. Go in and make yourself at home; help in the work—they are all needed. There is power in unity; whether in Sunday school, teachers' meeting, or whatever it may be. But understand me to mean God's house —not oyster suppers, or other amusements.

There are some brethren who do not go because they say they cannot read so well, can not sing so well, and so on. You think they might do without you; so might every one else think. The more people there are that work together the more power there is.

Let us reverence God's house by going there. My father was a minister. I once heard him say they have to go, but how about the other members when the weather is a little inclement? Yes, we stay at home while the preacher preaches to the empty benches. That is the case in particular when people get cold and indifferent. Brethren, there is no danger of doing too much for the Lord, if we are His true followers.

Narvon, Pa.

SABBATH-BREAKING

An eminent ship-owner, who for twenty years did a very large business, remarked to Dr. Edwards, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago."

This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. ——. He was one of our greatest importers. He used to say that the Sabbath was the best day in the week to plan successful voyages, showing that his mind had no Sabbath. He has been in the insane hospital for years, and will probably die there." Many men are there, or in the maniac's grave, because they had no Sabbath. They broke a law of nature, and of nature's God, and found the way of the transgressor to be hard. Such cases are so numerous that a writer remarks, "We never knew a man to work seven days in the week who did not kill himself or kill his mind."—Selected.

DANGERS OF THE UNEQUAL YOKE.

By a Sister

For the Gospel Herald

When God inspired holy men of old to write His Word, He had in mind or foresaw the needs, the tendencies and the dangers incident to His followers, His Word is given us as a guide for our life. It is truly a lamp to our feet and a guide to our pathway

The restrictione of God's Word are safeguards that we need to study and consider often in our every day walk of life as God's children. One of these safeguards that we want to consider for a little while is that of the unequal yoke, the opposite of Christian separation.

When the children of Israel entered the land of Canaan, God told them to drive out all the Canaanites, to smite them and utterly destroy them and their altars and break down their images and cut down their groves and burn their graven images with fire. They were in no way to associate with them or have anything to do with them. They were to keep entirely separate from them. They did not do this and oh! how sad the history! How often is it on record, "They did that which was evil in the sight of the Lord." They went on and on until they were carried away into captivity from which they never returned.

Isn't this the very picture of the Christian who is not willing to forsake all for Christ or of those who allow themselves to become unequally yoked together with unbelievers in some worldly organization or in some business enterprise perhaps?

In 2 Cor. 6: 14, 17, 18 we have these words. "Be ye not unequally yoked together with unbelievers. Come out from among them, and be ye separate, saith the Lord." And here is the promise: "And I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Christian separation then is necessary that we may have fellowship with God. If we do not live the separate life but permit ourselves to become unequally yoked together with unbelievers we violate God's command and it becomes sin, and sin in the heart and life stands between us and God that we cannot have that sweet communion and fellowship with Him.

"Be not conformed to this world, but be ye transformed by the renewing of your minds; that ye may prove what is that good and acceptable, and perfect will of God." (Rom. 12:2)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"(1 Jno. 2:15).

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

We see by these scriptures that we cannot love God and the world at the same time. Jesus said, "Ye cannot serve God and mammon." We are serving either the one or the other. There is no "in between" place.

The unequal yoke also hinders us from rendering effectual service to our God. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our lights will be dimmed or will go out entirely if we are in any way yoked to the world, and our efforts for good in the Master's service will be powerless. God's blessing cannot rest upon such and without that it will avail nothing.

I like a thought given in the Christian Monitor on this subject. "Christians and unbelievers yoked together would be unnatural and unreasonable. They have different natures, opposite aims, two kinds of Masters, and awaiting them, future habitations with a 'great gulf' fixed between."

In 1 Cor. 6: 19, 20 we have these words: "Ye are not your own. For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." According to this scripture that we are God's property by purchase, and He has a right to demand and expect us to heed His counsels and admonitions and not join ourseles to any organization except the New Testament Church of Jesus Christ.

May God help us to keep ourselves entirely separate from the world that our lives may ever be a power in His service.

"Let the life which you live for Jesus,
A beacon to sinners be;
Let its rays be continually blowing,
As lights by a dangerous sea.
Should your light for a moment cease shining,
A soul may be lost in sin;
So the Savior commands you my brother and sister
To shine as a light for Him."

Wadsworth, O.

ORPHAN SUPPORT

By Levi Mumaw

For the Gospel Herald

In keeping with our plans of the past few years, we again urge our Sunday school classes to continue their liberal support of this particular phase of our relief contributions. The following is a copy of a general letter being sent out to our superintendents and in case a copy should not reach your school, we will appreciate having the matter taken up without delay and the cards will be forwarded on receipt of request for them. May we remember our responsibility towards these little ones and do our part in providing relief for them.

Dear Brother:—During the past few years our Sunday school classes have supported the "Orphan Support" plan so very liberally that it is only reasonable to expect that the same interest will again prevail this coming year. Inquiries have already reached us about our plans.

During the past year our Relief Organization has been permitted to open work in Russia and at the present time is doing relief work at Constantinople. In connection with the work there a shelter for Russian Refugee children is being maintained and up to the present time, aid is being given to 150 of these little ones which would otherwise have no means to survive the winter. This work no doubt needs to be enlarged. At the time our Unit was permitted to enter South Russia, the support for 200 full orphans was pledged. We hope to be able to carry out this pledge as soon as it is possible to again communicate with that section. We are confident that it will be an easy matter to increase these groups.

The above orphans being under the direct care of our Unit, it is but natural that we apply any funds available for the purpose to this end. The Near East Relief has had our entire support along this line during the past year. This has been a worthy cause, but since that organization is making a nation wide campaign we advise that our classes turn their attention to our own work and are therefore enclosing blank cards for this purpose. In case additional cards are desired, they can be had for the asking. Should any one prefer to support the Near East Relief work, cards can also be supplied for this purpose. You will note that the amount is $5.00 a month as heretofore.

We trust your classes will support this work to the fullest extent possible and wish to thank you in advance for your early attention to it in bringing the proposition before your school.

Fraternally yours,

MENNONITE RELIEF COMMISSION
Levi Mumaw, Sec'y.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Our Relief Notes this week consist of excerpts from literature and information sent out by the American Friends Service Committee, Philadelphia.

* * *

Making shoes out of carpets and clothes from curtains is the latest expedient to which the Germans have been driven, according to Catherine Morris Cox of the American Friends Service Committee, Philadelphia, who has just returned from Berlin. Miss Cox says that practically all the Prussian children have "carpet shoes" for indoor wear, which preserves their leather shoes for a longer period

* * *

The men of Prussia have been greatly weakened by lack of proper nourishment, says Miss Cox, who tells of a porter falling down under the weight of her trunk when she was about to go on board the steamship for her journey home. The bystanders laughed when Miss Cox pulled the trunk off the prostrate man with one hand and assisted him to his feet with the other.

"You never see a plump Prussian of either sex under thirty years of age," Miss Cox said. "Meat is beyond the purchasing power of the people and this accounts for their physical weakness. They eat potatoes, sauer-kraut, turnips and carrots in quantity, but do not thrive on that kind of food."

Miss Cox said that when the Quakers serve chocolate pudding to the Prussian boys and girls they shout "Three cheers for America!"

* * *

Germany has lost most of her cows owing to food shortage and the Peace Treaty and milk is a precious beverage, Miss Cox says. It is rationed to the German babies and no Prussian child over six years of age ever tastes it except by doctor's prescription. Most of the children who are nine and ten years of age have not had a drink of milk in four years. Eggs sell for 50 cents a piece in Berlin, which puts them beyond the reach of most people. As a result thousands of German children are afflicted with rickets and nearly 90 per cent of them are tubercular. The Quakers are giving one hot meal a day to 175,000 children in the Berlin district.

* * *

Miss Cox says the German children are greatly interested in American history and geography The Prussians are grateful to America for feeding their children.—the American Friends Service Committee plans to feed 1,000,000 children this winter,—and they give no indication of holding any animosity against this country for the part it played in the war.

* * *

An army of 3000 children has been marching on to Europe's dying city, Vienna, from country places in Switzerland, England, Italy and Holland where they were sent for the summer to build up their health. They look brown and well now and have gained from 4 to 12 pounds each. "Will they hold the gains they have made?" Vienna's overworked doctors are asking.

This is what the children are finding in their home town: tuberculosis rampant; one twelfth enough milk; 34 per cent enough coal to meet the needs of the population, and railroads take half of that; continued and increased unemployment of their parents. The homecomers find these living conditions doubly hard after their vacation, because before they never in their lives knew what it felt like not to be hungry. And yet these were the fortunate ones selected by doctors for the fresh air schools in foreign countries. The condition of the thousand who remained in the city all summer is worse.

* * *

If the children of America with their keen imaginations and sympathetic hearts could be shown by picture or story, the misery of the children in Central Europe they would forego some of their toys and pleasures in order to lessen the suffering across the sea. A whole group of hungry children in that land refused to take the extra hot meal a day offered them because they said there were those in another town who were hungrier. If those children can forego necessities, America's children will forego luxuries.

We have just heard of a little girl in Brooklyn who saved five dolars by not eating candy. Her mother added five dollars more and Mr. Hoover added another five dollars. By the time it gets to Germany this little fund will be sufficient to save the lives of two children.

* * *

"For lack of coal half or more of the schools are closed in Leipzig, the scholars of several using the same building in rotation. This means shorter hours and fewer days of school work—a result which fits in well with the want of staying-power in the children and of energy in the teacher.

"Sustained concentration of mind becomes increasingly difficult throughout Central Europe. A morning spent looking into the faces of a thousand ashen-faced children—classes of bloodless boys and girls headed by their pallid teachers—leaves a numbed feeling—a sense of things as they should not be, impossible to define."

* * *

During the advance of the Austrian army in Poland in 1915, hundreds of families fled as refugees to Russia. Now they are just returning to their old homes in Poland, after having walked across the whole of Russia and the Ukraine. What desire brought them through the many difficulties and miseries within sight of the well remembered chapel on the hill? They knew before they started back they would find their old houses destroyed, their ground uncultivated and that it would be too late to build homes or cultivate land before the winter set in. Neither have they money or tools to work with. The unchangeable desire of the Polish and Russian peasants to live where their fathers lived, to die where their fathers died makes them willing to suffer any hardship. In some cases two families live in one dug-out. To relieve such suf-

fering is the problem now ahead of the Mission, at Hostynne, Poland. Beside caring for their physical wants, the Mission is helping to open a school for which the people are very keen.

* * *

A cablegram recently received by Wilbur K. Thomas executive Secretary of the American Friends Service Committee, announced the death of Arthur Bowker Parsons of Attleboro Falls, Mass., one of the American relief workers in Berlin. Mr. Parsons had a breakdown in November and died last Saturday. Assisted by his young wife, Mr. Parsons was active in the Quakers student feeding work in the Berlin district. He is the fifth American to die in the work in France and Germany.

* * *

"An epidemic of stealing has spread over Austria, owing to distressing conditions under which the people live," says Miss Dorothy North, an American girl who has just returned from Vienna. Miss North who spent eleven months in the Austrian capital engaged in relief work for the American Friends Service Committee.

"With food and clothing scarce and selling at tremendous prices it is not strange that there should be so much dishonesty," Miss North said. "A traveler has to convoy his baggage in railroad trains to insure its safety, and even then he will see hands stealthily reaching out for his grips and boxes from all sorts of corners. In some cases they pry a plank out of the bottom of the railroad coach and extract the packages by that route. Or they leave your car standing on a side-track for a day or two, in order to have an opportunity to separate you from your property. Indeed, stealing is such a common offense that the Government prosecutes people who send money through the mails. The theory is that you are engaged in a criminal act by tempting people to steal money."

Miss North also told of a woman in Vienna who failed to put a chain on her door-mat. She lost it within a few hours.

Despite this general demoralization and moral laxity, Miss North said not one of the depots of the Quakers and the American Relief Administration in Vienna, all of which contain food and clothing of priceless value to the suffering population, has been broken into. People who steal from everybody else refrain from taking the stores of the American and English Quakers who are feeding their children.

Dec. 31, 1920.

CORRESPONDENCE

(Continued from page 801)

Bro. J. D. Charles of Hesston. Text, Luke 2:10-14. Man, once a slave, may now be a joint heir with Christ. Well may we sing, "Joy to the world, the Lord has come." R. J. H.

Dec. 26, 1920.

Calkins, Mont.

Dear Herald Readers; Greetings:—We again have many reasons to thank the Maker of all good and perfect gifts.

We were privileged to have Bro. I. S. Mast of Minot, N. Dak., spend a few days with us the past week.

The brother preached several impressive sermons, also held a communion service while with us. All members partook of the sacred emblems of the broken body of Christ. May the Lord abundantly bless the brother as he presses on in the great work of the Lord.

Remember us at the throne of grace. Cor.

Dec. 27, 1920.

Kouts, Indiana

Greetings in Jesus' Name:—On Nov. 28 we reorganized our Sunday school for the coming year. The following officers were elected: Supts., Bros. Jacob Z. and Reuben Birky; Sec. Treas., Bro. Jonas Birky; Chors., Sister Katie Birky, Bro. Willie Good. Sister Emma Good has charge of the Primary Dept. The new officers will take charge on Sunday, Jan. 2.

As we are about to enter upon a new year, let us try and live closer to our God.

Dec. 27, 1920. Cor.

Suver, Ore.

(Firdale congregation)

Our Sunday school was re-organized for the coming year, with the following officers: Bro. M. B. Weaver and Bro. Luke Weaver were re-elected as Supts., Sisters Laura Evers and Ruth Weaver, Chors., Sister Bertha Shenk, Secy.-Treas., and Sister Stella Hamilton and Bro. Earl Good librarians. Our Sunday school is evergreen.

Christmas day our annual business meeting was held, at which time it was decided to try to erect a church building during the coming summer. May the Lord direct.

In His service,

Dec. 27, 1920. Effie Sharer.

Columbiana, Ohio.

Dear Herald Readers, Greeting:—Bro. D. D. Miller of Middlebury, Ind. conducted a series of meetings at the Leetonia church. The meetings closed Dec. 19, with two confessions. Bro. Miller boldly declared unto us the Gospel of the Kingdom. Although there were not so many confessions we believe that the church was strengthened and we as God's children were brought into closer fellowship with our blessed Lord and Saviour Jesus Christ and also one with another.

On Christmas day we had our annual Sunday school meeting. We had an interesting program. Many practical thoughts were presented. May God bless the efforts that were put forth in the revival meetings and in the Sunday School Meeting. On Sunday, Dec. 26, our bishop, Bro. A. J. Steiner, preached a very practical New Year's sermon at the North Lima Church. Our prayer is that we may all stand for that which is right and assist our brother in his church work.

In the near future we intend to hold a series of meetings at the East Lewistown Church, conducted by our home ministers. Pray for the work.

Dec. 27, 1920. O. N. Johns.

McCauley, W. Va.

Dear Readers, Greeting:—We feel to thank our kind heavenly Father for His protecting care over us. On Sept. 12, communion services were held at the Crest Hill Church, Wardensville, also five young people were baptized. We trust they may prove faithful. Bishop Lewis Shenk conducted the services.

Bro. David Lesher of Maryland filled the regular appointment here the second Sunday in August, also held several meetings at the Crest Hill Church at Wardensville and at Rudy-school house.

We feel grateful to all who have remembered the little flock at this place. May God bless the efforts put forth to His honor and glory.

Dec. 28, 1920. C. A. B.

Scottdale, Pa.

We were favored with a number of visitors during the past week thru the meeting of the Mennonite Central Committee for relief in South Russia which was held at this place last Thursday. Those present from out of town were P. C. Hiebert, Hillsboro, Kans., M. H. Kratz, Phila., Pa.; D. M. Hofer, Chicago, Ill.; and J. H. Mellinger, Lancaster, Pa. Several of the members reached Scottdale the day previous and attended the regular mid week service at which Bro. Hiebert gave a very interesting and edifying address.

The brethren, Levi Mumaw and P. C. Hiebert, were commissioned to visit the Department of State authorities relative to matters pertaining to the relief work being done at Constantinople and left for Washington, D. C., Thursday evening. Bro. Mumaw returned Friday evening and reported a very satisfactory interview with those in charge of Russian affairs.

Bro. J. A. Brilhart filled the regular appointment at Masontown, Pa., last Sunday, in absence of the home minister there, Bro. E. D. Hess.

Bro. J. A. Ressler returned Monday after a 10-day visit to Wayne Co., Ohio.

Jan. 3. 1921. Cor.

TO BE OR TO SEEM

By Ursula Miller

For the Gospel Herald

Am I in His dear eyes, perhaps, a Pharisee?
With swelling, pompous, words and boastings vain?
My righteousness of self, and as the corrupt tree
Fit to be burnt? A dead and useless grain?
Am I dear Lord, oft proud of things that I can do,
And does my heart from His dear feet so stray,
That I, selfrighteously, can boast, and to Him, too,
Or is the lowly Cross my glory when I pray?
My longings all for less of self and more of Him?
Seek but His Name to honor not mine own?
Daily my walk for Him, my wishes shadows dim?
Not to be seen of men; His eye alone?

Hesston Kans.

LESSONS FOR THE SECOND QUARTER, 1921

Some Social Teachings of the Bible

I. April 3. The Ideal Christian. Romans 12:1, 2, 9-21.
II. April 10. Bible Teachings about Health. I Cor. 6:19, 20; 9:24-27; Gal. 6:7,8.
III. April 17. Bible Teachings about Work. Mark 6:1-3; John 5:17; II Thess. 3:6-13.
IV. April 24. Poverty and Wealth. Isa. 5:8-10; Amos 8:4-7; Luke 16: 19-25.
V. May 1. Bible Teachings about Education. Deut. 6:4-9; Prov. 3:13-18; Luke 2:52.
VI. May 8. Rest and Recreation. Lev. 23:39-43; Deut. 5:12-15; Mark 6: 31, 32.
VII. May 15. Working with Others. I Cor 12:14-27.
VIII. May 22. What a Christian Home Should Be. Luke 10:38-42; 2:51, 52; II Tim 3:14, 15.
IX. May 29. The Christian in the Neighborhood. Luke 10:25-37; Acts 2:44-47.
X. June 5. The Christian and the Nation. Psalm 33:12; Prov. 14:34; Rom. 13:1-10.
XI. June 12. The Christian's Responsibility to the World. Isa. 11:1-10; Acts 1:6-9.
XII. June 19. Practical Christian Service. Luke 4:16-21; Matt. 25:34-40.
XIII. June 26. Review. The New Jerusalem. Rev. 21:1-14.

(Owing to some changes in make-up, these lessons were not printed in Advanced and Teachers' Quarterlies for the First Quarter, 1921. We publish them here for the information of those interested.—Ed.)

REPORT

For the Gospel Herald

Mission Study Class of Hesston College and Bible School

Chapter VIII: Factors in City Mission Work

Prayer for city missionaries.

Discussion of the many activities of a city missionary.

A letter from Bro. Mininger stating what the missionaries at Kansas City had to do just then was read to the class.

Discussion:—What could we do to lighten their burdens?

Chapter IX: Charity Work in the City Mission

Prayer.

Ohio and Indiana Missions.

Facts were presented to give each student a picture of these four missions.

Discussion of charity work in the city mission,—its value, dangers, needs, and the agencies for distributing charity. These agencies were briefly described.

Discussion on what we as a class could do to help the charity work.

Special Lesson: Foreign Mission Work at Home

Motto: "I am debtor both to the Greeks and to the barbarians" (Rom. 1:14).

Prayer for work amongst foreigners.

Chicago Missions were described briefly.

Facts on foreigners in our country were presented.

Discussion on work done with Bohemians and Italians in Chicago. (Articles from Christian Monitor were read for the lesson preparation.)

Discussion on our attitude toward foreigners.

Chapter X: Holding the Convert

Prayer for converts at Peoria Mission.

Comparison of our condition as young people with those in the city. How blessed we are.

Special temptation of the city Christian.

Sister S. M. Kanagy then spoke on what they did to hold the converts at the Toronto Mission. She especially emphasized the courage God gave the young sisters to wear the bonnet.

Special Lesson: Seventh Day Adventism

Motto: Deut. 18:21-22.

Prayer.

Seventh Day Adventism; Founders.

Teachings—especially the erroneous ones. How do they contradict the Bible?

Present-day status of Seventh Day Adventism.

Mission study classes should send for tracts on Adventism by D. M. Canright.

Different members of the class might study up on different phases of the subject to report in class.

Chapter XI

Motto: Matt. 19:29.

Prayer.

Test on locating all our city missions on the map.

Objections generally given to city missions.

Answers to the same.

Proofs that it does pay.

Testimonies.

So long as you do not love your brother whom you see, it is presumption to say you love God Whom you do not see (see I John 4:20).—Sel.

Married

Zehr—Lehman.—On Dec. 19, 1920, at the home of the bride's parents, Bro. Alvin Zehr of Manson, Iowa, and Sister Ruth Lehman of Alpha, Minn., were united in the holy bonds of matrimony, the undersigned officiating.

C. J. Garber.

Troyer—Eicher.—On Thursday, Dec. 16, 1920, Bro. John R. Troyer and Sister Elsie M. Eicher, both of West Fairview Church near Beaver Crossing, Neb., were united in holy wedlock by Bro. Peter Kennell. May they prove a blessing to God and His cause in their new relations.

Albin—Bleile.—On Sunday, Oct. 17, 1920, Bro. Jesse Albin and Sister Elsie Bleile were united in marriage at the home of the bride's parents, Bro. Ezra and Sarah Bleile, near Nappanee, Ind., by Bro. J. H. McGowen. May God's blessing accompany them through life.

Krause—Yoder.—On Thursday, Dec. 16, 1920, Bro. August Krause and Sister Edith Yoder were united in marriage at the home of the bride's parents, Bro. and Sister Ira Yoder of Aurora, Ohio, Bro. E. B. Stoltzfus officiating. May God's choicest blessings attend them through life.

Myers—Leichty.—On Dec. 25, 1920, at the home of Bro. Chris. Leichty, Bro. Elmer Myers of the Pleasant Hill congregation near Sterling, Ohio, and Sister Sarah Leichty of the Central A. M. congregation near Archbold, Ohio, were united in holy matrimony by Bro. E. L. Frey. May God's blessings accompany them through life.

Beachey—Miller.—On Sunday, Dec. 26, Bro. Herbert Beachey, formerly of Springs, Pa., and Sister Marie Miller of Kalona, Iowa, were married at the home of the officiating bishop, Bro. S. C. Yoder, Kalona, Iowa. Both of these young people are members of the East Union Church near Kalona, Iowa. May the Lord bless and prosper them as they go through life together.

Swartley—Moyer.—On Dec. 25, 1920, at the residence of Bro. and Sister John C. Moyer, Doylestown, Pa., Bro. William H. G. Swartley and Sister Ida D. Moyer of the Doylestown congregation were united in the holy bonds of matrimony, Bro. Jos. M. Gross officiating. May God bless the young brother and sister, is the wish of their many friends.

Obituary

Zook.—George Edward, infant son of Kore and Ruth Zook, was born near Hesston, Kans., Dec. 10, 1920, and died the same day. Funeral services were held at the home by D. H. Bender. Interment in the Pennsylvania cemetery The Lord comfort the bereaved parents

Shellenberger.—Martha (Leitzel) Shellenberger, wife of John Shellenberger, was born Sept. 27, 1842, in Union Co., Pa.; died at her home in Harper, Kans., Dec. 13, 1920; aged 78 y. 2 m. 16 d. She was a patient sufferer for the last five years, in which time she was deprived of attending public services. During her illness she often spoke of her longing to go home. She leaves a loving husband, a son, a daughter, a step-son, a step-daughter, several grandchildren, a brother and 4 sisters. Funeral services were conducted at the Pleasant Valley Church by R. M. Weaver and S. C. Miller. Text, II Tim. 4:6-8. She was a faithful member of the Mennonite Church for many years. She was a kind and devoted wife and mother and will be greatly missed by all that knew her.

"Dear mother, you've suffered so much in the past;
The Lord has ended your sufferings at last;
We miss you so much, but we hope to prepare
To meet you some day in that home so fair."

Short.—Walter Dale, son of Dan H. and Anna Short, was born near Elmira, Ohio, and died Dec. 11, 1920; aged 10 m. 9 d. Little Walter's sickness was of few days only, but was very serious which soon caused his early and unexpected death. He leaves parents, 3 sisters (Ella, Florence, and Marjorie), both grandfathers, and one grandmother together with many relatives and friends. Funeral services Dec. 14, at the Lockport Church, conducted by Eli Rutt and S. D. Grieser. Texts, II Sam. 12:23; Mark 10:13-16. Interment in Lockport Cemetery.

Gordon.—On Dec. 17, 1920, near Schellburg, Pa., Sister Mary Gordon died of cancer; aged 36 y. 5 m. 11 d. She was confined to her bed a good part of the time for about a year. Her suffering was at times intense, but she bore her afflictions very patiently. She was fully consecrated to the Lord's will. She longed to go to her eternal home. She leaves three children (Oscar, Margaret, and Eleanor). Their father died about two years ago. Funeral on Sunday afternoon, Dec. 19, in the Mennonite Church conducted by C. A. Graybill. Text, Jer. 15:9; Jas. 4:14. Interment in the Schellburg Cemetery.

Baer.—Anna, daughter of the late Abram and Anna Hoover Baer, was born Dec. 30, 1829, in Rockingham Co., Va.; died in Mahoning Co., O., Nov. 19, 1920; aged 90 y. 10 m. 20 d. When but a child her parents moved to Mahoning Co. On July 24, 1904, she became a member of the Midway Mennonite Church. She is survived by a brother and one sister-in-law, Roxy Baer, at whose home she died. Funeral at the Midway Church, the brethren E. M. Detweiler and D. S. Lehman officiating. Interment in adjoining cemetery.

Schertz.—Magdalena (Nafziger) Schertz was born in Cincinatti, Ohio, May 10, 1836; died at the home of her daughter, Sister Phebe Burkey, Milford, Neb., Oct. 22, 1920; aged 84 y. 5 m. 12 d. In 1855 she was united in marriage to Christian Schertz near Spring Bay, Ill., who preceded her in death 30 years ago. She united with the Amish Mennonite Church in her youth and was a faithful member until death. The union was blessed with seven children. 2 sons and 1 daughter preceded her. Those who remain are, Katherine Nafziger, Magdalena Bachman, Phebe Burkey, Lydia Birkey. There also remain 9 grandchildren, an adopted grandchild, and 15 great grandchildren. Funeral at the East Fairview Church, Oct. 24, conducted by the home ministers.

Dintaman.—Howard Holmes, oldest son of Irvin H. and Bernice Squire Dintaman, was born in Kent Co., Mich., Nov. 24, 1905; died Dec. 14, 1920; aged 15 y. 20 d. At the age of 4 years he moved with his parents to Alto, Mich., where he lived until death. He has been sick at intervals for the past 5 years and has borne them all with patience. He was preceded in death by an infant sister (Verbel S.) and a grandfather. He leaves father, mother, one sister (Hazel), one brother (Harold), three grandparents, one step-grandfather, besides numerous other relatives and friends. Funeral service conducted by —— Maultman. Interment at the Bowne Cemetery.

"The golden gates were opened wide
A gentle voice said, 'Come,'
And angels from the other side
Welcomed our loved one home."

By an uncle.

Yoder.—Stephan Yoder was born in Wayne Co., Ohio, Nov. 19, 1840; died in Nappanee, Ind., Nov. 15, 1920; aged 4 days less than 80 years. He was married to Mary Ann Hochstetler near Farmerstown, Ohio, March 13, 1870. His wife died Jan. 23, 1918. Since then he has lived with his son, Amos, and wife. They cared for him so well that their home was his home. He leaves to mourn his departure 2 brothers, 3 sisters, 5 sons, 1 daughter, 16 grandchildren and many other relatives and friends. In his early life he united with the Mennonite Church and remained a faithful member till death. In his last sickness he manifested a desire to have peace with everybody and requested a special service because he was not able to attend public services. Funeral services were held at the North Main St. Mennonite Church by J. H. McGowen and Emanuel Stahly of Terrabella, Calif. Text, Heb. 9:27. Buried in South Union Cemetery.

Hostetler.—Floyd Hostetler was born Aug. 24, 1903, in Seward Co., Nebr.; died Dec. 13, 1920, at the home of his parents, aged 17 y. 3 m. 19 d. He leaves father, mother, 2 brothers, 2 sisters, and a host of friends and relatives. 1 sister (Barbara and 1 brother (Lee Roy) preceded him into eternity. Floyd united with the Amish Mennonite Church, May 4, 1919, but seemingly couldn't obtain the victory, and the full assurance which comes to a true child of God, until about four months previous to his death he gave himself completely to the Lord and has been serving Him ever since to the best of his knowledge and ability and the grace given Him from above. His death was caused by ostamalitus, and the summons came after an illness of about a week, causing him extreme pain in the body. Funeral services conducted at the house on the sixteenth by Bro. Wm. R. Eicher (Text Rev. 21) after which the body was taken to the West Fairview Church while the Funeral services were conducted by Bro. J. F. Zimmerman (text, I Cor. 15:45) and Bro. Peter Kennel who spoke on Psa. 90:12. Interment in cemetery near by.

Troyer.—Mellie, daughter of J. Y. and Elizabeth Troyer, was born in Logan Co., June 18, 1882; died at the place of her birth Nov. 25, 1920; aged 38 y. 5 m. 7 d. The immediate cause of her death was internal hemorrhage, following an operation, the 15th, for the removal of a tumor. Besides a wide circle of friends she leaves her father, two brothers (Amos and Levi). Her mother preceded her in death several years, since which time she had devoted herself faithfully and with a special aptitude to the making of a pleasant home for those remaining. Early in life she confessed her Savior and united with the Mennonite Church. While she was attached to her home and the family circle and would gladly have served them longer, she expressed herself as being ready to go if it was God's will.

"A place is vacant in our home,
A voice familiar heard no more,
But over on the other side
A beckoning hand invites us o'er."

The funeral services were conducted by Bro. A. I. Yoder at South Union Church, Sunday afternoon. Interment in South Union Cemetery.

Reecher.—Elizabeth Jane Leiter Reecher of Washington Co., Md., was born Nov. 16, 1832; died Oct. 14, 1920; aged 88 y. 10 m. 14 d. She leaves her husband (Jacob Reecher) and these children: Henry, Lewis, Aaron, Mrs. Denton Martin, William, Annie, and Nettie. She was a faithful member of the Mennonite Church for about 60 years. She was loved by all who knew her and will be missed in the home and in the church. She was laid to rest Oct. 17 in the River Brethren cemetery near her home, these brethren officiating: Daniel Strite, C. R. Strite. Text, Rev. 14:13.

"Mother, thou art sweetly resting,
Gone from all thy toil and pain;
Far from earth and all its wrestling,
Thou didst now thy crown obtain."

By a daughter.

Jacob Crise Reecher was born Nov. 4, 1834; died Nov. 27, 1920 of bright's disease and infirmities of old age; aged 86 y. 24 d. He died just 6 weeks and 1 day after his wife's death. He was a brother in the Mennonite Church. He leaves 7 children and a number of grandchildren and great-grandchildren. He was laid to rest on the 29th. Service by Bros. George Keener, C. R. Strite, and Daniel Strite. Text, Psa. 116:15. Services were held in the River Brethren Church and burial in the adjoining cemetery.

"He is sleeping, calmly sleeping
In a new made grave today,
We are weeping, sadly weeping
For our Father gone away."

By a daughter.

WHAT SEEST THOU?

(Continued from page 795)

on the wall of their house for the man of God. Do you see later the only son of that home, his dead form prostrate on the very bed of the man of God in the chamber on the wall of the Shunammite home? Do you see the woman with her servant driving an ass at top speed to the man of God at Mt. Carmel and the man of God recognizing her at a distance and sending his servant Gehazi, running to meet her with bated breath, saluting her with, "Is it well with thee; is it well with thy husband; is it well with thy child?" Do you see Elisha wending his way to Shunam and, raising the dead and lifeless form of the son and only child in that Shunammite home to life again? It is the plain unvarnished truth, what does it mean to you?

Can you see with your mind's eye the baby Moses in his basket cradle of bulrushes and the providential care over him? And do you see his later life of leadership and faithfulness in teaching and guiding the people to honor and glorify God? Is this nothing to us? It is something, and a very great something, if we have well seen. You can not read God's Word to your understanding without some visible evidence of its effect upon your life.

It is ours to see and see in action what these lessons and the Bible would teach us.

Better than an excursion to a notable seaside or to the sunny fields of the south land is a recursion to Bible stories and Bible characters. Abraham and the incident of the sacrifice of Isaac and the wild beast entering upon the scene neither too soon nor too late to save the lad's life. These studies are of untold value. It gives sight, thought, vision, and enlargement and a demonstration of what the psalmist said, "I will run in the way of thy commandments when thou wilt enlarge my heart."

Let us strive to have our vision so clarified by the goodness and purity of our lives that we will not grasp at a Will-o'wisp, a shadow, or a phantom; but at the substance, the reality, the vision, the untainted, the unbiased, the unmistakable truth.

There can be only one right aim and sight at the very quintesence of the riches, the wisdom, and the power of God.

Then the benediction upon you, Thou hast well seen.

Lancaster, Pa.

Holy character is a kind of worship; all true life is worship.—Robertson.

Items and Comments

The losses reported from the recent earthquake in Albania are 14 killed 300 hurt, 10,000 made homeless. The city of Elbasson is reported as being nearly obliterated. Relief was furnished promptly by the American Red Cross.

The little war in Fiume has been brot to a close by the surrender of D'Annuncio. This means that Fiume will be an independent state, instead of an Italian possession, as provided for in a treaty between Italy and Zecho-Slovakia.

Eamon de Valera, provisional president of the Irish republic, after a disappearance of about a month, is reported by his aide in America as having safely landed in Ireland The explanation offered is that de Valera means to take active charge of the Sinn Feiners in their war for the independence of Ireland.

The crime wave sweeping over America is evident from the fact that on the front page of many dailies the most prominent feature is the announcement of some notorious theft or robbery or the proceedings of some sensation murder trial. It is one of the echoes of war. We are praying for the echo to die away.

The report that President Wilson has refused an offer of $150,000 for an exclusive privilege to publish a single article from his pen occasions more than ordinary comment. It is another reminder that the present generation is accustomed to thinking in large figures. Most writers, however, would be willing to contract for an even smaller sum than this.

Report has it that the State Department at Washington, D. C., will not admit to the United States the colony of Russian Mennonites in Canada who have been planning to move to Mississippi on account of language restrictions imposed upon them by the Canadian government. Their settlement in Mississippi is opposed by the American Legion there. It is announced that while the government would not admit them as a body it would be difficult to bar individuals who appeared at the line with proper passports. With the passing away of war feelings, there will undoubtedly be a return of a greater degree of religious toleration.

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Our Family Almanac, for 1921, is now in print and orders are being filled. As usual, the Almanac calculations are made by Bro. L. J. Heatwole of Dale Enterprise, Va. There is, besides the regular calendar features, a considerable portion of original reading matter, prepared especially for the Family Almanac, instructive and interesting.

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

"**The fire** shall ever be burning upon the altar, it shall never go out."

The fire was kept upon the altar to offer sacrifices. There were regular periods in which sacrifices were to be offered and there were special times. With a continual fire, it was at its best for regular use and it was ready for special cases. With a continual fire, no one would come to the altar unable to offer to the Lord. The law for fire on the altar applies to enthusiasm and devotion in Christian service. Paul's injunction to Timothy was, "Take heed to thyself and to the doctrine; **continue in** them," and, "Stir up the gift that is within thee." The original Greek is said to be, "Stir into the flame." The necessity of having fire for sacrifice upon the altar at all times teaches the necessity of constant service and enthusiasm in the Master's work. The work of many revivals is neutralized because immediately upon the close of the meetings, the enthusiasm dies down. The religious surroundings in the home and in the home church usually leave their imprint upon workers for many years and often during their entire lives. The church that is on fire for God at home will be heard of in distant communities. The missionary that goes into his field of labor, knowing that he is supported by an active, praying church has a great advantage when he begins his tasks. The unguarded moments are often the ones that throw a pall onto one's character that will take years of earnest service and prayer to counteract. Constancy in service and daily life are the factors that wield influence and better prepare one when special tasks are presented. Are we flaming Christians, or slumbering embers that need to be fanned before being ready when special duties present themselves? The church and the individual that have the fire of service burning continually are the ones that win souls for the Master and that send workers to other fields.

We call attention in particular to two articles printed on other pages of this issue. They are the report of the meeting of the Executive Committee of the Mennonite Board of Missions and Charities, and the explanation of the work of building a new church at Knoxville, Tenn. We are impressed with the amount of work that was done by one committee in one day. These brethren have acted in the capacity of the Mission Board; may we act in the capacity of humble servants and help, in a co-operative manner, to carry out the plans. "I have planted, Apollos watered; **but God gave the increase.**" The description of the work at Knoxville will appeal to those that are interested in helping in practical work. Read these, as well as all the other articles, prayerfully and carefully.

A New Year is again upon us. The record of last year is made and is accomplishments either have helped make or mar our records. The apostle Paul's program (for all times) was, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." How would this be for a motto for our mission work this year? A boy made the resolve that next year he would be one year older than this year. Physically, he was. Each year finds us one year older than we were the year before. Does each year find us one year older from the standpoint of service than the previous year? Our mistakes and shortcomings have been made. Our victories stand to our credit. Both are opportunities to encourage us in our life and our service, to do better than last year. **Opportunity** is only another way of saying, **responsibility,** or vice versa. A neglected opportunity may prove a shirked responsibility. How much can we grow from the standpoint of service during 1921? How many missionaries shall we be able to send forth? How many more fields are we prepared to enter? These questions should be met with consecration, a definite resolve, and resolute efforts to carry out our resolves.

The rural field receives some attention in this issue. We are glad to print messages from a number of brethren who are in the work. Others have promised to respond later on this phase of the work. The past decade, or more, has marked a decided decrease in the membership of rural churches. While modern conveniences have their blessings, they also are often the means of drawing people away from God. With the increase of conveniences, people's interests are drawn farther away from home than formerly and this tide has made its imprint on the rural churches. Owing to this city-migration, many pastors in rural churches either move to the city or quit the ministry. As a result many churches are only partially ministered to, or not at all. Following are just a few statistics on the rural needs:

"Out of 160,000 children in South Dakota, only 60,000 receive religious instruction."

"After fifty-four years organized work in Lane county, Oregon, only 13.1 per cent of the people are members of rural churches."

"In Indiana, only about 35 per cent of the people are members of churches, and about one-half of these are Catholics."

"In one Indiana township, 83 per cent

of the people were non-professors, and only one young man under 21 was a member of a church."

"In Illinois there are 1700 empty churches; in Indiana there are 800; in Ohio there are 800; in Missouri there are 750."

"It is estimated that for the United States, about one-third of the inhabitants are Christian professors. The same ratio holds for the entire world."

The rural work appeals especially to our people because the majority of them live in rural communities and are acquainted with rural problems and can adapt themselves to rural needs. Many of our congregations are situated in communities where just outside of the immediate church vicinity, there are unchurched communities and that could well be taken care of by the local church. The "Judea" or rural situation presents a real problem to the church and needs prayer and effort. The Savior's commission was Jerusalem (the home region), all Judea (nearby districts), Samaria (the nation next them), and the uttermost part of the world. This commission provides a place for each one. Where we can render most for Him is the place He has provided for us.

EXECUTIVE COMMITTEE MEETING

For the Gospel Herald

The Executive Committee of our General Mission Board held its monthly meeting at the Administration Building, Elkhart, Ind., Dec. 21, 1920. Those present were D. D. Miller, D. G. Lapp, S. C. Yoder, J. S. Shoemaker, C. Z. Yoder, and S. E. Allgyer. Considerable business was transacted. Among other things the following will be of interest to our readers:

Bro. and Sister Emory L. Good of Hopedale, Ill., were appointed workers at the Mennonite Orphans' Home, West Liberty, Ohio, subject to the required examinations.

Bro. and Sister Abram D. Yoder of Lansdale, Pa., were appointed workers at the Youngstown, Ohio, Mennonite Mission, subject to the required examinations.

The matter of sending workers to India received its share of attention. Bro. and Sister Geo. J. Lapp and Bro. and Sister E. E. Miller, having received their permits for entering India, are expected to sail about the middle of February. Famine conditions in India make the matter of help important, and for this reason Bro. and Sister Lapp are sailing earlier than they otherwise would. A total of $5518.96 was ordered sent to India at once.

While help for India is thus provided for, it is encouraging to note that helpers for the work in South America are also in sight. Bro. D. Parke Lantz and wife of the Los Angeles, Calif., Mennonite Mission; also Bro. N. J. Litwiller and wife, now of the 26th St. Mission, Chicago, were appointed as workers in South America, provided arrangements to this effect can be made, and we believe they can. Efforts are being made to perfect all arrangements to this end.

The work in connection with the Mennonite Sanitarium at La Junta, Colo., received consideration. Bro. D. H. Bender was authorized to go to La Junta and, in connection with the Local Board of the Sanitarium, examine into the condition and needs of the Hospital at that place and report to the next meeting of the Mennonite Board of Missions and Charities. It was also decided to send $500 to the Mennonite Sanitarium to help meet the deficit in defraying running expenses in that institution, and the Local Board was urged to solicit funds to cover the balance of the deficit.

Progress is being made in the matter of building Old People's homes. The brethren, S. C. Yoder, J. D. Smith, D. D. Miller, John Garber, and Asa Ropp, were appointed a building committee to complete plans and specifications, let the contract, and look after the erection of the proposed new Old People's Home near Eureka, Ill., with the privilege of calling in other members of the Executive Committee for consultation if they so desire. Bro. J. D. Smith was authorized to look after the matter of securing abstract and title of the land upon which the Home is to be erected.

The brethren, C. Z. Yoder, Philip Hilty, and Peter Conrad, were appointed a committee to have general supervision of the Old People's Home property near Marshallville, Ohio, to see after renting the farm, and to take such steps toward the rebuilding both the Home and the barn as in their judgment may seem best. We trust that both of these committees may have the hearty co-operation of those interested in either or both the institutions named.

The work at the Peoria Mission having grown, it was considered best to take steps looking toward the organization of a congregation at that place. Brethren Samuel Gerber and J. S. Shoemaker, in co-operaton with the Local Board at Peoria, were authorized to arrange for a church organization at that place.

Other matters, of a purely executive nature, were considered and passed upon as the committee deemed proper. We ask an interest in the prayers of you all, to the end that all the old places may be strengthened and new ones organized.

J. S. Shoemaker, Sec'y.

GOD'S CALL

By J. D. Charles

(Synopsis of an address delivered at Mission Meeting held at Hesston, Kans.)

The matter of a call to actual missionary work is not always simple, but very often highly complex. This fact is attested by the difficulty young people often have as is revealed by the counsel they seek. As a further proof of this we may ask any of our missionaries or ministers about their call. They usually have a long and interesting story to tell of God's dealings with them. Many facts nicely related enter into the call. I have been asked to say something on the divine side of a specific call—God's call. I have been questioning, whether, from the very complexity of the matter of a call for Christian service, it is possible to speak of the divine side purely, without bringing in the human side. I think not. But I trust that what I may have to say may show that it can be done in a general way, and that the divine side of a call is of the most importance.

In one sense it is true that every Christian is a preacher. Every Christian is bound to tell to sinners round what a dear Savior he has found. And he will do it. The great call of God, "Go ye therefore, and teach all nations," comes to every Christian. We must all go in person or representatively, that is, go ourselves or send someone in our stead. We must all be interested so that we give all

that we have to the cause, and do all we possibly can. That great test of discipleship put by Christ and found recorded in Matthew 10:37-39 applies to every individual Christian. —"He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." So the call comes to all in a very real sense and we should be willing to go anywhere the Lord may call us. We must be sure we are in our work, the work to which God has called us, before we have peace and success.

But every Christian cannot be a missionary in person to Kansas City, India, South America, or Africa, any more than every Christian can be an overseer of the flock or an official interpreter of God's Word. These God must in a special way set apart. No man taketh these offices to himself but he that is called of God, even as was Aaron. It is a solemn thing to stand between the living and the dead, and to proclaim the truth that is a savior of life unto life or of death unto death. No man should hastily assume that God has called him to these sacred ministries.

The New Testament teaching is plain that there are diversities of gifts.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." (Matt. 25:15). "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry: or he that teacheth, on teaching; or he that exhorteth, on exhortation." (Rom. 12:6-8). "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7). "Now there are diversities of gifts, but the same Spirit." (I Cor. 12:4). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11).

Now in God's plan for this age of the Spirit and of grace, these gifts in the proper proportions constitute a divine call to the mission field or other special lines of Christian work. These gifts will be recognized by the Spirit, impressed upon the individual and the church of which he is a member, and which is God's instrument to finally bring about a call. The church is calling as fast as material presents itself. The fault of a dearth of workers is not with God or the true church, but it may be with a church grown cold and still more particularly with individuals who do not always want to recognize their God-given gifts and place them unreservedly upon the altar of service.

Christ says, "The harvest truly is plenteous, but the laborers are few." And there is every evidence that thus it will continue to the end. For Jesus Christ will not compromise in His high conditions of discipleship. (Matt. 10:37-39). And we would not want Him to do so. If He did compromise he would have a crowd of half-decided, half-persuaded, willful, mutinous, weak, cowardly, selfish compromising souls for His followers. This would be a poor crowd to evangelize the world. So let us be brave as was our Master and not become discouraged with the fewness of the workers, and be sure that we have responded to the call and are in the place God wants us. The fact that there will always be, comparatively speaking, "few" is no excuse for not more responding to God's call, but on the contrary, it should be as Jesus intended it, an incentive for His followers to give Him their very best—their all.

As we have seen there are diversities of gifts. And these in the proper relation constitute a call to active service. I mention six gifts about which center our call from God to such service:

1. Natural gifts.
2. General Culture.
3. A Christian experience.
4. **A Divine Call.** (i. e. direct)
5. A gospel message.
6. A spiritual power.

You will notice that the first two of these points are in reference to natural gifts—the gifts and the culture while the last four—the experience, the call, the message, and the power are distinctly supernatural since in a very absolute sense God only can bestow them. Our subject "God's call" will permit us only to dwell upon the last four.

I.

A Christian experience is the first of these. Says John Wesley: "Inquire of applicants for admission to the ministry, Do they know God as a pardoning God." And the same test applies to missionaries. The blind have no right to lead the blind for both will fall into the ditch. How can one who has never felt the dreadfulness of sin and the depth of his own guilt bring home to others the charges of God against them? How can one who has never found deliverance at the foot of the cross lead others to the Lamb of God who alone can take away their sin?

But it is not enough that the worker shall be able to point back to the beginning of a Christian experience. He needs a continuous Christian experience as well. What is needed is a power within, and nothing but the full appropriation of Christ gives this. If you have this gift—the gift of a continuous personal salvation — consider it as a part of God's call and be ready to go anywhere, any time the Lord may call directly. And this brings us to our second point and to our subject proper.

II.

Besides a Christian experience for any special line of Christian work there must be a divine call as such, direct and unmistakable. Grant that a young man has good natural powers, and that these powers have been trained either at home or in school, it matters not which; grant that God has called him by a past and present Christian experience, still he has no right to enter any special line of Christian work unless he has received a definite call of God for that work.

Now God calls in many ways, and we should not be too critical as to the way in which the call of God comes to man. Men differ greatly from one another. God's methods of regenerating men differ accordingly. The essentials are the same. There is always a change of disposition. The love of sin and self is replaced by the love of holiness and God. Repentance and faith show the change within. But the time, circumstances, the awakening agency, the process of thought before and after, differ as widely as do the individual minds and hearts with which God deals. So the call of God to the ministry and special mission work is communicated in a thousand ways, and no man must refuse to listen to God's voice because it comes to him in one way rather than in another. The fact that my experience in this matter is unlike any other of which I have ever heard may be, not a reason for doubting, but rather a reason for crediting it.

To some people the call to preach the Gospel comes long before conversion. And they know before they give their hearts to God that if they are ever converted they will some day be obliged to preach. In fact the certainty that conversion meant preaching has caused many a man to resist and delay conversion. The refusal to preach has been the one opposition of a soul to the known will of God, and until that was surrendered there was no pardon or peace.

Paul declares that he was separated even from his mother's womb, though it was not until his journey to Damascus that it pleased God to reveal His Son in him. In view of all this, how important it is that the Church should be in the proper spiritual state to bring conversion in the case of the young whom God has already impressed with a sense of their duty to preach His gospel.

Yet in other cases God's call to a special work comes after He calls men into His kingdom, and the new impulse to proclaim the truth of salvation is a corollary of one's own joy in personally experiencing salvation. In the days of Chrysostom men fled from the Church's call, and only when they were dragged out from their hiding places concluded that the Church's call was the call of God. It matters not how the call comes, whether through the suggestion of Christian brethren, through one's own success in personal work for Christ, or through private meditation upon one's own opportunities, or through some important and pressing need.

There needs to be no vision, and no audible voice from heaven. God speaks more clearly by the Holy Spirit through conscience and providence than He could by signs in the sky. But there does need to be borne in upon the soul the conviction that the love of Christ constrains it to make known that love to others, and that "woe is me if I preach not the gospel." The whole trend of one's past life may point in the direction of a special work, while yet no outward sound has disturbed the stillness. A man may be drawn irresistibly to Christ's work by inner longing, as the steel is drawn by the magnet. He does not need to explain the drawing. He only needs to have it. Yet none of God's drawings are irrational. One must be able to show that this inner impulse and conviction are not contradicted by deficient intellect or deficient culture. Moral doctrine and spiritual fitness must be held by our Mission Board and the Church as the only sure evidence that the conviction of a call is not a delusion.

I believe with all my heart in the absolute indispensableness of a divine call to any special work and I would advise no one to enter it who did not know that God had called him. To go before one is sent is in this matter sacrilege. All the more blessed is he who hears God's voice speaking inwardly and saying: "If thou wilt take forth the precious from the vile, thou shalt be as my mouth." "Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord."

III.

It is not enough, however, for the Christian worker to hear a divine call. He must also receive a gospel message. Newman said once that the difference between a poor preacher and a good one was that the former had to say something, and the latter had something to say. The same would hold in the case of a missionary. It is one thing to have a burden, and it is another thing to have a definite message. There is a substance to the glad news of salvation, and the first business of a man called to special Christian work is to get possession of it. What is this message? The faith once for all delivered to the saints,—this has been handed down to us. We are bidden to commit it to faithful men who shall be able to teach others also. Paul regarded the truth of God as a sacred deposit, and urges Timothy: "Keep thy deposit;" "keep the good deposit."

Getting possession of the substance of the missionary's message generally comes later in point of time than the call to service. Paul, after the Lord had called him, spent three years in Arabia, receiving instruction from Christ. Jesus spent forty days in the wilderness under the tuition of the Spirit, before his ministry began. And this is divine wisdom. The teacher must first be taught. The man who practices medicine without ever having studied medicine will certainly have fools for patients. The man who practices law without ever having studied law will get his clients into greater trouble than they had before. And the messenger of the Gospel who has no time to learn what the gospel is, and who fancies that the world is waiting for his message when he has no particular message to communicate, is just as short-sighted as the unfledged lawyer or physician. That God has called him to teach makes it all the more needful that he should teach the teaching that God gives him and to do this he must give time to the study of God's truth. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," must be a part of God's call to service.

A colored physician in New Orleans advertised that his first object was to remove the disease, and secondly to eradicate the system. Some of our would-be workers who have neglected Bible study or who have imbibed un-Christian teaching from un-Christian schools have succeeded in eradicating the whole system of Christian doctrine so far as they are concerned. With proper instructions from God they may become ardent and able advocates of Christ's truth, and receive God's call. Without they are ready to be carried about by every wind of doctrine, and even to deny the deity and atonement of our Lord.

IV.

A Christian experience, a divine call, and a gospel message are all gifts from above and a call from God to definite Christian service. Let me add a fourth gift—spiritual power. By this I mean the demonstrated presence and seal of the Holy Spirit given in connection with the Christian worker's labors. By their fruits ye shall know them.

They tell us that in Siberia the milkmen deliver their milk in chunks. It is frozen solid. The milk of the Gospel in warmer countries is often delivered in the same way. It comes from a cold heart and it has no power to warm the hearts of those who receive it. The authority with which our Lord spoke should be the model for us. It was not the submissiveness and gentleness of Peter and John that impressed the Sanhedrin. We read rather that when they saw the boldness of Peter and John, they took knowledge of them that they had been with Jesus. With Jesus is the secret of power, and we can learn it only from Him. He gives power. A gift—and it is part of God's call. And therefore my last word to any who may be debating the question of their earthly calling I would say: **take it to Jesus.** Decide it only in His presence. Seek first a living experience of union with Him. You cannot tell what your own powers are until you are filled with the Spirit. You cannot tell what duty is, till He speaks within you. A score of objections and difficulties will vanish, when once the love of Christ constrains you. Christian service will cease to be confining. Christ's service will be perfect freedom, and His call clear, when once you are possessed of the liberty with which He makes His people free.

If you have the natural gifts and the Christian experience, there is a most solemn question whether you have not also the divine call. If so, then I urge you to possess yourselves, by faithful study, of the Gospel message.

But do not stop there. Rest not, until the outward word has become

an inner word, and you know of an indwelling Christ, and the Holy Spirit has come upon you, and you are endued with spiritual power. It is a glorious thing to teach the gospel when the power of God rests upon you; but it is worse than useless to teach in the mere weakness of human nature. May God call us by His Spirit, and may we answer alway "Here Lord, am I."

Hesston, Kans.

THE DOME OF THE ROCK

By J. N. Smucker

For the Gospel Herald

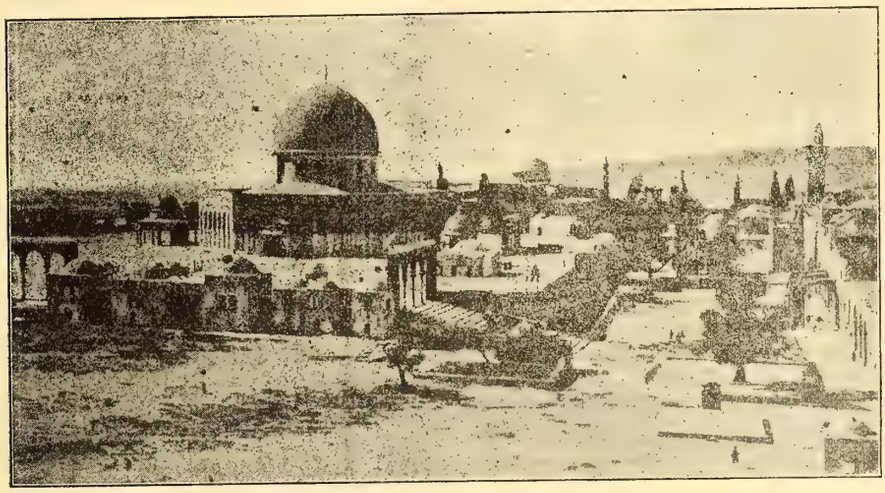
Jerusalem, the city sacred to three great religions, is in many respects the most interesting city in the world. By the natives it is usually referred to as "El Kuds" meaning "The Holy." Holy first to the Jew. Here David reigned and Solomon built the glorious temple. Here was the great Jewish center of worship, the City of God where the Lord of Hosts had His dwelling place. But wickedness entered and the city fell a prey to the heathen nations. The people were carried away captive. What a sore trial to see their beloved city destroyed! But the time was anxiously awaited when the Messiah would come, drive out the enemy and again restore the Kingdom.

The Messiah came. He taught in and about Jerusalem, He taught in the temple, He ministered to the people. He made sacred to memory the Mount of Olives and Gethsemane. In Jerusalem He gave His life to save His people. Here He was crucified, was buried and arose again. Little wonder that the Christian's heart is strangely stirred as he hears the familiar name, Jerusalem. It brings to his mind the Son of God and also suggests to him the New Jerusalem.

It is curious indeed that so many places sacred to Jews and Christians have also attached to them some Moslem tradition. In the case of Jerusalem we have an incident similar to that at the time of Jeroboam who set up a new sanctuary to prevent Israelites from making pilgrimages to Jerusalem. The Mohammedans, after eight years of distractions and petty quarrels became somewhat separated into two parties one of which sought to make Jerusalem attractive to the Moslems to prevent them from visiting Mecca. This was not as difficult as it might seem. Jerusalem is frequently referred to in the Koran in connection with the Prophets. Then too the tradition of Mohammed's night ride from Mecca to Jerusalem on a marvelous human-headed winged beast and from thence through the seven heavens powerfully appeals to the Moslem mind.

The accompanying illustration shows one of the chief places of interest in the Holy City—the Temple Area. A site where no Jews enter, where Christians may admire but where Moslems are in control. The Jews do not enter for fear they might tread on the spot where the Ark of the Covenant is supposed to be concealed. Christians visit it as the place where the wonderful temple stood. Moslems guard it jealously as the spot from which Mohammed ascended into heaven. The view shows the Temple Area, looking south-east. The great stone platform, of which only the western half of the northern side is shown, is approached by eight staircases at the top of each of which there is an arcade. The staircase and arcade at the north-west corner is plainly shown near the center of the picture. These arcades are popularly known as "The Balances" because of the Moslem belief that from these will be suspended the scales to weigh the souls of those who, at the day of judgment, have successfully passed over the terrible bridge constructed of one single horse-hair extending from the Mount of Olives across the Kidron Valley to the east wall of the Temple Area. To the right and beyond this corner staircase can be seen the arcade of the second flight of stairs. This is thought to occupy the site of the Holy of Holies. Just east or to the left of the large building is the similar-shaped "Dome of the Chain," so called because of the belief that at Solomon's time a miraculous chain was suspended between heaven and earth over this particular spot. It is claimed to have had such remarkable virtue that if two disputants were unable to decide their case they had but to come to this spot and try to lay hold of the chain, which would advance to meet the grasp of him who was in the right but would elude all efforts of the other to catch it.

But the real center of interest in the Temple Area is the great "Dome of the Rock" usually referred to as the Mosque of Omar. It is not the purpose of this article to discuss its history nor the magnificence of the building. Stepping inside one is impressed and amazed with the mysterious effect produced by suddenly stepping from the bright sunlight outside into this place of subdued lights and shades. The whole center of the floor is made up by the great natural rock from which the building takes its name. This mysterious rock is now believed by most authorities to have been the foundation of the great altar of burnt offerings of the original temple. According to both Jewish and Moslem tradition it marks the exact center of the earth and the spot from whence God took the dust out of which Adam was formed. Underneath the rock there seems to be a cave into which none are admitted. At one edge is shown the praying places of Abraham, David, Solomon and Mohammed. Moslems say it was from this rock that Mohammed ascended to heaven and that the rock wished to ascend with him but was stayed by the hand of Gabriel, and that it thus is suspended in mid-air. This is their explanation of the cave beneath. They also point out the



The Mosque of Omar

marks of the finger-prints of Gabriel as he held the rock. This is a fantastic way of explaining the marks of the pick-axes of the vandal Franks. These are but a few of the absurd traditions of the Moslems, the present keepers of this very interesting Temple Area.

Superstition and false religion—these are two great barriers which the foreign missionary must face not only among the "Gentiles" but even right in the midst of the Sacred City itself.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and YE WOULD NOT! Behold, your house is left unto you desolate,."

Smithville, O.

LEAVING CAESAREA

For the Gospel Herald

S. S. "Yeni Dunice," on Black Sea.

Dear Gospel Herald Readers:—To get out of Turkey and move towards a free land brings to one both joy and sorrow. It required 24 days of constant effort and the granting of favors to officials to secure a traveling permit from Angora in order to begin our journey. From Caesarea to Samsoun, on the Black Sea, it took 10 days with automobiles over an almost impossible road, at Samsoun we found 19 American Relief workers waiting for further permission from Angora because their papers read only "to Samsoun" and not "to America," as ours fortunately read. On Thanksgiving Day after our persons and baggage was searched we passed on to our ship meal-less, but with thanksgiving in our hearts.

We left our station of work near Caesarea Nov. 12. It is rather a difficult task for a relief worker to explain why he leaves his work and a needy field to go to a land where such need is not found. It is not only hard for the natives to see their benefactors leave but is also hard for the remaining Americans who must be shut in for the winter and in the hands of a desperate and merciless government. These are some of the reasons why sorrow was mingled with our joy when we turned our faces from our friends after we gave the last goodbye.

Relief work in interior Turkey has been hindered to a great extent. Traveling permits are only given to doctors and nurses unless the Americans promise to leave the country. Mails are held up. Incoming supplies are charged with exhorbitant custom duties. Taxes are laid upon practically everything; also the task of being neutral in a warring country is not easy. There are about 12,000 orphans in the four interior stations, viz: Harpoot, Sivas, Marsavon and Caesarea, and we trust that they may be safely carried through this critical period of the country's history.

A word about the political situation of this nation. The power at Angora still hopes to win but one glance at the ragged forlorn Turkish army, with almost no preparation of war is enough to convince one that the day of defeat must surely come. Hadjin has fallen. It has been utterly destroyed by the brigand and nationalist forces. Some of the Armenians have succeeded in escaping to Adana but we fear that the number is small. The past 16 months' history of Hadjin is a sad one but they listened to the French from whom they took the sword, and, in the natural way, they perished with the sword. The present conditions in Turkey are claimed by many to be worse than what they have been for many years. The Turk not only must have Christian ideals by which he can safely control his subjects but the so-called Christian nations who are ready to direct him must have more unselfish and Christ-like motives.

At our relief station we have passed through many various experiences during the past 16 months. Most of the time the local government has worked against us. All the Christians who were not natives in Talas or Caesarea were deported to their birthplaces. This sometimes would be a destroyed village. Some of our best native workers were thrown into prison without cause and terribly beaten. One had already spent over 50 days in prison when we left. Two were beaten because they would not testify that the Americans were keeping guns and making bombs. For more than one month, 10 gendarms guarded our compound but finally decided that there was no need of such guarding. On Sept. 19 the large American hospital was destroyed by fire. With it five orphan boys and one laborer perished in the attempt to rescue some winter supplies. Other incidents could be given but these alone will suffice.

In our prosperity and in our liberty let us not forget our unfortunate brethren in Turkey; also the average Moslem who does not want war and is also hoping for a better day. Material help for the destitute and Christian hope for the heart trodden is the truest expression of our Master's love and is the greatest joy in is service.

Yours in Christian service,

Nov. 30, 1920. John H. Warye.

THE MENNONITE SANITARIUM
The Tuberculous Patient

By Allen H. Erb

For the Gospel Herald

(This is the second of a series of articles by Bro. Erb, describing the work at the Sanitarium. The first number was printed in the September 2 issue of the Mission Supplement. We hope to print the remaining numbers in successive isues of the paper.—Ed.)

Jesus said that the Sabbath was made for man and not man for the Sabbath. With equal truth can it be said that the Sanitarium is made for the patient and not the patient for the Sanitarium. A brief look at the class of people for whom The Mennonite Sanitarium was built may prove helpful.

Tuberculosis is a disease known also as consumption, white plague, etc. It is caused by the activity of the tubercle bacillus and is communicable. It is the most common of all diseases and claims the most victims. It is a disease that progresses slowly. Many have enough power to throw off the germ but others with bodies weakened through various causes fall an easy prey to the deadly bacillus. This germ causes a death every three minutes in the United States alone. Quoting D. MacDougall King M. D., 90 per cent of people have tuberculosis some time in their lives and this is actually proved by the findings in many thousands of post mortems performed on the bodies of people who die from any and every cause. But while nine persons out of ten have tuberculosis only one out of seven die from it. Then 84 per cent of the people that have tuberculosis get well. If this is true we dare conclude that tuberculosis is a curable disease.

Though the tubercle bacillus is so nearly everywhere present fortunately God has endowed the human body with forces prepared to attack this enemy. Sunlight is the first of these forces. It is constantly at work. Could the rays of the sun but penetrate every nook and cranny of the world all regiments of tubercle bacilli would be speedily annihilated. The white cells of the blood are the second of these forces. Moving along in the blood and the lymph stream they act as guards and when these foreign germs appear attack them and destroy them. These white corpuscles can work best when rested and well nourished. A tired, overworked, undernourished body has weakend the power of resistance against the germ and the chances for success have decreased. These few facts suggest four therapeutic agents in recovery from the disease, namely, sun-

light, fresh air, nourishing food, and rest. No specific remedy has been found for tuberculosis. The application of the above therapeutic agents is the most helpful. This is best given in a sanitarium under medical direction, nurses' care and the general discipline of the institution.

Tuberculosis is communicable but not inherited. We can well accept the Bible that there is only one disease communicable through blood cell and that is syphilis. In tuberculosis the principal sources of contagion are sputum and the moist air from the breath of a consumptive. Where the sputum is properly disposed of and where the patient exercises care in his cough the possibilities of contagion are reduced to a minimum. Because these sources of contagion are carefully guarded in a sanitarium it is a safe place to be. Not a single person is ever known to have infected tuberculosis at a sanitarium. People are more liable to infection at public places such as depots, trains, schools, churches and hotels for the sources of contagion are not so carefully guarded.

The daily routine life of the patient is about as follows: At 6:30 A. M. the patient who has no fever arises for breakfast. At 7 A. M. he goes to the dining room for breakfast and worship. From 8 A. M. to 9 A. M. he goes to bed and rests. He may then rise and engage in some form of recreation and regulated exercise till 10:45 A. M. when he again goes to bed and rests till 11:45 A. M. He eats dinner at 12. From 1 P. M. to 2 P. M. he again goes to bed and rests. He again engages in some form of recreation and regulated exercise till 3:45 P. M. when he again goes to bed and rests till 4:45 P. M. Supper is served at 5 P. M. From this hour till 9 P. M. the patient has again opportunity for recreation and then retires for the night. Besides the meals referred to lunches are served at 10 A. M., 3 P. M. and 8 P. M. These lunches consist of milk and raw eggs with a few changes for special orders. The routine for the patient who has any fever is the same except that he must stay in bed all the time and his recreation in the form of reading, writing, etc., regulated according to the amount of temperature that he has.

The sick man should always appeal to our sympathies. Recently I met two sisters at the train, ages 17 and 18; both afflicted with tuberculosis. In one the disease had reached the advanced stage; the other only the first. The better of the two was responsible for the welfare of the other. They were seeking health. Their mother had been taken from them some time previous. How early their innocent, girlish but lonely faces were turned toward a big cold world darkened by the cloud of tuberculosis. How like the Master for the Church to reach out and help them.

One of our patients remarked to me that tuberculosis was a rich man's disease but that a poor man always got it. What the statement means can only be comprehended by understanding how long the fight must be fought against the disease. Pneumonia may last several weeks, typhoid a few months, measles 10 days and then the fight is over and the person is well. Not so with tuberculosis. Any treatment must extend over a period of at least 6 months to bring any appreciable results. To be without an income for this length of time and to have added the burden of hospital and medical treatment, beside living expenses, brings the patient even in moderate circumstances to narrow financial straits. The ideal of the Church should be to make the burden as light as possible for this class of people. Again how like the Master to reach out and lift the man who is not able to lift himself.

Too many tuberculosis patients wait till too late before they apply for treatment in a sanitarium. The disease steals so stealthily upon them that they are not fully aware of it till considerable progress has been made by the tubercle bacillus. This tardiness is the greatest cause of failure to the patient. If any other disease were neglected till it had about run its course the chances for recovery would be reduced. But in the early stage of tuberculosis the patient is not much alarmed and does not see the necessity of taking the "cure." But the patient who begins early is the one who has the best chance to succeed.

A fact so often forgotten is that the tuberculosis patient has a soul as well as a body. A church organization does not count these vast numbers of sick folk as so many bodies but so many souls. If the disease is slow it has this redeeming feature that it permits the soul time to reflect and meditate and pray. It affords the Church an opportunity to place around them influences which can lead them to the Light of the World. To these thousands of souls suffering from tuberculosis the Mennonite Sanitarium is affectionately dedicated.

La Junta, Colo.

Properly inform the child, and it will not be so necessary to reform the man.—J. S. H.

A GREAT SPIRITUAL AWAKENING IN PEHUAJO

By T. K. Hershey

For the Gospel Herald

In another series of meetings that has now gone into history, God has again honored His Word, answered prayer, and brought sinners to repentance.

Mr. John Barrio native of Spain, now a member of the Progressive Brethren at RioCuarto, who about a year and a half ago came to help us begin our work, returned November 1 to hold another series of meetings. During his two weeks stay some twenty souls confessed Christ, all of whom have expressed a desire to forsake sin, and follow the Lamb of God that taketh away the sin of the world.

We especially rejoice at this time because a large proportion of those who have decided to renounce the old life of sin are young men of intelligence,—young men whom we trust will make us future workers. During the meetings another of the Cavadore family made the wise choice. Angel, 14 years old, makes the eighth member of this family to accept Christ. Can you imagine the joy of the others at this time? While they rejoice, they feel sorry, because as yet the mother is not willing to do as all the other members of the family have done. Brethren, pray for the salvation of Mrs. Cavadore. The children as well as her husband and the missionaries are praying and working with her. May God answer these petitions.

One young man 23, a son of a Breweryman, at present a clerk in one of the leading banks in Pehuajo, we believe, has been happily converted. Another, a young man of 24, office clerk and companion of the Breweryman's son, has declared to us that God has spoken peace to his soul. Another a young man of 26, employee of the Railroad Co., who is employed at the Station here in Pehuajo, was struggling under conviction for some weeks. Having become so tired of sin and its results, he thought very seriously of committing suicide. He was however, caught in the Gospel net, and has received, we believe, a glorious experience. He cannot get through telling us of the joy that has flooded his soul, since he has surrendered unconditionally to Jesus Christ. We might go on and tell of the experiences of many of the others. Suffice it to say, that judging from evidences, many are sincere. In one family the mother and four of her children have openly confessed Christ. The father is sympa-

thetic, and we believe will also surrender himself soon. The daughter, about 17 years old, came to me the next night, after she had confessed Christ, and asked me if a Christian could wear this, or these pointing to her finger-ring and her ear-rings. Without answering her question we read to her I Peter 3:3, 4 and I Timothy 2:9, 10, adding that when Christ comes into the life of an individual, that he does not begin outside and then work inward, but that he begins at the heart and works outward, and that I was sure that by the time He reached her finger rings and her ear rings that they would fall off of themselves, and that she would, in the light of the texts read, not consider it a sacrifice to remove them. Suffice it to say that the following evening they were gone, and the joy and change of expression says that Christ is in her heart.

Many of our readers will remember that about eight months ago, another Sunday school was opened in an outlying district of Pehuajo. A large front room of a private house was rented for this purpose. We heartily rejoice to announce that three sisters, one single and two married, of this home also have accepted the Redeemer of the world as their Savior. The single sister has for some time shown much interest. So much so that she began going to the homes of her native friends to read the Bible to them. A mother of one of the homes visited by her also accepted Christ. It was only after her conversion that we learned that the single sister of the Cabral family had been reading the Bible in the homes of her neighbors. She had, up to her public confession, read to the mother referred to, Matthew, Luke and is now reading the book of John.

Many hearts and homes have been made to rejoice during these meetings. New interest has been manifested by the whole town in many ways. Prayers in a very definite way have been answered, which has wonderfully stimulated faith in prayer on the part of the native members of the Mennonite Church at Pehuajo. A happier group of believers I never saw than these native Christians were on seeing their friends and relatives accept their Savior.

We were glad to have a two-day visit during the meetings by Bro. Shank who, as many know, is now located in Trenque Lauquen; also two young ladies whom Bro. Shank found in his home town, and who were interested in the Gospel. These girls were awakened spiritually and we believe will be the beginning of a Church in that town.

We write these few lines in order that you may rejoice with us. Your money and prayers, dear brethren and sisters, are bringing forth fruit.

Since many of our dear ministering brethren know the work that falls on the home minister after a successful series of meetings, we ask that not only you but all who know the true value of prayer remember us at this time at the Throne of Grace. Pray that we may be able to lead these dear ones to the full light and glorious liberty of the fulness of the knowledge of Christ, so that each one of those who have confessed Christ, may receive not only a head knowledge of Jesus Christ, but a true heart experience, a definite experimental knowledge of the Savior of the world. Pray dear brethren that II Cor. 5:17 might be their experience.

Pehuajo, Argentina.

A SYMPOSIUM on Rural Mission Work

For the Gospel Herald

The Mennonite Church and Rural Missions

The population of Canada and the United States is rapidly shifting to the cities. So great has been this migration, during the past twenty-five years, that statesmen, educators and religious leaders are becoming alarmed. The modern city, while a necessity in the present day, has become a menace to society. In the Province of Ontario 40 per cent of the men on the farms are over 50 years old. The greatest need, in many of our rural schools, is **children.**

To save the North American nations from moral decay the **rural population must be increased** and a **strong religious life be established.**

The Mennonite Church is especially adapted to this task. We are a rural people. I know of no other denomination so distinctively rural as is the Mennonite Church. The rule has been large families. In our habits we are frugal, industrious and simple. Couple with these natural qualities a positive character and a deep spiritual life and we have all the equipment which makes for 100 per cent efficiency in rural mission work. Hundreds of communities in the country do not have adequate church privileges. Abandoned country churches are many.

Among the immediate needs which the Mennonite Church can supply are the following:

1. A wide awake Board to select the fields and direct our energies.

2. A Spirit-filled preacher in each community to preach the Gospel and shepherd the flock.

3. Earnest, loyal God-fearing families to move into needy rural fields and demonstrate in daily life our peculiar doctrines as taught in the Word.

L. J. Burkholder,
Markham, Ont.

The Rural, a Neglected Field

Jesus said, "Lift up your eyes and look on the fields," and, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But is it not true that our church in this country has lifted up its eyes to the "uttermost part of the earth" first? Then it looked to the cities, and in general, are we now yet looking to the rural field? Right at our doors many are lost and dying without hope, who might have been saved if we had expended the talent, energy, and a small fraction of the money that we have in the foreign or city work.

It is a neglected field and that fact is a call to us for help. (a) it has been neglected by the popular churches because the poor people cannot support a salaried pastor and we are supplying it with ministers at a long range, and are sending untrained and inexperienced workers there as a rule; (b) The state sends its most inexperienced public school teachers for those districts; (c) It means hardships, self-denial, and consecration for those who go.

May our zeal for foreign and city work not diminish, but may it also increase for rural work. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Let us sow the seed with faith, water it with tears, and if need be, wait long weary years. In God's own time the fruit will ripen.

Harvey E. Shank,
Chambersburg, Pa.

"Every Member Praying for Rural Work"

We might have written on a more interesting subject to some, but this is by far the most vital and far-reaching, for if every member of the Church would fervently pray for the rural work, the places now so needy would soon be supplied with minis-

terial help, the Board would not need to appeal for money, and more people would visit the fields of labor and help the work along by their friendly, sympathetic criticism and advice.

A number of families and individuals came purposely to see the work at Chief the past year, and we feel assured that every one of them is constantly remembering us at the Throne of Grace and praying that God may show His power. This means more to us than if these same people might just have happened to stop off here and left some cold cash. Money sometimes helps materially, but prayer gives one that boldness in the fear of God that wins spiritual victories for Christ.

To be able to give is helpful; to encourage by letters is good; to personally visit the work is better; **but to have such a hearty interest in the Cause that you will become so well acquainted with some workers and the work at that place so as to intercede and agonize for souls is the climax of Christian service.**

Claude C. Culp,
Chief, Mich.

Helpful Factors in Rural Mission Work

In our experience we consider **visitation** an important factor in rural mission work. The workers must get in touch with the people of the community, and an invitation to call on them should not be neglected. Sometimes it is advisable to call on them without an invitation. The visit of a congenial person is generally appreciated. Cases of sickness should not be neglected.

The conversation during the visit should be "as the Spirit leads." Visitation should not all be done by the pastor and his companion. Members of the church should visit each other and other families in the community. It is too often true that families, some members of which have become interested in the Church and perhaps have united with the Church, are never visited by some members of the Church. A visit by any spirit-filled person is helpful.

Another helpful way to get in touch with the people of the community and to get a hold on them is to **have time to work for them and with them in manual labor.** A person can often find opportunities to speak for the Master. We must win their confidence to win them for Christ. But they must realize their sinful and lost condition before they will forsake sin and live for Christ.

John M. Yoder,
Cherry Box, Mo.

The Need at Our Doors

We are glad to see the interest the Church is taking in foreign missions. We rejoice that the Gospel is being preached to the poor in our cities and may the Lord bless these efforts to the saving of many souls. But in our zeal to carry the message of salvation, let us not lift our heads so high and cast our eyes so far that we fail to see those at our feet who are also dying, yes dying eternally, because they know not of our Savior who died for them.

We as a Church are a rural people and we ought to remain such a hard working, good managing, simple living, much-giving people. As the rural churches are being neglected by other denominations, for various reasons, we have a wonderful opportunity right at our door, at our side so near us that we are apt to overlook it when looking for something to do. Let us let our lights shine brightly at home and the Lord will bless it so it will reach the uttermost part of the earth.

Harry Diener,
Proctor, Mo.

THE PRIVILEGE OF GIVING

Imagine a rose that would say to itself: "I cannot afford to give away all my beauty and sweetness. I must keep it for myself. I will roll up my petals and withhold my fragrance."

But behold the moment the rose tries to store up its colors and treasures of fragrance to withhold them from others, they vanish, only when the rose begins to open itself to give out its sweetness its life to others, that its beauty and fragrance are developed.

So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of his fellowmen. Tears that never are shed for others' woes sour to stinging acids in his own heart.

Refuse to open your purse and soon you cannot open your sympathy. Refuse to give and soon you will cease to enjoy that which you have. Refuse to love and you lose the power to love and be loved. Withhold your affections and you become a moral paralytic. But the moment you open wider the door of your life, and like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.

Selected by Henry R. Schertz.

OPPORTUNITIES BEFORE US AS A MISSIONARY CHURCH

By Minnie M. Campbell

For the Gospel Herald

It is indeed true that never before were there so many and great opportunities before the missionary church as there are today. There are very few nations or countries whose doors are not either now open or there are bright prospects of their soon being open for missionary work. One hundred years ago there was very little work being done to take the Gospel to the heathen. Just one hundred years ago Dr. John Scudder was the only medical missionary in the world. But today it is quite different. People of heathen lands are longing and reaching out for something they know not what. Only Christ can satisfy their soul hunger and supply their need. He is the Bread of Life which alone can feed men's hunger and the opportunity is ours to see that they receive the Gospel "which is the power of God unto salvation."

I feel that we realize that there are many in foreign fields, miles away from us. But that is not all. All about us are those who are in desperate need of the Christ. There are opportunities before us at home as well as abroad. Just here I wish to say that with our own children and young people we have some of our greatest opportunities.

We have many foreigners in our cities who have come here in search of something better than their homeland could give them. Many of them are, spiritually, as strangers in a strange land. Too often the Church is indifferent to them. We become enthusiastic, and rightly so, about taking the Gospel to those in foreign lands but too often fail to see the field near ready to harvest brought to our very door. The command is "give ye them to eat." Perhaps because we have been so long taking His message to them God has brought this hungry multitude to us. In our own Sunday school here in Canton we have Syrian, Bohemian, Roumanian, Italian and Austrian children. Never have I seen children more responsive to love and to the teaching of the Word than are some of these boys and girls who eagerly await Sunday morning, when they can again come to Sunday school.

I wish to say too that I thoroughly enjoy going into their homes and becoming acquainted with their parents, often obtaining the baby's name, if there is one in the home, for our Cradle Roll. We know that it is God's plan that His Word be

preached to every creature. And those who have already heard it and have been saved thru the blood of Christ must carry out His plan. The Holy Spirit is the real worker in the world today, but as Christ, when He was here in the world, used the human as far as the human would reach, so the command still comes to us—"Give ye them to eat."

This puts upon us a great responsibility. I believe if we would only have a vision of the world as it really is, without Christ, lost, of the responsibilities and opportunities which we as a Church have, we would put forth greater efforts than ever before for the salvation of the lost.

May we remember that the Bread of Life is sufficient for all; that the command is "Give ye them to eat," and the perishing multitude can be fed only thru us. Let us be faithful that it be not said of us, that souls perished because we did not do our part in bringing them the Gospel.

My life is not my own, but Christ's who gave it,
And He bestows it upon all the race;
I lose it for His sake, and thus I save it;
I hold it close, but only to expend it;
Accept it, Lord, for others, thru thy grace.

Canton, Ohio.

WHY DO I CHOOSE MISSION WORK?

By Alice H. Nissley.

For the Gospel Herald

God Chose It.—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Destruction was man's doom. God supplied the remedy.

Jesus Chose It.—Jesus alone could appease God's wrath. He was willing to leave His glorious home, come to this wicked world, and then allow wicked ones to slay Him. He gave His life; He shed His blood on Calvery that we might "not perish but have everlasting life."

God's Love Transmitted.—The love that gave Jesus to die is transmitted into the hearts of God's children. Love draws the sinner to the Father. Love causes the child to obey the father. Love creates a compassion for souls.

God's Love Spurs Action.—When a soul realizes what he cost and how precious he is in God's sight, and what plan God has made for the salvation of souls, will this not spur the true child to action? Will the Father's plan not be submitted to with reverence?

God's Love Encourages Obedience. When truly saved, obedience is an easy matter. If we doubt one word in God's Word, we are not suitable subjects to deal with souls. We are not true representatives of God's kingdom if by word and deed we do not fully comply with His teachings.

God's Love Encourages True Wisdom.—It is unwise to say you belong to a certain denomination, and at the some time do not carry out its teachings in precept and example. True wisdom constrains one to stand up boldly for the Word of God.

God's Love Provokes Consistency.—We believe our church would have more power if her doctrines were more forcibly taught. Prayer is the only means we have to talk to God. God measures the spiritual life by the prayer life. In I Thes. 5:17, Paul says, "Pray without ceasing." Jesus says in Luke, "Men ought always to pray and not to faint." In Rom. 12:12, we read, "continuing instant in prayer." In Eph. 6:18 we read, "Praying always in all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints."

God's Love Abides in the Waiting Heart.—These Scriptures and others as well, show us we need a prayer life so we can pray. We need to be in touch with the Throne constantly—not only at stated times. We cannot draw the line where God does not.

God's Love Brings Reward.—Our blessed hope rests in Him. We need the "power of the angels" to help us in our work. An entire surrender to God's will is necessary so the hearer and the teacher may enter that home above and meet their "Beloved Brother" face to face.

Altoona, Pa.

NOTES FROM OUR STATIONS

For the Gospel Herald

Knoxville, Tenn.

(1308 W. 4th Ave.)

To the Rerald Readers, Greeting:—Have you read the Annual Report of the Virginia Mennonite Board of Missions and Charities in Gospel Herald of Nov. 25, by Bro. Jos. W. Coffman, sec.-treas., in which mention is made concerning the building of a house of worship in Knoxville, Tenn? Since that time it has been requested of us to give more information concerning this through the Gospel Herald.

As has been previously reported, a plot of ground 100 x 120 feet for the proposed church house, adjoining the Mission property, has been purchased, and is now free of debt, with a balance of about $1,000 toward the building. Letters of inquiry from interested ones are coming in, wishing to know whether work on the new church building at this place, has been sarted; another, asks the question, What amount of money is yet needed toward building the church? We certainly would be pleased if we could report the work started on the building. The Building Committee are anxious to start the work in early spring (Lord willing). About $3,000 is yet needed for the building. We are very grateful to all who have contributed and we trust that the needed amount will also soon be supplied, and that nothing will hinder the work, and the Lord be glorified.

Spring is earlier here than in the North, and if funds are at hand, the work should be started early, so that brethren from the North, who wish to help with the building, could come before spring opens in the North.

Dec. 22, 1920. C. B. Byer.

Norristown, Pa.

(21 W. Marshall St.)

We can truly say the Lord has been good to us both naturally and spiritually. We wish all the Gospel Herald readers a Happy New Year. We can truly say at this place, "Hitherto hath the Lord helped us." Under His care and direction, the work is prospering. The interest in good in Bible study and church services and especially so in Sunday school. Last Sunday we had 90 children and quite a few adults, with only a seating capacity for 80. We need more room. I am sure that if we could accommodate more people, we would have more.

On Dec. 5 we had with us Bro. Howard Pennypacker of the Providence congregation; on Dec. 12 Bro. Jonas Mininger from the Plain Church; on Dec. 17, Bro. Raber from Ohio; on Dec. 19, Bro. Joseph Gross from Blooming Glen; on Dec. 26, Bros. Elmer B. Moyer and J. C. Clemens. Their theme was "The Birth of Christ." They gave a very interesting talk to the Sunday school and the children seemed to appreciate it very much. The children were given a handsome little Bible as a gift. There are many homes where they have none so we consider it a very appropriate gift.

Pray for the work at this place.

Yours for the Master's Cause,

Allen A. Freed.

Millersville, Pa.

(Children's Home)

We have many things for which to rejoice on this Christmas day of 1920. First and best of all, we are thankful for Jesus—the most wonderful gift given to man; we are thankful for being able to fill just a little corner in the Master's great work; we are thankful that the little hearts and lives of the children with us at present have been made glad; we are thankful that both children and workers enjoyed good health.

We wish to thank the many kind friends who helped to make it possible to bring Christmas to them in a material way and I am sure we enjoyed real Christmas in our hearts.

A number of our older girls who are out in homes enjoyed the day with us. The children spent the morning playing with toys, purchased with money given by kind friends. The dinner was enjoyed by twenty-six little ones. A turkey donated by a kind brother and sister was relished by all, as well as the cream which was donated by a young brother, which was partaken of later in the day.

The afternoon was pleasantly spent in a short church service conducted by Bro. C. K. Lehman. Text, John 3:16. A number of our neighbors and friends were with us in the service and the children seemed to be interested in the service. May God bless all efforts put forth in His name, and may we work together to His Glory.

May H. Gochnauer.

West Liberty, O.

(Orphans' Home)

Dear Herald Readers. Some time has passed since a letter from the House appeared in print. If we were to offer excuses a number of reasons might be given. We are just getting out from a six weeks quarantine for diphtheria, had two mild cases but enough to shut us in. Ths made work heaver and help less. Our weekly outside help in the mending room was greatly missed. Sister Amanda Dettwiler who has charge of about 40 boys just returned a few days ago from a much needed vacation. During her absence the girls' matron supervised the boys' department, while the baby nurse tried to hold down both baby and girls' department. We are very much in need of two more helpers, one in the girls' and one in the boys' department.

We are glad for the farmer and wife who are planning to come in soon to take charge of that part of the work.

In spite of the fact that we were shut in this Christmas season, we are glad this did not hinder the real Christmas spirit from prevailing thruout the Home. Since we could not give our Christmas program to an open house, one on a smaller scale was given by the children on Christmas eve, which we all enjoyed. On Christmas night another little service was held when various parts of the Christmas story were rehearsed as they happened long ago, bringing to our minds very vividly the birthday of the Christ-child.

The yearly Christmas dinner given by the Oak Grove and Bethel churches was enjoyed by all.

We were especially impressed this year with the unusual way in which the Home was remembered by a number of Sunday school classes. One class of Junior boys from Pennsylvania; several classes of girls from Ohio; a junior department and a primary and beginners' department from Indiana; a girls' sewing circle from Canada; all helped in a very practical way to make the Christmas a happy time for our boys and girls.

One young sister from Indiana asked for the privilege of remembering all our girls over fifteen years of age. She said she was a working girl and her money was all hard earned, but she would not feel happy if she could not in some way share the Christmas spirit with some perhaps not so favored as she.

All these voluntary gifts very much impressed this one fact in our minds. —the missionary spirit that is alive and busy in our boys and girls.

The yearly donation of pop-corn balls and about 50 pounds of home-made cookies from Bluffton, O.; also a box of cookies from Indiana together with all the other donations of various gifts, candies, nuts, etc., made it possible for us to treat the children in a uniform way which caused uniform happiness among them more then any time since we are here.

We were very grateful for the abundance of fruit thruout the land this year, which very much increased our store-house again.

Our school work is moving along nicely considering the crowded conditions under which we are laboring. We very much appreciate the efforts that are being put forth and the responses given for school and hospital funds. The last two months have greatly, in our estimation, verified the need of a hospital. Pray for us that we may ever be His true servants in helping the boys and girls to that which is right and good.

Dec. 27, 1920. The workers.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Herald Readers.

The evangelistic meetings conducted by Bro. A. B. Stoltzfus ended with a number of confessions. Among them was a young lady, recently married, and once a faithful member here, namely "Marguarite Blake" McFarland, known by many of the Gospel Herald readers. May she since she desires to renew her covenant with her Master ever be faithful; also an aged lady was by public confession willing to stand for Christ. How wonderful is the mercy of our great God and Savior, to draw by the cords of His great love this dear aged soul, who has spent over sixty-five long years in Satan's service. May the remnant of her days be to His honor and glory and many others profit by the example. Let us

Give of the best to the Master
Give Him the strength of your youth,

Then on that last great day we need not meet Him without a day of service to give Him and only a wasted life used in Satan's service to offer. Let us work while yet 'tis day. The night cometh when no man can work. Then we need not say

Must I go and empty handed,
Must I meet my Savior so,
Not one day of service give Him,
Must I empty handed go.

The number of confessions were five adults and a number of children from ages ten to fourteen years, the majority being from Catholic homes and are of course not allowed to unite with our Church. These children usually attend the Catholic Mt. Carmel Church on Eighth Ave., going there to nine o'clock confession and from there come up to our Sunday school at ten. May the seed sown here spring up in their hearts to the honor and glory of God.

Bro. and Sister Phares Stehman arrived here Dec. 21 staying a week or ten days. Their assistance at Christmas time was much appreciated, which time is usually accompanied by a great rush. The baskets for poor folks must be prepared and delivered which is no small task as the baskets are heavy and many to be carried to farther parts of the city.

Dec. 26 Bishop Abram Metzler came to conduct the ordination services. Bro. J. M. Nissley was ordained to the ministry. May we pray that the Lord abundantly bless him in his calling to preach the blessed Gospel that he may ever faithfully teach and preach the entire Word without fear of man and souls may be won to Christ and built up in Christ.

Sister Wagner spent Christmas with her daughters Mabel and Lillian

who are living at good homes near Elizabethtown.

Sisters Rebecca Stoltzfus and Mrs. Walter Wenger called here recently.

Sister Florence Baker spent a week at Martinsburg visiting friends.

Another Christmas has passed and was celebrated by the worst sinner as well as God's children. Many who know not the Christ welcome the day for sin and pleasure. Must there not have been a touch of sorrow in the great heart of Christ on that day because, though He has made the day possible, He Himself is not known, not recognized, not honored, and not loved. Oh that more knew **Him!**

Sister Ada Kreider left for Lancaster the day before Christmas, she expects to spend the following three Sundays with her home friends and relatives.

Recently while in regular visitation work a middle aged lady made her desire known that she wished to accept Christ and be received into church fellowship. May the Lord bless and keep her faithful.

Bro. C. A. Graybill preached an impressive sermon at this place Sunday Dec. 19.

The mission chapel is now being remodeled. The brethren in the city came and helped to wash off all the walls and prepare for the painter.

Following is the report of receipts during the month:

Kaufman congregation	$18 25
Blough cong	21 00
Eastern Menn School S S	10 05
Eastern M B of M & C	3 85
Mattawana E A M S S	35 87
No 380	3 00
	$92 02

Special Charity

Mellinger S Circle	$10 00
Cedar Grove S Circle	10 00
	$20 00

Christmas Basket Fund Cash

Franconia Mission Board	$10 00
Sister Lancaster Co	5 00
F L Blough Johnstown	1 00
Weaver cong Johnstown	9 84
	$25 84

Provisions

Belleville cong	$45 00
Weaver cong	50 00
	$95 00

Cash Value of Provisions & Clothing

Cedar Grove S C	$15 00
Rohrerstown S C	4 00
Paradise S C	3 00
Hagerstown S C	9 50
Beach Ohio S C	17 00
Cross Roads and Lauvers S C	15 00
Mattawana S C	8 00
New Holland S C	9 50
Goodville S C	5 00
Mt Joy S C	10 00
Elizabethtown S C	15 00
Crown Hill Ohio S C	15 00
Warwick Va S C	15 00
Allensville cong	50 00
Martinsburg cong	12 00
P S Brubaker Sterling O	9 00
J D Byler Mattawana	5 00
	$217 00

Florence B. Lauver.

Dec. 29, 1920.

Canton, Ohio

(1939 3rd Street, S. E.)

Greetings in "Him who died for us and rose again":—As we draw to the close of another year, we may well look back and rejoice for the few souls who have been blessed and made glad because of the acceptance of the blessed Christ and the Word of Truth.

There is also a sense of grief in behalf of those whom the Spirit dealt with and they would not yield to the voice of the Spirit, there are, however, some such for whom we are quite hopeful.

The Lord clearing the way, we hope to receive into church fellowship six or seven by baptism and otherwise in the near future. We ask all who are interested in the cause to remember these young soldiers of the cross in your prayers.

One of our aged members, Bro. Cordray, passed away at the age of 86 years. He was buried on the 27th.

Several of our oldest members are at this time quite ill: the small pox, scarlet fever, and diphtheria epidemics are seemingly not so severe any more at this writing.

Another week (D. V.) will find us busy placing from 35 to 50 Bible students in their rooms and getting ourselves adjusted for the various lines of work connected with the school.

Our Christmas program was well attended, and about 50 children took part in the exercises.

This leaves the mission family all well, with the exception of a few cases of mumps.

Yours in the Master's Name,

Dec. 28, 1920. N. E. Troyer.

GLEANINGS

For the Gospel Herald

Surveying the Foreign Fields

The Foreign Survey is a world survey — geographically, racially and interdenominationally. It is the first thorough-going, all-world survey that has ever been made. It reveals needs that are startling and that need to be known. The heart and conscience of the Christian Church should be aroused so that adequate support will be given to the work.

With the exception of a few towns on its northern fringe, only a few hundred miles from where Jesus Himself lived and died, after 2,000 years, Africa is almost without men and women who are conveying His message. The middle of Africa is so chaotic that it is almost impossible to even estimate the population. In it there are practically no missionaries. It is also practically impossible to give a description of their spiritual and moral conditions.

In Asia, including China and Central and Western Asia, there are approximately 50,000,000 people who are practically without the first message of Jesus Christ. In China, seven missionaries have recently made a journey across an area so great that they were nearly twenty-five days in progress, and found absolutely nothing being done to evangelize the people. In one province in China, an evangelical mission has been in existence for 60 years. The resources of that Board have been so meager that today there are only 3 Chinese evangelists working in an area representing 210,000 population. In all, there are approximately 125,000,000 people living in regions where no missionary work of any kind is being done, to say nothing of areas that are covered by mission stations, but where there are many that have never been told of the Gospel.

Reports from Japan are in part censored but some of her best men are beginning to realize that the country is slipping and that unless remedial measures are taken soon, it will meet the fate of all other nations that have forgotten God. There are 800,000,000 people in India. During the past five years, the population has increased 30,000,000. During the same time the added number of workers and missionary equipment have been at practically a standstill. At the above rate of increase it is estimated that in 30 years (if the world remains) the population of that country will reach 1,100,000,000.

In Brazil there are 22,000,000 people in areas where there is not a single Protestant missionary and the forces of the native Brazilians to do the work are so inadequate that there is no hope of reaching these people, at the present rate of progress, for generations.

Religious Reconstruction in Europe

Recent investigations in Europe show that rehabilitation is gradually being brought about. Next to Great Britain, Belgium is recovering most rapidly; then come Czecho-Slovika, France, Germany, Hungary, Italy, Poland, Austria, and finally Russia. The last two countries are in an almost hopeless condition. Irritation and suspicion for other lands are still very evident. Some confidence is

being restored and much help is being given by different relief units but these can only "touch the hem." To bring about lasting reforms, depends upon Christianity and to this time that feature has not been accomplished to any great extent. There is great suffering in Europe from famine—especially caused by the extreme spiritual famine. The only restoration for that country must come through a right relation toward Jesus Christ. To bring them the news of this relation is the privilege and duty of Christians.

The Tokyo Convention

The eighth annual meeting of the World Sunday School Convention was held at Tokyo, Japan in the early part of October 1920. A few hours before the opening the $90,000 convention hall was destroyed by fire. Had it occurred after the delegates had assembled it might have caused much loss of life. The sessions were then held in the Imperial Theater. The attendants at the convention included many prominent missionaries and church men and prominent Japanese officials. The next session is to be held in 1924 in Buenos Aires, Argentina. Topics of interest in Sunday school work were discussed but Shintos, Buddhists, and Christians joined in bowing to the portrait of the Emperor of Japan which is considered by many a part of Buddhist worship.

The Missionary Review of the World comments as follows:

"There were many helpful features and some inspiring addresses. The effort to show appreciation for Japanese hospitality and to win the co-operation of prominent non-Christian Japanese, tended to weaken the Christian testimony of the Convention.....There was unfortunately too much compromise with heathenism in the desire to be friendly with Japan. One of the Japanese who helped to finance the Convention, when invited to address the delegates, made it clear that he was not a Christian and that his interest on the occasion must not be interpreted as loyalty to Christ.....A Buddhist speaker referred to the resolutions passed by the Convention as sounding 'like a new Bible.' In response, one of the officers of the Convention expressed the belief that the day is fast approaching when Christians will clasp hands with Buddhists, in a united effort to uplift mankind. Such compromise may help to break down the barriers between Christians and non-Christians, but such standards can never help forward the Cause of Christ in the world."

Compromise may result in added numbers and friendliness but it is loyalty to Jesus Christ and the Word that will lead men into fellowship with Jesus Christ and with each other.

A Bible Union in China

As one result of addresses on the Bible given recently in China by W. H. Griffith and Charles G. Trumbull, two hundred missionaries joined to form "A Bible Union for China." Since then many others have been added. The purpose of this union is to promote study and faith in the Word of God, to secure added teachers and workers, and also to plan conferences for Bible study. Many missionaries lament that some Christians have lost faith in the Bible and are inculcating doubt and unbelief among the heathen.

A Large Factor in Success

Missionaries need to have behind them a constituency that will support them—not only friends who will support them financially, though that is useful no doubt—but there is something more important. If they stand out there alone they will accomplish little, but if they are one out of twenty—one out in the field and nineteen working with them at home—God will accomplish great things through them.

Paul Harrison, a medical missionary to Arabia after a long effort, found access to a town, Kateef, in the mainland. On the first day he had over two hundred patients. He treated all he could. The next day the others came back with two hundred new ones. For a number of days he was uncomfortably popular. He had visions of a permanent establishment there. Then a change came. He was invited to interview the chief. "What is that you do in the mornings before you treat the sick people?" asked the chief. He was informed that they had prayers, and in Arabic. The chief replied by saying that they could not do that in this town. The missionary plead at some length but was informed that he could not stay under those conditions. They prepared to leave the next day. Just before time to sail a representative came and told them that the chief wanted them to stay and carry on the work without prayer. The missionary would not consent. The native then wanted him to have the prayers in secret but the missionary would not yield. The last reply was, "Go ahead then and have prayers and say nothing more about it." They stayed in Kaleef and had prayer before clinics and everything went along beautifully. Had they been driven out at that time, it might have been a long time before another opening would have occurred. The battle was not won by the missionary alone but by the nineteen at home who had changed defeat into victory.—Adapted from Missionary Review.

Opposing Forces in China

In any great country there are many forces struggling for the mastery. This is especially true in China. While some of these problems may be in the political realm, they are still in the sphere of prayer and the instilling of Christian principles would do more than any thing else to combat them.

The Military Peril.—It is estimated that there are at present one and one-half million men under arms in China, involving an expenditure of two to three hundred million dollars annually,—an impoverishing burden to a comparatively poor country. Civil strife has developed and there does not seem to be any prospect for improvement.

The Student Movement.—While not without its elements of promise, it is attended by many dangers. The disobedience to rules and the defiance to the teachers' orders, and the inclination to run things for themselves are factors that should not be shunned.

The Menace of Bolshevism.—Russian propaganda has found its way into China. While renouncing claims to the tea factories at Hankow, the Russian army has been offered to China to deliver it from the rule of all other nations. Its influence is hardly expected to be purifying.

The Opium Peril.—Extensive cultivation is carried out and many other countries are smuggling it into the country. The General-Inspector of Chinese customs in China stated that in 1919, twenty-one tons of opium and four hundredweights of morphia were seized by the Customs, but that these were but "an infinitesimal fraction" of what went through.

A Serious Famine

Reports are received of a serious famine in China. The food situation in Hunan, Shantung, and South Chili is extremely grave. Last year the harvest was very scant and hopes were placed on the crops for this year. But failure of the spring crops, followed by an unsuccessful autumnal yield has brought at least 20,000,000 face to face with actual famine. In many cases whole families have committed suicide and children—especially daughters—are being sold for what they will bring. In many sections the inhabitants are living on weeds Provincial authorities are doing what they can to relieve the situation, but are far from able to cope with the problem.

He Who Comes May Read

A Japanese has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and, if anyone likes to go in and read my good Book while I am out, he may."

—East and West.

Scales Decide against a Heathen Rite

A chuhra living in a community where about forty had become Christians was preparing food for his usual offering to the dead when a neighbor said:

"What is the use of that? Do you really think that the dead eat of the food? These Christians have given this up and say there is nothing to it. The

food surely looks the same after you offer it as before."

The chuhra replied, "The food may look the same, but some of it has been taken away."

To settle the dispute it was agreed that the man was to weigh the food offered to the dead, and after it had been left for the usual length of time, then weigh it again.

A crowd gathered the next morning to observe the trial by weighing. The rites were performed with due care and the crowd looked on with expectation.

As the food was again put into the village scales it was found that the weight was exactly the same.

"Now," said the challenger, "I believe the Christian preacher has been telling us the truth all these months, and our Christian neighbors are wiser than we." —Record of Christian Work.

Seven Ways of Giving

Arthur Pierson, in the "Homeletic Review," sets forth seven ways of giving as practiced by Christians of various times.

The careless way: To give something to every cause that is presented, without inquiring into its merits.

The impulsive way: To give from impulse—as much and as often as love and pity and sensibility prompt.

The commercialized way: To make a special effort to earn money for benevolent objects by festivals, etc.

The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

The systematic way: To lay aside as an offering to God a definite portion of our gain—one-tenth, one-fifth, one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

The heroic way: To limit our own expenditures to a certain sum, and giving all the rest of our income. There are few who practice this way but it was the method of John Wesley.

Which of these is our way? Which is God's approved way? This should determine our giving.

Astounding Facts about Russia

The area of Russia is nearly nine million square miles—almost three times that of the United States. It is so large that one could place all the other countries of Europe, the United States, Mexico, Japan, Turkey, and Egypt into it and still have room.

The population of Russia is nearly twice that of the United States, and yet there are the present not as many preachers in it as there are in the city of Chicago alone.—Adapted.

The Growth of the Missionary Idea

The missionary idea was definitely put as a commission when Christ gave His farewell work to the watching disciples. During these two thousand years there have been times of activity and of comparative inactivity. During the past sixty years, or the modern missionary movements, there have been some important advances and some painful defeats. We note a few of the conditions sixty years ago and now.

Then missionary effort in China was confined to certain quarters and a half dozen seaport towns; today the country that contains one-fourth the world's population is wide-open to missionary activity.

Then Japan had not been entered by missionaries; Korea and Central Africa were concealed from view; now there are active stations in each of these countries.

Then they were regarded with suspicion by government officials and traders; now many of these agencies give them a warm welcome and regard their work as beneficial to their best interests.

Christ's mission is for all men. With added opportunities come added responsibilities. Shall we seize our added opportunities for greater service?

The Ravages of Starvation

In the naked lands of Central and Southeastern Europe 3,500,000 innocent children are today threatened with death from starvation, cold, and disease. 25,000,000 are starving in China, the majority of them doubtless children. "The 110,000 orphans who are now being cared for by the Near East Relief and wholly dependent upon it for all the necessities of life, will furnish the future leadership of the Near East. We dare not let them perish."

What a time this is for hearing the Lord's word, "It is not the will of your Father—that any of these little ones should perish." And then too, there is another world-wide famine—a famine of soul for the Word of God. There are today in the world 1,000,000,000 people who have not the knowledge of the Gospel.—S. S. Times.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald

GENERAL FUND

Filer Cong Ida	4 65
Schertz Bros	10 00
Sterling S S Ill	16 39
Morrisan S S Ill	5 98
Freeport Cong Ill	56 82
Forks Cong Ind	23 30
Clinton Frame Cong Ind	52 47
Emma Cong Ind	22 50
Lower Deer Creek Cong Ia	53 40
West Union Cong Ia	45 62
Liberty Cong Ia	2 00
Fairview Y P M & Cong Mich	58 48
Midland Cong Mich	7 22
Alpha Cong Minn	12 78
Berea Cong Mo	85
Bethel Cong Mo	10 50
Palmyra Cong Mo	13 47
Cherry Box Cong Mo	1 50
Mt Zion Cong Mo	8 15
Creston Cong Mont	7 05
Spring Valley Cong N D	4 20
Lakeview Cong N D	3 05
Walnut Creek Cong O	70 00
Martins Creek Cong O	40 00
Mr & Mrs Joe B Stutzman	5 00
Plainview S S Ohio	130 37
Milan Valley Cong Okla	8 75
Fairview Cong Ore	17 23
Bethel Cong Ore	5 00
Albany Cong Ore	12 44
Hopewell Cong Ore	13 05
Firdale Cong Ore	3 80
Oak Grove Cong Pa	5 09
Rockton S S Pa	2 60
Mission Board Meeting Springs Pa	32 50
	766 21

INDIA MISSIONS

General

La Junta S S Colo	27 69
Schertz Bros	25 00
A Bro & Sister	25 00
Olive Cong Ind	44 50
Shore Cong Ind	24 25
Sugar Creek Cong Ia	69 32
Liberty Cong Ia	11 00
Stauffer S S Md (Bro Kaufman's Ox Team)	5 00
Pinto Cong Md	2 18
Schellburg Cong Pa	4 00
Berea Cong Mo	75
Cherry Box Cong Mo	1 75
Mt Zion Cong Mo	11 00
East Fairview S S Nebr	175 70
Wood River S S Nebr	12 26
Spring Valley Cong N D	2 80
Surry Cong N D	10 05
Berlin S S Ohio	10 34
Oak Grove Cong Ohio Wayne Co	30 00
Salem S S Wayne Co	2 15
Midway Cong Ohio	45 40
Canton S S Ohio	23 82
Zion Cong Ore	28 00
P L Rohrer	10 00
The Missionary's Friend Pa	10 00
Souderton Teachers M Pa	22 35
Towamencian Cong Pa	2 27
Chambersburg S S Pa	80 00
Erbs Cong Pa	40 00
Hanover Cong Pa	90 00
Williams Faus	5 00
Manheim Bible Study C Pa	7 50
Belleville A M S S Pa	16 40
Springdale S S Va	25 00
Rundschau Reader	1 15
West Zion Cong Alberta	33 50
Latschar Cong Ontario	65 00
Detweiler Cong Ont	30 70
Snider Cong Mission M Ont	58 70
Blenheim Cong Ont	57 80
Hagey Cong Ont	54 89
East Zora A M Cong Ont	259 51
Zurich Cong Ont	16 36
Enos Shantz	10 00
Waterloo Cong Ont	120 45
	1,608 54

India Missionary Support

Hopedale S C Ill	75 00
Willow Springs Cong Ill	310 00
Middlebury Cong Ind	25 00
Bethany S S Mich	7 82
Women's Miss Comm Ohio	105 00
Perkasie Cong Pa	100 00
Doylestown S C Pa	2 10
	624 92

India Missionary Children Support

Olive S S Ind	1 61
Middleburg Cong Ind	2 00
Clinton Frame S S Ind	6 00
Larned S S Kans	7 50
Pleasant Valley Cong Kans	5 20

Ruth Comin	2 00
Milton, Mary & Alice Detwiler	5 00
Bethel & Guilford S S O	23 50
Weaver S S Children's Quarter Fund Pa	68 81
Children of Mt View S S Alta	50 00
Hagey-Wanner Y P M Ont	3 50
	175 12

India Native Workers Support

C A Shantz & wife	7 50
Protection Cong Kans	1 00
Spring Valley Cong N D	5 00
East Petersburg Y M B C Pa	7 50
Bovertown & Hereford Congs Pa	10 00
D L Leatherman	10 00
Esther & Mary Leatherman	5 00
Geiger Cong Ont	15 00
Markham Y P M Ont	22 50
Hagey-Wanner Y P M Ont	30 00
	113 50

India Bible Women

Hannah Hilty	12 00
Helping Hand S S C Elkhart Cong Ind	3 00
Class No 10 Olive S S Ind	3 00
Class No 9 Forks Cong Ind	5 50
Sisters Sycamore Grove Cong Mo	13 00
Salem S S Wayne Co O	3 00
Willing Workers S S C Oak Grove Cong Ohio Wayne Co	3 50
Old Sister C Oak Grove Cong Champaign Co O	4 85
Logan Co S C Ohio	6 00
Bethel S S West Liberty Ohio	18 50
	72 35

India Medical

Mr & Mrs Joe B Stutzman	15 00
Mrs Brackbill's S S C Mich	4 00
Old Sisters C Plainview S S Ohio	3 90
	22 90

2—Report

India Native Woman Teacher

Mary K Zimmerman	6 00
A Sister Pa	6 00
	12 00

India Famine Relief

Springdale S S Va	25 00

India Missionary Preparation

Time Deposit Interest	100 00

India New Missionary Fund

York Co Mission Meeting Ont	280 36

India Orphans

Sunshine & Cheerful S S Classes Oak Grove Cong O Wayne Co	25 00
A W Denlinger	25 00
East Scottdale S S Pa	4 38
D B Kauffman	5 00
	59 38

India Personal

Relatives of (Dr Florence Cooprider) Kans	100 00
Olive S S Ind (Mrs J N Kaufman)	13 72
	113 72

Village Primary School

Mt Zion Cong Mo	2 00

New Church Building

Bosslers S S Pa	25 00
Mary Reber Memorial	60 00
	85 00

Bible School India

M H Shenk	25 00

India Hospital Building

A D Hensler	5 00
Wm Slabaugh	2 00
Noah Hershberger	2 00
Monroe Sommers	5 00
A A Hershberger	1 00
Fred Klingman	1 00
Melvin Myers	2 50
Silas Gerber	10 00
Menno Frey	10 00
Lizzie Myers	3 00
Carolina Troyer	5 00
Elijah Mast	5 00
Joseph Sommers	5 00
A B Schrock	7 00
B J Troyer	5 00
Oliver Byler	25 00
Mrs J W Myers	3 00
Mary & Menno S Zook	5 00
J D Hooley	2 50
Menno Esch	15 00
Aaron D Yoder	10 00
L Z Lantz	5 00
E J Eichelberger	2 00
C L Hamel	5 00
J Oliver Yoder	10 00
Ira D Hochstetler	10 00
H S Roth & family	10 00
S L Wayre	10 00
Miles M Slabaugh	5 00
Minnie C Neff	5 00
J J Pletcher	2 00
Isaac Ebersole	5 00
Protection Cong Kans	1 00
Liberty Cong Ia	50
	199 50

Hope Evangelistic Station

P E Brunk	25 00
D G King	25 00
Henry Good	50 00
Andrew Brenneman	10 00
E E & Lela P Layman	25 00
Roy G Barnt	5 00
Walter Ross	25 00
Otto B Shenk	25 00
Jacob J Yoder	5 00
D C Augsburger	5 00
Irvin O Diller	10 00
Delphia Holsinger	10 00
Marion S S Pa	40 00
	260 00

India Hospital Endowment

Sarah Herner	50 00
Levi Schrock	10 00
	60 00

Boys' Orphanage

A Bro Plain Cong Pa	10 00

Girls' Orphanage

Mary Rupp	25 00
John Ropp	40 00
	65 00
Total for India	$3,914 29

SOUTH AMERICA MISSION

Willow Springs Cong Ill	21 78
A Bro & Sister Ill	25 00
Catharine Bauer	1 00
Liberty Cong Ia	3 00
Protection Cong Kans	50
Berea Cong Mo	50
Zion Cong Ohio	9 00
P L Rohrer	10 00
William Faus	5 00
Towamencian Cong Pa	10 00
Thomas Cong Pa	27 00
Chambersburg S S Pa	50 00
Wilmot Township S S M Ontario	45 82
	208 60

South American Bible Women

Old Sisters C E Union S S Ia	8 00
Eastern Mennonite B of M & C	200 00
	208 00

Pehuajo Buildings

Abraham Eby	60 00
Samuel Wideman	70 00
Cressman Cong Ont	16 65
Sharon Cong Sask	223 00
	369 65

South America Kindergarten

Cradle Roll & Birthday Offering Peoria Mis Ill	7 42
Total for S America	$793 67

CITY MISSIONS

Altoona Mission

Blough Cong Pa	21 00
Kaufman Cong Pa	18 25
	39 25

Canton Mission

N Lima Cong Ohio	23 60
E D Yoder	1 00
L Anna Wentz Est	10 00
Mrs Sells	1 00
Mrs M C Asbury	2 00
R C Raber	1 00
Martins Y P B M	7 50
A Brother	5 00
Oak Grove & Pleasant Hill Congs Ohio	95 00
Bro Geiser	1 00
Harry Mumaw	5 00
Noah Nussbaum	1 00
Katie Nussbaum	1 00
Ella Smucker	1 00
Rundschau Readers	20 80
C H Hummel	6 00
Provisions:	
Fulton Co Ohio Congs	9 00
Wayne Co Ohio Congs	15 00
Wadsworth Ohio Congs	75 00
Sugar Creek S C Ohio	34 60
Dan Smucker	6 00
Jno D Miller	4 00
Chris King	60
	326 10

Chicago Missions

Willow Springs S S Ill	16 20
Waldo Cong Ill	15 07
Willow Springs Cong Ill	16 41
A Friend	1 66
Roanoke Cong Ill	20 00
Joe Davis	10 00
Brethren	5 00
Bro & Sister G O Marner & Sister Mat Marner	10 00
Weaver Cong Pa	15 17
Provisions:	
Roanoke Cong Ill	10 00
Waldo Cong Ill	17 10
Waldo Cong Ill	10 00
Geo Karcher & S J Speicher	9 00
S D Schertz	3 00
Emma Cong Ind	7 76
West Union Cong Ia	54 00
	220 37

Fort Wayne Mission

Olive S S Ind	1 38
Howard-Miami Cong Ind	17 34
Middlebury Cong Ind	32 42
Maple Grove Cong Ind	31 00
	82 14

Kansas City Mission

Liberty Cong Ia	5 50
Pleasant Valley Cong Kans	5 15
Penna Cong Kans	22 50
Larned Cong Kans	12 32
Berea Cong Mo	65
Bethel Cong Mo	4 00
Cherry Box Cong Mo	2 10
Mt Zion Cong Mo	8 75
Roseland Cong Nebr	5 96
Abram Lutz Pa	5 00
Provisions:	
Chris Hershberger	6 00
J D Yoder	3 00
John Miller	2 50
Crystal Springs Cong Kans	8 45
Noah Nuenschwander	2 50
	94 38

Knoxville Mission

Penna Cong Missionary Day Offering Kans	29 00
Stauffer S S Md	10 00
Towamencian Cong Pa	2 00
Lower Salford Pa	5 00
	46 00

Lima Mission

John Blosser	35
A J Steiner	1 00
Bertha McLaughlin	1 00
Lottie McLaughlin	10
Provisions:	
J Y King & sisters	2 50
Bertha McLaughlin	50
Fulton Co Cong O	16 80
S R Blosser	1 25
Christ Bixel	1 25
J Y Smucker	2 05
Prim Teachers S Union & Walnut Grove S S O	2 25
	29 05

Peoria Mission

S P Imhoff	5 00
Peter Garber	5 00
Goodfield S S Ill	5 00
Visitors	2 40
Pleasant Grove S S Ill	10 66
Metamora S S Ill	10 00
Mrs Mary Schertz	1 00
Sunday School Offering	10 89
For Bibles:	
Anna Ulrich	5 00
A Sister Manson Ia	10 00
Anna Studer	5 00
Cullom Cong Ill	15 50
Henry Frey	10 00
Mary Imhoff	5 00
Provisions:	
Mary Weaver	1 75
David Ulrich	1 25
Jake Eigsti	75
Andrew Schrock	1 00
Amos Schertz (Mrs)	3 15
Pleasant Grove Cong Ill	7 50
	115 85

Toronto Mission

Waterloo Cong Ont	75 46
Detweiler Cong Ont	16 00
Shantz Cong Ont	35 00
Biehn Cong Ont	33 62
Blenheim Cong Ont	13 81
York County Mission Meeting	18 89
Weber Cong Ont	19 00
Enos Shantz	5 00

Mrs McDowell	2 00
Ruth Wambold	1 00
Provisons:	
Mr & Mrs E Shantz	8 00
Warner Cong Ont	22 50
	250 28

Youngstown Mission

Ed Lehman	1 75
Allen Rickert	1 25
Otis Johns	4 00
Mrs Milo Moose	75
Youngstown Mission S S Coll	5 03
Youngstown Mission Sun Eve Coll	6 78
House Income	30 00
Day Nursery	15 90
Oak Grove Cong Wayne Co Ohio	25 00
Provisions:	
Oak Grove & Salem Congs Wayne Co O	51 50
Clothing:	
Fulton Co O Sewing C	12 50
Columbiana & Mahoning Co Sewing C	8 10
Logan Co Ohio S C	15 00
Portage Co Ohio S C	10 00
	187 56
Total for City Missions	$1,390 98

CHARITABLE INSTITUTIONS

Children's Welfare Home

Protection Cong Kans	4 00
Berea Cong Mo	45
Bethel Cong Mo	4 10
Cherry Box Cong Mo	2 25
Mt Zion Cong Mo	1 00
Plum Creek S S Nebr	14 22
Spring Valley Cong Kans	34 66
Milan Valley Cong Okla	15 00
Jos Lehman	1 00
Wm Hedrick	2 00
D S Weaver	5 00
Zion Cong Ore	20 00
Zion Sewing C Ore	25 00
Spring Valley S C Kans	5 00
Provisions:	
Jacob Walber	12 30
Manson Cong Ia	26 90
Lower Deer Creek Cong Ia	32 45
East Union Cong Ia	55 12
A Friend Parnell Ia	2 60
Mrs Jos Yoder	3 60
Mt Pisgah Cong Mo	6 70
Plum Creek Cong Nebr	13 60
Simon Nafziger	12 00
F P Kaufman	12 50
Daniel Shantz	4 20
Zion Cong Ore	15 55
Special Support	181 75
	512 95

Orphans' Home

Pri Dept Freeport S S Ill	16 00
Pri Dept S S Nappanee Ind	28 00
Olive S S Ind	30 98
Salem S S & Cong Ind	19 29
Liberty Cong Ia	1 00
Cherry Box Cong Mo	1 00
Sycamore Grove Cong Mo	21 80
Berea Cong Mo	25
Midway Cong Ohio	43 75
Weaver Cong Pa	15 17
Annie Barkley	10 00
Gideon Petershieme	5 00
Mary Claire	10 00
Provisions:	
John L Yoder	1 50
Thomas Nafziger	1 50
D S Yoder	7 50
John Umble	3 50
John Y King	6 75
John Hilty	15 73
Carl Baumgartner	53 80
Jonathan Hartzler	2 00
Christ Hartzler	3 40
Mrs Lizzie Stoltzfus	1 50
Fulton Co Congs Ohio	216 60
Frank Lawver	1 25
Christ Smucker	1 50
Christ Krabill	1 50
Jeff Zook	1 50
S Diller	22 70
Clara Steiner	5 20
Nelson King	4 00
Mandus King	1 00
A L Brenner	27 30
Jeff Smucker	2 00
C C Culp	5 00
Walnut Grove & S Union Congs Ohio	68 00
Christ Widmer	80 00
Metamora & Union S C Ill	42 50
Howard-Miami Co S C Ind	16 70
Sewing C Stanton Mich	9 00
Elida Sewing C Ohio	16 00
Farm Income	50 00
Special Support	449 00
	1,320 17

Orphans' Home School

Readers Youth's Christian Comp	85 00

Orphans' Home Hospital

Mrs Jacob L Rutt	5 00
Mrs Geo W Cutrell	5 00
Mrs Abraham Eby	5 00
Veronica Yoder	5 00
Grace A Enswiler	5 00
Elizabeth H Herr	5 00
Matt 6:3	25 00
A Sister	25 00
Mary Schload	5 00
Mrs J P Lehman	2 00
Anna L Rutt	5 00
Mrs Elias E Garber	5 00
Mrs D P Mason & Daughter	10 00
Ira & Clair Amstutz	5 00
A Bro Olive Cong Ind	5 00
Mary L Rutt	5 00
Mrs Peter S Risser	5 00
Mrs E E Sharer	5 00
Mrs Phares B Longenecker	5 00
Ellen Landis	5 00
A Children's friend Pa	5 00
Lizzie Kaylor	5 00
Mary H Shenk	5 00
Mrs Martin A Moore	5 00
Mrs N R Leaman	5 00
Susan B Stauffer	5 00
Ada H Stauffer	5 00
Mrs Elmer Eby	5 00
Emma H Rudy	5 00
Amelia Eby	5 00
Mrs J R Keener	5 00
Barbara S Oberholtzer	5 00
Naomi Erb	5 00
Mrs Elias Eby	5 00
Mrs Elam Risser	5 00
Mrs Frank Eby	5 00
Mrs B B Leaman	5 00
Mrs J M Leed	5 00
Anna Rudy	5 00
Mrs Emma Snyder	5 00
Mary E Landes	5 00
Mrs Ira L Herr	5 00
Bro Rhodes & family	5 00
Mrs Henry Garber	5 00
Fannie Buckwalter	10 00
Mrs A E Shumaker	5 00
Katie Nussbaum	2 00
Olive S S Ind	17 94
	296 94

Old People's Home

Casselman Cong Md	5 23
Berea Cong Mo	25
Oak Grove Cong Pa	1 55
Thomas Cong Pa	25 00
Annie Barkley	8 00
Souderton Cong Pa	74 11
	114 14

Illinois Old People's Home Building

S E Graybill	50 00

La Junta Sanitarium

Scottdale Cong Pa	9 35
Hospital Fees	983 38
Litwiler Income	40 00
	1,032 73

La Junta City Hospital

Hospital Fees	741 22
La Junta City Hosp Association	200 00
	941 22
Total for Charitable Institutions	$4,303 65

MISCELLANEOUS FUNDS

Rural Missions

Holdeman S S Ind	75 00
Ft Wayne Cong Ind	11 03
S S Meeting Yellowcreek Salem & Nappanee Dist Ind	12 20
Leo & Ft Wayne Congs Ind	13 80
Elkhart Cong Ind	45 00
White Cloud Cong Mich	3 50
Zion Cong Mich	4 00
Cherry Box Cong Mo	1 00
Scottdale Cong Pa	17 71

Shank & Bowman House:

Bethel Cong Mo	22 00
Mt Zion Cong Mo	90 00
Spring Valley Cong N D	5 25
Surry Cong N D	9 00

J W Hess Property:

Bethel Cong Mo	15 45
	324 94

G L Bender Personal

J H Eigsti	3 00
John Ropp	10 00
S H Horst's S S C Chambersburg Pa	19 00
	32 00

Mary Burkhard Personal

Logan Co Sewing C O	2 50

Northern Bible Society

Yoder Cong Kans	37 38

Russia Bible Fund

Freeport Cong Ill	25 00

Ind-Mich Church Building

Olive S S Ind	18 62
S S Meeting Elkhart Dist Ind	49 50
	68 12

Pond Bank Building Fund

Miller Cong Md	232 00
Cedar Grove Cong Pa	150 00
Row Cong Pa	33 00
	415 00

Southwestern Pa S S Conference Mission Fund

Casselman S S Md	2 57
Kaufman S S Pa	16 43
Blough S S Pa	10 00
Weaver S S Pa	53 06
	82 06

Southwestern Pa Conference Fund

Oak Grove Cong Md	90
Springs Cong Pa	3 33
	4 23

Franconia Conference Mission Board Workers Fund

Perkasie Cong Pa	1 00
Souderton Cong Pa	70 48
Lower Salford S S Pa	110 00
	181 48

Kans-Nebr Conference Evangelistic Fund

Spring Valley Cong	34 00
Protection Cong	5 50
	39 50

Kans-Nebr Conference Home Support Fund

West Liberty Cong	16 40
Pleasant Valley Cong	5 15
Protection Cong	5 00
Larned Cong	12 31
	38 86

General S S Committee

Olive S S Ind	5 00

Ind-Mich S S Conference Comm Exp

Olive S S Ind	5 00

Board of Education

Oak Grove Cong Md	1 80
Springs Cong Pa	6 67
Cherry Box Cong Mo (Hesston College)	47
	8 94

Rundschau Readers Special

For H C Bartel Missionary to China	75 00
For Franz & Agnes Wiens Missionaries to China	6 50
For Mennonite Mission in Java	5 00
	86 50
Total for Miscellaneous Funds	$1,356 51

SUMMARY

Canadian Treasurer	1,630 52
Eastern Mennonite Board	306 40
Franconia Mission Board	434 31
Franklin Co Pa & Wash Co Md Miss Board	619 00
Ind-Mich Miss Board	1,232 87
Kans-Nebr Miss Board	295 97
Mo-Ia Mission Board	279 32
Ohio Mission Board	285 44
Pacific Coast Miss B	40 99
Southwestern Pa M B	387 75
Mennonite Board of M & C	7,012 74

Total for November $12,525 31

Gratefully acknowledged,

V. E. Reiff, Ass't to the Treasurer, Elkhart, Ind

The following typographical error appears in the Gospel Herald dated Dec. 2, our October report: Under **Orphans' Home,** Special Support reads $713.00. It should be $713.58.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, JAN. 13, 1921 (Gospel Witness) Established 1905 No. 42

EDITORIAL

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

One test of your grace is to have the capacity to hear some one give expression to a theory which you do not believe without your being vexed over it.

A brother writes, "If we can keep all our people singing, I am sure that it will go a long way toward keeping up good congregational singing as opposed to the choir." Amen. And one effective way to keep up the singing habit is to keep the soul aglow with the love of God, which puts worship into the heart and praise on the lips.

This number of the Gospel Herald is made up a few days before the usual time—not because we went to press earlier but because we had enough material on hand to fill our allotted space full to overflowing and thought we might as well close up the forms. This accounts for the fact that many correspondence items and other church news which we would gladly have published this week will have to be held over. We trust that our readers, and especially our contributors will bear with us. We thank you for your generous contributions and hope you may continue. As we get farther away from the holidays there will of necessity be less happenings to report, our surplus will find its way into print, and we may be calling for more. Send on the news.

In like manner do we ask the forbearance of the writers of articles which we would gladly publish at once if we had the room. We have on hand enough articles to fill several numbers of the Gospel Herald. Many of them are the kind that we delight to print, and expect to print as soon as there is room. Naturally, as the time approaches for out-door work there will be less articles written and we will have room for the surplus that will not have been outlawed because of age. We thank you heartily for your contributions, and ask you to continue. Another thing that needs to be borne in mind in connection with these articles: it sometimes happens that we are flush with articles for a certain department of the paper, while hunting for something to fill up another department. A well arranged paper looks for a wide variety of articles, on different lines of work and life. While our miscellaneous department is full to overflowing, some of our writers may find it convenient to give us some of their livest thoughts on themes suitable for the home department.

While we are on this line of subjects, we might talk a little while about our subscription list. For the second time in the history of the Gospel Herald the list has passed the 12,000 mark. To be more exact, it is above 12,200. Once before the list had exceeded 12,000, but soon after the order was given to clean up the list and nearly a thousand delinquents were dropped out. Now again there is to be an effort made to bring the subscription list up-to-date, and the probability is that several hundred more delinquents will be dropped. But we hope to get enough new subscribers that the list will remain above 12,000. In this work we invite your co-operation. If the label at the top of this page which shows when your paper will be due is not correct, drop us a card. If your subscription is due and you are not in position to renew at this time, drop us a card. It is our policy not to discontinue a paper so long as the subscriber wishes it to continue. A good way would be for you to send us the names of two new subscribers, enclosing $3, and they will get the paper for a year and your subscription will be extended a year as a mark of appreciation for your interest.

FANNIE E. MUMAW

Death has again entered our ranks, and the little community surrounding our Publishing House is in mourning. This time it is Sister Fannie E. Mumaw, beloved wife of Bro. Levi Mumaw, Secretary-Treasurer of the House and Secretary of the Mennonite Relief Commission, who has answered the summons from on high. For many a year she has struggled against ill health, but during all this time she was cheerful, hopeful, a faithful worker in Church and community, a friend to the needy, and loved by all who knew her. After a day of unconsciousness she fell peacefully asleep on Sunday afternoon, January 9. The immediate cause of her death was a cancerous condition of the liver.

According to present arrangements there will be funeral services at the Scottdale Mennonite Church this evening (Monday), after which the body is to be taken to her former home, Orrville, Ohio, where further services will be held at Martin's Church on Wednesday afternoon and the remains laid to rest in cemetery near by.

The stricken family has the sympathy of the entire community. May the Lord comfort them, and draw us all closer to Him.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE KINGDOM OF GOD

By S. P. Yoder

For the Gospel Herald

The kingdoms of earth exist for a day,
Or season of time, then fall and decay
Like buildings that rest on unstable ground,
Without foundation substantial and sound.
The outward, or that which men may behold,
In grandeur appears like pillars of gold;
Like metal that's mixed with miry clay
They crumble apart and soon pass away.
The pomp and pride of outward show
The worldly mind allures;
With observation cometh not
The kingdom that endures.

The kingdoms of earth are ruled by the might
Of penalties that appeal to the sight
Of carnally-minded subjects who may
The mandates of law and order obey
In outward demeanor, while evils within
Imprison their souls with fetters of sin.
Corrupted by sin, men labor in vain
By multiplied laws high standards to gain.
By legislation cometh not
God's Kingdom—'tis within
The hearts of His own blood-washed saints—
Redeemed and saved from sin.

The Kingdom of God—a kingdom unseen
By mortals who look with vision unclean—
A spiritual realm, existing today
Of subjects who've entered the heavenly way,
Can only be seen by souls that are pure,
Who gladly the scorn of the world endure
For the sake of Him whose kingdom they know
Sin cannot corrupt nor time overthrow.
That heavenly kingdom ruled by Love.
Forever blest are they
Who in that love with one accord
Their heavenly King obey.

Denbigh, Va.

CHRISTIAN GROWTH

By John Thut

For the Gospel Herald

(An Outline and Notes on II Peter.)

The second epistle of Peter is a logical treatise on Christian growth, given to us by divine inspiration. Even by a cursory perusal of it the reader will discover that in the first chapter a perfect Christian character is described and that in the closing admonition (3:17, 18) we are enjoined to grow in grace. But what connection is there between the contents of Chapter 2 and the remainder of Chapter 3 to the contents of Chapter 1 and 3:17, 18? The writer pondered over this question much in his leisure moments devoted to Bible study in recent years ere the logical relation of these three chapters are apprehended—these stern warnings, earnest entreaties, strong denunciations, and references to judgment (Ch 2 and 3) that once seemed to be so irrelevant to the main theme. Chapters 1-3:17, 18 were seen to be vital in sustaining Christian life and growth. To note this peculiarity in the literary structure of this epistle and disclose its significance is the purpose of this article.

I. Salutation—1:1,2.
II. The Perfect Christian Character.—1:3-14.
III. Three Doctrines Sustaining Christian Character.—1:15-21.
1. The Coming of the Lord.—v. 16.
2. His Deity.—v. 17.
3. Belief in the Authenticity and Inspiration of the Prophetic Word—vv. 19-21.

The world is a huge system permeated with corruption and reigned over by death. Amidst this system, however, life and godliness are a possibility. They are gifts (as are all other things that pertain unto them) from God, sustained by faith in His "exceeding great and precious promises." Having noted the beginnings of this new life amidst the universal system of corruption and death, the apostle proceeds in his treatise by enumerating eight virtues that must be embedded in a perfect Christian character.

A discussion of these virtues will not be entered into here. A few remarks as to the meaning of two or three of these will suffice. The term "virtue," the second one, has a broader significance than we usually attach to it, that of purity or chastity; it doubtless also includes Christian courage.

Temperance would be better rendered self-restraint, or self-control.

Knowledge is here named as one of the Christian virtues; ignorance is nowhere in the Scriptures so designated. It is further worthy of note here that character is composite, i. e., composed of more than one element. It is much greater than any one element. It is much greater than any one of its component parts. The pursuit and acquisition of knowledge, the value of which is constantly being emphasized as an essential factor in attaining success in life and during the pursuit of which the importance of the other virtues is frequently minimized or ignored, tends thus to develop character abnormally or disproportionately; that is, the strongest and most admirable character which has all the virtues most harmoniously blended and proportionately developed. It is then that we become fruitful in Christ, that we will be free from blindness—spiritual astigmatism—that we will be enabled to walk without stumbling or falling.

It is well to notice how frequently Peter uses the word "remembrance" in vv. 12-15. Evidently it is more vital to Christian growth to be well established in the several fundamental truths of the Christian faith than to be constantly pursuing some "new thing." The Athenians (Acts 17:21) spent their time in telling or hearing some "new thing," but their vain and prolix disputations have profited the world but little. Three doctrnes to the sustaining of Christian life and growth are mentioned by Peter in this chapter: (1) the coming of the Lord Jesus; (2) the Deity of the Lord Jesus; (3) the inspiration and authenticity of the word of prophecy.

The first one is more fully discussed in the third chapter; only the other two need engage our attention here. Peter recalls the incident when he saw the Lord transfigured—a fore-gleam of the power and glory of the Lord in His coming to consummate His kingdom. There the Father, speaking in an audible voice, declared the Deity of the Son. Man's unbelief or disbelief will not alter this declaration.

It is interesting to note that Peter suggests a contrast between these two first doctrines with the fables—or possibly myths—which constituted much of the lore and philosophy of the ancients. Are these fables more serviceable in sustaining a staunch Christian character than a belief in the Deity of Christ or His coming again? Should these flights and vagaries of imagination receive more consideration in the forming of character than truth declared by the God-head?

The event Peter witnessed on the holy mount made more sure the word of prophecy; that is, what he saw corroborates what the prophets before him had spoken. The prophecies are generally considered vague and mystical; when once, however, we learn to think aright, we will discover that it is the most precise and enduring and reliable knowledge to which the human mind has access. The prophets lived in dark and troublous times, and the message they delivered is the light, dim and flickering though it may appear at times, that gleams through the world's dense, black, beclouded night till the day dawn. Fortunate is he who has discovered the sustaining power of the prophetic word and avails himself of it when the elaborate systems, institutions, and organizations of men perish like flowers of the field, as they did in recent years.

Having considered doctrines that are favorable to Christian growth, the apostle in the second chapter discusses something that is unfavorable to it—from the positive he turns to the negative. But what is this that is not conducive to spiritual development? What teaching was injected into Christian doctrine that has polluted it throughout?

IV. An affection that retards spiritual growth.—Ch. 2:1-22.

The occasion for considering the negative side of the subject was the appearance of false teachers, **who denied that the Lord had bought them.** The supreme heresy propagated by them was the denial of the efficacy of the atoning work of our Lord. The atonement is a distinguishing doctrine of Christianity. No other religion, philosophy, or science can deliver man from the guilt and power of sin, nor bring him into divine favor. Any attack upon it or perversion from it will affect spiritual life like a blight affects the plants of the field. It will bring upon themselves "swift destruction." The doctrine itself is impregnable, but an attack upon it, or a denial of it, will pervert men's faith and corrupt their lives "whereby the way of truth shall be evil spoken of."

Let us notice how the apostle characterizes these teachers:

1. They are covetous (v. 3).

Peter pauses here in his characterization to refer to the judgment and damnation that awaits them. May we infer from this that these heretics taught that God is too merciful to judge humanity and punish the wicked? The apostle, however, cites three historical events to prove that God does execute judgment (1) the sinning angels, (2) The world before the flood, (3) The cities of Sodom and Gomorrah.

2. They are immoral (v. 10).
3. They despise government (v. 10). (May they be propagating anarchism and similar doctrines?)
4. They are presumptuous (v. 10).
5. They are self-willed (v. 10).
6. They are corrupt (v. 12).
7. They are riotous (v. 15).
8. They are spots and blemishes (v. 15). (Compared to deformities on the human body v. 13.)
9. They are adulterous (v. 14).
10. They are incontinent (v. 14).
11. They are deceitful (v. 14).
12. They are accursed (v. 14).
13. They are disappointing. (like wells without water) (v. 17).
14. They are changeable and unstable (v. 17). (Like tempest-driven clouds).
15. They are pedantic (v. 18). (Using great swelling words, i. e., delight in expressing their perverted and superficial cogitations with polysyllabic combinations.)
16. They are enslaved by sin (v. 19, 20).

It is almost inconceivable that teachers as characterized above should gain admission into the visible Church, or should be able to influence the followers of the Lord Jesus Christ. We need not assume that all these characteristics are to be found in each individual of the false teachers. They are described as a group, and the general and ultimate results of their teaching is stated. These spiritual deformities have grown from one root, **the denial of the substitutionary sufferings of the Lord who bought them.** It is interesting to note that an acceptance of the gift of life by faith (1:3, 4) unfolds into a character that is "not barren nor unfruitful," not "blind," and that "shall never fall;" but a rejection of the vicarious atonement of our Lord develops the evil traits enumerated in this second chapter—traits the full exercise of which are finally compared to the nauseating and disgusting habits of the dog and sow (2:22). An outburst of profligacy and atheism preceded the crimes and irregularities of the French revolution; a universal propaganda of materialism and rationalism preceded the atrocities and horrors of the World War; and an arrogant discarding of the Christian faith in Russia is accompanied by the heartless cruelties of Bolshevism. Thus history gives unmistakable evidence that when men reject the atoning merits of Jesus' blood, they will shed their own blood.

To promise liberty (v. 19)—"personal liberty," so much emphasized in the current ethical and social discussions, is undoubtedly included in this—is an alluring feature in the propaganda of these false teachers. Any restraint imposed upon them to repress their erroneous teachings or to control the gratification of their selfish desires is resented as an unwarranted interference in the exercise of their personal rights. Many pernicious doctrines have been palmed off on an unsuspecting public in the interests of liberty! What excesses have been engaged in the name of liberty! But an unbridled indulgence in such excesses and irregularities is not true liberty; they who are addicted to them are "the servants of corruption" that are "brought in bondage," "entangled and overcome." Jesus Christ, who has delivered His own from the enslaving power of sin, has declared, "The truth shall make you free."

Like some infectious emanations, contaminate the air, so these heresies pollute the entire system of Christian doctrine and prove destructive to spiritual life. The ultimate result of this infection together with the antidote for these noxious and deplorable conditions, the apostle discusses in the third chapter of this epistle. He here resumes the argument which was dropped at the close of chapter one; from the negative, he now turns to the positive. Let us note the subdivisions of the chapter.

V. The Great Apostasy, or the final stage of this spiritual infection.—3:1-7.
VI. The Lord's Coming.—3:8-13.
VII. Watching for His Return.—3:14-18.

Peter again uses the word "remembrance" and reminds us, not of new things, but of what the prophets spoke. Their messages are put on a par with those of the apostles and the Lord Jesus Christ. The prophetic message of which we are reminded is that **there shall come scoffers** in the last days who will hold in contempt **the doctrine of the Lord's coming.** The false teachers have developed into scoffers, and having denied the Lord who accomplished their redemption—which was the supreme mission of the first advent—the inevitable sequence is that they will ridicule His coming again to establish His kingdom and to consummate His work. To substantiate their conclusions, they refer to the constancy of nature and history. "All things continue as from the beginning of the creation," is the gist of their argument. The premises from which they draw their conclusions, however, are not based on well-established facts nor on enlightenment, but on ignorance—wilful ignorance according to Peter (v. 5)—despite their affected efforts at erudition. The deluge had engulfed the world in ruins and this is sufficient historical evidence that another universal catastrophe will accomplish its final destruction.

The apostle states a very important principle to be considered in interpreting prophetic revelations, especially those pertaining to Christ's second coming. "One day is with the Lord as a thousand years and a thousand years as one day." Concerning this, Peter says, "be not ignorant." The principle stated occasionally applies to other subjects—to God's method of creation, for instance. The context, however, does not discuss creation but God's patience and long-suffering in dealing with a disobedient and rebellious human race and of matters to Christ's coming again, and to judgment. The context also teaches that certain aspects of His coming are sudden, unexpeced, and imminent

(Continued on page 838)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Kansas City, Kans.
(200 S. 7th St.)

Dear Herald Readers; Greeting:—Just a few items of interest in justice to the many Christian friends who so much enjoy having fellowship with us in the Lord's work here; for "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Christmas season this year found many of the poorer classes in Kansas City sick and out of work.

Recently, we had friends as patients in five different hospitals in Kansas City at one time. Some of these have found Jesus Christ as the Great Physician of the soul during their illness.

Then, too, there were three brethren from Iowa in the Research Hospital as surgical patients. Just at this time two brethren from Oregon are recovering nicely from operations in the same institution. Being physically disabled and far away from home and loved ones, they naturally appreciate visits from those of "like precious faith" all the more.

Among the patients in Bethany Hospital just now are three parents of our Sunday school children.

Then, also, two poor children are today having tonsils removed at Bethany under the auspices of the Mission. This means a saving of money to poor parents, better health for the little folks, and a "tie that binds" the folks to the Missions.

Not long ago we had some twenty visitors one night.

Sisters Emma King and Ida Grosh of Hesston helped out with the work recently.

Among recent visitors have been Bro. Chris Graber and wife, Sister Maggie Driver, Bro. P. J. Shenk, and Isaac G. Hartzler. Brother Graber gave us very instructive and interesting talks on the Near East.

A number of young brethren and sisters from Hesston are here and lending their assistance in various ways. This afternoon they aim to go to one of the hospitals to sing Gospel songs.

Attendance at our weekly Bible class last night was 27. Among those present were Brethren Milton Martin, Albany, Oreg., and Ezra Grove, Ringwood, Ontario.

Because of the usual kindness of our country churches and the blessing of God, Christmas baskets were taken to many poor homes. In one of these homes the father is out of work, the grandmother has been sick for quite a while, and the brother-in-law has been having shaking palsy for about twenty-five years. Just the other day we ordered some coal delivered here also.

To our country friends who made it possible to bring Christmas cheer into these unfortunate homes we would say, "The Lord is not unrighteous to forget your work and labor of love" (Heb. 6:10).

A Christmas program was rendered by the Sunday school pupils at each of our Missions. The unusual feature at each of these meetings was that a number of souls confessed Christ. Three of the Sunday school girls who are under the Christian care of the Children's Home (and are also members of the Church) repeated the golden texts for the year.

A poor woman in Bethany Hospital found Christ lately. She is suffering greatly from cancer and is now just waiting for the Savior to take her home. Amid the groans for pain, she told us, "I am the happiest woman. Jesus said, 'It is finished,' and so I can say, my wishes are now all fulfilled: my daughter H. confessed Christ and my husband was at church, just what I was praying for." What a loud sermon that was to us. If a poor, suffering woman waiting to die with cancer can say, "I am the happiest woman," where do we have any reason to murmur or complain?

A poor boy, "down and out," was reached for Christ by a Gospel Mission on the Missouri side. Later this boy had an operation, and we, knowing the boy, were urged to pray for him. We also visited him in the hospital and have since been informed that he led the orderly who waited on him to Christ, while a patient in that hospital. Have since found tracts in the room of our brethren (who are patients there) that this converted orderly has been distributing.

Would to God that every Christian, entering a hospital would let his light shine in a similar way.

One more hospital story:

Two of our loyal workers—Sisters Vera Hallman and Ella Zook—have both undergone operations at the Bethany Hospital and are still there, though if present plans carry, Sister Zook will return to the Mission today. They have been there now almost 4 weeks. This will mean that they will be disabled for active service for some time to come, that the working force will need strengthening besides a great deal of extra expense. Here is an opportunity for such as desire to help "Bear one another's burdens" and for such as desire to "Honor the Lord with their substance and with the first fruits of their increase."

The open doors and calls are many. Our one and supreme desire is that we might be wholly in His will, for, "They that fear the Lord shall abide satisfied."

Wishing you God's grace in an ever-increasing measure for the year 1921, I remain,

Your unworthy servant,
Dec. 30, 1920. J. D. Mininger.

Columbia, Pa.
(274 S. 4th St.)

Report of Christmas donations to Columbia Mission

Cash Contributions

Mattie Witmer	$ 1 00
Sister Shenk	1 00
Bro Dan Dupler & family	3 20
Fannie Witmer	1 00
Annie Kendig	1 00
J M Stultzfus	1 00
A H Hershey & wife	5 00
Benj Carr & wife	2 50
A Friend	1 00
John Hess	1 00
G S Nice	10 00
Paul Detwiler	2 00
Millersville Cong	14 00
Habecker's Cong	25 35
Emma Sauder	1 00
Abram B Thomas	5 00
Ben & John Eshbach	4 00
A Friend	1 00
Landisville Cong	9 00
Rohrerstown Cong	19 00
I R Miller & wife	5 00
Mary Tracy	1 00
Salunga Cong	3 75
A Friend	25
A Friend	1 00
A Friend	50
A Friend	75
A Friend	25
Daniel S Metzgar	2 00
Enos Martin	2 00
Total	$124 55

Paid out

Groceries, Provisions & Supplies for baskets	36 51
Balance	$ 88 04

Contributions of Provisions in cash value

Canned fruit	$ 45 00
Jams Jelly & Applebutter	15 00
Pumpkins	5 00
Cabbage	5 00
Dried apples, peaches, peas, all fruit	10 00
Cornmeal, oatmeal, cornstarch	3 50
Home made soap	5 00
Layer cakes	2 00
Christmas cakes	30 00
Sugar	10 00
Potatoes	140 00
Apples	65 00
Onions	15 00
Sweet potatoes	50 00
Pears	1 50
Dressed chickens	54 00
Pudding, sausage, smoked meats	30 00
Flour	15 00

Beans	12 00
Sugared pop corn	4 00
Clothing	30 00
Total	$547 00
Cash contributions	124 55
Total of cash and provisions	$671 55

We surely do feel to praise the Lord for His great and marvelous works in moving His people to open their hearts and pocket-books in behalf of home mission work.

As we had a report in the Herald a few weeks ago and made an appeal for donations for the Columbia Mission, we see by the report that many people took heed to it. Ministers as well as laymembers of the various congregations took active part also and announced it from the pulpits and Sunday schools. Thus we see who have the burden of mission work at heart and who have been the most active.

Beloved brethren, at this time I take the privilege to ask you to encourage your ministers and church and Sunday school workers and also remember them at the throne of grace in behalf of mission work. With this great donation coming in at once, it would have been impossible for us to do the work alone but with the hearty co-operation of the former superintendent, Bro. I. M. Shertzer, and wife we have been able to get into many more homes. We also had the following brethren and sisters of the surrounding communities come and help in the distribution of these goods to the poor: John B. Hertzler, Benj. M. Baer, Clayton Erb and wife, Martin Miller and wife, J. W. Newcomer, Amelia Kauffman, David Hess, Mabel Kauffman, Katherine Harnish, Sisters Benj. Carr and Martha Strickler, Bros. Edward Shaub, Daniel Dupler, Henry Brubaker, and Paul Sauder, Sister Mary Harnish, Bro. Charles Walteringer, Sister Felsh, and Sister Sue E. Myer—also many others who gave the use of their machines to bring the goods from the various congregations to the Mission. As near as we could keep account, there were between 250 to 275 baskets distributed with an assortment of all kinds of provisions in them. All who helped were made happy and had a very happy Christmas.

Some of the brethren who distributed came in with many sad reports of the existing circumstances of the homes they were in. Two brethren especially came in with tear-filled eyes and said that surely was a sad condition because as soon as the mother opened the door and saw them she broke down and gave her story while crying bitterly. The father had been on a drunk for several days, no money to buy food, and nothing to eat, with four little children to face the coming Christmas. But with these liberal donations this home was made happy, as well as many others, and this woman sent all her children to Sunday school because of the love she felt by our people. Another home I was in the mother had died three weeks before, three little tots poorly clad under the care of an elder brother and sister (because the father had been out on the streets) these also would have had nothing had it not been for God's people showing their love toward their fellow men. These are the existing circumstances of the needy homes you helped by your contributions to city mission work.

We might yet say that these contributions came in from the following places: Mummasburg, York Co., Millersville, Masonville, Mountville, Habeckers, Rohrerstown, Landisville, Salunga, Chestnut Hill, Mt. Joy, Elizabethtown, New Danville, Strasburg, Columbia, Montgomery, Bucks Co., and Orrville, Ohio. May the Lord's blessing be upon you all, and may you all continue in the good work for Eternity will only reveal the good we have done.

Dec. 31, 1920. C. Z. Martin.

Ft. Wayne, Ind.
(1209 St. Mary's Ave.)

In reflecting over the year just closed, we can truly say, "The Lord was very nigh unto us." Great blessings have come to many souls in accepting the truth and walking in it. While others refused the Gospel message and its privileges, and are today farther from God than at any time in the history of their lives.

The church enjoyed spiritual privileges in hearing the word expounded by Bro. E. F. Hartzler who labored in this field 10 days. A few confessed their sins and were willing to forsake their former life and live for God. The brother did not shun to declare the whole counsel of God.

At the annual business meeting the following Sunday school officers were elected: Supts., Ed. Green, Frank Martin; Sec., Edna Mertz; Chor., Mabel Birley.

Among the recent callers at the Mission were Bro. J. K. Bixler, Bro. Claude Leininger, Bro. Edw. Martin, and Sister Ruth Eby and two sons.

Jan. 1, 1921. B. B. King.

La Junta, Colo.
(The Mennonite Sanitarium)

Dear Herald Readers, Greeting:—Christmas has brought with it its seasonal blessings to the workers and patients at the Mennonite Sanitarium and City Hospital. On Christmas eve a short program was given by workers and patients at the Sanitarium. About all the patients and workers were present. The program consisted of songs, recitations, and speeches. Then at the close the gifts were distributed. For some weeks all packages received in the mails were laid back and each patient and worker was assigned a certain person for whom to get presents. These then were all gathered and placed in the assembly room on a table and distributed at the close of the program. I am sure that all felt the spirit of love and good cheer and to many a heart there was added an increased consciousness that "somebody cares." On Christmas day a dinner was served and at night we attended the exercises given by the La Junta Sunday school. This same program was given at the Sanitarium for the benefit of the patients on Sunday night. After the program Bro. Christ Reiff preached a Christmas sermon.

We are pleased to report that three patients have recently confessed Christ. We trust to see them grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Bro. Mike Horst who has been working on the farm for some time left Christmas eve. His marriage to Sister Susannah Good of Elida, Ohio, is announced for New Year's eve. The prayers of the Sanitarium workers go with them. Sister Good was associated with the work here for over a year.

On account of failing health Sister Iva Cook was forced to leave her work as cook and go to her home at South English, Iowa. She arrived home in time for Christmas. We were reluctant to see her leave and we are glad to know that Sister Cook was reluctant to leave. We trust that her prayers will raise up some one else for that work. Sister Mary Brunk is taking this work for the present but can serve only temporarily. We need a brother or a sister to qualify for this work.

Wishing you all God's richest blessings, we are,

Your humble servants,
The Mennonite Sanitarium workers,
Dec. 30, 1920. By Allen H. Erb.

Toronto, Ont.
(1324 Danforth Ave.)

Dear Brothers and Sisters, Greetings:—"When I survey the wondrous cross on which the Prince of Glory died," how can we sit still when so much sin is round and about us? There are some who are just waiting to have the good news of salvation

taken to them and, praise the Lord, some are having the blessed news carried to their homes, and some have accepted it, and I believe there has been joy in the presence of the angels.

We expect, God willing, to have prayer meeting next Wednesday evening at the home of a dear man who has returned to the fold. He gave a lovely testimony at the Mission lately. Others are halting between two opinions. We often have the two's and three's gathered together in His name, so we are sure of victory through Him that loved us and gave Himself for us. Will you, dear people, pray for us? (We feel sure you will.)

Bro. Nelson Martin, Bro. Brown, and their wives, are busy telling the old, old story day by day, and their evenings are taken up with the young folks. Anything or anywhere for Jesus, is our motto.

Our dear sister, Ada Burkholder, through ill health has gone to Markham. She is missed and will always be to us here. She just lived in her Master's work. It just seemed as if she walked and talked with Him at all times. So we have learned to say, "Thy will be done." Will some of the young people write to the Herald and let us know if you remember us in prayer?

We were delighted to hear from Bro. Lewis Fretz of Markham, Ont., who is down at Lima Mission while on vacation from Goshen College; and, above all, to hear of so many converts. God bless you, Bro. Lewis, and the others in the work.

Your brother in Christ,
Jan. 5, 1921. W. J. Berry.

Youngstown, Ohio

(314 Worthington St.)

The holiday season at the Youngstown Mission brought with it many blessed and happy events and experiences.

On Tuesday evening before Christmas about 25 mothers and children of the Day Nursery were invited to supper with the Mission family. All enjoyed a hearty meal, after which a gift was given to each mother and child, also a special treat to the children. Many were the expressions of gratefulness and thanks, and the "good will" which Jesus came to bring was very much in evidence.

On Thursday evening of Christmas week a supper was given to the children of the Sunday school. Nearly one hundred were present. Among the things donated to the Mission for this supper were 22 chickens, 300 cookies, apples and popcorn balls by the congregations in Lawrence Co.,

(Continued on page 835)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PARENTS, STOP AND THINK

By Rebecca C. Burkholder

For the Gospel Herald

As I was looking over some notions that had been stored away, I came across a Herald of Truth that was printed in 1905. My attention was drawn to the article on "The Runaway's Return." It caused me to stop and think. It seems I cannot get it off my mind without writing some lines. Let each one of us parents put the question to ourselves, Are we running away from our heavenly Parent who has been so loving and kind to us from the earliest existence of our lives until the present time and left His word on record many years to guide us through life and "prepare to meet thy God?" Are we as disobedient to our kind heavenly Father as the "runaway" to his father? If we are, what shall our fate be if we wait until it is too late to ask our kind and heavenly Father to forgive us?

How often do we parents try to realize if we are as obedient to our heavenly Father as we want our children to be to us? Have we obeyed His Word? Have we obeyed Him to the best of our knowledge? I fear we will be like the "runaway" when it comes to the test.

We should be an example for our children to go by. What we want to teach our children, we should practice ourselves. Are we robbing our children from obedience in their infant days! Just by our not being positive in our own biddings. We parents who profess to be Christians should be very careful to let our lights shine and to weigh our threats we make to our children as we pass through this life. When we tell them to do something, we should be very careful and see that they do it. Make them understand that you mean what you say. Be loving and kind to them, for our kind parent in heaven is very kind to us.

Some children are very close observers, especially if they want to make excuses and are allowed to do it, when they are not willing to do an errand they are told to do. We all can see that very plainly. If they can get around us one time without doing our bidding, they will try it again. We should nip this in the bud. If we allow disobedience to grow, and the seed ripens, it will fall out and come again and soon it will be Satan's harvest.

If we love our children as ourselves, we will try to teach them to do and do what they have been told to do at once so they will not have to be punished for disobedience because we failed to teach them obedience in the beginning. I always have felt that parents are held responsible for the way they bring up their children.

Sometimes parents think it is hard to be firm with children. It is not so hard to be firm with them in the beginning as it is to try to teach them firmness after you have failed to teach them in the way you should have taught them in the first place. If we parents have come short of this important duty in bringing up our children, let us ask forgiveness, and pray that our eyes may be opened and live for the glory of God, by throwing out the life-line to try to rescue our children and grandchildren in the ways of truth and holiness that we may all be true workers together in obedience before it is too late.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." If we disobey this commandment then try to admonish them by the Word of God after they have come to the years of accountability, will we not provoke our children to wrath and be provoked at our own teaching?

Harrisonburg, Va.

JESUS

Jesus the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Savior of mankind!

Oh hope of every contrite heart!
Oh Joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek!

And those who find Thee find a bliss
Nor tongue nor pen can show;
The love of Jesus, what it is
None but His loved ones know.

Jesus; our only joy be Thou,
As Thou our prize wilt be;
Jesus! be Thou our glory now
And through e-ter-ni-ty.

—Sel. by J. E. Glick.

Sunday School

For the Gospel Herald

Lesson for Jan. 23, 1921.—Matt. 20:17-28

PROMOTION IN THE KINGDOM

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

Introductory.—The disciples showed that they were human. They were intensely interested in the Kingdom—and so intensely interested were they in it that it gave the enemy an opportunity to suggest to them how nice it would be to have a prominent part in it. Ambition is the curse that has spelled ruin for many a well meaning man. We are fortunate in having the heavenly light turned on this subject. The strong teaching of Jesus is backed up by His example.

Jesus Foretells His Suffering and Death (17-19).—The self-sacrificing spirit of Jesus was manifest in His confession to His disciples. They were on their way to Jerusalem. Doubtless the glory of the Kingdom loomed large in the minds of the disciples. So did it in the mind of Jesus, only He had an entirely different viewpoint from what they did. He saw that the redemption of man and the glory of the Kingdom required the shedding of His blood. So He tells His disciples just what is going to happen; that He is to be betrayed into the hands of His enemies, condemned to death, crucified, but that the third day He should rise again.

Had the disciples had this conception of duty and sacrifice the remaining portion of this lesson would not have been written. But they were human. Later in life, after the Pentecostal experience, they looked at life from the same viewpoint and went to their death with equal courage. But at this time the largest thought in their mind seemed to be what part they as individuals would have in the glory of the Kingdom. It is one of the common weaknesses of man today. Only they who have the mind of Jesus have the capacity of looking at life and its duties from the sacrifice standpoint. No more fruitful source of spiritual uplift can be had than that of the example of our Savior, sacrificing all the pleasures and comforts of life and burying them all in the thought of dying that men might live. He saw the events of the following week with prophetic vision, looked them squarely in the face, and never wavered in His determination to do His full duty. Brother, have we the mind of our Master?

Ambition (20-24).—Now comes the mother of Zebedee's sons and makes a request of our Lord. She would have her two sons sit in the most favored place in the Kingdom. The succeeding verses indicate that the two sons were in entire sympathy with their mother in this matter, for Jesus addressed His test question to them. He gives them a hint of the suffering ahead and asks, "Are ye able to bear it?" They said, "We are able." He then tells them that they will have a taste of His sufferings, but that the matter of bestowing the favored places is not His to do. The other disciples also proved themselves of the same spirit, for they were filled with indignation when they heard of the ambition of James and John. It is one of the sad commentaries on the shortcomings of man to reflect upon the fact that while our Savior is making the supreme sacrifice for man's emancipation from sin and restoration to favor and friendship with God, ungrateful man is occupied in the thought of what shall be his place in the Kingdom. Are we yet in this spirit?

A Comparison (25-28).—Having rebuked the ambitious disciples, Christ proceeds to draw a comparison between the worldly and heavenly ideas of greatness. He calls attention to the prevailing custom among the Gentiles. There "the princes among the Gentiles exercise dominion" over their subjects. In other words, among worldlings the idea of greatness is that of lordship. But among the children of God it is entirely different. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

In this we have an example of Christ. He is indeed great in power and glory, but the distinguishing mark of His greatness lies in the fact that He forsook heaven, came into a sin-cursed world, made Himself "of no reputation," lived the life of a man of sorrows, and died on the cross that we might have eternal life. This is His one great claim to real greatness. This is the spirit that He would implant into all His followers. "Now if any man have not the spirit of Christ, he is none of his." "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Whenever we are tempted to magnify self, let us look to Jesus as our great Example. When we are tempted to seek for place, let us look to Jesus as our great Example. Exaltation we will surely have, if we take Christ's way for it, but God will take care of all that without our help or suggestion. The supreme object of our lives should be to bring people to Jesus that God may have an opportunity to exalt them.—K.

Our Young People

THE CHURCH.—Matt. 16:18.

Topic for January 23

MOTTO

"Unto him be glory in the Church by Christ Jesus throughout all ages, world without end."

THE STUDY HOUR

I. The Church.—The word which Jesus used for Church means an assembly of chosen or called out ones. The Church is spoken of as **"my Church"** showing that it was a called out assembly belonging peculiarly to Christ. There are many assemblies and bodies select who join in a common organization, but the fact that they are joined into a so-called church does not guarantee that they are the Church of Jesus Christ. His Church has a rock foundation and is built of material prepared of God. The foundation of the Church is Christ Himself when we compare it to a building. When we compare it to a body Christ again becomes the principal part in it, namely, the head. Christ has the preeminence in all things (Col. 1:18). Whether the Church is regarded as a building, He is the foundation; or a body, He is the head; or an army, He is captain; or a bride, He is the bridegroom; or a flock, He is the shepherd; or a kingdom, He is king.

While the real body of called out ones constituting the Church of Christ includes only those who are regenerated and are the true children of God, and may possibly be in various organizations throughout the world; nevertheless, it is the plan of God that these organizations by whatever name they are known should be carried on in harmony with the commandments and direction of Christ who is the head of the body the Church. When these organizations conduct their work in harmony with the Word their authority is as the authority of Him who has appointed the Church as His representative giving to her by the gifts of the Holy Ghost such leaders and helpers as will bring her into the best progress and make her a power for good.

PERSONAL THOUGHT

Do we appreciate the Church and her head? Do we appreciate the equipment of the organized body of Christ upon earth?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Church."**
2. God's People, the Church.

For Young People

1. Define the Church.
2. The Place of the Church in the World.
3. The Need and Authority of Church Organization.

Gospel Herald

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THURSDAY, JANUARY 13, 1921

Field Notes

The Bible school at Canton, Ohio, began Jan. 4, with forty students.—R

Bro. C. A. Graybill of Martinsburg, Pa., commenced a series of meetings at the Stahl Church near Johnstown, Pa., on Thursday evening, Jan. 6.

January 4 was the time set for the beginning of a series of meetings at Cross Roads Church near Richfield, Pa., in charge of Bro. William Lauver of the home community.—G.

From Middletown, Pa., we received the following: "The Lord willing, on Jan. 15, 1921, we intend to start a series of meetings at Strickler's Church near Middletown, Bro. Amos Myer in charge.—L."

The quarantine at the Orphans' Home, West Liberty, Ohio, has been lifted recently, the Orphans' Home family being at church on Sunday, Jan. 2, for the first time in about six weeks.

Bro. Vernon Reiff of Elkhart, Ind., reports the following receipts for the month of December: Mennonite Board of Missions and Charities, $13,338.46; Mennonite Relief Commission for War Sufferers, $20,292.

At the recent ordination services at Lost Creek Church near McAllisterville, Pa., Bro. John Saner was chosen by lot and ordained a deacon. The bishop brethren, Noah H. Mack and William W. Graybill, had charge of the services. The Lord strengthen our brother for His work.

"42 confessions at Lima Mission," writes a brother. Praise the Lord. May others come.

Bro. John E. Kurtz of Millersville, Pa., is spending a few days at Scottdale at present in the interests of the proposed new Publishing House building.

Bro. Louis Weber, accompanied by a number of students from Goshen College conducted meetings near Broda, Mich., with sixteen public confessions as one of the results.—R.

A letter from Elkhart, Ind., says: "Bro. Abram Metzler began a series of meetings with us at Elkhart Monday evening, Jan. 3. Interest is good at this time. Pray for us."

Change of Address.—Bro. H. F. Reist and family, from Donna, Tex., to Weslaco, Tex. Bro. Reist has not moved, but the starting up of a free delivery route makes it more convenient to get the mail from the latter place.

Bro. N. W. Oyer of Hesston, Kans., who is attending Princeton University this winter, spent Christmas week with his wife, in the vicinity of West Liberty, Ohio. He spent a day at Scottdale, on his way east to resume his school work.

As a result of a series of meetings held at Delaware Church, and by Bro. N. H. Mack at Lost Creek Church, both in Juniata Co., Pa., there are now eleven applicants for membership under instruction. Jan. 16 has been set as the date for baptism.—G.

Sister Nellie A. Yoder of West Liberty, Ohio, has charge of the singing class at the short Bible term at Canton, Ohio. Her work is well spoken of, and we believe that she would render acceptable services in a like capacity in congregations in need of that kind of work.

A six-day Bible conference ended at West Liberty, Ohio, on Saturday evening, Jan. 1. The instructors were Brethren Abram Metzler of Martinsburg, Pa., and Geo. J. Lapp of Manheim, Pa. The meetings were held at Walnut Grove and South Union churches. After the meetings Bro. Metzler went to Elkhart, Ind., to conduct a series of meetings while Bro. Lapp met his family at Lima, Ohio, from which place they went to South English, Iowa, to spend a week with Grandfather Lapp and other relatives, previous to Bro. G. J. and family sailing for India.

Correspondence

Wood River, Nebr.

Dear Herald Readers, Greeting:—We have many reasons to thank the Lord for His blessings. The brethren, S. E. Allgyer of Ohio and L. J. Miller from Missouri came here Nov. 10 and started our Bible conference, continuing until Saturday noon. All were much strengthened and encouraged.

On Sunday, Nov. 14, we held our council meeting, and on the following Sunday, Nov. 21, we had our communion services with Bro. J. E. Zimmerman of the East Fairview Church near Milford, Nebr. in charge. Nearly all the members partook of the sacred emblems.

On Sunday, Dec. 26, we reorganized our Sunday school as follows: Supts., David Schweitzer, Harve Stutzman; Secy., Ira Stutzman.

This leaves our people well in general, with the exception of Sister Phoebe Gascho who is not enjoying the best of health. Cor.

Dec. 28, 1920.

Mt. Joy, Pa.

Dear Herald Readers:—The revival meetings held at this place closed Dec. 7. Bro. Christian Lehman preached the word faithfully, and there was a good attendance. The Church has indeed had a great reviving and there were twelve souls confessed Christ. May they prove faithful, is our prayer.

Sunday school is better attended than during the summer months.

Sister Gertrude Nissley, who spent Christmas vacation at her home, returned to Eastern Mennonite school at Harrisonburg and with her has gone Sister Ella Hostetler who will take the short Bible course.

In His Name,
Dec. 28, 1920. Rhoda R. Eby.

Fentress, Va.

Dear Herald Readers:—As the winter season approaches church activities again increase, aside from the regular Sunday services. Two Bible classes have been organized. One is held at the home of Bro. A. D. Wenger every Saturday night under the leadership of Bro. A. D. Wenger. The other is held every Wednesday night at the church with Bro. Clayton Bergey as teacher. In the first mentioned doctrinal subjects are discussed. In the last the four Gospels will be studied.

No services were held in the church on Christmas Day. The following Sunday was used to observe this great event.

We were glad to have Bro. Silas Hertzler from Denbigh, Va., recently returned from the Near East, speak to us on Sunday evening, Dec. 26. In spite of a rainy evening many friends, aside from our immediate colony families, came out to hear him.

Our Sunday school was reorganized on Dec. 26. Following is the result of the organization: Supts., C. D. Bergey, S. D. Kurtz; Sec., Ida Wenger; Treas., Roy Wenger; Chors., Ella Miller, Ida Keim.

The services of Bro. N. E. Miller, Springs, Pa., have been obtained to hold meetings immediately following the special Bible term at Harrisonburg, Va., Feb. 12.

Dec. 29, 1920. Cor.

Westover, Md.

(Holley Grove congregation)

Dear Herald Readers, Greeting:—Bro. C. Z. Yoder and wife of Wooster, Ohio, were with us from Nov. 29 to Dec. 3. During this time Bro. Yoder gave us four sermons, five Bible lessons, and two children's meetings. Services were conducted every morning and evening.

Tuesday, Dec. 7, Bro. Dan Raber and wife of Aurora, Ohio, came here Bro. Raber began a series of meetings Wednesday evening and continued them every evening till Dec. 12. Bro. Raber and wife left here the next day. The results of these meetings was one convert.

May God bless the work at this place that it may be a glory to His name.

Yours in the Work of the Master,

Dec. 29, 1920. Ruth Hostetler.

Midland, Mich.

Dear Herald Readers, Greeting:—On Dec. 19 we reorganized our Sunday school and young people's meeting. The following officers were elected for the coming year: S. S. Supts., Bro. Jno. K. Miller and Bro. Levi Yoder; Sec.—Treas., Bro. Chas. Bontrager and Bro. Edwin Wyse; Chors., Sister Mabel Miller and Bro. David Schloneger. For young people's meeting: Bro. Floyd Bontrager and Bro. Nobel Kauffman, Moderators.

May all prove faithful in filling their places that the work may be carried on according to our Heavenly Father's will and in a way that will edify and strengthen all who attend the meetings. We celebrated the Birth of Christ by having exercises for the children and young people. They responded remarkably well with recitations, songs, essays, select readings, and short talks. May we hold them up to a throne of grace that the Lord may direct their minds that we may keep them in the right way and that they may be "vessels unto honour sanctified, and meet for the Master's use."

Pray for the work.

Dec. 29, 1920. Katie Bontrager

Creston, Mont.

Greeting in the Master's Name:—We have many reasons to rejoice for the many blessings of life we are permitted to enjoy and for the Saviour's protecting care.

On Dec. 10 Bro. N. A. Lind came into our midst and held meetings for us. He gave us three Bible lessons and preached eight sermons. On Sunday, Dec. 18, we held our communion. All members present partook of same. While there were no converts during the meetings we trust the seed sown will bring forth fruit.

Health is good in general, we have had fine winter weather so far.

Our Sunday school was reorganized Dec. 18, with officers as follows: Supts., Sam Hoylman, Jonas Kauffman; Sec., Lela Oesch; Treas., Daniel Lapp.

Remember the work at this place.

Dec. 29, 1920. Cor.

Fairview, Mich.

Dear Readers of the Gospel Herald, Greeting:—Another year is on record. How many of us have, during this year, won a soul for Christ?

Bro. Menno Esch was with the congregation in Huron Co., on the 19th. Services here are not very well attended on account of whooping cough and chicken pox. The annual business meeting is to be held at the church on New Year's day. Bro. Glenn Kenagy and wife will leave for their home near Imlay City. Their address will be Attica, Mich. May God's blessing go with them.

Yours in Christian love,

Dec. 29, 1920. Mary M. Zook.

Hydro, Okla.

To all Herald Readers, Greetings:—On Dec. 19 we reorganized our Sunday school for the coming half year, the following officers were elected, Supts., Bro. Ben Slagell, Bro. Jno. D. Miller; Sec., Sister Barbara Detweiler. On Wednesday evening, Dec. 22, we reorganized our Bible study again for 3 months; Bro. Ben Slagell was elected Moderator and Bro. Lorenzo Schlabach Ass't Moderator.

On Sunday evening, Dec. 26, our young people's Bible meeting was reorganized for 6 months. Officers elected as follows: Bro. Alvin Schantz moderator, and Bro. Amos Bontrager Ass't. Moderator. May the Lord bless these officers as well as all the rest, that all may be done to His honor and glory, is our prayer.

On Dec. 18, Bro. Joe Swartzendruber of Wellman, Iowa, came into our midst. They expect to spend the winter here.

Weather is fair, Health is good for which we feel very grateful to our heavenly Father. Cor.

Dec. 30, 1920.

Hershey, Pa.

Greetings:—We use the Herald as a means to thank the brotherhood of the Ebersole-Risser District for their generosity toward me, (Phil. 4:17). We feel very much our unworthiness to receive the gift, yet we hope the last fractional part thereof may be used to His glory, as united efforts bring natural results, so united prayers bring spiritual results. May God bless His people.

Dec. 30, 1920. N. W. Risser.

Salunga, Pa.

(Landisville and Salunga congregations.)

Greetings in the Master's Name:—On Dec. 5, we opened a series of meetings at Landisville, continuing until Dec. 19, with nineteen converts.

Bro. Sanford Landis had charge or the meetings. We were glad some turned from their downward course, but there were yet many that should have taken the warning and "fled from the wrath to come." We hope they will heed the warning and come before it is too late.

We encourage the brother to go on in the good work, remaining steadfast, clinging closer and closer to the precious Gospel truths and continue to cry aloud and spare not. (Jer. 23:29).

We wish the converts the richest blessings of God and hope they will become active workers in His service.

Pray for the work at this place.

Jan. 1, 1921. E. R. C.

Bay Port, Mich.

(Pigeon River congregation)

Dear Herald Readers, Greetings:—We as a Church at this place have many reasons to rejoice for the spiritual feast we were permitted to enjoy the past week.

On Dec. 19 Bro. Christ Miller of Middlebury, Ind., and Bro. Jonas Miller and wife of Grantsville, Md., came into our midst and held a two-day Bible conference. The following subjects were discussed: **Pride, Fellowship, Watchfulness, Sin, Spiritual Life** and **Simplicity.**

Bro. C. Miller left us again Dec. 22, while Bro. J. Miller remained with us till the 27th, they started for On-

(Continued on page 837)

Miscellaneous

AN OLD-FASHIONED GERMAN HYMN

By David Burkholder

For the Gospel Herald

"Es ist geweszlich un der zeit,
Dasz Gottes Sohn weid kommen."

Thus commences a German hymn which is about as old and familiar to our aged German people as any other hymn I know. We do not know the name of the author nor the time when it was written, but if I remember correctly it was one of the old-time, honored, soul-stirring hymns which I heard my mother sing about eighty years ago, and I thank God that it is not dead yet. Once in a while we get an opportunity to hear it sung. Its subject is an all-important one and is treated with great solemnity. I thought it worth translating into the English language and let us pass it on.

The time is certainly at hand,
Christ will come without delay,
In great glory with angel band,
To judge the world on that day;
Then shall all laughing time expire,
And all things perish in the fire,
As Peter writes about it.

Men will hear the loud trumpet's call,
All over the world of woe
There must come forth both great and small,
All the dead on earth below.
And those found alive on that day
In God's own mysterious way,
The Lord will change and renew.

Now then a man will soon be told,
From a book wherein it is stated
What every man, both young and old,
Have followed while on earth located.
Wherein each and every one
Will hear and learn what he has done
In all the days of his life.

Woe the man who in present state
Scorns God's Word in his pleasure;
And while on earth, early and late,
Seeks only earthly treasure.
He will stand absolutely bare
And with Satan have his share
Away from Jesus in hell.

Oh Jesus, help me, as I am
On behalf thy wounds severe,
That I in the book of the lamb
May find my name written there.
And this thing I will never doubt
Because thou hast cast Satan out
And hast paid all my great debt.

Wilt thou then intercede for me,
When once thou'lt be revealed,
And set me from thy book quite free
That all my dear brethren with me
May enter bright heaven with thee,
Which thou hast purchased for me?

O Jesus Christ, art thou not slow
With thy righteous judgment day?
People are afraid here below
Because of the plagues they say
Come then from thy exalted place,
And deliver us by thy good grace
From every evil. Amen.

Nappanee, Ind.

PRESSING TOWARD THE MARK

By P. H. Ziegler

For the Gospel Herald

And they that passed by railed on him, wagging their heads.—Mark 15:29.

Might it be possible that there are those who are looking to the Cross, not knowing that they are wagging their heads? "And Jesus cried with a loud voice and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom" (Mark 15:37, 38). Dear brother and sister, if we could only realize the privilege we are enjoying to come into the Holy of Holiest. Are we telling our sinner friend about this wonderful place? When the centurion saw these wonderful things he said, "Truly this man was the Son of God."

We think of entering into the Kingdom of heaven. "Enter ye in at the strait gate: for wide is the gate and broad is the way." (that we can take large parcels of self along.) "Because strait is the gate, and narrow is the way which leadeth unto life and few there be that find it" (Matt. 7: 13, 14).

In this new year we want to put forth every effort to live closer to our Lord Jesus, and ask Him to help us that we might draw our furrows straight, forget those things behind, and press forward and turn a new leaf every morning, not only on New Year's day but every day as long as the Lord gives us breath.

This is our prayer for all Herald readers.

Archbold, Ohio.

AN EXPRESSION OF THANKS

By Mary A. Leaman

For the Gospel Herald

I want to thank all the kind friends who remembered me so kindly. God alone knows how thankful I am for every token of remembrance sent me. May God bless all who sent me a bit of cheer. I rejoice to think of the noble lives for their devotion and unselfish service. Only the real shut-in knows what it means when such ones, filled with the Gospel, came in our presence and read the Word to one who has not for the past 24 years been able to go to the church to hear the Word read and explained. So when it is brought to me here in my room and the voices are raised in song, how it cheers me and encourages me along life's pathway.

Having just passed another Christmas day we may ask, How many Christians pass on the blessings Christ brought to the world more than 1900 years ago.

We spent a very pleasant day alone. A few came in, but on the 26th some brethren and sisters (8 in number) read the Scriptures, sang, and prayed with me. We again thank you all. God is my strength, He is my help and strength. Daily trusting Him, I want to do His will.

Lancaster, Pa.

CHRIST'S MISSION

By S. A. Landis

For the Gospel Herald

In the beginning God created man in a pure state, from which he fell into transgression and sin God took pity on him and sent a Redeemer to save him from his lost condition.

In due time Christ was born in Bethlehem. The Word says "He came to his own, and his own received him not." About six months earlier John the Baptist was born (whom we understand was a second cousin of Jesus) and in time John began to preach repentance, and pointed to the One who should follow him, meaning Christ.

When Christ began His ministry and John in prison heard of His teachings he sent his disciples to ask Him if He was the Redeemer or if we should look for another? Jesus said, "Go tell John the things you see, the sick healed, the blind made to see, and the dead brought to life." John's faith was strengthened for the very works' sake.

Christ is now entered on His mission. He proves to the people that He really is Christ, the One sent from God. But apparently the masses had become so blinded that they could not or would not see that the things He was teaching were the very things that the prophets had written concerning Him.

Jesus now appoints other (70) seventy disciples also commanding them to go two by two before Him, and He would follow them later (Luke 10). They returned and said, "Even the devils are subject to us through thy name." Jesus told them that they should not rejoice in that, but should rejoice that their names were written in heaven.

Jesus prays in a certain place. It so filled the disciples with a desire to pray a real prayer, that they asked Him to teach them to pray as John had taught his disciples. Then Jesus gives them the Lord's prayer as a pattern.

It seems that the people had be-

come so hardened that it was hard for them to believe that He had been sent from God. It is very much so at this time with many people whom we meet, because they do not have the faith which a child of God should have. It is a pity that seemingly so many who have taken to themselves a church name, but who according to the fruits shown have never been born again. We do not wish to pass judgment on any one. Christ says, "Ye shall know them by their fruits." (Matt. 7:16).

The Pharisees and Sadducees wanted a sign from Jesus. So there are people today who do not want to believe because they can not reason out things taught by Christ. What a pity that people have become so faithless. What will the harvest be?

Jesus goes to Jerusalem, takes possession of the temple, preaches with power telling them that they have failed to do their duty, and shows to them that if they do not wish to inherit God's Kingdom that He will give it to others. He continues to teach His disciples by parables. When He had finished His sayings He instituted Communion. Judas betrays Christ into the hands of sinful men, who took Him before Pilate. Oh! how He must have prayed to God the Father when He saw the deplorable condition they had fallen into.

Jesus is crucified upon the cross for your and my sins. Do we realize what it must have meant to Him while He could have preventel them from doing so? But for the human family's sake He submitted.

Reader, are you for Him or against Him? It will not benefit us anything if we say we are for Him if we are not. He knows. We have just left Christ in the tomb. We can not afford to stop there while it seems such a sad, sad condition that affairs have come to, but we want to just wait a brief time, perhaps a few days and we behold Him coming from that lonely place where kind hands had placed Him, and oh, what a different picture our eye of faith beholds—a living Christ, "Alive forevermore." He is now everywhere with His Spirit whereas when He was in the flesh He could only be at certain places.

We who have been born again and are being taught by His Spirit, also have a mission—to tell the story of Christ and His salvation to others who do not know.

Ephrata, Pa.

FROM OUR MISSION STATIONS

(Continued from page 830)

Pa., and Mahoning and Columbiana Co's., Ohio. One business firm in Youngstown gave a box of oranges; another, a bunch of bananas. Various other things were sent us, and one man mailed us a check for $50.

With such a bountiful supply of good things and such hearty co-operation it made the material side of the occasion a very easy problem; and we feel very grateful to all who helped supply these things, especially to the young people who came in from the different congregations and helped serve and clean up afterwards.

And the boys and girls who enjoyed these things—it would take a long time and many adjectives to tell about it. Only those who were present could catch the spirit of the occasion. After supper all went to the church where an appropriate program was given consisting of readings, recitations, and Christmas songs by the children.

On Sunday after Christmas 80 Bibles, Testaments, and other good books were distributed among the children who attended Sunday school, the distribution being based on the percentage of their attendance during the past year. Every one got a book, but the nicest and largest went to those who were most faithful in attendance.

But the best comes last. The spiritual side of the work received special attention this year. A series of evangelistic meetings was held from Sunday, Dec. 26, to Jan. 2. Bro. S. S. Yoder of Middlebury, Ind., conducted the services, Bro. Daniel Hostetler of Holmes Co., Ohio, took care of the song service, and Bro. Wilbur Miller of Middlebury, Ind., gave chalk talks and told Bible stories before each service. During the day time much visiting was done in the neighborhood of the Mission, and a survey was made of the nationalities and religions represented. In this survey a special record was made of all who do not go to church and the names and ages were taken of all children who are not in Sunday school. This record will be valuable in directing our visitation work in the near future.

A children's meeting was held each afternoon at 3 o'clock with a good attendance and splendid interest. Several special meetings were held also with the converts.

One of the best results of this work is that the workers at the Mission have received new inspiration and have been very much encouraged. For over three years they have toiled on, often under difficulties and in the face of discouragements, but the sun is shining again and we feel to praise God for His goodness and for the "team" which was sent here to help us.

One of the most extraordinary things about these meetings was that there were six confessions before they began. Fifteen more were moved to decide for Him during the meetings, making a class of twenty-one who want to be Christians and ask you to pray for them. Most of these are young in years but many of them give evidence of a real change of heart and a true desire to live a Christian life. This brings added responsibilities to the workers here, and we with them ask to be remembered in prayer.

Jan. 4, 1921. C. K. Hostetler.

NOTES FROM DHAMTARI

By Lydia L. Lehman

For the Gospel Herald

Dear Friends:—When normal, each season is very marked in India and brings with it its particular work. In October three weeks were given to Bible Normal work with the Christian workers. The general health was unusually good and the attendance very good. We believe the workers were strengthened and encouraged to give more consecrated service to their Lord and Savior. The Workers' Meeting at the close of the Normal was the best we ever had.

We have been very fortunate in having Sisters Burkhalter from Champa, Steckley and Gehman of the River Brethren Mission, and Williams and Kennan, Mennonite Brethren in Christ, visit the Mission within the last month. Each one contributed something to our lives and we trust they too may have been blessed for having been in our midst.

The Thanksgiving meeting was held at Sunderganj two weeks ago today. The offering was larger than any at this place heretofore, in spite of the fact that famine conditions are again here to be met. There were not so many things brought to be sold as some other years, and more money was given outright. Chickens, vegetables, eggs, fruit, wood, furniture, pumpkins, rice, a calf, etc., were among the salable articles. Immediately after the service the money given was counted and the other articles were taken outside the church and sold at auction. Everything sold well.

Similar meetings will be held at the other congregations at their appointed times. These always prove a great blessing to the people.

The annual house-cleaning has taken place which is no small work in itself. The white walls and white bungalows and out-buildings and the

line of white on top of the buildings following the ridge-pole together with the cold chill to the air help us to know Christmas is nigh. With a little imagination we find ourselves back with friends in America sitting beside a warm fire after a cold ride in a sleigh on a clear, starry night. Preparations are being made, songs and verses being learned for the BIG DAY, CHRISTMAS, that is near. One can not help but catch the spirit of the season when the air all around is filled with Christmas activities.

Revival meetings are going on right now at Sankra and the near-by villages. They have a splendid work started there and have hopes of people coming into the Church in groups in the near future.

Similar meetings will be held at each of the other stations before Christmas. Pray that the seed sown at this time may bear much fruit.

At present Bros. Mukut and John Haidar are in the Punjab studying the mass-movement work. We are expecting much help from these brethren in the evangelistic field. Pray for them.

Holiday week will be taken up with meetings for all the Christians at this station, Sunderganj; Church and S. S. Conferences; Annual Reports of various kinds, etc. Pray for all these as well as the work and the workers both Indian and American.

With sincere gratitude the Mission acknowledges the receipt of packages of Sunday school cards from the following addresses, viz:

1. Elmer E. Martin, Hopedale, Ill.
2. Mrs. Amos Bender, Mt. Joy, Pa.
3. Publishing House, Scottdale, Pa.
4. Omar G. Miller, Nampa, Ida.
5. Coalridge S. S., Coalridge, Mont.
6. Gospel Tract Mission, R. R. 3, Woodburn, Ore.

We who have various kinds of literature and other things in our homes to occupy our time can not fully realize how much a little Sunday school card means to those who never have had a book in their hands, not even seen one. Is it to be wondered at that those who are not well acquainted with the ways of white people think that a fine large picture or a picture roll must most certainly be a thing that is worshipped like they worship their idols?

Dhamtari, C. P. India, Nov. 18, 1921.

WHY GIVE FOR INDIA NOW

By Geo. J. Lapp

For the Gospel Herald

A Christmas post card comes from our Bro. M. C. Lapp in India, saying "It is threshing time and there is nothing to thresh"—and we read starvation, suffering, disease, and tremendous strain of the missionaries between the lines. While we dread going and facing such terrible conditions yet we wish we were there.

Bro. Amos D. M. Dick, Brethren in Christ missionary in eastern India, only last week sent a cablegram to Bro. Smith c-o Jas. Smith, Grantham, Pa., stating that the rate of exchange in India is 340 which means that $100 U. S. money will bring 340 Rupees.

We have never known this high rate of exchange in India. This rate will hold good until about March. It means that all money sent now will bring our Mission over one-third more than it has during the past year.

For this reason all India funds for building, relief, or other work should be sent at once, even though it may be placed on deposit in the banks, for an immediate exchange into India coinage now means much gain to them financially.

This should be an incentive to large immediate donations for India. The brotherhood is ready to give largely for India's impending need in order to relieve the distress and also for enlarging the work. When we arrive on the field, if the Lord so will, there will be twenty missionaries. Before another year passes there will be twenty-two or two dozen, which will enable us to push out.

Rebuilding the Bible school, erecting churches, planting new evangelistic stations, and building sub-stations and village schools, enlarging the girls' and boys' orphanages, and the widows' home, etc., will all take more money. By putting into the hands of the Mission Board several hundred thousand dollars for the work now will mean that the Mission at the present rate of exchange will have a third more to work with than they will have six months hence when the rate of exchange drops again.

We know that there is a lull and financial tightness, but beloved this is only one way of God testing us to see whether we will let His work suffer. God grant that we may remember India very definitely at this time.

May God bless you. Pray for Bro. and Sister Esch and Sister Mary Wenger as they leave the 30th of December. Also remember Bro. and Sister E. E. Miller and us and our daughters as we leave you in February.

Manheim, Pa.

In the economy of God, no effort however small, put forth for the right cause, fails of its effect.—Whittier.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Our columns this week are given over to the Minutes of the meeting of the Mennonite Central Committee, held at Scottdale, Pa., December 30, 1920. The complete Minutes follow.

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Report of Meeting of Mennonite Central Committee held at Scottdale, Pa. December 30, 1920.

In response to a call by the Chairman of the Committee the second meeting of the Mennonite Central Committee was held at Scottdale, Pa., December 30, 1920. The meeting was called to order at 10:00 A. M. by the Chairman, P. C. Hiebert. The following members were present: P. C. Hiebert, J. H. Mellinger, M. H. Kratz, D. M. Hofer and Levi Mumaw.

The minutes of the last meeting were read and approved with a few suggested changes.

The Treasurer's Report was read and accepted. It is as follows:

Treasurer's Report of the Mennonite Central Committee from July 27, 1920 to December 28, 1920.

Receipts

Central Conference of Mennonites	$ 2,450.83
Emergency Relief Commission of the G. Con.	15,241.12
Eastern Mennonite Board of Missions and Charities	4,986.74
Krimmer Mennonite Brethren Church	3,000.00
Mennonite Brethren Church of N. America	1,000.00
Mennonite Relief Commission for War Sufferers	35,445.33
Canadian Mennonite Central Committee	3,000.00
Individual Donations	728.28
For Personal Account—workers	54.00
Total	$65,906.30

Paid Out

Executive Expense Account	$ 491.79
For Russian Relief	59,952.41
For Personal Account—Workers	50.00
Total	$60,494.20
Balance on hand	5,412.10
Total	$65,906.30
Value of Clothing given—	
Shipment made Sept. 22, 1920	$19,641.50
Shipment ready to go soon	26,609.00
Total clothing account	46,250.50
Total Cash Receipts	65,906.30
Grand Total Receipts	$112,156.80

The several Committees gave verbal reports of the activities covered by each. Reports of this work have been given thru the columns of the different periodicals of our organizations. The following items may be of interest:

1. There are now four permanent workers on the field.

2. Funds were left with the Mennonite Colonies in South Russia before the Wrangel retreat. Further arrangements were also made to send additional funds as soon as connections can be made thru mail or Courier service with Sebastopol from Constantinople.

3. No definite word has been heard from Bro. Kratz, who had remained with the Halbstadt colony. It is thought possible that he has not been taken into cus-

tody by the Red army as his name has not been reported among those held by the government at Moscow, the place where all Americans are held.

5. The main force of workers is now located at Constantinople and has been doing everything possible to aid in the recent refugee problems at that place. Three definite forms of relief are being given—

a. The opening of a Mennonite Home. This is to provide temporarily for the young Mennonite refugees taken off ships as they reached Constantinople in their flight from the Crimea as the Wrangel forces were driven out and are now awaiting permission to come to America. According to the latest report there are about 70 cared for in this home.

b. **The Children's Shelter.** A place has been provided that will accommodate 150 children at one time. The object is to take in such as have no home and have no chance to survive the winter without help. Those taken in are Russian refugee children, some full orphans and others who are not being cared for properly by their parents, or one of the parents is missing.

c. **General relief work.** According to the last report, our Unit administers relief to three refugee camps the total population of which is Five Thousand. In this last work the Unit has not obligated itself to furnish all necessary help for those under their care but are responsible for the distribution of supplies provided by themselves and other American organizations.

The following action was taken:

1. **Resolved:** That a minimum Budget of $10,000.00 a month be raised and forwarded to the Unit at Constantinople for the next six months, also empowering the Executive Committee to increase this amount if found desirable.

2. **Resolved:** That we continue our relief work now being done at Constantinople for the time being but that the Secretary be instructed to communicate to our Unit at Constantinople that it is the sense of this meeting that efforts should be made to re-enter our field of operation in South Russia at the earliest date possible.

3. **Resolved:** That the brethren Hiebert and Mumaw be instructed to go to Washington to interview the proper authorities with reference to the passport visas for the young men, Russian refugees now at Constantinople, who wish to come to America, and any other matter pertaining to our work that may be found necessary to consider.

4. **Resolved:** That Brother and Sister D. M. Hofer, Chicago, Ill., of the Krimmer Mennonite Brethren Church be appointed workers for South Russia to be sent out as soon as conditions are favorable for their going.

5. **Resolved:** That two lady workers be sent at once to Constantinople to help in the work being carried on there. The one with qualifications for Office work and the other for Orphanage work.

6. **Resolved:** That we instruct our Secretary to reply to an inquiry received from the Committee on Colonization relative to our position as to the matters we may have in common with their work that it is the sense of this meeting that the proper interpretation of the work this Committee is commissioned to perform is to disburse relief funds given for this purpose in the most careful manner possible to such as are in actual need of the necessities of life,—food, shelter, medicines, or clothing. In case our work should be such as would touch the work of immigration or colonization that we cooperate in such work to the fullest sense possible but that all funds given for relief work should be used only as outlined above.

A communication from the "Menno-Zentrum" (Menno Center) relief organization in South Russia composed of Mennonites of the South Russia colonies, was submitted to the meeting. It was in the form of an appreciation for the work the Mennonite Churches of America have done in the form of relief work during the war and the interest now being manifested in aiding the distressed of South Russia. The communication was accepted and ordered spread on the minutes of this meeting. A copy of this communication has already appeared in print thru the weekly Relief Notes.

The meeting adjourned to meet at the call of the Chairman.

Levi Mumaw, Secretary.

P. S.

Since the above Treasurer's report was submitted another contribution from the Canadian Mennonite Central Committee has reached us amounting to $13,500.00 which has been forwarded to Constantinople.

* * *

After the meeting of the Committee, the brethren P. C. Hiebert and Levi Mumaw made a trip to Washington, D. C. to interview the State Department concerning the securing of passports for the young Mennonite farmers who desire to come to this country. They report a very satisfactory trip and were assured by the officials consulted that there would be no difficulty in securing permission for the men to enter, unless the proposed bill barring immigrants from this country should be passed and go into effect before proper arrangements could be made. The names of nine of the men, with references, are before the State Department now. As soon as permission is given to the American consulate at Constantinople to visa the passports of these men they will be started on their journey. According to latest reports about seventy of these men are now at Constantinople waiting for opportunity to come to this country.

CORRESPONDENCE

(Continued from page 833)

tario. May the Lord bless the brethren as they go from place to place preaching the Gospel.

Dec. 22 Sisters Eva Yoder and Katherina Rhodes left for the Orphans' Home at Grantsville, Md., where Sister Yoder intends to labor for some time. May the Lord bless her in her new field of labor.

Our prayers also go out for Sister Rhodes who came from the Home some time ago and had her home here a short time but has returned back again. Bro. M. S. Zehr accompanied the girls part way. Bro. Zehr went to Greenwood, Del., where he is to hold Bible conference. From there he intends to go to Grantsville, Md.

On Dec. 19 a sister from our neighboring congregation was received into church fellowship with us.

May we ever as God's children faithfully work together in love and unity.

Jan. 1, 1921. Amanda Ropp.

Lewiston, Mich.

A few things have happened here this winter. God is gaining ground in our community. First, I must tell of the sudden death of Mrs. Scott. She was a widow nearly blind and had other troubles. Her young son has led her and cared for her most tenderly for a few years. She was one of the most regular attendants at religious services of any one in town. She was waiting to see our church organized before uniting. We leave it to God, for He planned death, which is only an enemy to the wicked but a friend to the righteous. We who are in Christ shall never fear it. Bro. Bontrager of Midland was here to preach the funeral sermon.

On Dec. 19, Bro. Moses Steiner of Fairview came to feed the flock here, which was much appreciated.

We are having cottage prayer meetings once a week again this winter. Many were disappointed when they heard that our bishop received a telegram which hurried him home, and he did not get to Lewiston to receive some that are waiting.

Jan. 1, 1921. Cora E. Tracy.

Berlin, Ohio

Greetings:—The Berlin Sunday school rendered their Christmas program on Sunday evening, Dec. 26.

Bro. J. E. Hartzler of Newton, Kans., preached a very interesting Christmas sermon to a large audience in the Berlin Mennonite church on the morning of Dec. 25.

Jan. 3, 1921. Cor.

Lancaster, Pa.

Dear Herald Readers, Greeting in Jesus' Name: It has been some time since any news was in the Herald from this place, so it will not be out of place to write a few lines. We are as usual enjoying the blessings of God for which we are thankful. We as His children can not thank Him enough for His many blessings He is bestowing upon us His followers. This has been a very fruitful year in crops. These things all come from God, and all we have to do is to till the soil and gather the crops in. Word has come from our India Mission that the crops this year will not be half of what they planted. On Sunday, Sept. 19, 1920, the congregation here was favored with a sermon from Bro. Geo. J. Lapp of Manheim, Pa. He gave an interesting sermon on "Peter's Confession". The work of building an addition to the Mission here is nearing the finishing point. This will make it much more

comfortable for the sisters stationed there. On Sunday, Dec. 5, Bro. David Hostetler of Weilersville, Ohio, came into our midst and preached a very helpful sermon. The writer's sister Dorothy, who is teaching at Harrisonburg, Va., was home over Christmas. Her stay, alhough short, was greatly appreciated. Bro. Geo. J. Lapp preached for us on Dec. 25, in the evening. He also talked in Y. P. B. M. the same evening.

The following is an account of correspondence items, marriages, and deaths recorded in "The Gospel Herald" from January 1, 1920, to December 31, 1920.

Correspondence items, 843.
Marriages numbered, 554.
Deaths less than one year, 47.
" from one year to ten, 37
" from ten to twenty years, 34.
" from twenty to thirty, 37.
" from thirty to forty, 42.
" from forty to fifty, 29.
" from fifty to sixty, 34.
" from sixty to seventy, 66.
" from seventy to eighty, 101.
" from eighty to ninety, 55.
" from ninety to a hundred, 8.

Total number of correspondence items, deaths and marriages, 1887.

On Jan. 1, 1921, we held our regular annual Sunday school meeting at E. Chestnut St. Mennonite Church. The sessions were all very well attended, and many helpful truths presented. It will be well if we put into practice what we heard at the meeting. There was something wrong with the person who went away from the meeting and did not receive something for his never dying soul.

On Sunday, Jan. 2, we were favored with a very interesting sermon from Bro. Henry Bechtel of Spring City, Pa. His main thought was that the Christian life is not a life of standing still, but of growing in the grace and the knowledge of our Lord and Saviour Jesus Christ. We were glad for the brother's visit.

Our annual election of Sunday school officers was held on Jan. 2, 1921, which resulted in Bro. Harry Godshalk being elected Supt; and Bro. John Landis Assistant Supt. The other officers will be chosen by the Supt. with the consent of the ministers.

A series of meetings will begin (The Lord Willing) at the E. Chestnut St., Mennonite Church on Sunday evening, Jan. 16, in charge of Bro. Abram Martin. We ask an interest in the prayers of God's children in behalf of the meetings, and also for the brother, that God may give him power to preach the Word without fear or favor.

Yours Till He Come,
Jan. 3, 1921. Lloyd S. Kemrer.

CHRISTIAN GROWTH

(Continued from page 827)

—"like a thief in the night;" other aspects can be interpreted satisfactorily only on the important principle that one day is with the Lord as a thousand years, etc. This principle anticipates the teachings of Rev. 20.

Prophetic truth, more especially the doctrine of the Lord's coming, which is now emphasized in the text, is used by Peter to combat the false teachers, and as an antidote for the spiritual infection spread by their heresies. The prophets lived when the social and ethical conditions of Israel and their religious life was permeated with error and corruption. But in the midst of the corrupt and chaotic conditions, they were sustained in their loyalty to the truth in their pure and vigorous spiritual life by their God-breathed messages. There is no doctrine—not even excepting the doctrine of non-conformity—like that of Christ's coming again, and in a more general sense the prophetic Scriptures, that will loosen our roots so imbedded in worldliness here and separate and consecrate us to a rejected Lord. This is the one effectual antidote for the materialism and rationalism so characteristic of the current apostasy.

There is a prevailing belief that one's eschatological views do not materially affect Christian living and that it is of little consequence what one believes as to the last things. In the Scriptures, however, such Christian virtues as faith, love, peace, diligence, vigilance, purity, prayerfulness, sobriety, righteousness, steadfastness, godliness, patience, loyalty to the truth, enlightenment, separation and consecration are wrought inseparably into the fabric of eschatological teachings. In this epistle these teachings are given as the inexhaustible store of sustenance on which our spiritual life may subsist amidst infectious and noxious heresies. The doctrine of His coming again is the secure basis of a unique and satisfactory interpretation of life, or a philosophy of history. The great issues of history—issues in which men are deeply engrossed and become corrupted—are rated at their true import when viewed in the light of the coming of the incorruptible and incomparable Son of man.

May those who have received from Him the new life remain steadfast in the fundamental doctrines which sustain them in their growth in grace and in the knowledge of the Lord Jesus Christ.

LaJunta, Colo.

Married

Honderich—Shantz.—Married, at the home of the officiating bishop, Bro. Menno Esch, Mio, Mich., Bro. Oliver Honderich to Sister Ada Shantz. May God's blessings attend them thru life.

Mast—Bewley.—On Nov. 11, 1920, Bro. Samuel Mast and Sister Minnie Bewley were united in matrimony at the Conestoga A. M. Church, Morgantown, Pa., by Bro. J. S. Mast. May God bless them thru life.

Stutzman—Bender.—On Thursday, Dec. 16, 1920, Bro. Fred Stutzman and Sister Agnes Bender, both of East Fairview Church near Milford, Neb., were united in marriage, Bro. J. E. Zimmerman officiating. May God go with them thru life.

Shellenberger—Shelley.—On Dec. 3, 1920, at the home of the officiating bishop, Bro. W. W. Graybill, near Richfield, Pa., Bro. William Shellenberger of the Lost Creek congregation and Sister Joyce Shelley were united in holy matrimony.

King—Mast.—On Dec. 16, 1920, Bro. Isaac King of Atglen, Pa., and Sister Rebecca Mast of Morgantown, Pa., were united in matrimony at the Conestoga A. M. Church by Bro. John S. Mast. May heaven's blessing attend them thru life.

Albrecht—Shetler.—On Nov. 25, 1920, Brother Emanuel Albrecht and Sister Katie Shetler were united in holy bonds of matrimony at the Pigeon River Church near Pigeon, Mich., Bro. S. J. Swartzentruber officiating. May heaven's blessings attend their way thru life.

Swartzentruber—Weidman.—On Tuesday evening, Dec. 21, 1920, Bro. David Swartzentruber and Sister Ellen Weidman were united in holy matrimony at the Pigeon River Church near Pigeon, Mich., Bro. S. J. Swartzentruber officiating. May heaven's blessing attend their way thru life.

Martin—Sollenberger.—Bro. Daniel S. Martin of Hagerstown, Md., and Sister Mary R. Sollenberger of Chambersburg, Pa., were united in holy matrimony at the home of the officiating bishop, Bro. John S. Burkholder, Dec. 4, 1920. May their married life be one of joy and happiness in the fear of the Lord.

Eash—Chupp.—On Jan. 3, 1921, at the home of the officiating bishop, Bro. J. P. Miller of near Shipshewana, Ind., Bro. Daniel M. Eash of the Clinton Frame congregation and Sister Susie Chupp of the Shore congregation were united in holy matrimony. May God's richest blessings go with them through life.

Obituary

Brubaker.—Catherine Brubaker was born Aug. 21, 1837; died Dec. 16, 1920; aged 83 y. 3 m. 25 d. May the Lord bless the bereft ones. Funeral and interment at Lost Creek near McAllisterville, Pa.

Widrich—Gingerich.—On Dec. 29, 1920, Bro. Joel Widrich of Lewis county, N. Y., and Rachel Gingerich of Baden, Ont., were united in holy matrimony at the home of the bride's parents, Bro. and Sister Daniel Gingerich, Baden, Ont., Bro. Manasseh Hallman officiating. May God's choicest blessings be theirs through life.

Berkey.—Eli A. Berkey was born in Stark Co., Ohio, Oct. 25, 1850, died at his home near Middlebury, Ind., Dec. 21, 1920; aged 70 y. 1 m. 27 d. He leaves his wife, 1 son, 1 daughter, and 8 grandchildren, 2 infant children having preceded him to the spirit world. He has been a member of the Mennonite Church for a number of years. Funeral at Forks Church, conducted by Y. C. Miller and D. D. Miller.

Dysinger.—Kathryne Dysinger was born Nov. 23, 1849; died Nov. 29, 1920; aged 71 y. 6 d. She is survived by her husband, a son, a daughter, and many relatives and friends. Funeral services at Lost Creek Church near McAllisterville, Pa. Buried in cemetery near by.

Eichelberger.—Wayne Ivan, son of Bro. Menno and Sister Lena Eichelberger, died Dec. 12, 1920; aged 12 d. Funeral services by the home ministers, Bros. Peter Kennel and Ben Schlegel. Interment in the Salem Cemetery near Shickley, Nebr. "Of such is the kingdom of heaven." God's ways are not men's ways. D. J. T.

Simmons.—John Simmons of near Shiremanstown, Pa., was born Feb. 25, 1845; died Dec. 1, 1920; aged 75 y. 9 m. 6 d. He was a member of the Mennonite Church for 40 years. He leaves a wife and one daughter (Susan). Funeral services at Slate Hill Dec. 5, conducted by Benjamin Zimmerman and Samuel Hess. Buried in Slate Hill cemetery.

Shiding.—Katharine Shiding, adopted child of Bro. and Sister David Allebach, Hatfield, Pa., died Nov. 11, 1920, of a leaky heart and dropsy; aged 15 y. 3 m. 23 d. Funeral Wednesday, Nov. 15, with services and interment at the Plain Mennonite meeting house. Bro. Ruth and Bro. Mininger conducted the services.

We miss you when the morning dawns,
We miss you when the night returns;
We miss you here, we miss you there,
Dear Catharine, we miss you everywhere.
—By her parents.

Fisher.—On Nov. 17, 1920; near Intercourse, Pa., Lydia, infant daughter of Levi and Lizzie Fisher, died of leaking heart; aged 1 m. 22 d. She is survived by her parents, both grandparents, and also her great-grandparents and many friends. Funeral services were conducted by Samuel Stoltzfus of Morgantown and Andrew Gingerich of Ohio. Interment in Beiler's Cemetery at Ronks.

"God needed one more angel
Amid His shining band,
And so He bent with loving smile
And clasped our darling's hand."

Carmichael.—Myrtle Eileen, daughter of J. Porter and Mamie Carmichael, Canton, Ohio, was born April 11, 1919; died Dec. 5, 1920; aged 1 y. 7 m. 24 d. Cause of death, pneumonia. Private funeral services conducted by Bro. N. E. Troyer.

Elizabeth Ida, daughter of J. Porter and Mamie Carmichael, was born Feb. 7, 1915; died Oct. 28, 1920, of pneumonia. Elizabeth was one of our most faithful Sunday school pupils. Her body, also her little sister Myrtle, rests in the Mission cemetery, near the corner of the church where her class recited and where she loved so much to be. Funeral services conducted by ——— Warner and Bro. N. E. Troyer.

Gingerich.—Amos Jacob Gingerich was born near Gridley, Ill., June 23, 1875; died Dec. 26, 1920; aged 45 y. 6 m. 3 d. In 1882 he came with his parents to Seward county, Nebr., which has been his home ever since. In 1908 he was married to Mary Springer. To this union were born two children. He was engaged in farming until a few years ago when his health failed but he spent the last years of his life in preparing for the last call. He was a patient sufferer to the last when he fell quietly asleep to awaken in the arms of his Lord. He leaves to mourn his departure 1 brother, 2 sisters, his mother, and a host of relatives and friends. Funeral services by J. E. Zimmerman. Heb. 9:27.

Mullet.—Elizabeth S., daughter of Solomon and Barbara Miller, was born in Holmes Co., Ohio, May 16, 1863; died at her home near Nappanee, Ind., Dec. 29, 1920; aged 57 y. 7 m. 13 d. She was united in marriage to William J. Mullet July 24, 1881. To this union were born four sons and two daughters. One preceded her in infancy. She leaves husband and five children to mourn their loss (Carrie Bollman, Albert, Alvin, Amanda Yoder, and Harvey), seven grandchildren, five sisters, and one brother. In early youth she united with the Mennonite Church to which she remained loyal to the end. Funeral at South Union conducted by D. J. Johns. Text, Job 14:14.

Brubaker.—Catherine (Auker) Brubaker was born in Juniata Co., Pa., Aug. 21, 1837; died Dec. 16, 1920; aged 83 y. 3 m. 25 d. Her death was due to a bad cough and old age. She bore her afflictions patiently. She leaves her husband, one son, and eight grandchildren. She united with the Mennonite Church early in life and remained a consistent member to the time of her death. She was united in marriage to Solomon Brubaker Jan. 5, 1865, living in matrimony nearly 56 years. Funeral services Dec. 19 conducted by Samuel Leiter, Ammon Brubaker, and W. W. Graybill at the Lost Creek Church. Remains laid to rest in the graveyard adjoining the church. W. T. B.

Shellenberger.—Martha, wife of John Shellenberger, was born in Union county, Pa., Sept. 27, 1842. Sister Shellenberger was a patient sufferer for the last five years. She peacefully fell asleep Dec. 13, 1920, at her home in Harper, Kans.; aged 78 y. 2 m. 16 d. She is survived by her husband, one son (Ed), one daughter (Mrs. Olin Wells), one stepson (Adam), one stepdaughter (Mrs. Ammon Ramer), four sisters, and one brother. Funeral services were conducted at the Pleasant Valley Church by R. M. Weaver and S. C. Miller, of which church she was a faithful member for many years. Sister was a kind and devoted mother and will be greatly missed.

Smeed.—Sister Mary H., wife of A. P. Smeed, was born in Clearfield Co., Pa., Aug. 1, 1862; died of pneumonia near Holsopple, Pa., Dec. 31, 1920; aged 58 y. 4 m. 30 d. She was married to A. P. Smeed May 22, 1882. To this union were born the following children: Jessie Elizabeth, May (married to Hovie Thomas), Annie (married to Michael Gallager), Martha Bell (married to John C. Fulton), and A. P. Smeed. All the children with her husband survive her. Funeral services at the U. B. Church at Holsopple on Jan. 3, 1921, conducted by L. A. Blough and E. J. Blough. Burial in the Custer cemetery. Deceased sister was a member of the Mennonite Church for a number of years.

Hershberger.—Jacob C. Hershberger was born in Howard Co., Ind., Jan. 26, 1858; died at his home in Middlebury, Ind.; aged 62 y. 10 m. 27 d. On Aug. 15, 1880, he was united in marriage to Martha Ann Nusbaum. Together they shared the trials of life for a little over 40 years. To this union were born 3 sons and 3 daughters. One son (Perry) and 1 daughter (Elizabeth) preceded him in death. In the year 1901 he was ordained to the office of deacon in which capacity he served the church as long as health permitted. He leaves a deeply bereaved wife, 2 sons, and 2 daughters (Loyd, Fred, Mrs. Maud Pletcher, and Mrs. Grace Kurtz); also 2 brothers (John C. and Moses), and Mrs. Catherine Hostetler. Funeral Dec. 26, conducted by D. J. Johns and D. D. Miller.

Blough.—Solomon D. Blough was born in Wayne Co., Ohio, Feb. 10, 1829, died on Christmas day, 1920; aged 91 y. 10 m. 15 d. In April, 1857, he was married to Fanny Plank. To this union were born 13 children, 4 of whom, together with his companion, preceded him to the glory-world. He is survived by 3 daughters, 6 sons, 18 grandchildren, 4 great-grandchildren, 1 brother, 1 sister, and a large number of relatives and friends. He united with the Amish Mennonite Church in early life and died in the same faith. He was regular in attending church services. His seat was seldom vacant, and he often expressed a desire to go to his heavenly home. Funeral services at the Mennonite Church in Middlebury, Ind., Dec. 28, conducted by J. H. Fike and D. D. Miller.

Schrock.—Mary Zimmerman was born near Paris, France, Nov. 5, 1835; died from the effects of a fall (pneumonia also setting in causing her much suffering which she bore patiently) Dec. 20, 1920; aged 85 y. 1 m. 15 d. She was converted in her youth, was received into the A. M. Church, and remained faithful. She had a smile and pleasant word for all. She came to America with her parents in 1838 locating near Canton, Ohio, where they resided until 1841, when they came to Pekin, Ill. In 1852 she was married to Christian Schrock. In 1868 they came to Livingston Co. near where Flanagan is now situated. Twelve children were born to them. Six of them with the husband prededed her. She leaves 6 children, 24 grandchildren, 12 great-grandchildren, and 1 brother. Funeral services were held at the Waldo A. M. Church by the home ministers, Dec. 22. Burial in the Waldo Cemetery.

Burkholder.—Samuel Burkholder was born in Wayne Co., Ohio, April 24, 1838, and peacefully passed away at the home of his son, Elias Burkholder, near Bluffton, Ohio, Dec. 21, 1920; aged 82 y. 7 m. 21 d. He united with the Mennonite Church in early life, of which he was a faithful member until his death. He was united in marriage to Lydia Steiner, Aug. 7, 1862, and lived happily with his companion until her death on Jan. 2, 1881. To this union were born six sons and one daughter. He was married a second time to Mrs. Mary Goldsmith on Feb. 9, 1897. She was a devoted companion until her death, three and one-half months ago. The deceased is also survived by two brothers and one sister. Funeral services were conducted on Sunday afternoon, December 26, at the Zion Mennonite Church near Bluffton, Ohio, by Paul E. Whitmer and N. O. Blosser.

Hershberger.—Cathrine Gingerich was born in Allen Co., Ind., April 13, 1865; died at her home near Middlebury, Ind., Dec. 24, 1920; aged 55 y. 8 m. 11 d. On the morning of the 17th she got up as usual, and while her husband went to the barn she started breakfast; but on his return he found her lying on the ground beside the house, unable to speak, having had a stroke of paralysis from which she never regained strength sufficient to talk. In the evening of the 24th she passed peacefully away. In early life she accepted Jesus as her Savior, united with the Mennonite Church, and continued in the faith until her departure. On Dec. 24, 1891, she was united in marriage with brother Abraham Hershberger. To this union were born 3 sons. She leaves a deeply bereaved husband, two sons (Milo and Rufus), also one grandchild, with a host of other relatives. Funeral at the Forks Church by D. J. Johns assisted by Amos Nusbaum. Buried in the Forest Grove Cemetery.

Groff.—Annie L. (Kreider) Groff, Lanc. Co., Pa., was born July 22, 1895, died Dec. 30, 1920; aged 25 y. 5 m. 8 d. She was married to Clayton B. Groff Nov. 20, 1919. To this union twins were born Nov. 17, 1920, a boy and girl named Landis and Elsie. At the age of 5 weeks little Landis took sick and passed away to the great beyond—a bud on earth to bloom in heaven. Sister Annie, at that time being in the hospital very sick, never knew of the death of her little boy. She was a member of the Mennonite Church for a number of years and had a kind word and a smile for everyone. She is survived by her grief-stricken husband and little Elsie; also her parents, 2 sisters, and 4 brothers. Funeral services were held Jan. 2, 1921, conducted by Sanford and David Landis at Mellinger's meeting house where a large concourse of people had gathered to show the last tribute of respect to a loved one. Text, John 14:1-3.

"Affliction sore, for weeks she bore,
Physicians were in vain;
Till God did please, to give her ease,
And relieve her of her pain."

Kaufman.—Joseph Kaufman was born in Upper Michelbach, Alsace, France, March 17, 1829; died at the home of his oldest daughter near Wayland, Ia., on Christmas evening, 1920; aged 91 y. 9 m. 8 d. Bro. Kaufman came to America in April, 1855, and for some time made his home in Wayne Co., O., but later came to Iowa. On June 18, 1867, he was married to Fannie Rich. Five children were born to this union. His wife and one

son and one daughter preceded him in death. He accepted Christ as his personal Savior when a young man and remained a faithful member until he died. The last few weeks of his life were but a physical wasting away as he was unable to take any nourishment at all. He leaves three children (John and Mary Kaufman, and Mrs. Barbara Widmer), one grandchild, besides other relatives, friends, and neighbors, to mourn their loss. Funeral at the Sugar Creek Church Monday afternoon conducted by the brethren, Daniel Graber and Simon Gingerich. Text, Rev. 14:13. Interment in the cemetery near by.

Goss.—Frances K. Goss, wife of Aldus H. Goss, died at her home at Baumgardner, Pa., Dec. 25, 1920; aged 40 y. 8 m. 8 d. She is survived by her husband, two step-sons (Samuel and Enos Goss), a brother (David K. Rutt), a sister, (Mrs. Harry Hess), and two half-brothers and one half-sister. Sister Goss was a consistent member of the Mennonite Church since early life and took an active interest in Sunday school work. Her death came very unexpectedly to a large number of friends, only having been sick a few weeks. In her short sickness she suffered very much, but she bore her suffering very patiently and on Christmas night she calmly fell asleep in Jesus. Bro. Goss has the sympathy of a host of friends. His first wife died Nov. 1, 1916, and only on March 2, 1920, was married to Sister Frances. Funeral services were held Dec. 29 at Millersville Church, largely attended, conducted by Bro. Aaron B. Harnish and Bro. Frank Herr. Text, John 14:1. The remains were laid to rest in the adjoining cemetery.

"God saw fit to call her higher
But it seems it cannot be,
For the home is now so lonely
Since her form no more we see."

Hess.—Abraham L. Hess was born near Lincoln, Lancaster Co., Pa., April 10, 1861; died at Hesston, Kans., Dec. 30, 1920; aged 59 y. 8 m. 20 d. On Aug. 17, 1883, he was married to Anna B. Pfautz and soon after moved to Kansas and began housekeeping on the farm where he lived the rest of his life. To this union were born 6 sons and 5 daughters. Two sons preceded their father to the world beyond. Those living are Elmer, who is the home minister in the Masontown (Pa.) congregation; Ira and Abraham living near Hesston; Vera Billau of Denver, Colo., Grace Erb of Wellman, Iowa; Jennie, Claude, Mary, and Helen at home. Beside his children he is survived by his deeply bereaved wife, 17 grandchildren, five brothers and three sisters—John of Council Bluffs, Iowa; Amos and Daniel of Arizona; Benjamin and Simon of Lancaster Co., Pa., Lizzie, wife of Bish. T. M. Erb, Maria, wife of Moses M. Weaver, both of Hesston, and Anna, wife of A. N. Wolf of Akron, Pa. Bro. Hess was converted and united with the Mennonite Church sometime after coming to Kansas, and remained a faithful member to the end. He was a man of more than ordinary ability and standing, both in the church and in the community. His counsel was much sought. He was of a genial and kindly disposition and made friends wherever he went. He was always ready to help in any time of need. He was a liberal giver, and supported every worthy cause by his means. When the movement was started to found an institution of learning in the Mennonite Church in the West he supported it substantially by donating the eighty acres of land on which Hesston College and Bible School is located, and was one of its chief supporters during the twelve years of its existence. Having contracted heart failure a year or two ago, he gradually grew weaker until his life ebbed away. He was fully conscious of the approaching end and ready to go. Funeral services were conducted before a large concourse of people in the Assembly Hall of the College on Jan. 2, by J. D. Charles and D. H. Bender. Texts, John 11:25, 26; Num. 23:10. Interment in the Pennsylvania Cemetery.

"With Mind and Soul and Heart at peace
We are content, and happy, too;
Our own efforts and struggling cease—
In God we rest and labor too."

REPORT

Of receipts of the Eastern Mennonite Board of Missions for December 1920

For the Gospel Herald

Children's Home, Millersville Pa.

Chestnuthill Cong	22.50
Elizabethtown " & S S	85.16
Bosslers "	51.56
Bally Pa "	31.00
Lititz " S S	63.85
S H Soudersburg Pa	15.00
Landis Valley Cong	102.00
Strasburg Cong & S S	127.77
Willow Street Cong	116.95
E Petersburg Cong	125.50
Bosslers Cong	9.50
Mt Joy & Kraybills Congs	103.17
Doylestown Pa Cong	32.31
Stauffers Cong	22.50
Kralltown Pa Cong	11.00
Willow Street S S	43.00
Rissers Cong	40.60
Mt Joy & Kraybills Congs	5.00
Hess Lititz & Hammer Creek Congs	100.00
Stumptown Cong	93.75
Chambersburg Pa Cong	51.29
Mt Joy Y P B M	6.25
	$1259.66

Columbia Mission

A Friend Pa	$ 5.00

China Famine Relief

Willow St Mennonite S S	$50.00

General Mission Fund

Mt Joy Cong	$ 2.00
Lebanon Co Cong	45.00
Mission meeting Wm Graybill Dis	23.00
Metzlers Cong	90.10
Manheim Mission meeting	194.65
Lulu Heckman	7.50
Millersville Pa Cong	150.00
Paradise Pa Cong	20 00
E Petersburg S S	71.72
Rohrerstown Cong	67.25
Delaware Cong Juniata Co	20.50
In His name	10.00
C Z Martin	35.00
Kralltown Cong	25.00
Byerland Cong & S S	160.00
	$921.72

Gingrich Church bldg fund

Erismans Cong	$192.00
Rissers Cong	229.00
Erbs Cong	73.00
	$494.00

India Mission

Salunga S S	$44.85
Hanover Y P B M	20.00
Manheim Bible Study Class	7.50
Mt Joy Y P B M	3.75
Landis Valley Cong	108.00
No 3673 Pa	10.00
Willow St S S	45.00
John Moseman	5.00
Childrens Home Millersville Workers and children	25.00
E Chestnut St S S Lanc Pa	75.00
Bowmansville mission friends	77.83
Gehmans S S	53.00
	$474.93

New Church Bldg India Balodgahan

Brethren & Sisters Lanc Pa	$ 93.00
Brethren & Sisters Lanc Pa	146.50
	$239.50

Natve Workers support India

E Petersburg Y M B C	$7.50

India Famine Relief

E Petersburg Y M B C	$ 10.00
Brethren & Sisters Lanc Co (famine relief bldg fund)	115.00
Sister 7718 Pa	10.00
A Friend Pa	30.00
Erbs S S	45.00
W J Hondrich & wife	15.00
In His name	30.00
Delaware Cong	12.00
Stony Brooy S S meeting	22.00
Brethren & Sisters Lanc Pa	9.00
	$298.00

Bible School, India

Brethren & Sisters Lanc Pa	$195.50
Brethren & Sisters Lanc Co	385.00
Brethren & Sisters Lanc Co	263.50
Musser L Herr	10.00
	$854.00

Support of Fannie Hershey Lapp

Alice Groff S S Class	$ 6.50

Knoxville, Tenn, Mission

A Friend Pa	$ 5.00
A Bro & Sister Elizabethtown	5.00
	$10.00

Lancaster Mission Bldg Fund

New Danville Cong	$113.50

Orphans' Home Hospital Fund, West Liberty, Ohio

Fannie F Garber	$ 5.00
Mrs Phares Miller	5.00
Mrs M E Rutt	5.00
Mrs Harry M Erb	5.00
	$20.00

South American Mission

Weaverland Y P M	$28.00
No 3674 Pa	10.00
	$38.00

South American Auto Fund

No 3715 Pa	$ 5.00
Total for Month	$4797.31

Gratefully acknowledged,
Eli G. Reist, Treas.

Can you shine "JESUS into the face of your enemies or persecutors, irrespective of their attitude or actions toward you? You can, if self is lost sight of and Christ is reigning within.—Sel.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 20, 1921 (Gospel Witness Established 1905) No. 43

EDITORIAL

Kindness pays. It cements friendships and often wins enemies.

Christ's greatest power was in His drawing love. "I will draw all men unto me," was verified on the cross.

Friends of peace are gratified over the pressure that is brought to bear upon the nations in behalf of disarmament. With all the stupendous lessons which the recent World War taught with reference to the follies of militarism, there is still a strong power back of many governments favoring a still greater load upon the neck of nations in the form of larger armies and navies. Our prayer is that this pressure for relief may continue to be exerted until the necessary reforms will have been made.

Gone Home.—As we go to press we receive the sad message that Bro. G. L. Bender, of Elkhart, Ind., general treasurer of the Mennonite Board of Missions and Charities, has gone to his reward. He died on Monday evening of this week. A previous letter had informed us that he had pneumonia. The particulars of his death are not known to us at this time. Funeral services are announced for Thursday, Jan. 20. Bro. Bender has labored long and arduously for the cause of Christ and the Church and his friends are numbered by the thousands. May the Lord abundantly bless the grief-stricken family, who in the record of the husband and father have reasons to look forward with blessed hope that he has simply exchanged this world for a better home above. May the Lord strengthen the Church which, in the death of our beloved brother has sustained a distinct loss. Thus far 1921 has seen a number depart whose services to the Church have been quite valuable, but we bow in reverence to the will of Him who doeth all things well.

There is a strong contrast between the motives of Christ and that of the disciples as presented in next Sunday's Sunday school lesson. Christ had His mind on the coming crucifixion at Jerusalem, and love impelled Him to press on and make the sacrifice. The disciples had their minds on the high positions in the Kingdom, and were jealous of one another because of such ambition. In our Savior's rebuke of their selfish motives we have food for present day meditation and application.

"As we have therefore opportunity, let us do good." Among our opportunities these long evenings is that of reading our Bibles. Another form of improving a similar opportunity is that of attending the short Bible terms in our Church schools and at several other places. Several hundred of our young people are improving this opportunity, and we trust that this experience may result in more effective service in many congregations. May God bless abundantly the efforts thus put forth.

Here are some plain words by a man of experience in the affairs of nations. We quote from an interview by General Tasker H. Bliss before the House Naval Committee at Washington. In discussing the wisdom of reducing armaments he said: **"Our present form of civilization can not stand the great strain of military preparation much longer. The World War was a terrible strain on civilization. The next war will be very much worse."**

Statesmen, military men, relief workers, educators, ministers, and all other classes of people who have studied the recent World War and its effects are agreed that the yoke of militarism is the greatest load and greatest strain upon the nations of today. Another thing equally clear is that the policy of preparedness for war is one of the most fruitful sources of bringing on war. We are glad that nations seem to be coming around to this view. We are hoping and praying for a general disarmament on the part of all nations—first, because it is right, and second, because of the blessings that would flow from such a course.

Some Rules.—We do not know how many "New Year's resolutions" were formed this year, nor how many of them have been already broken; but we do know that when an individual has some definite rules by which his life is governed that these rules are a power in forming right habits and effective service. Here are a few which many have found helpful:

1. Begin the day with prayer, during the day take all your problems to God in prayer, and let the last wakeful moments in the evening be devoted to communing with God in prayer.
2. Keep entirely clear from willful wrong-doing. "God helping me, I will never knowingly do wrong," should be the steadfast resolution of every child of God.
3. Think kindly of all people. As an illustration of this, we know of no more striking example than that of our Savior who left His home in glory, lived the life of "a man of sorrows," and gave His life in substitutionary death to "save his people from their sins."
4. "Have no fellowship with the unfruitful works of darkness." If you would have power over the world, hold yourself entirely aloof from worldliness.
5. "As we have therefore opportunity, let us do good."

Keep these rules, and you will never stray away from the path of duty.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE CHRISTIAN

The holy man is God's design—
Expressing the divine;
In thought, in deed, in every word,
Directed by the Lord.

With head held high, his love-lit eyes
Are fixed beyond the skies;
He plainly sees the pearly gates,
And through the years he waits.

He walks alone; few choose the way
To that one perfect day;
Equipped with supernatural force,
He gladly runs the course.

Upon that inner battle-field,
His many foes must yield;
He's qualified by God to win
Conflicts without, within.

Come on, ye men of earth! be strong
In God! Oppose the wrong!
Let Christ relive in your hearts today:
He'll bless you all the way.

—Hazel G. Neal.

GOD IN SEARCH OF AN INSTRUMENT

By J. D. Mininger

For the Gospel Herald

The eyes of the Lord run to and fro thruout the whole earth to show Himself strong in behalf of him whose heart is perfect toward Him.—II Chron. 16:9.

In the supernatural work of regeneration, God always employs three agencies; namely, the Spirit of God, the man of God, and the Word of God.

Study the New Testament conversions and see for yourself carefully, how very true this is. If, for instance, you read carefully the account of the conversion of the Ethiopian, you will find these three agencies in action there. Notice:

1. In Acts 8:29, **"The Spirit** (of God) said, Go near and join thyself to this chariot."

2. The **man of God** in this instance is **Philip,** for in Acts 8:30, we read, "And Philip ran thither to him."

3. The **Word of God:** "Philip .. began at the **same Scripture** (Isa. 53) and preached unto him, Jesus."

Result: The Ethiopian "believes that Jesus Christ is the Son of God," is "baptized" and "goes on his way rejoicing" (vv. 37-39).

There are certain conditions connected with the mechanism of an automobile, for instance, which if met, the auto cannot help but run. In like manner, there are certain spiritual conditions, which if met, souls will be "born again."

How helpless Philip would have been in the presence of that seeking Ethiopian if he had not been familiar with the contents of the 53rd chapter of Isaiah. Are we sufficiently acquainted with the Bible that we can **from the Scriptures show lost souls the way of life?**

Or what if Philip would not have heeded the "still small voice" to leave his work in Samaria and go to the "desert?" Are we living so close to God that we can hear His voice? Shall the infant hear the voice of its mother in the dark, and we say we cannot hear the voice of Him, whose temple is our own body?

How much it meant to the eunuch in this life and how much will it mean to him (and to those he later won for Christ) in the life to come that Philip was obedient!

Are there others "on their way rejoicing," today because we heard and heeded the "inner voice?" That God is in search of men and women of God, to be His mouth-pieces is clearly illustrated by the following incident told by Bro. C. Z. Yoder:

A certain Christian man left his neighborhood for some time. During his absence a young girl by the name of Mary, died. Upon his return, he was anxious to learn whether Mary died a Christian or not. To find out, he first inquired of the minister, who replied, he "felt impressed" to speak to her about her soul's salvation but neglected it. He then asked her Sunday school teacher whether Mary was a Christian when she died. She too, said she felt as tho she ought to speak to Mary about the salvation of her soul, but like the minister, failed to obey. This man was not satisfied yet, went to Mary's mother, and asked, "Was Mary a Christian when she died? "Mary was a good girl," said the mother, "and I meant to speak to her in reference to her soul's need but I was busy—and then she became delirious and died." **How unspeakably—how eternally sad.**

God was seeking for a medium thru which He might approach Mary but could find none. He was seeking a man of God and could find none.

All around us there are those who, like the Ethiopian, have no saving knowledge of Jesus Christ, but God is seeking for Christians to show them from the Scriptures how to be saved and "go on their way rejoicing."

There is nothing spectacular about this quiet obedience to the Spirit's voice—to speak to souls one at a time as the Spirit directs.

But O the rewards. "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars forever" (Dan. 12:3). Heart to heart work seemed to be our Savior's favorite method. Some one has noticed that on nineteen different occasions, Jesus sat down and taught one scholar. It is oftentimes well to leave the "ninety and nine" and go after "one."

"Seven of the eleven faithful apostles were won by personal work," says Trumbull.

No, you do not need to be a preacher, or a Sunday school superintendent, or even a Sunday school teacher to win souls for the Master. A little maid can tell Naaman of the Healer of leprosy. A little lad can surrender his few loaves and fishes and the Master blesses them so that multitudes are fed. Shall we not "go and do likewise."

Another thing. This plain, simple-hearted obedience is very offensive to Satan. Whose voice shall we obey?

A well-known preacher said, "If I had to win a certain number of souls for the Master in order that I might be saved, and if I had the choice of doing it either by the personal work or preaching method, I'd choose the personal work method."

God always has at His command the agencies of the Word of God and the Spirit of God, but what a time He has to find persons who are willing to be vessels unto honor and fit for His use. Some one has said, "Three things are required of a vessel to be fit for use: It must be empty, clean, and close at hand." Are we empty—of self? of self-righteousness? of self-knowledge? of self-effort? Are we clean as God recognizes cleanliness? Are we close to God?

Remember: "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of him whose heart is perfect toward Him."

Kansas City, Kans.

P. S. Some time ago, it was my privilege to be in Harrisburg, Pa., in the home of a man who said he was as definitely called into the Gospel tract business as Paul was called to preach the Gospel to the Gentiles. Do you realize that just that truly God has called you to personal work? If you mean business and desire helpful literature on this subject, the writer will gladly recommend such.—J. D. M.

Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. Prov. 20:22.

WHY WORTH WHILE?

Eight Reasons Why We Should Study the Second Coming of our Lord

Why is it worth while to study the Second Coming of our Lord for yourself?

1. It is a pre-eminent doctrine of the New Testament, referred to no less than three hundred times; which is an emphasis laid on no other single doctrine except it be that of our redemption through the sacrificial death of Christ.

2. It is used by the Holy Spirit as the incentive to practically every Christian virtue or grace named in the New Testament.

3. **It is the key to the understanding of the whole Bible, especially the Prophets and the Psalms.**

4. It illuminates as nothing else is able to do the dark and perilous times in which we are now living.

5. It feeds and satisfies as does no other doctrine the love of the regenerated heart for the person of our Lord and Savior, whom we desire to look upon, when we shall be like Him.

6. It is associated with the consummation of our salvation in the resurrection and glorifying of our bodies, and our entrance upon those rewards of grace which He hath promised to them that love Him.

7. It is not only the hope of the Church, but the only relief to the world from the dominance of sin, because it will establish the Kingdom of God on the earth, and bring in everlasting righteousness.

8. It is the time of Christ's manifestation to all men, the overthrow of His enemies, and the final triumph of His holy cause.

Every one of these eight facts is capable of abundant substantiation in Holy Scripture, and **they lay upon Christians everywhere an obligation to be intelligent in this truth, the seriousness of which cannot be estimated.**—Jas. M. Gray.

EVOLUTION

The following little account by Lady Hope of the death of Charles Darwin, the evolutionist, is startling: it is a most wonderful narrative, and contains the account of a great and terrible tragedy, the tragedy of Christendom for the past sixty years.

Darwin is propped up in bed, and he looks out over the lovely landscape as the sun is setting. He is reading—the Bible! Says Lady Hope: I made some allusions to the strong opinions expressed by many persons on the history of the creation, its grandeur, and then to their treatment of the earlier chapters of the Book of Genesis.

He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: "I was a young man of unformed ideas. I threw out queries, suggestions, wondering all the time over everything: and to my astonishment the ideas took like wild fire. People made a religion of them."

Was there ever a more dramatic scene? The very soul of tragedy is here exposed to us! Darwin, enthusiast for the Bible, speaking with glowing enthusiasm about the "grandeur of this Book," reminded of that modern evolutionary movement in theology which, linked with skeptical criticism, has become a blight in all the churches and has destroyed the Biblical faith in the multitudes—Darwin, with a look of agony, deploring it all and declaring: "I was a young man with unformed ideas." Imploring his visitor he said: "Do gather servants, tenants, and neighbors together, and preach to them Jesus Christ. I know you read the Bible in the villages."

This remarkable picture of Darwin is a challenge to every modernist. What an overwhelming criticism! The "unformed ideas" of the young man Darwin are the basis of modern evolutionary theology!—Selected.

THE FAITH OF CALEB AND JOSHUA

Sel. by Lloyd S. Kemrer

Joshua and Caleb, thru faith, passed over Jordan and entered the promised land. When Moses sent the twelve spies to view and explore the country, he said, "Get you up this way southward, and go up into the mountain, and see the land what it is, and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad, and what cities they be that they dwell in, whether in tents or in strong holds, and what the land is, whether fat or lean" (Num. 13:17-20).

They went up and viewed the land, even as Moses had commanded them by the mouth of the Lord, and after forty days they came to Moses and Aaron and to the whole congregation in the wilderness of Paran to Kedesh, carrying with them grapes, pomegranates, and figs, saying, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Moreover, we saw the children of Anak there. And Caleb stilled the people before Moses, and said, Let us go up and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people, for they be stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we had gone to search it, is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of great stature; and there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:27-33).

Behold, dear reader, it is because these two faithful men believed the Word of God, with all their hearts, that they trusted firmly in the Almighty power, paternal mercy, and great works, as if they had already obtained them. They saw the heinous unbelief and heard the bitter murmuring of their brethren, that they detracted from the Almighty, as if He were not able to fulfil His promises unto them, and that He had deceived them by His enticing words. Therefore, they were very sorrowful and sad, and rent their clothes, as has been said. And therefore their were only two persons out of six hundred thousand that came with Moses out of Egypt, who entered into the promised land. All the rest died in the wilderness during the time of forty years, and they did not reach the promised land, because they did not believe on the Almighty God, the God of their fathers, Abraham, Isaac, and Jacob, who with such un-heard of signs and wonders, led them thru the Red Sea, and so graciously upheld them in the wilderness. Dear reader, take warning, for as true as the Lord lives, I tell you, that all those who cast aside the word of the Lord, again become unbelieving in God, and become so earthly and carnally minded that they fear those whom they ought not to fear; and fear not those whom they should fear; who think more of perishable creatures, such as home, lands, gold, silver, wife, children, body, and life, than of the everlasting God and His eternal kingdom, and have a greater desire to enjoy in peace, for a season the dark Egypt of this ungodly world, than to inherit the fruitful land, in endless peace with God. Such shall all fall in the wilderness, and unless they repent, shall never enter His rest (Heb. 4:1). But those who, with Joshua and Caleb, hold firmly to the Word of the Lord; who firmly believe on Christ, as the Scriptures direct; who are firmly assured in their

(Continued on page 856)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

NOTES FROM BALODGAHAN

By Sarah Lapp

For the Gospel Herald

Two weeks ago we started a class to teach some of our widows to read and write, as only six out of 90 inmates are able to read. Some of the younger ones were anxious to learn, so we chose 30 from among them who are being taught to read, write, and sew. Five of the number were dismissed from the class a few days ago as they could not learn to distinguish any letters and could not remember any, so they begged to be excused. But the rest are doing remarkably well. They know the letters and are beginning to read words with two letters. Of this number 14 are mothers of from one to six children and a few of them are nearly grown. The greater number of their boys and girls are in the Orphanages. We are also teaching them songs and Bible stories. We are encouraged to see their progress and enthusiasm. We hope they may all be able to read well enough to read the Bible and books which will be helpful to them. What a different condition there would be with the women in India, if they were able to read and write. Most of them are naturally intelligent, but have so little opportunity to develop their talents.

It is rice harvest time now, but I am sorry that there is very little rice to gather in. The stack yards have only a few small stacks in them compared to other years, when the rice crop is normal. We are sorry that the people will have to face another famine so soon again, but God's thoughts, plans, and ways are so much higher than ours, that we must say, "Thy will be done."

We observed communion Oct. 31, of which 260 members partook. The little church was so crowded that some could hardly find sitting space. All the little children of the Orphanage and widows' Home were kept at home, on account of not having room for them.

All the Christians are looking forward to Christmas time, and are getting new clothes, and trying to save a little money to buy a chicken or two and a little wheat to make bread with, and a few extras for their Christmas dinner, but the poorer among them, in case that they get something extra, will have to deny themselves of some meals now in order to get something extra then. Rice and other food stuffs are very high. We realize that people at home who always have plenty to eat and wear are not able to understand how little these people are able to get along with.

May God bless you all.

Dhamtari, C. P. India, Nov. 24, 1920.

FROM OUR MISSION STATIONS

For the Gospel Herald

Millersville, Pa.

(Children's Home)

The quarterly report cards, usually sent out the first of January will be several weeks late on account of not having a sufficient number on hand and neglecting the printing of additional copies. The superintendent, by order of the Board of Trustees, asks all foster parents to fill out these reports complete and return same promptly, to the Mennonite Children's Home, Millersville, Pa.

Jan. 8, 1921. Levi Sauder.

Pond Bank, Pa.

We have great reasons to praise the Lord for His blessings upon our home and upon the church here.

Sister Shank is home again after spending a month at the Chambersburg Hospital with an infected right hand. It was necessary to amputate all the fingers, only one joint left on each of two fingers. We are grateful to many brethren and friends for the sympathy and assistance given. Sisters Ada Shetter and Sadie Martin came into our home to help out in caring for our three little children, etc. A number of brethren came and finished husking corn and hauled in several loads.

We have been made to feel that the church is far superior to the lodge as a charitable institution, because s not only gives what she is under obligation to give, but as long and often as there is a need—going the second mile. And she has a much greater mission as a soul saving institution. This was also manifested in our revival meetings here when nine souls confessed their need of a Savior, and the brotherhood was much encouraged. Bro. Mosemann came on Dec. 21 and gave us ten sermons, preaching the Word with simplicity and much power. Were sorry he had to leave so soon, as the interest was increasing with each service. Many lingered long after the services closed as though loath to leave. Will those who prayed for the success of the meetings now pray for those who came, that they may enjoy their Christian life and endure to the end?

We expect to have baptismal services on Jan. 23 at 2:30 P. M., the Lord willing.

There is need here for some sister to help out in the home and in the community. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." We hope the Lord will lay it upon some sister's heart to come and help out.

Pray for us and the work here as our path for the future is not clear at this time.

Yours for the rural field,

Jan. 4, 1921. Harvey E. Shank.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Readers, Greeting:—We are glad to say our meetings are all well attended, with good interest.

Bro. William Lauver and wife are spending two weeks in Juniata Co. Bro. Lauver is holding a series of meetings with the Cross Roads Church.

A young married man, afflicted with consumption for some time, has accepted Christ and was received into Church fellowship by water baptism. May you pray for him as his physical condition is weak his soul may become strong.

Sister Ada Kreider has returned after a few weeks visit with her home friends. She was accompanied by Sister Amanda Forry, a worker in the Lancaster, Pa., Vine St. Mission. Sister Forry expects to spend some time with us.

A number of our brethren have been layed off of their work for eight weeks and have no work in sight. They have large families, rent coming due, and have no way of making ends meet. I am sure that our brethren in the rural districts are willing to lend us a helping hand at this time. As a suggestion, what is needed is an extra supply of provisions. Any one sending money please specify, "Special Charity."

"And let us not be weary in well doing; for in due season we shall reap if we faint not."

Thanking for your past support. I am,

Yours for the Master,

Jan. 11, 1921. Joseph M. Nissley.

Lancaster, Pa.

(112 E. Vine St.)

We are grateful to God for continual blessings. We also wish to thank the brethren and sisters for so kindly responding to our appeal

for aid in filling the Christmas baskets.

Provisions began coming on Monday, Dec. 20, beginning with 2 large truck-loads donated by the Lititz, Hess, and Hammer Creek congregations, and from then on until Christmas eve they kept coming.

We supplied 100 families with a Christmas dinner. Many of them we also supplied with clothing and in a number of cases where we knew the need warranted it we gave a bushel of potatoes beside. These things were very much appreciated.

One lady came in this morning telling us how much she enjoyed her dinner. She said "I had no chicken for I don't know how many years. It was so good, so tender, and juicy." She told us she made four meals from it. There are two in this family—she and her husband—an aged couple. He barely makes a living mending baskets and weaving new baskets when he has sale for them. Last July after he had laid in a supply of willows for the fall and winter, fire broke out in the building and burned up all the willows. This was quite a loss to him and he was not able to get other willows until this week. His work is good, anybody taking work there will not be disappointed.

The building operations are slowly progressing. The plasterers will probably begin this week, and then I think it won't take long to finish the work.

Sisters Mary Stauffer and Myra Stultzfus and Bro. Elmer Glick stopped here on their way to attend the special Bible term at Harrisonburg, Va.

Glad for your visit. Come again.

We also want to mention that we very much appreciated the help of the different sisters and brethren in packing the baskets and of those who helped to deliver the baskets with their trucks.

Brethren, pray for us.

In His service,
The Workers
per Elizabeth E. Myers.

Chicago, Ill.
(1907 S. Union Ave.)

Another Christmas season has passed; and while it has been an unusually busy one for us, it came laden with blessings which were refreshing to the numbers and friends of the mission.

Bro. C. F. Derstine of Eureka, Ill., began a series of meetings on Dec. 26 continuing through the week until Jan. 3. He gave us a Gospel message every night and three times on Sunday. There were four persons who expressed a desire to live for Christ, and others are on the verge of yielding their lives to Him. We ask you to join us in prayer for them that they may not be satisfied until they have victory over sin.

The messages in song, by a male quartette from Goshen College, were a great help and inspiration in the meetings, and were appreciated by all.

We are confident that our congregation has been strengthened, spiritually, many lives more enriched and better able to meet the problems of life.

On account of the meetings our Christmas program was given on Dec. 19—earlier than usual. The usual interest was manifested by the children and each did their part well.

On Dec. 30 we gave our annual Christmas dinner to the children and friends of the Mission. About 540 people were present to enjoy the dinner. We are truly grateful to our heavenly Father and to the friends in the country who make it possible for us to give the children this treat every year. Quite a number of brethren and sisters from the country were with us and helped to serve the dinner and also helped to carry baskets of provisions into the homes on the following day. We are thankful for all these blessings, both spiritual and temporal, and trust you will continue to pray for the work at this place.

In His service,
Jan. 8, 1921. Emma Oyer.

Job, W. Va.

Dear Herald Readers, Greeting:—"Time and tide wait for no man." And all along the pathway of time are strewn golden opportunities.

The Lord is not slack concerning His promises but is remembering and blessing His work here and us as workers together with Him.

Last Sunday (Jan. 9) the writer filled the regular appointment at Roaring Creek. There was a good turn-out and good interest. We were obliged to cut down our appointments to once a month at this point, instead of twice a month as we had been having them. In the evening of the same Sunday Bro. Jasper Smith filled the regular appointment at the Bethel Church, our home congregation. The interest here is keeping up well during the winter thus far. The Sunday school is being continued through the winter this year. The one at Hazelwood had to be discontinued for lack of workers. The Sunday school at Italy, near Horton, W. Va., is being continued through the winter months. Interest there is good this winter.

May you continue to remember us and the work at the throne of grace.

Yours till He comes,
Rhine W. Benner.

Peoria, Ill.
(900 Garden St.)

Dear Readers, Greeting in the Name of Him that Loved Us:—Another holiday season is past and we are advancing in the new year. May we, each one, seek to live this year closer to the Lord than we have ever lived before.

We wish to thank all who again helped to bring Christmas cheer to many needy homes. It was a real joy to see the happy faces as they thanked us for the baskets and clothing. One country brother who accompanied us to a few homes, when he saw the condition in which some live, said he appreciated his own home and the blessings he enjoyed more than he ever did before.

Our Sunday school is continuing to grow, for which we praise the Lord. The average attendance for the month of December was 105, the highest attendance 119. We will have to provide more seating room, or else arrange to have the beginner and primary scholars in separate rooms during the entire session. Another need, which we feel is a very necessary one, is curtains to separate the junior classes, so that they will not disturb each other during the class period. Contributions for this purpose will be greatly appreciated.

A certain brother has donated to the Mission a large family Bible which we have placed on a stand in the window where passersby and those who stand and wait on the street cars, may read. Many stop to read. A page is turned each day so a different portion may be read each day. An electric light lightens the book at night, so that it can be read as well at night as in the daytime. We are glad for this opportunity to give the Word to those who will read.

At a meeting of the Local Board held here recently, steps were taken toward remodeling (repairing and painting) the buildings as soon as the weather opens in the spring.

Bro. Samuel Gerber, Pekin, Ill., and Bro. Ezra Yordy, Eureka, Ill., have been giving instructions to the converts who confessed during the recent meetings. We are looking forward to the organization of a congregation here in the near future.

The missionary conference held here Saturday and Sunday was attended by four hundred or more brethren and sisters from the con-

(Continued on page 853)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WE SHALL KNOW EACH OTHER THERE

(Sel. by a daughter whose departed mother was much impressed by this poem.)

When the evening shadows gather,
And the long day's work is done;
When we reach that unknown country,
Out beyond the setting sun;
After all the weary waiting,
In their peaceful rest to share;
No more need of anguished parting—
We shall know each other there.

Cherished forms who walked beside us,
Down the long, eventful years,
How we watched them as they vanished
Through a mist of falling tears;
Loving voices hushed in silence,
Joining with the angel band,
Singing their triumphant anthems
Over in the beulah land.

But some day, if we may enter
Through the pearly portals wide,
They will be the first to meet us
Over on the other side.
Safe within our Father's mansion,
Clad in robes all white and fair,
Chanting sweet a joyous welcome,
We shall know each other there.

All the way they've walked beside us,
Ever near, although unseen,
Hidden from our blinded vision,
By the veil that fell between;
All the while familiar voices
Whispered words of hope and cheer,
But life's battle raged so fiercely
That our ears were dull to hear.

Hush, then, each rebellious murmur
For we too are going home;
Going to find our household treasures,
When these tired feet cease to roam.
On the resurrection morning,
Free from pain and free from care,
With our tear-dimmed eyes made perfect,
We shall know each other there.

THE UNINVITED GUEST

Across the table two aged people faced each other, the same thought in the eyes of both—"When this is gone." The little old lady checked herself to murmur soothingly, "Never mind, father. When this is gone, may be—the good Lord will provide something else. Anyway," almost cheerily, "you've done your best. You've looked everywhere."

The old man shook his head sadly, "They ain't hiring gray beards any more," he said, with a futile attempt at mirth.

"Well, tonight," his wife smiled trustfully, "we won't go to bed hungry anyway. 'Tain't much of a supper, maybe, but it's filling." She glanced apologetically at the frugal viands of the board feigning not to see the salty tear that trickled down his face, and which he wiped furtively with the back of one toil-hardened hand.

Pushing the bread toward him, she motioned with a little gesture for him to take it. Obediently he reached forth, then stopped half-way. "What's that," he inquired sharply, as a loud knock rattled the panels of the kitchen door.

The little old woman did not reply. Only her face went a shade paler. It might be the landlord, and folks who were out of work, with no prospect, got short shift from him. The old man lifted the lamp from the table, and holding it far above his head, walked stiffly to the door. The knob turned, and the burly figure of a man intruded.

"Can I come in?" a hoarse voice inquired, "and get warm and, maybe, a bite of somethin' and a cup of tea?"

For an instant the old people faced each other dumbly. It meant making three portions of what had barely sufficed for two. Then, trembling, the wife voiced their belated welcome. "Why, certain," and her tone warmed the heart of the stranger. "We ain't never turned anyone out yet when they was cold and hungry, an' we ain't goin' to begin tonight. Set right down and eat with us."

All through the meal she kept pushing the most inviting portions to the stranger's plate, restricting herself to the merest morsels. When they had finished the stranger rose and stretched himself. "You had a plate ready for me," he observed curiously. "You didn't go and get one."

"That was there for twenty years." Tears welled up in the eyes of the old woman. "It's for Jimmy, our boy that ran away an' went to sea when he was nineteen. Many's the one that has set in his place, an' we was always hopin'—father and me—that some time he would come an' set there himself. But we're glad," eagerly, "to give his place to anyone that needs it as long as he couldn't come himself."

The stranger seemed not to hear nor heed. He went up close to the old man and put a heavy hand on his shoulder.

"You're down an' out, ain't you?" he asked quickly. "I saw that as soon as I came in; and yet—yet—" he choked, then murmured hoarsely, "you gave me my share of the little you had. I didn't need, honest I didn't." Tears streamed down the bronzed cheeks now. "I took it because you was willing to give. I ain't poor. See here." He dived deeply into a capacious pocket, drawing forth a big wad of bills and thrust them into the old man's hand. "Here," he muttered gratefully, "take it. It's all yours—father."

There was something in the intonation of the last word that caused the old couple to look into his eyes. He was staring wistfully, smiling hopefully at them. And—all in a minute—they understood.

"Jimmy," both voices broke into thankful sobs. "Jimmy—son—you've come home." Then the light of real happiness sprung into the stranger's eyes as he seized a hand of each.

"Yes," he echoed heartily, "and I've come to stay and take care of you. No more waiting, no more setting an empty place for me, no more work, and no more poverty." The echo of his words died away to the fervent thanksgiving of his mother's "Bless God! The good Lord did provide after all—in His own way."—Bombay Guardian.

HABITS IN THE HOME

Sel. by E. A. S.

There are habits formed in every home. Children all form habits of some kind—good or bad. It depends upon the training and inspiration of the parents as to what kind of habits theirs shall be. Good habits, habits of usefulness, can be fostered with careful direction. "As the twig is bent so is the tree inclined." The time to start is while the children are young.

Your children will always help you with the chores and run errands for you and never mind it if you get them started to helping you do little things early. Many parents do not want their children to do anything till they get large enough. They usually find out that when they do get large enough they are lazy and still want to be waited upon.

Two good little habits that mean a great deal but are seldom adopted are kissing father and mother goodnight every night and repeating a little prayer. Most parents are careless about children's habits at the table, which is the cause of a great deal of embarrassment when company comes or when they go on a visit. I have an acquaintance who has his little grandchildren so trained that when he taps the table all stop talking or playing at once and bow their heads for him to return thanks.

One of the best is the reading habit. If you want to make leaders of them, make readers of them.

W. M. Farris.

Sunday School

Lesson for Jan. 30, 1921—Matt. 21: 1-46

TRIUMPHAL ENTRY INTO JERUSALEM

For the Gospel Herald

Golden Text.—Blessed is he that cometh in the name of the Lord.—Matt. 21:9.

Introductory.—The triumphal entry of Christ into Jerusalem occurred, according to the reckoning of Bible students generally, on Sunday of Passion Week. At this time doubtless the disciples thought they were justified in not believing that Christ was to be killed while in Jerusalem. It looked like a complete triumph, and that the longlooked for time when Jesus should take His place as King of the Jews was now about to come into fulfillment. But they did not know that Jesus was to accomplish a work vastly more far-reaching thru His death than He would ever have accomplished through a physical reign. It is encouraging and refreshing to look at the kingly qualities of Jesus as they are revealed in this lesson. It is typical of that glorious time coming when Jesus Chirst as King of kings and Lord of lords will head the triumphal entry of the blood-bought millions of ransomed souls through the pearly gates into the new Jerusalem.

A Colt Provided (1-7).—As they approached the city Jesus commanded two of His disciples to go to the the city to bring to Him an ass and her colt upon which He was to ride into Jerusalem. But what if the owner should object? If any man should ask why this was they were to tell him, 'The Lord hath need of them." It was a beast of burden which had never been ridden, an animal held sacred upon which a king was coming to Jerusalem. It was according to prophecy, even the most insignificent of the prophecies relating to Him being fulfilled in every particular.

The Triumphal Procession (8-11).—Everything being in readiness, the procession began. From Bethpage they swept on into the city. The people caught the inspiration of the moment. With great enthusiasm they recognized Him as "the prophet of Nazareth." A great multitude had collected to do Him homage. They took off their garments and cast them into the path over which He traveled. They strewed branches of palm in His way. They shouted, "Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest." As the procession reached the city the people were astonished at what was happening. "Who is this? they wondered. The multitude replied, "This is Jesus the prophet of Nazareth of Galilee."

Jesus in the Temple (11-14).—After they reached the city Jesus continued to show His kingly authority. He entered the temple and drove out the money-changers. "It is written," said He, "My house shall be called a house of prayer; but ye have made it a den of thieves." Men have made much of His supposedly militaristic attitude, but there is no more reason to believe that He used carnal force in this instance than He did in coming into the city in regal style. It must be remembered that He was asserting His kingly power, not merely posing as a strong man. His kingly qualities demonstrated, He was the same submissive character that He had always been. The cleansing of the temple is typical of what Christ will do for all "temples of the Holy Ghost" that will open their doors for Him. Incidentally, we also have a number of impressive object lessons on the proper and improper uses of the house of the Lord.

Jesus also manifested His power in healing all who came to Him. The blind and the lame came to Him and He healed them. It is one of the many evidences of His unlimited power and of the fact that all who approach Him in faith have access to Him. His promise is, "Him that cometh unto me, I will in no wise cast out."

Jesus and the Chief of the Jews (15, 16).—These startling events could not but arouse the enmity of the Jews to a furious pitch. They had been plotting against Him for a long time. They had tried to belittle Him in the eyes of the people, and here He comes, enters the capital city as a king, has the people on His side, and they themselves dare not offer any serious objections for fear of the people. They picked a trifling incident and tried a bluff on Jesus. As the children were crying in the streets they asked Him, "Hearest thou what these say?" Jesus met their question with, "Have ye never read, Out of the mouth of babes and sucklings hast thou perfected praise?" Even in this case there was but a fulfillment of prophecy. Had the chief priests and scribes been as eager for the truth as they pretended to be, there would have been an opportunity for them at this time to acknowledge their error and join in as His disciples. But it was not truth that they were after; they were after an excuse to bring a lawful accusation against Him.

Jesus had proven His case completely. His subsequent course in Jerusalem was that of "the Lamb of God, which taketh away the sin of the world."—K.

Our Young People

WHAT THE BIBLE SAYS ABOUT MISSIONS.—Matt. 28:19, 20; I Tim. 2:1-8.

Topic for January 30

MOTTO

"Go ye into all the world and preach the Gospel to every creature."

THE STUDY HOUR

I. A Book of Missions.—The Bible is the greatest book on missions in the world. From Genesis to Revelation the book was written in behalf of lost humanity. We should have no revelation of God at all, if it had not pleased God to seek out the fallen human family and make Himself known to them. The Letter to the Hebrews begins thus: "God who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by His Son." The Spirit of Missions originated in Heaven and was manifested upon earth in behalf of sinsick souls. Jesus was the manifestation of the Love of God which prompted Him to give His only begoten Son that whosoever believeth in Him should not perish but have everlasting life.

God chose a family for special revelation of Himself when He chose the seed of Abraham. But we find as we study the Scriptures closely that God blessed Abraham and his seed in order that He might through them bless all nations. It was the misconception of this plan that made the Jews so selfish in their conception of the Christ and made them unwilling to accept Him whom God had sent when He did come. So deeply had this misconception been impressed upon the mind of Israelites that it took a special revelation to awaken Peter and set him on the right road of evangelization of ALL the world instead of only the seed of Abraham. As we study the Acts of the apostles we have the most direct treatise on active mission work of any other portion of the Bible. Here the message which began to be delivered to the Jew soon was made the message for all men everywhere.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Gospel."**
2. Telling Others of Jesus.

For Young People
1. The Bible as a Book of Mission Effort.
2. The Missions of the Early Church.
3. God's Plan of Mission Work.

For Older People
1. The Need of Missionary Service.
2. How All Christians May Help.
3. Unscriptural Plans in Some Modern Movements.

Gospel Herald

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THURSDAY, JANUARY 20, 1921

Field Notes

The community near Wellman, Ia., has contributed a car load of corn for the relief of suffering in Europe.

Canton Bible School reports an enrollment, to date, of 37 and over 60 short term Bible students are reported from Eastern Mennonite School, Harrisonburg, Va.

Bro. J. W. Hess of Manson, Iowa, is (at the time of this writing) holding meetings at the Pennsylvania Church near Newton, Kans. A live interest is reported.

"**Bro. Noah H. Mack** of New Holland, Pa., is conducting a series of meetings at Manheim," is a part of the news contained in a letter, dated Jan. 11, from Lancaster, Co., Pa.

"**We expect** Bro. J. H. Mosemann to begin a series of meetings here Feb. 6. Will you pray for the meetings?" writes a sister from the Warwick River Church near Denbigh, Va.,

Monday evening, Jan. 17, was the time scheduled for the beginning of a series of meetings at Yellow Creek Church near Goshen, Ind., in charge of Bro. Abram Metzler of Martinsburg, Pa.

Wolford, N. Dak., has been chosen as the place for holding the first regular meeting of the new conference about to be organized among the congregations in North Dakota and Montana. It will probably be held in June.

The brethren, D. D. Miller, of Middlebury, Ind., and S. C. Yoder of Kalona, Iowa, spent some time in Illinois recently in the interests of the proposed Old People's Home at Eureka, Ill.

The little flock at Clyde Park, Mont., now numbers nine members. Bro. I. S. Mast of Minot, N. Dak., who held communion services with them recently, is well impressed with the outlook at that place.

Bro. E. D. Hess of Masontown, Pa., who was called to Hesston, Kans., by the sickness and death of his father, Bro. A. L. Hess, remained in Kansas a few weeks holding meetings at a number of places.

Bro. E. J. Berkey, Oronogo, Mo., who is to conduct meetings at Palmyra, Mo., was detained by sickness in his home. Tentative arrangements were made for the meetings to commence Jan. 15.

Bro. E. F. Hartzler of Marshallville, O., spent Saturday and Sunday, Jan. 8 and 9, with the Salem congregation near Lima, Ohio, in Bible teaching and Gospel preaching. A very good interest manifested.—L.

Interesting meetings are reported from Willow Street Mennonite Church, Lancaster Co., Pa., where Bro. J. F. Bressler has been preaching to the people for some time. Latest reports tell of 19 public confessions with others counting the cost.

We are in receipt of a letter from Dale Enterprise, Va., dated Jan. 12, bearing the following sad news which will be received with interest by many: "Sister Fannie Heatwole, widow of Pre. Jos. F. Heatwole, died of pneumonia yesterday. Her oldest son, Bishop J. A. Heatwole of Colorado is expected to arrive here to attend the funeral which will be held at the Bank Church."

Bro. G. L. Bender, general treasurer of the Mennonite Board of Missions and Charities, whose serious illness is known to most of the readers of the Gospel Herald, is reported as growing weaker. Besides his chronic ailment he is running a temperature. A change for the better must come soon or, the doctor says, there is no hope. Bro. Bender's faithful service has won thousands of friends whose sympathies and prayers go out in his behalf.

Brethren P. R. Lantz and E. F. Hartzler spent last week with the congregation worshiping at Blanchard River Church near Ottawa, Ohio, in the interests of the Master's Kingdom.

Correspondence

Albany, Oreg.

Dear Herald Readers, Greeting:—On Sunday, Dec. 19, the Albany Mennonite Sunday school elected the Brethren C. R. Widmer and John Whitaker superintendents for this year.

On Dec. 28 we held our annual business meeting, at which the following officers were elected. Bro. M. G. Reed trustee, Bro. G. R. Bebb treasurer, Bro. Milton Martin and Bro. Howard Lehman choristers, Bro. U. E. Kenagy Supt. Y. P. M., Sister May Mishler Supt. of children's meeting, Bro. G. R. Bebb librarian, and brethren Elmer Widmer and Floyd Whitaker ushers.

Sunday school reorganization completed by electing Sister Amanda Brenneman and U. E. Kenagy choristers, Sister Violet Mishler and Bro. Floyd Whitaker Secretary-Treasurer.

In His name,
Jan. 2, 1921. U. E. Kenagy.

North Lawrence, Ohio

Our Sunday school has been reorganized at the Pleasant View church for 1921, as follows: Supts., Bro. David Senger, Bro. Robert Gregory; Chor., Sister Naomi Shoup; Sec., Sister Gladys Eschliman. We pray that God may bless the work.

Jan. 2, 1921. Cor.

New Holland, Pa.

Dear Herald Readers, Greeting:—We feel to rejoice for the many blessings we receive from the Lord from time to time.

On Dec. 20 Bro. I. B. Good of East Earl opened a series of meetings at this place and continued till Sunday evening, Jan. 2. The interest was good and the meetings were well attended. Eleven souls made the good confession and others were thinking of leading better lives.

While we have no house of worship of our own in this town, through the kindness of the Methodist people we are holding our services in their church, and are looking forward to the time when we shall have our own house of worship here. A lot was purchased several years ago and perhaps in a year or two, when building conditions get a little better, we will build a house of our own.

On Dec. 26 our Sunday school was

reorganized for the coming year with the old officers; Supts., Bro. Joseph Grabill, M. G. Weaver; Treas., Noah N. Souder; Sec., Martin Souder; Chors., Levi A. Weaver, Amos H. Hershey. While our S. S. is a small one, our prayer is that the Lord will bless the work here, and that more souls may be won for Christ.

Yours in His name,
Jan. 3, 1921. Levi A. Weaver.

Kalona, Iowa

(East Union congregation)

New Years Greeting to all Herald Readers:—We are having nice winter weather at present. On Dec. 26 we reorganized Sunday school with the following officers: Supts., C. C. Miller, and W. C. Brenneman; Sec.-Treas., Frank Rhodes; Chors., Savanda Preston and Mildred Eiman; D. B. Swartzendruber and Abner Miller Superintendents for the primary room. The following Thursday morning our Bible school commenced with Bros. S. C. Yoder and A. G. Yoder instructors, lasting three days with good attendance and good interest. The brethren labored faithfully and my prayer is that their labor is not in vain but that much good may come from the lessons we heard.

Jan. 3, 1921. J. A. Boller.

Greencastle, Pa.

Meetings closed at Cedargrove Church near Greencastle, Pa., Friday eve, Dec. 31, with eleven confessions and the brotherhood strengthened. Interest and attendance were good. Bro. J. F. Bressler was the evangelist.

Pray for us. J. F. G.
Jan. 3, 1921.

Flanagan, Ill.

Greetings to all Gospel Herald readers:—Since our last writing Bro. Joe Yordy, who was lately ordained deacon at Eureka, was with us and gave us a talk on Power.

Sunday school was reorganized. Bro. Milo Zehr and Bro. Edd. Rediger were again chosen superintendents. Sister Esther Roeschley chorister, Sister Frieda Roeschley secretary, and Bro. Leo Roeschley treasurer. Pray for us that nothing may be done but what redounds to the glory of God and the extension of His kingdom.

In His name,
Jan. 3, 1921. Lydia H. Smith.

New Paris, Ind

(Salem congregation)

Greetings of Love to all:—We wish to join in with the Psalmist, "Oh that men would praise the Lord for his wonderful works to the children of men." We have just gone through a two weeks series of meetings with Bro. Perry J. Shenk of Oronogo, Mo., in charge. The brotherhood was blessed and made stronger in the Lord, also four confessions, were the results of these meetings. We were glad for those who did confess their Savior, even though most of them young in years; but on the other hand were made sad for those older in years whom the Lord was calling loudly but they rejected Him. Nevertheless we have confidence in the words of the prophet that God's Word shall not return unto Him void.

We have just entered upon another year's work with new officers and teachers in their appointed places. We wish to be remembered at the throne of grace that this year's work may bring much glory to God's holy name.

Yours in His most precious name,
Jan. 4, 1921. Ella Rohrer.

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, Greetings:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." We need to praise God for His love and care He has showed unto us by again permitting us to enter into the new year. May we by His grace live nearer unto Him.

On Sunday Dec. 19 Bro. Menno Esch was with us at which time communion was held. Bro. and Sister Peter Ropp were with us over Christmas and the following Sunday. We are glad for these visits of the brothers and sisters, as they are an encouragement to the congregation and their visit in the homes are also much appreciated.

On New Year our Sunday school was reorganized with the following results: Supts., John Yousie, William Bechler; Mission Treas., Allen Weidman; S. S. Treas., John Yousie; Sec., Albert Bechler; Chors., John Shetler, Mary Jane Weidman. May our Sunday school be used of God to bring glory to His name.

Jan. 5, 1921. Sarah Weidman.

Kitchener, Ont.

Greetings to all Herald Readers:—Another year has passed into history and we should be thankful for past blessings, both temporal and spiritual and also be hopeful for the future.

Bro. Ernest Miller and wife of Middlebury, Ind., prospective missionaries to India, were with us on Jan. 2. Bro. Miller spoke at both morning and evening services about missionary and relief work. Sister Miller spoke to the Sunday school.

A close tie has come into existence between Bro. Miller and our congregation, as we as a congregation have obligated ourselves to support him in the India mission work. May God richly bless this arrangement to the extension of His Kingdom and glory.

Our Sunday school is reorganized again with but few changes, as follows: Supts., M. L. Shuh and E. B. Betzner; Prim. Supts., Wm. Bachert and Mrs. M. B. Shantz; Sec.- Treas., E. Cressman and M. Bowman; Chor., I. Kolb and M. B. Shantz; Librs., Stella Cressman and Verna Eby.

During 1920 there were 27 officers and teachers, and 340 scholars enrolled with an average attendance of 258, including visitors.

The offerings during the year amounted to $717.37 (excluding the Children's Quarter Fund, the reports of which are not all in yet) of which $459.95 were given for mission and relief work. But the best of all to report is that quite a number of our scholars have accepted Christ during the year. May they continue to grow and become strong in His service.

The Sunday school anniversary was held in the afternoon of Dec. 26, when the children gave their songs and recitations, after which prizes were distributed to them.

The annual six weeks Bible School started Jan. 3 with a better attendance for the first day than usual.

Bro. S. F. Coffman of Vineland and Bro. Oscar Burkholder of Breslau are the teachers. It is also expected that an evening class will be started.

Jan. 5, 1921. Cor.

Dale Enterprise, Va.

Greeting to all Herald Readers:—We have again enjoyed a season of spiritual refreshing. On the first Sunday of December six precious souls were added to Church by baptism at the Mt. Clinton Church following a series of meetings held at Dry River and Mt. Clinton churches. The Gospel truths were presented in a forcible way, warning the sinner and instructing members of the church. Meetings conducted by Bro. J. F. Bressler of Lancaster, Pa. One member also was reclaimed.

Bro. E. F. Hartzler of Marshallville, Ohio, closed a twelve-day meeting at the Bank church, Dec. 26, which resulted in five confessions. The brother labored faithfully preaching each night and also holding a number of day meetings at which time special scripture topics were discussed in a way that caused believers to form resolutions to live a better life.

Bro. and Sister D. B. Raber of Au-

(Continued on page 852)

Miscellaneous

SOMETIME WE'LL UNDERSTAND

Not now, but in the coming years;
It may be in the better land,
We'll read the meaning of our tears,
And there sometime we'll understand.

Then trust in God through all thy days;
Fear not, for He doth hold thy hand;
Tho dark the way, still sing and praise,
Sometime, sometime we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heaven will the myst'ries explain,
And then, ah then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why songs did cease when scarce begun,
'Tis there, sometime, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see,
Yes there, up there, we'll understand.

—Sel. by Elda J. Alwine.

Holsopple, Pa.

SUNDAY SCHOOL GOALS FOR 1921

By A. C. Good

For the Gospel Herald

In all our Sunday school activities we should have a purpose in view; something to work for—not that we have Sunday school merely for the sake of having Sunday school, but that from year to year we can realize some accomplishments.

Paul said, "I press towards the mark for the prize." Of course, he referred to his own life, but cannot the same thing be said concerning our Sunday school work?

We shall mention a few goals.

1. More pupils in the Sunday school.

The thought in mind of the instigator of the Sunday school was religious instruction for the children, and here the great Sunday school movement began as we have it today, altho we read of similiar instructions in Deut, 4:9,10. Let us look at our respective fields. Are all the available children attending our school? Have we gone after them? Are we working our field? Or are we just having Sunday school?

2. Mission Sunday Schools.

Again; have we taken a survey of our field to ascertain the real conditions of our rural districts? How about starting a mission Sunday school this spring, providing an opening presents itself?

3. Pupils won for Christ.

I have always regarded the Sunday school as sort of an evangelistic agency, and I believe that in a well ordered Sunday school the evangelistic spirit is quite prominent. It affords a splendid opportunity for soul winning by the working force of the Sunday school. How many teachers have rejoiced when their class accepted Christ as their Savior, and they could feel that they had a part in it. May we this year witness many of our pupils and others accepting Christ as their Savior.

4. Development of Christian workers.

Much talent is lying dormant in our churches today. Cannot the Sunday school contribute to the development of the latent talent? Of course, it may just take the initiative, but we must find the would be workers some way. I have often wondered what per cent of our ministers and missionaries began their Christian service in the Sunday school. May there go out from our Sunday school this year numbers of earnest Christian workers into larger fields of active service. The home school will not suffer by giving the best.

5. Reverence for God and His Word.

And isn't it true that we are losing in a measure the spirit of reverence? It is a spiritual work and should be approached reverently.

The Sunday school has lost its place in the Church when it fails to be a spiritual force.

6. More forceful presentation of God's Word to men.

Here again lies a large opportunity. We have our children of all ages, and are dealing out the Word of God to them. The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." And again, "Thy word is a lamp unto my feet and a light unto my pathway." It is the WORD that we need today, and it should be presented as the WORD OF GOD.

The Sunday school is not a place for the dissecting of the Word, but for study and acceptance; for our salvation depends upon the acceptance of HIS WORD.

7. A revival in prayer and spirituality.

We will not accompish very much in our Sunday school activities without prayer. Prayer will help us reach our goals. The Sunday school cannot be a spiritual force without prayer. May we then, during the year that is before us, spend more time in prayer to God for His help and guidance in this important work, and that our spiritual lives may be quickened that some permanent work may be accomplished for Christ and His cause.

* * *

May the superintendents of our schools note the following that was arranged by the committee appointed for that purpose at the Missouri-Iowa Conference last fall, but for a lack of time was not passed upon:

The Standard of Our Sunday School

1. To give the whole Bible message.
2. The entire school reverent, prayerful, devoted.
3. Efficient organization and leadership.
4. Every member a worker.
5. Every worker loyal to God and the Church.
6. A living message from every teacher, every Sunday.
7. The whole community attending.
8. Everybody on time.
9. A well chosen library.
10. The salvation of ALL pupils.

Sterling, Ill.

A SUMMARY

Compiled by D. J. Miller.

For the Gospel Herald

Following are the number of death notices which appeared in the columns of the Gospel Herald during the year 1920:

Less than one year old, 57.
From one to ten, 47.
From ten to twenty, 34.
From twenty to thirty, 38.
From thirty to forty, 43.
From forty to fifty, 21
From fifty to sixty, 34.
From sixty to seventy, 74.
From seventy to eighty, 108.
From eighty to ninety, 59.
Ninety or over, 10.
Total, 525.

Among them were 2 bishops, 4 ministers, and 1 deacon.

Following is the record of ordinations reported: bishops, 1; ministers, 13; deacons, 4.

220 marriages were recorded during the year.

Lagrange, Ind.

THE VALUE OF THE YOUNG PEOPLE'S MEETING

By Gladys Stoltzfus

For the Gospel Herald

We want to view this subject from three different angles:

I. A means of spiritual development.

II. The qualifying of the young people for future usefulness and responsibilities in the Church.

III. As a place for recreation.

1. It is said that eighty-five per cent of those who accept Christ find Him thru the medium of the Sunday school, but will some one tell us of a better place than the young

people's Bible meeting for the exercising and developing of the talents that would probably otherwise remain dormant?

The three great characteristics in Paul's life were consecration, preparation, and adaptation. Since consecration meant so very much for Paul, and incidentally thru him to us, we recognize the fact that the very first essential for a place of service is the surrendered life—the life that is developing, the life that is growing in grace and knowledge of our Lord and Savior. And I know we will all accept the truth that there can be no growth or development without exercise or labor. Since the young people's meeting is intended for this purpose, we claim for it a sacredness and a reverence as an institution or organization secondary to the Church only.

2. An awful storm was raging on the deep, the waves were running mountain high, the wind was roaring, dark clouds were sweeping swiftly over the waters and the question uppermost in the minds of men and women whose lives were imperiled by the chaotic elements was, Will the ship be able to weather the storm? With blanched faces and trembling hearts many were praying, others crying aloud for very fear, but above the storms the captain's calm voice could be heard as he ordered this, that, or the other. Some one approached him: "Is there no danger, captain, of us sinking? Don't you think we should have a season of prayer?" He replied, "Yes, the vessel is in danger of sinking, you may lose your life; but this is not the time for prayer, this is the time for action; may you do your praying when the sun is shining, the night calm, and when the waves are sleeping." (They would have fared better had they mixed their work with prayer.—Ed.

May we not draw a lesson from this rough mariner when duty calls us to responsible positions in life, shall we then fold our arms and cry out unprepared? Young people today:

"Our brows from care are free
No deep lines there I see."

Old people tomorrow:

"Your tasks are mine some day,
Fit me dear Lord, I pray."

As we meet in our young people's meetings, will we not take the places assigned to us on the program, do our duty (or rather consider it a privilege) and do it as unto the Lord? Then when the trumpet's call to duty is sounded we may answer as the prophet of old: "Here am I, dear Lord, send me."

3. The Y. P. B. M. is a place of recreation, not in the sense in which this word is usually applied (to amuse or entertain) but in its true meaning, to re-create or renew spiritually.

Not long ago a certain person was visiting in a congregation where no young people's meeting is held, and incidentally she overheard the young people rehearsing something that occurred at the party the Sunday evening before.

Young people will associate together; and since they have an abundance of superfluous energy which will find vent somehow, would it not be advisable to have this directed along the lines of right? And where could this energy be used to greater advantage than in the young people's meeting?

Yes, the young people's Bible meeting should have a place in every congregation and considered sacred in the hearts of very one, both young and old.

Hudson, Ohio.

THE CHRIST YOKE

What It Is, and How to Wear It

By Florence Baker

For the Gospel Herald

Jesus says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Doesn't this passage tell us that Christ's yoke is easy? But there are many who don't seem to realize it. Many seem to take more pleasure in wearing the yoke of bondage than the yoke of Christ. Then there are many, also, who try to wear them both at the same time; but that is impossible. There are but two ways; the right and the wrong. We cannot go both ways at the same time.

In this scripture we find Jesus inviting the weary and heavy laden to come unto Him and receive rest. He speaks of the restfulness of the yoke which He will have them take upon themselves. It is the yoke of a disciple or learner under a teacher. The teacher is meek and lowly in heart. Such a teacher is like a gentle animal of service which puts its strength at the service of its master. So Christ is putting His service at the disposal of His disciples. The secret of the easiness is in the heart. My yoke is easy, my burden is light.

II Cor. 6:14 says. "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

The yoke is an instrument placed upon an animal to fasten it to a burden. Are we fastened to a burden when we wear the yoke of Christ? It is a pleasure which only a child of God can enjoy.

When Jesus was speaking of His yoke He meant that He had commandments to be kept. Those who become subjects of Jesus Christ are taking His yoke upon them. There are many who want to wear His yoke, but do not want to keep His commandments. They are the ones that are trying to wear the yoke of Christ and the yoke of Satan at the same time. We should be separated from the yoke of bondage and Satan and bear the yoke of Christ. "Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We must be separated from the world if we would be yoked to Christ.

The believers' failure to heed God's call to separation is the cause of the powerlessness and lack of blessing in the individual and the Church.

First of all, it is clear that we must separate ourselves from every form of sin. Second, there should be separation from the methods and practices and fashions of this world. Rom. 12:1, 2. A Christian is a citizen of another world and therefore has no right to take his pattern from this world. Phil. 3:20.

The child of God has no right to enter into any partnership with the unsaved. A woman who is a believer, who has a saving faith in Jesus Christ has no right to enter into a matrimonial yoke with an unbeliever, one who has not a saving faith in Jesus Christ. Neh. 13:26. They should not be unequally yoked together as the woman is to be a helpmeet for the man. By promoting parental love and the sense of resposibility, marriage most effectually promotes the health and happiness of children and their careful education to virtue, industry, and honor; to righ habits and ends, and to all that is included in the idea of home.

Neither has a Christian any right to be yoked in business with an unsaved man. Being yoked to Christ means we will be yoked with all those who belong to Christ.

The results of being yoked to Christ are great joy. Psa. 6:11.

In one of the loneliest hours of His life Jesus looked up and said, "I am not alone, because the Father is with me." We also have abiding peace. Psa. 16:8, 11. And then most

of all we please God. This is, and means more, than to be useful.

There are three things a Christian should do: Rejoice, pray, and give thanks. Jesus says in Luke 16:6: "Rejoice with me, for I have found my sheep which was lost."

We must first have the yoke of Christ or we will not only be able to enjoy His wondrous love. Let us all wear His yoke, and not only be content in wearing it ourselves, but also tell others about it that they may seek and find it.

Altoona, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

There have been no recent developments in the Russian situation reported to this office. The names of the young men who desire to come to this country are now before the Department of State in Washington, and indications are favorable for an early decision on the matter. Meanwhile, Bro. Miller reports, the men are patiently waiting in their "Mennonite Home" in Constantinople, and some of them have been able to find work in the city for the time that they will remain there. A definite sum is charged each man for the time he remains under the care of the Commission, and this is later to be repaid.

* * *

Conditions in the Near East continue to be very bad indeed. The prediction is made by one authority that in two years there will not be a Christian (Armenian) remaining in that country. The Turks have promised to stop their massacres, but the promises are not kept. They have sworn to resist the Christians to their last drop of blood, and evidently they are carrying out their oath. Hadjin, where three Mennonite Brethren in Christ missionaries were located, after a terrible siege was captured and thousands of people put to the sword. The missionaries Bro. and Sister D. C. Eby and Katherin Bredemus, spent eighty terrible days with the brigands and Turks and then fled. Marash was also the scene of another massacre. Press reports indicate that 200,000 Armenians between Kars and Alexandropol are dying from starvation and cold. Thousands have already been saved by the relief work being done there, but hundreds of thousands of others must miserably perish.

* * *

According to press reports, Brethren Roy Myers of Lancaster, Pa., and Chris Augsburger of West Liberty, O., with others escaped safely from the besieged city of Urfa. The parents of Bro. Martin Weaver have received a telegram from the Near East office in New York advising them of the receipt of a message stating that Bro. Weaver was safe and well at Urfa. Press dispatches also indicated that Bro. Daniel Stoltzfus, with others, who had been stationed at Harpoot, eighty miles northwest of Diarbekir, had left that place for Samsoun on the Black Sea, from which place he would return to Constantinople. The trip necessarily would be a hard one, and would involve passing through the stronghold of the Turkish Nationalists. So far, however, Americans have not been harmed by the Turks, and there is every reason to believe that they will be considerately treated.

* * *

No word has yet been received from Bro. Kratz who was cut off from communication by the Bolshevik advance in South Russia. Since there has been no way whatever of communicating with the interior since the Wrangel forces were defeated, this cannot be considered strange. Bro. Miller continues to feel assured of his safety, and there seems to be no ground for taking seriously occasional reports that serious harm has befallen him. Let us remember all of our brethren in prayer as they pass through these trying experiences in their efforts to bring relief to the suffering.

* * *

Herbert Hoover has recently pointed out that the whole sum asked for relief of European Children to enable them to secure sufficient food of the right kind is less than the cost of one single battleship. Shall we say that a battleship is a better investment than the lives of five million children?

* * *

Children are starving by the tens of thousands in Russia acording to reports of Bolsheviki officials brought to this country by Frederick J. Libby, Commissioner of the American Friends Service Committee. Mr. Libby spent several days at Reval in conference with Arthur J. Watts, an English Friend who has been engaged in relief work in Russia, and Miss Anna J. Haines, of Moorestown, N. J., who was going into Russia to work for the American Friends Service Committee.

In cities throughout Russia children are starving, is the story the reports convey. In Vitebsk whole families are perishing from starvation. Bread substitutes give the children chronic dysentery, "which is impossible to cure." Sugar, meat, butter, potatoes, milk and salt are needed."

Jan. 15, 1921.

REPORT

Of The Old People's Home, Lancaster, Pa., for November and December, 1920.

For the Gospel Herald

Contributions.—The following brothers and sisters gave vegetables, clothing and eatables: C. L. Herr and wife, Susan Musser, Mrs. Jacob Brubaker, Sister Kreider, John Shenk, David H. Harnish and wife, Manheim sewing circle, Ephrata sewing circle, Henry Weidman and wife, H. K. Bender and wife, Andrew Landis.

The following sisters from Lititz Church helped to clean house 1 day: Mary H. and Mabel H. Witmer, Naomi Z. Erb, Lizzie M. Bomberger, and Elizabeth B. Garber.

Cash.—Stella Stoner, $9.00; Elias G. Hess, $1.00; by a Bro., $1.00; Christ Frank, $2.00; Joseph L. Horst, $2.00; Daniel L. Landis, $1.00; Walter Oberholtzer, $1.00; C. E. Gall, $1.00; Seth Ebersole, $1.00; Maria Ressler, $1.00; N. W. Meyers, $1.00; Frank Witmer, $1.00; Moses Hershey, $10.00; John Metzler, $3.00; Jacob L. Gall, $1.00; Aaron Coble, $1.00; Contribution Box, $5.50.

Services.—Nov. 7: Regular and communion services were conducted this afternoon by Bishop Wm. Graybill, Bro. J. C. Habecker, Bro. John S. Kriebel, and Deacons D. S. Metzler, Abram Ehst, and Amos G. Kauffman.

Nov. 21: This afternoon regular services were conducted by Bros. Frank Herr and John B. Keener. Text, Isa. 64:6.

Nov. 27: This evening Bro. Hiram Silverthorn died, he was here only 10 days, and as his brother wanted the body at his place we left the undertaker remove the body the same evening. Age, 78 y. 1 m. 4 d.

Dec. 5: Regular services this afternoon conducted by Bros. Daniel Gish, Seth Ebersole, and Abram Brenner. Text, Rom. 15:5.

Dec. 19: Regular services this afternoon conducted by Bros. Henry Longaker and D. S. Metzler. Text, Acts 2:36-42.

This is the last report for 1920. Many rich blessings fell upon us that we know of, but how many in disguise. Oh how we should praise Him who is all and in all to us. Many things come to pass that we are sorry for. May the good Lord help us that we may improve by it and live closer to Him who has promised to be our guide and helper. Pray for us that we may be an instrument in God's hands to do good to all men and especially to those aged pilgrims.

Yours in His service,

T. E. Moyer, Supt.

CORRESPONDENCE

(Continued from page 849)

rora, Ohio, have spent some time here visiting their children at the E. M. School also visiting among the brotherhood and laboring for the upbuilding of Christ's visible church and Kingdom.

Bro. Ira. Z. Miller and Bro. C. J. Histand and their wives of Bainbridge, Pa., also spent a few days here and attended some of the meetings held by Bro. Hartzler at the Bank church. They were on their way to Knoxville, Tenn., where Bro. Miller held a number of meetings with good success. They also visited the brotherhood at Concord, Tenn. On the 6th of January they returned to the E. M. School at Harrisonburg expecting to leave for their homes on the 8th.

May the Lord richly bless all those who go forth laboring for Christ's cause and Kingdom, is our prayer.

Jan. 7, 1921. S. M. Burkholder.

FROM OUR MISSION STATIONS

(Continued from page 845)

gregations throughout the state. The speakers from outside the state were Bro. W. B. Weaver, of Goshen College, and Bro. S. E. Allgyer, West Liberty, Ohio.

The opportunities and needs of the mission cause, and our individual obligation to them, were again brought to our minds. May each one carry the inspiration received home to his own congregation, and inspire the congregations to greater zeal for the Master and His commission to "preach the Gospel to every creature."

A number have been remembering us with fresh meat, for which we are very grateful.

Thanking you again for your interest and support, we wish you a successful year in the Lord's service throughout this another year. Pray for the work and the workers here.

Jan. 12, 1921. The Workers.

Columbia, Pa.
(274 S. 4th St.)

Financial report of Columbia Mission to Jan. 1, 1921.

Expended

S S Supplies and stamps	$ 7 58
Telephoning	65
Wm Hiller labor	2 80
Hardware	2 84
Electric & Electric supplies	12 66
Gas	1 65
Coal & Lumber bill	19 00
Supplies & Provisions	15 64
Paid out to Jan. 1, 1921	$62 82

Received

Bal. Oct. 1, 1920	$36 98
No 26	79
Sister Wm Haverstick	1 00
J G Godshall	10 00
Elizabeth Strickler	5 00
Anna M Graybill	10 00
H M Shank	10 00
No 27	08
No 28	80
Amos Bombach	3 00
A Friend & Bro	5 00
Mabel Shertzer	1 00
No 29	1 83
No 30	98
Sister John S Heller	1 00
Elam Hartz	50
No 31	3 17
Christ Brubaker	50
No 32	1 55
No 33	38
May S Ganger	5 00
No 34	80
Martin Miller	5 00
No 35	83
No 36	2 30
No 37	1 14
Total	$118 63
	62 82
Bal on hand Jan. 1, 1921	$55 81

We thank all those who contributed during the last quarter to our mission, as the work is made much lighter when the brethren remember us financially. When we have enough on hand we can buy clothing and provisions for the poor. We are always in need of money as it is always needed in mission work.

Yours in His service,
C. Z. Martin, Supt.

Youngstown, Ohio
(314 Worthington St.)

On Sunday, Dec. 19, Bro. D. D. Miller of Middlebury, Ind., was present at our regular services and preached a very inspiring sermon. Only those who are engaged in the strenuous work of the city can know how helpful and refreshing it is to get an occasional visit that allows us to relax and receive spiritual food and help, instead of being expected to hand it out continually. We were especially fortunate on this particular day, as Bro. C. Z. Yoder and wife of Wooster, Ohio, were also present at our Sunday school and services and at the Bible reading in the evening. Bro. Yoder sang with the children, talked to them in his usual pleasing way, and gave a very helpful talk to those who were present at the Bible reading in the evening. Such visits mean more than we can tell.

Bro. A. J. Steiner was with us on Sunday afternoon, Jan. 9, and conducted the regular services, after which he held a special meeting with the converts. About 20 of the converts were present and his talk to them was fraught with tender admonition and kindly advice.

During the holiday week while meetings were being held at the Mission by Bro. Yoder of Middlebury, Ind., assisted by the brethren Daniel Hostetler and Wilbur Miller of Goshen, a survey was made of the neighborhood around the Mission. The three brethren named spent a number of days, visiting homes and getting facts and data that will be very helpful in the future.

A district equal to about 35 city blocks was covered. 346 homes were visited. Of these 163 gave their nationality as American (although many of these were foreign born), 66 were Polish, 25 Irish, 15 German, 12 Italian, 11 Austrian, 10 Croatian, and smaller numbers were represented among the following: Ruthanian, Greek, French, Slavish, Servian, Ukranian, Russian, Scotch, Jewish, Hungarian, Welsh, English, and Negro. Twenty different nationalities were represented.

As to religion, 206 homes were Catholic, 31 Lutheran, 25 Methodist, 20 Evangelical, 14 Baptist, 6 Episcopal, 5 Jewish, 4 Christian, 4 United Presbyterian, 4 Reformed, 3 Mennonite, 2 Christian Science, 1 Christian Alliance, 1 Presbyterian, 1 Seventh Day Adventist, 1 Primitive Methodist, 1 Plymouth Congregational, and 17 gave no church preference.

A list was made giving the names and ages of all children found who do not attend Sunday school any where. These names and addresses were copied on slips and handed to the converts at our last prayer meeting. All seem eager to do something for "others," and our prayer is that as they go out after these that some way the Spirit may lead so that souls may be won for His Kingdom.

We feel grateful to our heavenly Father that our health and strength was such that the strenuous holiday season did not find any of the workers unable to do their part. We had splendid help from neighboring congregations also, and a number of visitors. Including dinner and the supper for Nursery mothers and children, and also counting the regular meals of the Mission family and visitors, the total number of meals served during this season was 417.

We praise Him from whom all blessings flow for what this season has meant to us, both temporally and spiritually.

Jan. 13, 1921. C. K. H.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission for Fourth Quarter, Oct. 1 to Dec. 31, 1921.

For the Gospel Herald

Contributions

Eastern Board of M & C	$ 50 00
S O Martin	90 00
Landis Shank	2 00
Total	$142 00
Cash on hand Oct. 1st	148 60
Rec'd for Mdse	341 71
Money Borrowed	125 00
Previous Receipts	11461 64
	$12218 95

Expenditures

Paid for Mdse	$308 61
General Expense	206 20
Donations	3 00
Labor	283 17
Machinery & Fixtures	29 75
Borrowed Money returned	30 00
Previous expenditures	11313 04
Cash Dec. 31, 1920	45 18
	$12218 95

Gratefully acknowledged
S. H. Musselman, Treas.

Superintendent's Report

Received clothing from the following sewing circles: Paradise, New Holland, Elizabethtown, Stumptown, Goodville, and Millersville. Please accept thanks for same.

Arthur T. Moyer, Supt.

SPECIAL MEETINGS

Tofield, Alta.

Sixteenth Annual Sunday School Meeting held at Tofield, Alta., Dec. 26, 1920.

Organization:—Mod., Warren Shalum; Sec., Jacob Brenneman; Chor., W. S. Stutzman.

Subjects considered:—**The Birth and Childhood of Jesus and why He ministers unto us; The Character which Jesus Requires, and a Complete Destruction of all Evil; A Christian Life and our Need of Jesus to be Faithful; The Results of Sowing the Seed and the Final Harvest.**

Children's Meeting:—Keturah Kauffman.

Speakers:—Noah Detweiler, D. E. Mowrer, J. L. Stauffer, A. P. Hartzler, Joe E. Kauffman, Jacob Brenneman, Joe Burkholder, J. K. Lehman, Tilly Stutzman.

—Secretary.

Midland, Mich.

Report of the Bible Conference, held at the Midland Mennonite Church, near Midland, Mich., Nov. 29—Dec. 4, 1920.

Organization:—Instructor, Oscar Hostetler; Mod., Albert Wyse; Chor., Charlie Bontrager; Sec., J. K. Miller.

Subjects considered:—**Christ our Example; Christian Fellowship; Faith and Works; Obedience; Brotherly Love; Separation; False Teaching; Watchfulness; Hypocrisy; Home Government: Worldly Amusements; Present Needs of the Church; Sincerity; Marriage.**

—J. K. Miller, Secretary.

Volant, Pa.

Report of Bible conference held Dec. 28—Jan. 1 at Maple Grove Church near Wilmington Jct., Pa.

Instructor—E. B. Stoltzfus.

Subjects Considered:—**Restitution; Desecration of the Lord's Day; The Unequal Yoke; Mission of the Holy Spirit; Christ in the Old Testament; Scriptural Giving; Pride; Second Coming of Christ; Popular Evils; Self-denial; Children's Hour; Lessons on Bible Characters; Young People of the Present Age.**

Sermons each evening, from the following texts: Isa. 28:20; Eccl. 12:1; Gen. 27:9; Matt. 26:75; Jer. 36:23.

Secretaries.

Denbigh, Va.

Report of the 11th quarterly mission meeting held in Warwick River Church near Denbigh, Va., Jan. 2, 1921.

Organization:—Mod., Amos Brenneman; Chor., Milford Hertzler; Sec., Rebecca S. Shenk.

Subjects Considered:— Main Subject, **God's Plan with Respect to Human Sorrow.** Subdivisions, (1) **Sin the Source of sorrow,** (2) **Ministering to Christ Thru the Needy,** (3) Quartette—**"Calling the Wandering Home."** (4) **"Watchman, what of the Night?"**

Speakers:—Harvey Yoder, Daniel Shenk, Susie Shenk, Jonas Nice, I. D. Hertzler, Jacob Hahn, Perry Shank, Geo. R. Brunk.

Closing song, "The Comforter has Come."

Secretary.

Leetonia, Ohio

Report of the Sunday School meeting held at Leetonia, Ohio, Dec. 25, 1920.

Sermon (Text, Luke 2:7) by Allen Rickert.

Subjects Considered:—**Gospel of the Kingdom; Faithfulness to Our Calling; What Influence has the Teacher's Life and Appearance upon the Pupil? The Rural Field; Plans and Goals for 1921.**

Speakers:—Ruth Dutrow, Elmer Stoltzfus, Ella Bauman, M. M. Mellinger, Clara Detweiler, Caleb Yoder, Martha Steiner, Noble Blosser, I. B. Witmer.

Children's meeting was conducted by Bro. Otis Johns.

Secretaries,
Elmer Yoder,
Norman Bauman.

Morton, Ill.

The missionary conference which was arranged by the Executive Committee of the Illinois District Mission Board, was held at Peoria Jan. 8 and 9.

The Lord blessed us with excellent weather and good roads. As the mission hall is not very large, arrangements were made for the use of a larger church building several blocks from the Mission.

The large attendance was far beyond our expectations. We feel that the churches of Illinois have been strengthened, the missionary field has been brought nearer to us, and we feel a greater responsibility to God and the Church, our young people were made to realize and feel more keenly what the Church expects from them.

The brethren, S. E. Allgyer, W. B. Weaver, and other speakers, brought very clearly to our minds the missionary message of the Church.

We shall be pleased to get in touch with any in the state who feel that they would like to do more for God and the Church.

Sincerely, Secretary,
John Roth.

Wayland, Iowa

Report of Bible Conference held Jan 4-6, 1921, at the Sugar Creek Church near Wayland, Iowa.

Instructors: Chancy Hartzler, Abner Yoder.

Subjects Considered:—**The Mission of the Church; The Unity of Believers; Social Influences; Personal Responsibility; The Christian's Joy; Reward; Separation; Christian Fellowship; Children's Meeting.**

Gospel sermon every evening during the week. The Word was taught in its purity and simplicity, with the result that the church was strengthened, and we believe a closer feeling of fellowship prevailing. A number of souls accepted Christ as their Redeemer and others are counting the cost. May the prayers of Gods children ascend in their behalf, that they may grow up to be noble men and women, and be a shining light to the world.

Alta Freyenberger.

WAR RELIEF WORK

For the Gospel Herald

Report of receipts of the Eastern Mennonite Board of Missions for Nov. and Dec. 1920.

German Children Relief

Allensville A M Cong Mifflin Co	$270.00
Belleville A M S S	50 00
Unity S S Class Belleville Pa	22.00
Amish Cong per Amos Lapp	441.34
	$783.34

Near East Relief

Cross Roads S S Snyder Co	$10.00
Women's Bible Class Mt Joy S S	18.50
Old Brethren Class Elizabethtown S S	5.00
Sisters Bible " " "	5.00
Young Sisters " " "	5.00
Anna Friday Gish Class " "	5.00
Bossler's S S	10.00
Hanover Pa Cong	90.00
E Chestnut St S S Lancaster Pa	40.00
Cross Roads S S Snyder Co	10.00
W F Yoder Adoptions	20.00
Columbia Pa Mission	5.00
A contribution from friends	10.00
Bossler's S S	10.00
Old Brethren Class E-town S S	5.00
Sisters " " "	5.00
Young Sisters " " "	5.00
Anna Friday Gish Class " "	5.00
E Chestnut St S S Lanc Pa	40.00
Willow Street S S	30.00
	$333.50

Russian Relief

Slate Hill Cong	$49.00
Hanover Pa "	111.00
Slate Hill & Churchtown S C	23.00
Manor Congs	11.00
Mt Joy S S	60.00
Lost Creek Cong	14 26
Christian S Fisher	50.00
Newville S S	9.75
Frazer Pa Cong	110.00
Erb's "	90.00
Frismans "	89.00
Hernleys "	42.50
Gantz "	105.25
Manheim "	25.85
H W Eshleman & Wife	5.00
J L Garber	5.00
A bro Bowmansville Pa	100.00
Paradise S C	24.00
Paradise Sewing Circle	10.00
Elmer Leaman	2.00
Jesse Kreider	2.00
Strmptown Cong	270 00
Willow Street S C	11.00
Paradise S C	1.25
Mabel Buckwalter	5.00
Cd from Sewing Circles	65.00
A Bro Atglen Pa	6.00
Mission Meeting Wm Graybill Dis	23.00
Weaverland Sewing Circle	20.00
Weaverland Thanksgving offering	17.50
Lititz Hess & Hammercreek Congs	241.00
Hersheys Cong	138.25
A Sister Rohrestown Pa	20.00
Paradise Pa Cong	42.00
E Chestnut St S S Lanc Pa	100.00
Esther Habeckers Class Habeckers S S	50.75
C H Nolt	5 00
New Danville Cong	1002.00
No 3637 Handed to Elizabeth E Myers	15.00
A H Greider	10.00
Groffdale Cong	219.59
No 3646 Pa	18.00
X Y Z Pa	40.00
A Bro Frazer Pa	5.00
Lititz Hess Hammercreek & Indiantown Congs	159.00
A friend Pa	30.00
No 3675 Pa	10.00
Willow Street S S	45.00
Jacob L Kling	100.00
New Providence S C	3.00
In His Name Elizabethtown Pa	39.00
D G Kennel	10.00
Mellingers Cong	235 98
Mrs C B Shenck	10.00
Conestoga Cong	47.00
Diller Cong	21.60
	$3974.53

New Testaments for Russia

X Y Z	10.00
Total receipts for Nov & Dec 1920	$5101.37
Previously reported	134723.13
Total to date	$139824.50
Previously reported by M R C for W S	446787.77
Grand Total	$586,612.27

Gratefully acknowledged,
Eli G. Reist Treas.

Married

Morris—Sutherly.—Bro. Joseph Morris and Sister Millie Sutherly were joined in matrimony near Palos, Va., June 19, 1920, by Bro. S. H. Rhodes.

Bender—Maust.—Floyd C., son of C. W. and Ida Bender and Anna Barbara, daughter of Lewis J. and Amelia Maust, by Gideon A. Yoder of Wellman, Iowa, at the A. M. Church House near Elk Lick, Pa.

Weaver—Shank.—Bro. Marion R. Weaver and Sister Anna R. Shank were united in marriage at the home of the bride's parents, Bro. and Sister Jacob L. Shank, near Dayton, Va., Nov. 25, 1920, Bro. L. J. Heatwole officiating.

Wenger— Shantz.—On Jan. 9, 1921, at the home of the bride's parents, Bro. and Sister David Shantz near Marion, Ohio, Bro. William Wenger and Sister Mary Shantz were united in marriage, Bro. P. R. Lantz officiating. May God's presence go with them thru life.

Miller—Kauffman.—On Sunday, Jan. 2, 1921, at the home of the bride's parents, Bro. and Sister L. J. Kauffman, Garden City, Mo., Bro. Oscar Miller and Sister Sada Kauffman were united in marriage by Bro. W. E. Helmuth. May God's blessings attend them.

Rupp—Ropp.—On Dec. 8, 1920, Bro. Emanuel Rupp and Sister Anna Ropp were united in marriage at the home of the bride's parents, Bro. and Sister Peter Ropp of Imlay City, Mich., Bro. Peter Ropp officiating. May God's richest blessings attend them through life.

Stevanus—Cressman.—On Jan. 2, 1921, at the Snyder Church, Bloomingdale, Ont., Bro. Howard W. Stevanus and Sister Lizzie Cressman, both of the Snyder congregation, were united in the holy bonds of matrimony, Bro. Oscar Burkholder officiating. May the Lord attend them thru life with His richest blessings.

Hess—Buckwalter.—On Tuesday, Jan. 4, 1921, Bro. David L. Hess of the Landis Valley congregation and Sister Amelia R. Buckwalter of the Petersburg congregation were united in holy matrimony by Bro. Peter R. Nissley at his home near Mount Joy, Pa. Their many friends join in wishing them joy and peace through life.

Alger—Hostetter.—On Wednesday, Dec. 29, 1920, Bro. John H. Alger of Broadway, Va., and Sister Anna C. Hostetter of the Warwick River congregation, were married at the home of the bride's parents, Bro. and Sister S. E. Hostetter, Bro. Geo. R. Brunk officiating. May God's choicest blessings attend them through life.

Brenneman—Hartman.—One Thursday, Dec. 9, 1920, Bro. Aldine B. Brenneman of Denbigh, Va., and Sister Sallie A. Hartman of Harrisonburg, Va., were married at the home of the bride's parents, Bro. and Sister John Hartman, Bro. Lewis Shank officiating. May God's choicest blessings attend them through life.

Siegrist—Stehman.—On Thursday, Jan. 6, 1921, Bro. Harvey S. Siegrist of the Landis Valley congregation, and Sister Ada C. Stehman of the Petersburg congregation were united in holy matrimony by Bro. Peter R. Nissley at his home near Mount Joy, Pa. May Heaven's blessings attend their way.

Burkholder—Burkhart.—On Thursday afternoon, Jan. 6, 1921, Bro. George Z. Burkholder and Sister Mabel C. Burkhart, both of Newville, Pa., were united in holy matrimony at the home of the officiating bishop, Bro. Benj. F. Zimmerman. May their pathway of life together be long, and may it be strewn with joy, happiness, and heaven's richest blessings.

Shoemaker—Morris.—Bro. Jacob Shoemaker and Sister Ada Morris were united in marriage, Nov. 12, 1920, at the home of the officiating bishop, Bro. S. H. Rhodes near Harrisonburg, Va.

Obituary

Craig.—Sister Nancy B. (Lamb) Craig, died at her home near Palos, Va., Nov. 13, 1920; aged 49 y. 8 d. She had been a member of the Mennonite Church for six months. She leaves her husband and six children. Funeral services at the Gospel Hill Church on Sunday the 14th from John 11:25, 26 by the brethren J. E. Suter and S. H. Rhodes. Her body was laid to rest in the cemetery nearly.

Yoder.—Ruby Ella Yoder was born Aug. 21, 1892; died at Nampa, Idaho, Oct. 27, 1920; aged 28 y. 2 m. 6 d. She leaves her husband, a son (Lawrence), and a brother (Milo D. Haynes). Funeral services were held at Nampa by Bro. E. E. Zuercher and at Hubbard, Oreg., by Bro. N. A. Lind. Texts, Mark 14:8; Eccl. 8:8. Sister Yoder united with the Mennonite Church in early life and remained a faithful member to the end.

Heatwole.—Frederic Heatwole died of heart trouble at the home of his son-in-law and daughter Bro. and Sister John Hildebrand near Dayton, Va., Dec. 29; aged 69 y. 9 m. 8 d. He was a consistent and much respected member of the U. B. Church for many years. He leaves one son and one daughter and many friends. Funeral services at the Mt. Horeb U. B. Church conducted by his pastor, J. W. Stearn, in the presence of a large attendance. His body was committed to earth in the cemetery near by.

Shantz.—Noah W. Shantz was born Aug. 10, 1854; died in the House of Refuge, Kitchener, Ont., Dec. 27, 1920; aged 66 y. 4 m. 17 d. He was married to Rachel Shantz, who predeceased him thirty years. To this union were born seven children, four of whom (Edmund, Elah, Daniel, and Maurice) survive. The funeral was held on Dec. 30 from the home of Jacob Shantz, brother of the deceased, Breslau, to the Cressman Mennonite Church for services and adjoining cemetery for interment. Brethren Jonas Snider and Oscar Burkholder conducted the service.

Roth.—Catharine Roth was born Sept. 23, 1859; died Dec. 23, 1920; aged 61 y. 3 m. She was married to John L. Roth March 27, 1879. She did not seem to suffer much but grew gradually weaker until she peacefully fell asleep in Jesus. From her youth she was a faithful member of the Mennonite Church. She leaves husband, 4 sons, 6 daughters, 19 grandchildren, 4 brothers, and 6 sisters. She was always in fair health until shortly before her death, and was always ready to help others in time of sickness or trouble. Funeral services conducted by Peter Ropp and Jacob Yoder. Texts, Rev. 14:13; Jno. 5:24. Buried in Pigeon River Cemetery near Pigeon, Mich.

Fritz.—Annie Keene Fritz was born in Quarryville, Pa., Sept. 14, 1853; died Oct. 14, 1920; aged 67 y. 1 m. Her death occurred shortly after an operation at the Lancaster General Hospital Oct. 13, 1920. Besides a wide circle of friends, she leaves her 2 sons and 2 daughters (Mary Reinhart, Elsie Hassler, Martin, and Brinton), and 9 grandchildren. Her husband preceded her in death about 12 years. She united with the Mennonite Church when 25 years of age, and remained faithful until the end. She bore her afflictions very patiently. She was fully consecrated to the Lord's will. Services at the house by Bro. Christian Brubaker and in the New Providence Mennonite Church by Bro. Frank Herr. Buried in adjoining cemetery.

"Dear mother, you've suffered so much in the past;
The Lord has ended your sufferings at last.
We miss you so much, but we hope to prepare
To meet you some day in that home so fair."

By a friend.

Good.—Harold Jay, son of Harry F. and Eleanor Zittle Good, died at his parents' residence in Lancaster Co., Pa., Dec. 29, 1920; aged 6 y. 11 m. 25 d. The cause of his death was a complication of diseases. One sister and one brother preceded him to the home beyond. Surviving him are father, mother, four brothers, (Vernon, Lester, Sylvan and Parke), four sister (Violet, Ida, Laura, and Gladys). Funeral services New Year's day conducted by Bros. Sanford and David Landis at Mellinger's Church near Lancaster, Pa. Burial in adjoining cemetery.

"The Gardener saw the beauty,
Of the little one so fair
He took his hand and plucked it
And keeps it in His care."

The Family.

Shaver.—Sister Mary Ellen, wife of William Shaver, died at her home near Singers Glen, Va., Dec. 14, 1920; aged 71 y. 7 m. 24 d. She leaves her husband, two sons, and two daughters. Interment in the Greenmount Cemetery. She chose for her funeral text II Tim. 4:6-8. She was faithful in the Church and devoted in the home. The following given by a daughter is an expression of the great sense of loss felt in the departure of this mother.

"We have lost our darling mother,
She has bid us all adieu;
She has gone to live in heaven,
And her form is lost to view.
Oh, that dear one, how we loved her!
Oh, how hard to give her up!
But an angel came down for her
And removed her from our home;
But we hope to meet our loved one
On that bright and happy shore."

Swartz.—Myrtie E. (Wenger), beloved wife of Samuel D. Swartz, was born in Petoskey, Mich., Oct. 4, 1880; died in Chester Co., Pa., Jan. 1, 1921; aged 40 y. 2 m. 28 d. When 3 years old her father, Benjamin Wenger, took her to Virginia where she was placed in the home of her aunt and uncle, Anna and Jonas H. Blosser, with whom she made her home until Dec. 24, 1902, when she was united in marriage to Samuel D. Swartz of Rockingham Co., Va. In February, 1903, they moved to Allen Co., Ohio, where they lived happily together for 18 years. To this union were born 3 sons and 7 daughters (Paul, Jonas, Chester, Mary, Martha, Fannie, Ruth, Anna, Laura, and Beulah). One daughter preceded her in death. March 22, 1920, the family moved to Chester Co., Pa. About 3 years ago she became afflicted with the dread disease, consumption. In the last several months she suffered much which she bore with Christian fortitude. She leaves husband, 9 children, and a brother. At the age of 13 she united with the Mennonite Church and lived a consistent member until death. On Jan. 5, 1921, the remains were buried in Vincent Cemetery near Spring City, Pa. Funeral services by the brethren, Gabriel H. Brunk, Henry G. Bechtel, and Amos Kolb. Text, Jno. 14:1-3.

She is where there are no earthly lingerings
But where there are joyful singings
Where there is no noise or rustling of trees
But she is where there is rest and ease.

By a son.

Blosser.—Esther Julian, daughter of David and Elizabeth Garber, was born in Elkhart Co., Ind., Feb. 16, 1860; died near Jackson, Minn., Oct. 15, 1920; aged 60 y. 9 m. 29 d. She leaves her husband, a step-son (Elmer Blosser), 2 step-daughters (Mrs. John Ghalager and Mrs. Frank Derby), a foster daughter (Elva), 3 brothers (Isaac, Leonard, and Christian), and a sister (Mrs. Charlotte Cotterman). Parents, 3 sisters, and a brother preceded her in death. In 1879 she was married to Nicholas Blosser. She united with the Mennonite Church June 10, 1883, and remained steadfast in the faith to the end. She was much burdened of inconsistencies in the Church and many were her prayers in behalf of the Church, especially the young people. Often in discussing these things she would say, "What will become of our beloved Church if our young people become more worldly?" She made many intercessions for her

own family and was heard to offer long prayers for all. She bade her husband and sister goodbye and said, "Tell Elva a dear goodbye if I should go to heaven before I awake." One of her special qualifications was that of a peacemaker. She requested us all to meet her in heaven. The family has lost a devoted wife, mother, and sister, the Church a consistent member, and all would do well to pattern after her example of simplicity. Funeral services conducted by Bro. J. M. Kreider of Palmyra, Mo. Text, II Tim. 4:6-8. She was carried to her last resting place on earth in the Jackson Cemetery by six of her nephews. She lieth in death's cold embrace, but thanks be to God her soul is at rest over on the eternal shore.

Mumaw.—Fannie Elizabeth, daughter of J. S. and Elizabeth Shoemaker, was born near Freeport, Ill., Oct. 14, 1881; died at her home in Scottdale, Pa., Jan. 9, 1921; aged 39 y. 2 m. 25 d. She was converted and united with the Mennonite Church in early life and remained faithful until death. She was married to Levi Mumaw June 9, 1903. To this union were born two children, one of whom (Russell J.), together with the husband and father, remains to mourn the loss of a devoted wife and mother. Besides these, she leaves father, mother, 3 brothers, and 5 sisters, she being the first of her family to exchange time for eternity. Sister Mumaw had been a sufferer from a complication of afflictions for many years; yet through it all she maintained a cheerful, hopeful, helpful attitude, a consistent Christian worker, and was loved by all who knew her. Being reared in the home of a bishop and married to one who was actively engaged in the work of the Lord, she has been in an atmosphere of service all her life, and most capably did she perform her mission. We bow in reverence to Him who doeth all things well and join in a prayer that God may sustain the husband in his weighty responsibility in the Church, the only son just approaching manhood, and the aged parents who for many years have labored valiantly for the cause of Christ and the Church. Funeral services at Scottdale Mennonite Church on Monday evening, Jan. 10, conducted by the home ministers. On Tuesday the remains were taken by the family to their former home, Orrville, Ohio, where further services held at Martin's Church, Wednesday afternoon in charge of Bro. I. W. Royer assisted by C. Z. Yoder, I. J. Buckwalter and Benjamin Good. Texts, I Cor. 15:51-58; Jno. 21:4. Laid to rest in cemetery near by.

REPORT

Berne, Mich., Sewing Circle, October, 1919, to September, 1920

For the Gospel Herald

No. meetings, 12.
No. members enrolled, 24.
No. garments made, 127.
No. quilts made, 2.
Comfort, 1.

Congregation offering	$18.70
Church Fund	15.00
Offerings of members and visitors	63.40
Total	$97.10
Expenses	82.45
Balance on hand	$14.65

ANNOUNCEMENT

The regular semi-annual meeting of the Sewing Circles of the Lancaster Conference District will be held at the Vine St. Mission, Lancaster, Pa., on Monday, Jan. 31, 1921, at one o'clock P. M. Every one interested is invited to be present.

Mrs. H. E. Metzler,
Sec.

ITEMS AND COMMENTS

According to the Washington (D. C.) Herald about $2,000,000,000 changed hands in the United States last year through gambling. It is one of many other like evidences, indicating the drift of the times.

That was a happy conclusion which the powers that be arrived at when they decided to dispense with the usual ball and other extravagances at the forthcoming inauguration ceremonies at Washington, D. C. President-elect Harding deserves credit for bringing this about. Many are wishing that he might pursue a similar policy throughout his administration. If there is to be a practice of real economy, there is no better place to set the example than at the head of government.

A new hunger strike is reported from Danville, Ill., where a woman belonging to a peculiar sect styling itself "Church of God" is said to have entered a prolonged fast not to be broken until her husband unites with her church. The course is about as sensible as that of others who did the same thing for other causes. There is a world of difference between fasting and prayer as an act of devotion and consecration and fasting by way of protest or as a means of bringing somebody else to time.

The following statistics, published by the American Union Against Militarism, tell a pitiful story very eloquently:

United States Appropriations, 1920		
Past wars,	$3,855,482,586	.68
Future Wars	1,424,138,677	.25
Civil Departments	181,087,225	.03
Public Works	168,203,557	.03
Education and science	57,093,661	.01
Total	$5,686,005,706	100

It is not hard to guess what that kind of a load will mean for any nation. The burden of militarism will in time crush the strongest of nations.

THE FAITH OF CALEB

(Continued from page 843)

hearts by the Holy Ghost, that God will not fail in a single word, but that He will fulfil, in its time, all that He has promised; behold they are those who will victoriously enter the spiritual promised land, the eternal rest and peace, God's eternal kingdom and glory, with all the saints and believers, and thru grace, eternally inherit it with Christ, as Joshua and Caleb inherited the figurative land thru faith, and with their children inherit it. O children, believe. "All things," says Christ, "are possible to him that believeth" (Mark 9:23).—From Menno Simons' Complete Works.

CONFERENCE ANNOUNCEMENTS

The Washington Co., Md., and Franklin Co., Pa., Church Conference and the local Mission Board will meet in joint session, the Lord willing, at the Marion Mennonite Church, six miles south of Chambersburg, Franklin Co., Pa., on Feb. 4, 1921, at 10 o'clock, to consider problems connected with the advancement of the mission interests of said district.

Jos. E. Lehman, Sec.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt. Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 316 W. 76th St., D. Parke Lantz, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 27, 1921 (Gospel Witness Established 1905) No. 44

EDITORIAL

"Perfect love casteth out fear."

Ambition has proven the curse of many men. There is a sense in which the word is used which makes it commendable, but that is not its primary meaning. The desire for place or power should give way in all hearts to the desire to be of greatest service in the cause of our Master.

Moral Standard Readers.—This is the title of a series of readers compiled by Bro. L. J. Heatwole after many years of faithful and painstaking effort. These are still in manuscript form—largely because their publication requires the outlay of large sums of money and publishers have thus far not seen fit to publish a series of readers so much different from the modern style of flimsy literature. As it is becoming known that such a series of readers exists in manuscript form the sentiment is rising in favor of their publication. On another page we print an article from the pen of Frank Monroe Beverly on "Literary Decadence." The article was printed in the Bristol, Va., "Herald Courier."

There are two things which are uppermost in the minds of all consecrated Christian parents.

They want to see all their children safely in the fold of Christ, living devoted and holy lives, free from every form of evil, active workers in the cause of Christ and the Church.

They want to see their Church prosper in the highest and fullest sense of the word, and to this end their prayers and energies are directed.

Other things enlist their interest, but they are simply incidental. Money, to them, means but a hundred cents' worth of opportunity to work for the Lord for every dollar they possess. Anything that does not center in the one or the other of the two things named does not interest them.

May the Lord grant us more consecrated parents with this heavenly and heaven-approved vision.

An Infallible Rule.—Here is a sentence which we copy from the letter from Hubbard, Oreg., telling of the work in the Bible normal at that place: "A good spirit of scholarship was shown thus far, **the Bible being the book used to decide all questions** that have come up, and all worked with a desire for pure Bible knowledge."

We wish especially to commend that way of deciding questions. You will notice that the method is the exact opposite of that which is used in too many instances at the present time—that of proving things written in the Bible by outside evidences. If all schools would adopt this test in all cases where the eternal verities of God's Word are called into question, it would suddenly wipe out nine-tenths of the unbelief existing in the school world of today.

Repentance.—The essence of all Gospel preaching is couched in the remarkable words of our Savior: "Repentance and remission of sins." Here is the condition: If man repents God will remit his sins. If he fails to repent, he will "likewise perish."

What is the matter with the world? Sin. How can people get rid of sin? Through repentance. What is repentance? Here is a theme for sermons, for hours of study and meditation on the part of Bible students.

The call to repentance was the ringing note heard through all the messages delivered by John the Baptist, by Christ, by the apostles, and the call should be sounded with equal clearness today. The burden of our preaching today should be to get people to repent of their sins rather than to become willing to unite with the Church. When the heart melts in deep contrition before God there will be not only repentance but confession, restitution, forsaking sin, obedience to God, and all the other things connected with the life of a saved soul.

"Now commandeth he all men everywhere to repent."

Economy.—This was preached several years ago in the interest of winning the war. Now it is preached in the interest of helping to make ends meet. It is a real question in the minds of many people as to where to begin to economize. Here are three rules that will help solve the problem:

1, Avoid spending money for anything that yields nothing of practical value. You can do without tobacco, jewelry, "soft" drinks, patronizing places of worldly amusements, chewing gum, and other "unnecessaries of life" and be the better off because of the abstinence.

2. In investing your money in things useful, you can often save by considering whether you are getting value received in the things you mean to purchase.

3. Remember to bring unto the Lord "the firstfruits of all thine increase."

After you have made your resolves with reference to economy, make this a matter of principle rather than of expediency. Give to the Lord the portion that most people spend for luxuries.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE ROLL OF THE FAITHFUL

By Florence Steiner

For the Gospel Herald

Will my name be found on the roll of the faithful,
In that great assembly by and by,
When a true account of our service is rendered,
When we gather there beyond the sky?

Am I using talents to me now entrusted,
Do I "Occupy until He come?"
Or will I at last, filled with shame and sorrow,
See but wasted time when life is done?

Do my hands reach out to the weak and needy,
Cheering those who walk in path-ways dim?
Will the Master tell me with smiles of approval,
What I've done for those I did for Him?

Am I winning souls from the power of darkness,
To the home of saints above?
'Mong the gems adorning the crowns of the righteous,
Will there be in mine a star of love?

Marshallville, Ohio.

EVOLUTION

The word evolution is verily a wonderful word in our age of boasted enlightenment. How a single innocent word could ever in the course of human events come to cast such a charm over the minds of thinking people and so completely hypnotize the reasoning power of men and women is a phenomenon whose explanation must be left to the student of mob psychology, and which may well serve as a concrete illustration for future writers on social psychology. Occasionally one of these evolutionist devotees wrongfully accuses those who interpret and teach the Bible literally, of Biblolatry, that is, worshipping the Bible; but certainly no one has ever been devoted to the Bible as much as these modern worshippers of evolution to their cults, to which they manifest incredible devotion and homage, before which they slavishly prostrate themselves in worship, and by which they allow themselves to be intellectually bound, hand and foot.

Now this word evolution is a perfectly harmless word, having been much more sinned against than sinning itself. The word has its proper and legitimate use, and it need not in itself be considered an offender. The unfolding of the bud into a beautiful flower, the growth of a grain of wheat into a matured stalk, the development of the egg into a full-grown chicken, the development of the tiny germ cell into a full grown man, and the growth of the child mind into an adult mind, all are true and proper illustrations of evolution. But these illustrations have nothing in common with the theory of biological evolution, that all classes and species have naturally developed from a single primordial cell; or with the theory of social evolution, that present social institutions have grown up naturally since a time when all men lived as do the brutes; or with the theory of religious evolution that all religious beliefs and institutions have evolved naturally from primitive man's first fears and superstitions of what was unknown to him. These theories might serve very well as children's fairy tales, but are all alike without foundation of fact, and they are to blame for the ill-repute into which the term evolution has fallen.

A generation ago these theories were held largely by certain of the educated classes; but during recent decades this evolutionary doctrine has been slowly percolating downwards into the masses due to their presence in school text books, popular fiction and magazines. The reason for the great popularity of these theories undoubtedly is the natural pride and vanity of men's hearts, since all of these doctrines directly glorify man and his own achievements, thus gratifying man's inordinate pride. All literature of the present time lauds and extols the present age as though it were the greatest civilization that ever existed on earth. History text books generally teach that there are three stages of human culture—savagery, barbarism, and civilization—and parallel with this the inference that all races of people have come up through these three stages to their present status. But this inference is not correct, because as far back as written history goes the very highest civilizations have always existed side by side with the very lowest savagery, and some races once highly civilized are today barbarians or worse. Who can present proof that the material civilization of ancient Egypt, Assyria, or that of the ante-deluvian world was not as great or greater than that of today? The great pyramids of Egypt today stand as silent rebukes of our modern pratings about the superiority of our civilization. The theory of historical evolution has so intoxicated men with the sense of human importance, and greatness and glory, that many have so far lost control of their reason, as to belch forth idiotic babblings of blatent egotism about the greatness of the human race and its achievements, blind to many common facts.

These doctrines of evolution have become so commonplace that it requires extraordinary care to safeguard students against their fallacies. They are in the atmosphere all about us and cannot be escaped. The really efficient method for combating their influence is not to keep students in ignorance of them but to describe them and discuss them so they can be recognized for what they really are, because many come in the garb of truth and religion, which makes them the more formidable and dangerous. This illustration of the magic spell of a term and a theory over thinking minds shows how thoroughly narrow and bigoted learning may become in the minds of those who have not the Spirit of God. The great Apostle Paul described such of his own and of all time as "Professing themselves to be wise they become fools." Any wisdom, philosophy, or theory that exalts and glorifies man and his work is fundamentally false because it dishonors God upon whom man is absolutely dependent for his life and his being. Let the word evolution be used in its legitimate sphere and not be made the scape-goat to carry a load of false and fanciful imaginings and of science falsely so-called. —Edward Yoder in "Hesston College Journal."

LOVE

By Claude C. Swartz

For the Gospel Herald

Love is the greatest of all graces. It has rightly been called, "The greatest thing in the world." God's greatest love for the world was that He gave His only begotten Son for our everlasting salvation. Love in the heart gives a tenderness to our words and actions, and binds us closer to one another and our heavenly Father.

Love for the world and love for God can not dwell in the same heart. "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. 6: 24). It would be impossible for us to love God and at the same time love the things that are in the world.

"Love beareth all things, believeth all things, hopeth all things, endureth all things." He that bears patiently the crosses that fall to his lot as he is endeavoring to do the will of the Lord without murmuring or com-

plaining, thanking God for the grace which gives strength to endure hardships and willingness to walk in the path of righteousness, has the right to claim the love that "believeth all things."

What does love do? It branches out like a tree. If we have the love of God shed abroad in our hearts we will not have to tell the world how much we love God—our actions will prove that we have turned from darkness unto a marvelous light.

The work of love: "He that dwelleth in love, dwelleth in God and God in him." If we love the Lord there will be no fear when we have to meet death. It bars out hatred. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3:14).

Let us who have named his name and profess to be His followers let that love be within us that was also in Christ—that it may go out to others and cause us to be of the same mind and to love Christ and His blessed Word. Rom. 8:38, 39 gives us this blessed assurance: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

Harrisonburg, Va.

WHY LOVE IS GREATEST

By Elam Horst

For the Gospel Herald

In a certain Sunday school the question was asked, "Now abideth Faith, Hope and Charity, these three, but the greatest of these is charity"—why? The answers were these:

1. For the reason that at the expiration of time, faith and hope will cease but charity will endure thruout eternity.

2. "Charity is love. Love is the greatest gift of God to man. Without the love of God we could have no faith or hope."

3. "The human may have faith and hope but to have charity the human must first have been touched by the Divine."

4. "Charity is the greatest because God is Love."

5. "Charity is the greatest because charity is love, and God is Love. God is greatest, therefore charity is greatest. In a theological sense charity includes supreme love to God, and universal goodwill to men."

6. "Charity is the greatest because love is from God, and love is the root or foundation of faith and hope."

7. "Because it covers everything in the Bible. It makes no difference who we are or what we do, without charity we are nothing in the sight of God. Read I Cor. 13. Charity is found in every book of the N. T. except Titus and Philemon. Charity is also the greatest because the Bible says so."

8. "Faith is the beginning of our existence with God spiritually (in time). Hope is the culmination of faith. Charity fills the space between and extends thru all eternity."

Orrville, Ohio.

THE LOVE OF GOD

By Charles H. Weyandt

For the Gospel Herald

The love of God covers all things. He loved us so much that He gave His only begotten Son for our redemption. From that time He has been the same, and His love is felt by all His children. He may test us sometimes to see how great is our love for Him, but do not be discouraged when these testing times come. They should remind us that we are not living as close to Him as we should, and if we stand the test it will strengthen our faith.

No man has a greater love than to lay down his life for his friends. Jesus loved us to the extent that He died for us while we were yet in sin. Why should we not love Him who loved us and did so much for us? There is a time coming when worldly pleasures will fly away, but the time will never come when the children of God will be deprived of the pleasure to be found at His right hand.

"Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "But I know you, that ye have not the love of God in you" (Jno. 5:42). So we ought to remember that Jesus knows our thoughts and motives, and we should do nothing that would grieve Him. Let us be careful what we do or say, especially when we come in contact with those who do not know Him. If we join in the worldly man's foolishness we are just as deep in sin as he is.

"By this shall all men know that ye are my disciples, if ye have love one for another" (Jno. 13:35). "Whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him." "For the love of Christ constraineth us, because we thus judge that, if one died for all, then we are all dead." "Finally, brethren, farewell. Be perfect. Be of good comfort. Be of one mind. Live in peace, and the God of love and peace shall be with you."

We are told that we should not be neglectful to entertain strangers, for thereby some have entertained angels unawares. No matter how poor we are, we can do something, even if it is only to give a cup of cold water in the name of a disciple. Better that than turn any one away.

Altoona, Pa.

THE FALSE CONFIDENCE OF ISRAEL

The faith of the Israelites had degenerated until they trusted in the Ark rather than Jehovah to save them. Their blindness was like that of a Hindu family whose home had been invaded by a great and deadly serpent which had made its abode in a hole in the wall. The family was greatly alarmed and the neighbors came running to see what was the matter. "A snake, a deadly snake, has come here to live. Oh! what shall we do?"

Said one, "Send for a Brahman to utter a 'mantra.'" (An incantation in Sanskrit.) The learned Brahman came and repeated the "mantra," and the reassured family ate, drank, and slept in the house in peace. About a month afterward, one dark night when all were asleep, the snake came out of its hole and bit the father, and he died. Two nights after this, the reptile bit the son, and he also died. These Hindus were foolish for such superstition, but they were not more so than the Israelites in trusting to the Ark, or than we are when we **trust to the outward forms of religion rather than to the power of God Himself.**—Publisher Unknown.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

As we are to take God's Word as it reads, when it says "man" or "brother" does that mean man only, or the whole human family? K. B. S.

We should always take God's Word as it reads. It always means what it says, but does not always say what some people think it means. The Bible frequently refers to "man" as an individual, and also "man" as the human family. In most cases it is apparent from the context which it is.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Toronto, Ont.
(1324 Danforth Ave.)

His coming is
Certain "Surely
Personal I
Imminent Come Quickly"
Rev. 2:20).

According to your relation to the Lord Jesus Christ, this event will affect you.

Dear Brothers and Sisters, Greetings in Jesus' name:—Brother Martin preached this Sunday evening on "The Blessed Hope" (Titus 2:13), and I believe that all present were pricked to their hearts. He dwelt on the glories that await those who are washed in the precious blood. One precious soul surrendered when the invitation was given to come while there was yet time. Truly the prayers of the righteous availeth much.

Sister Florence Payne, who has been a faithful worker at the mission (especially among the young folks) for a number of years, has been accepted by the Board as a worker. She is now giving up her whole time to the Master's work. Pray that God will bless her and that she may be used to His honor and glory.

The Sunday school record last Sunday was the largest yet, being 217, not counting teachers. Bro. Chapman, Supt. of Sunday school, is out again (after a serious illness), anxious to be about his Father's business. Pray for the work here.

Yours in Christ,
Jan. 17, 1921. W. J. P.

Columbia, Pa.
(274 S. 4th St.)

Dear Herald Readers, Greeting:—We opened a series of meetings Jan. 2, and closed Jan. 16, with great interest, the house overflowing every night. The word was preached with power through our Brother J. H. Mosemann. Saints were revived and sinners were made to realize their condition. Fourteen souls made public confession at the meetings and four before the meetings. Will we pray that God's richest blessings may rest upon them and that they may shine as lights in the world?

We also had an all day meeting on the 9th. The word was spoken with the spirit and power.

We feel the need of more room and also more workers at this place, as many more could be brought in by personal work. The harvest is great and the laborers are few. "Pray ye therefore the Lord of the harvest that he may send forth laborers into the harvest." Will you continue to pray for the work at this place?

Jan. 19, 1921. D. C. D.

THE MACEDONIAN CALL

By N. A. Lind

For the Gospel Herald

"And after HE had seen the vision, immediately WE endeavored to go into Macedonia" (Acts 16:10).

What a blessed thing it was that though the vision appeared only to Paul, evidently they all went with him in answer to the vision's appeal.

In our various congregations, and homes, to whom has the vision appeared calling our attention to ripe Macedonian fields? If the vision has appeared to the ministry, perchance, have we immediately endeavored to go? or have we been slow or possibly even held back, refusing to go? Or may the vision have appeared to some one in the flock and it remains for we, the ministry and others, to yield and unite in answering the call?

Again, what a blessing when fathers and mothers have seen the vision and we, the whole family, respond to the vision's call. Or is it true that the children are sometimes the first to see the vision? May God help us as parents if so be the case, that rather than discourage we may immediately, gladly endeavor to lend our every encouragement that the Macedonian call may be answered.

"He saw the vision,....WE went."
Albany, Oreg.

AUTO TRIP TO NEUVE DE JULIO

By T. K. Hershey

For the Gospel Herald

July 9 is to the Argentine what July 4 is to the North American. On this date in 1816 the Declaration of Independence was signed in Tucuman. A real Argentine keeps this day as sacred, and he is inclined to think that the foreigner should likewise recognize it. We spent this day as many of our dear brethren spent July 4 at home in a religious meeting.

With the writer at the wheel, Sister Hershey, Lester Hershey, Bro. Carlos Cavadore, Sister Santina Cavadore and Sister Aurelia Zapico left Pehuajo at 6:15 A. M. in the Mission Auto for the 9th of July, 60 miles to the East. There Mr. Albane Luayza a native Christian Missionary Alliance Missionary, had planned a special program on which most of us were placed.

A most enjoyable trip was experienced, the roads for Argentina were good. In the evening, it was my privilege to speak to a full house on the verses found in John 8:32-36, in which we tried to show what real liberty means, what it cost our Savior to set us free, and the result of being set free from sin. Several other addresses and recitations were also rendered, all bearing on the same line of thought.

The next morning at 10:00 A. M. we left 9th of July arriving in Pehuajo at 2:00 P. M., making the trip without a cent of expense, other than the gasoline, the half of which was paid by those who went along. Thus because of the Mission Ford, we were able to help the work in the above named town, as well as giving our native members an opportunity to take an active part in a religious service away from home.

Pehuajo, F. C. O. Argentina, S. A.

IMPORTANT MEETING AT RICHFIELD

For the Gospel Herald

The brotherhood of the Richfield and Evendale congregations, Juniata Co., Pa., held an impressive service at the Cross Roads Church near Richfield, January 15.

Bro. William Lauver, a young minister of that congregation, and his wife, formerly Sister Florence Byler of the Altoona Mission, had expressed their convictions and desire to enter permanently into mission work. At the call of Bro. William Graybill, our bishop in the Juniata and Snyder Co. congregations the brotherhood met at the above named place.

The Meeting was opened by Bro. Ammon Brubaker of the Lost Creek congregation. A sermon was preached by Bro. Noah H. Mack of New Holland, Pa. Text, Matt. 9:37, 38. All the ordained brethren present gave brief testimonies. Bro. Lauver gave special expression and testimony concerning his convictions toward entering mission work.

After prayer Bishop Graybill asked the brethren and sisters present for their consent to release Bro. and Sister Lauver from their home ministerial work that they might be at liberty to become applicants for mission work. The voice of the Church was unanimous in favor of releasing them,

and they are now applicants for permanent mission work.

Bro. John H. Mellinger, chairman of the Eastern Mennonite Board of Missions and Charities, gave a short address expressing his joy because of the work of that day, and also his hopefulness for the success of the future mission work of the Church.

After singing hymn No. 332 in the Hymnal, the meeting was dismissed by a benediction.

This is the first instance in the history of the Church in the Lancaster conference district where an ordained minister was released from his home charge to enter mission work. May the Church in general pray the Lord of the Harvest to bless this little effort in a little corner of His vineyard to become a live spark to kindle many hearts with the fire of God's love towards a lost world, and that the Church as a whole might yield herself to be led into a deeper spiritual experience and the Holy Ghost find many consecrated workers ready to respond to the call —also the shepherds of the whole flock would then also have wisdom and energy, and support and guide the work effectively for the saving of many souls for the keeping of them unto that great day. II Tim. 1:12.

One Present.

PLAN TO RAISE MONEY FOR THE BOARD

By T. K. Hershey

For the Gospel Herald

This article was written in 1916 (a little old). But since the budget system is being agitated by individuals as well as conferences, some of our dear people at home having read this plan, have now asked to publish it.

It perhaps should be revised, but the plan will hold, even if certain figures should be changed. I send it in with the hope that some plan like this, or similar one, might be adopted. You might in a note explain why it is published at this time and that statistics given were for the time it was written in 1916.

Budget of Institution.

General Board should have all missions both home and abroad as well as the charitable institutions under the Board, together with their local boards, make up a budget for the year, and it to be sent to the treasurer of the General Board at least a month before the annual meeting.

Budget for General Board.

The sum total of all these budgets, plus any amount the General Board may add for new and aggressive work, would be the General Board's Budget for the year.

How this Budget is to be Raised.

The Executive Committee, or whoever they may appoint, should divide this budget among the fifteen conferences, according to their wealth and size. With India there would be sixteen conferences.

Work of Conference.

Each conference should in turn divide the amount assigned them by the General Board among the various congregations in their district according to their wealth and size.

Work of Congregation.

Now each congregation throughout the Church knows what proportion of the budget of the General Board they have to raise, and each should do so as they see fit; but could be divided among the members according to their wealth.

Monthly Income.

Each congregation should be instructed by conference and they by the General Board, that one-twelfth of the amount assigned them to be sent to a representative of conference, the sum total of which would be one twelfth of the amount said conference is to raise.

Monthly Income to be Sent to Board.

The representatives of the various conferences, having now received one-twelfth of the amount each are to raise, should forward the same monthly to the treasurer of the General Board the sum total of which makes one-twelfth of the budget of the General Board for the year.

Monthly Income to be sent to Missions and Charitable Institutions.

The General Board could then in turn distribute to the various institutions under their control monthly, one-twelfth of the local institution's budget, leaving in general Treasury one-twelfth of money added for new and aggressive work.

Plan Illustrated (Indiana-Michigan Conference used for example).

Money spent for missions and charities by the General Board from May 1, 1915 to May 1, 1916, as given me by Bro. G. L. Bender, were in round numbers about $101,000.00. Dividing this by number of conferences, (leaving out India) we have $101,000.00 divided by 15 equals $6,066.00 each conference to raise this sum, according to plan, to be divided among the congregations by said conference. Here we use the combined conferences of Indiana and Michigan Conference to illustrate. According to the year Book for 1917, these conferences have a total membership of 3,412. Dividing $6,066.00 (amount this conference is to raise by its membership or 3412) we find each member would have to pay about $1.75 per year. Dividing this by 52 (number Sundays in year) each member would have to pay each Sunday the great sum of about $.03.

Note.

This figuring you will note was not done according to size and wealth of conferences or congregations, but evenly. Should it be divided according to size and wealth, in my judgment would not be much higher. It could not be done and be fair to all unless wealth and numbers be taken into consideration.

This or some similar plan should be agitated, and brought before the Church, not by an individual, but by the General Board, and ratified by General Conference. All conferences and all congregations as well as all individual members should be educated along these lines. Any plan that is adopted should be printed, and circulated throughout the Church so that each and every one in the Church may know what their part of the raising of the budget is.

This in no way would interfere with free will offerings, but would encourage a laying aside the first day of the week as the Lord has prospered.

Pehuajo, F. C. O., Argentina, S. A.

CHRIST'S INSPIRING EXAMPLE

"God had only one Son and He was a Missionary." That should be an incentive to each Christian. Christ came down from heaven's glory to human life in the greatest of humility —to poverty, to weakness, to pain, to scourging, to death—and why? To purchase the redemption of a lost race, and to give His life "that ye through his poverty might be rich." As our Great Exemplar, "he went about loing good." Fulfilling all that the prophets had said about the world's Redeemer, He graciously atoned for the sins of a lost world on the cross of Calvary. Christ was a Missionary then, and he is still greatly concerned about earth's erring ones. At the right hand of God, where "he ever liveth to make intercession" for us, we have a Mediator who sympathizes with our infirmities. He is there, symbolic of our victory "over the world, the flesh and the devil." He has sent forth the Holy Spirit as the active missionary of this age. When He has His full way in the heart, He gives us a vision of the lost world, and sends us, as His willing workers, to earth's perishing ones.—Sel.

"After we came to God and were saved, we discovered it was He who had been making us want to be saved all the time."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

SOME SHORTCOMINGS IN MODERN PARENTAL TRAINING

By a Mother

For the Gospel Herald

Most readers of the Family Department of the Gospel Herald have no doubt been impressed with the strong parental sentiment expressed in hymn No. 326 of "Church and Sunday School Hymnal"—"He loves me with such tender love; he loves me so faithfully."

This beautiful sentiment, while suggesting the tender tie that exists between our heavenly Father and His begotten followers on earth, also bespeaks the deepest regard that earthly parents naturally have for their offspring. This, between parent and child, should be mutual, more especially during the period of its early development, and nothing should be said or done by either to impair or diminish the love and confidence that the child bears to the parent.

An impatient act or hastily uttered word at the most critical stage of the child's training at once brings to it the thought that the parent has lost the purest instinct of natural affection and at times is utterly unable to grasp the why and wherefore of such an attitude.

While engaged in an act of which it at the time has no thought or conception of doing wrong, how unnatural and out of harmony with the manifestation of love and regard that the child has the right to expect, is it for the parent to speak in tones that are harsh and loud or, as is too often the case, to emphasize the situation with an angry blow?

Parents should remember that such treatment is not administered by a heavenly Parent when they fall into error. Again, how can the parent use the method for its punishment by withholding the nourishing food that forms such an important factor in maintaining its permanent health and growth?

The testimony of Bro. John S. Coffman, whose evangelistic work brought him in touch with about every congregation of the Mennonite Church, was expressed in the following words: "Childhood, even while under conditions of the best influence and training, is the hardest part of life to get through, and hence is the period that is entitled to the deepest consideration and sympathy from all older people."

No one should (much less a parent) betray the confidence of a child by having it hear a story that is not true, or which it is not able to clearly reason out in its own mind; and again, it is wrong to threaten a child with punishment that is never meant to be carried out.

The writer has reared a family of six children and during the more tender period of childhood and early youth, the most vigilant care was exercised to avoid untruthfulness and exaggeration while in conversation with them; yet since they have all become fully grown, they now recall instances when they received entirely different impressions from what was intended by their mother.

For instance, mamma used to say, "Come, children, let me wash your faces before you go to bed, or the pillow will stick fast to your cheeks." I had not thought for a moment that in their innocent minds, if mamma said so, an unwashed face meant a pillow fast to the cheek all the next day.

If, through remarks innocently made by the parent, wrong impressions are formed on the mind of the child, how much more are angry and impatient utterances hurtful and injurious to its proper development!

When our eldest daughter became of the school age she was frequently sent along a lonely road to the post-office. Some of her schoolmates asked her one day if she was not afraid of tramps, as some had been seen along that road. The little one later remarked that with all her watching and looking, she could see no tramps along that road.

I asked her what she thought tramps looked like. She said she was watching for small animals like rats. This incident has fully proven to me that the child mind under all conditions, accepts in good faith the meaning of a statement only so far as it has the power to grasp it at the critical moment.

"Oh, little one, live on and smile,
For somehow, I know not why—
I feel in my soul when children smile
That angels are passing by."

Dale Enterprise, Va.

"God can never be reconciled to sin. We are to be reconciled to Him in His purpose, in His plan, in His power; and Christ is the medium of reconciliation."

A WARNING TO PARENTS

By a Sister.

For the Gospel Herald

The last command of Christ to His followers is, "Go ye into all the world and preach the Gospel to every creature." The Church has launched out and is in part obeying the command. The workers are few and these are crowded to the limit of their strength. India cries for more workers. South America, with strong appeal, asks for more help. What can be done?

Father, mother, is your son or daughter sufficiently interested in the cause of Christ to go forth as a missionary? If so, do not discourage them but give them all the help and encouragement you possibly can so that the Gospel may be carried to the uttermost parts of the earth. Your children love you and do not want to be disobedient toward you. They have also read in Matt. 10:37, "He that loveth father or mother more than me is not worthy of me," and you have read in the same verse, "He that loveth son or daughter more than me is not worthy of me." Eph. 6:1, 2 tells them, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother which is the first commandment with promise." John 14:21 says, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him." Now, what shall the child do under such conditions?

Father, mother, you are putting your son or your daughter to a serious test and endangering them in the choosing of their life work. They are going to do something and that something may lead them in later years to see that they have lost many golden opportunities in life. And at the same time, many precious souls are dying in a lost condition because you have not done your duty and helped your child and neglected to give him a hearty "God bless you" and sent him forth as a messenger for Christ. The case of such a child has to some extent been the experience of the writer of this article. Many times have we regretted that we did not take the matter to the Lord with a greater zeal and desire to do the Lord's will. The urgent call for workers comes to our ears continually. Our heart is not yet closed to the call. His will be done.

I give this, not as a complaint but as a warning to parents and an appeal to sons and daughters to be true to your convictions and bring everything to the Lord in prayer, seeking to do and to obey His commandments.

Dalton, Ohio.

Sunday School

For the Gospel Herald

Lesson for Feb. 6, 1921—Matt. 22: 1-14

THE MARRIAGE FEAST

Golden Text.—Go out into the highways and hedges, and compel them to come in.—Luke 14:23.

Introductory.—The kingdom of heaven—What is it like? The Bible gives us a number of comparisons and illustrations by means of parables, this being a most impressive one. We are invited to take a look at a wedding feast, as conducted in oriental countries, and from this make proper applications to present day conditions.

The Marriage Feast (1-3).—Are you wondering what the kingdom of heaven is like? then think of a typical eastern wedding feast, like the one referred to in this lesson. This time it was the king's son who was married, and an opportunity to be present at the marriage festivities should have been considered an unusual honor. All preparations having been completed, the oxen and fatlings having been killed and the supper prepared, the servants were notified to go out and inform all who had been bidden to the feast that all was now ready and that they should come to the supper.

The Invitation Refused (4-6).—For some reasons there was a hesitancy in accepting the invitation. Other servants were sent out and the invited guests were entreated to come. But they made light of it. Some went to their farms, some to their merchandise, and the rest, carrying their practical jokes to a horrible extreme, entreated the servants spitefully and slew them.

The Murderers Destroyed (7).—The king was not to be outwitted. The "smart set" who slew his servants were overwhelmed with the king's armies, slain, and their cities burned to the ground.

Other Guests Invited (8, 9).—The king's enemies having been punished, he ordered his servants to go out and invite an entire new set of guests, since the first ones had proven their unworthiness. Apparently they were considered less honorable than the first, as they were to be found in the highways and hedges, both good and bad.

Wedding Furnished with Guests (10).—The servants went out, gathered all they could find, and the wedding was furnished with guests. Those who might have been there had they respected the king's invitation, may or may not have been conscious of what they were missing because of their folly.

The Guest without the Wedding Garment (11-14).—When the king came in he must have been gratified at the generous supply of guests. But among them was one who had come in without the wedding garment. "Friend, how camest thou in hither, not having a wedding garment?" asked the king. The man was speechless. Being without a lawful answer, he was ordered bound hand and foot and cast into outer darkness. He was among the called, but not having made the required preparations he was not chosen.

Lesson Applications.—Having noticed the facts of the lesson, let us note a few of its applications.

1. The first class of guests represents the Jews. They had first preference as invited guests at the coming marriage supper of the Lamb, the King's Son. They made light of it, killed the prophets who brought them the message, and finally killed the King's Son.

2. The result of this rejection is not only a barring out of the feast, but the utter destruction of their city, their nation scattered to the four winds of the earth. It is an uncommon thing today, comparatively speaking, to see a Jew among the consecrated children of God.

3. The next class of guests, the Gentiles, is not the favored class. You find them among the highways and hedges of this world, plenty of bad ones among them, judged even from a human standpoint. Yet out of this class the great coming Wedding will be abundantly supplied with guests. At the marriage supper of the Lamb there will be unnumbered millions of guests wearing the robes of righteousness made white in the blood of the Lamb, and these will form the congregation in heaven to share in the everlasting glory of God the Father and Christ the Son.

4. The man in the guest chamber who had neglected his wedding robe is a type of the unregenerated church member. It is possible to get into the visible Church without the sanctifying and purifying grace of God; but they will all be sifted out before the marriage of the Bride to the Lamb; all consigned to outer darkness, the same as those who have never made any pretensions to Christianity.

5. "Many are called." The whole world is bidden to the feast. "Look unto me and be ye saved, all the ends of the earth," is the invitation of the King. "Few are chosen." The invited guests who refuse, as well as the people who come into the Church without being converted will all be rejected.—K.

Our Young People

CONSECRATED PURSES.—Acts 4:32-37.

Topic for February 6

MOTTO

"I am thine and all that I have."

THE STUDY HOUR

I. Consecration of Money.—Consecrated purses is only another way of speaking of consecrated money or possessions of a material nature valued as money. It is vain to claim consecration to the Lord when we will not place all unto His service. Consecration means that we are devoted to the service of God to worship and adore and magnify Him in the sight of God and man. As God directed the priests to fill their hands with the offerings and thus stand as consecrated worshipers, so God fills our hands with material benefits that we might shew forth the praises of Him (I Pet. 2:9). Israel brought in the first fruits as a token of acknowledgment that God who gave it had first claim upon the increase of the field. Is it any less so in our day than in theirs that we owe all to Him. That purse which contains our earnings is a representation of the same law of increase which God had given to Israel in the garden and field. If we are engaged in lawful enterprizes we are partakers of the blessings of God upon the field although to us it may by circumstances be in the shape of dollars and cents. It all belongs to Him even if He directs that a part should go for ourselves and those under our care.

One who recognizes the purse as consecrated to the Lord will use every cent, whether spent upon self or family or any one else, in a way that will glorify the Lord. If all could recognize this law of consecration there would be great blessing flowing from all that God has given. All foolish and luxurious spending of money would cease. Every man, woman and child would no doubt have those things which would enable them to glorify God. The means to spread the Gospel to all the earth would not be lacking.

II. The Text. Acts 4:32-37.—Here is an illustration of the effect in a Church which recognized the true service of their possessions in relation to the Lord. They recognized that ownership was the Lord's. They acted as stewards only, and, as faithful stewards, they placed all at the disposal of the Lord through His faithful servants to put to use as it was needed. It was not a compulsory matter, but a matter of freewill on the part of every one, a **will** that made the service of the Lord above themselves.

PERSONAL THOUGHT

Is there still something in which I am wasting the Lord's money? My account cannot be clear unless I am ready to be faithful to the best of my knowledge and ability.

SUGGESTIVE ASSIGNMENTS

For Children

1. How to Spend Money pleasing to the Lord.
2. Text word, **"Money."**

For Young People

1. Consecration. What is It?
2. Money, Its Uses and Abuses.
3. Consecrated Earners and Spenders.

For Older People

1. Divine Ownership.
2. The Fruits of Consecrated Purses.
3. The Effects of Misused Money.

Gospel Herald

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MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, JANUARY 27, 1921

Field Notes

Bro. J. B. Miller of Grantsville, Md., returned to his home Jan. 8, after an extended visit among churches in Iowa, Indiana, and Michigan, preaching the Gospel and working in Bible conferences.

A letter from Shiremanstown, Pa., dated Jan. 19, says: "We are expecting, the Lord willing, to organize a singing class at Slate Hill Church tonight, with Bro. H. L. Burkholder of near Newville as instructor."

Home Burned.—On the night of Jan. 15, Bro. Jacob G. Huber and family of Spring City, Pa., were awakened by the smell of smoke. They just had time enough to escape. The house and all its contents were destroyed by fire. F. B.

Sunday School Meeting.—We are in receipt of a program of the 67th Sunday school meeting at Slate Hill Church near Shiremanstown, Pa., to be held Jan. 29 and 30. "We are looking forward with interest," writes one of the workers at that place.

Bro. Noah D. Showalter, formerly of Harrisonburg, Va., but at present located at Hesston, Kans., is open for work along the line of teaching singing classes, training choristers, etc., among congregations desiring his services. His work as an instructor in music is well spoken of by brethren in congregations where he has labored during the past year.

The Executive Committee of the Illinois Conference, under the new conference merger plan, has decided to hold the first session of that conference some time during the fore part of June.

Bro. C. Z. Martin, superintendent of the Columbia, Pa., Mennonite Mission, writes enthusiastically of their recent mission meeting held there Jan. 9. One of the hopeful complaints coming from that mission during the recent past is that there is not room enough to accommodate those who would be in attendance if there were more room. We hope the additional room may be provided.

We received the following from Eureka, Ill.: "Bible Normal began here, and interest is remarkably good. Attendance of more than one hundred, and 75 taking the courses. Bro. William Weaver substitutes as teacher in Bro. A. E. Kreider's place, and Bro. S. E. Allgyer in place of Bro. S. C. Yoder."

Later: Since writing the above we received the following from Bro. C. F. Derstine: "Closing our Bible Normal. My tonsils must be removed. They are affecting my general health. Note in the Gospel Herald that all dates will be met, the Lord willing, somewhat later. Pray that the operation may bring successful results." Bro. Derstine has had much sickness in his family. God grant that this may be but the darkness before a long day of robust health for him and his family.

Correspondence

Landisville, Pa.

Program of the Landisville and Salunga Sunday school workers meeting. Lesson for Feb. 6, assigned to Bro. Isaac Brubaker. Lesson for Feb. 13, assigned to Bro. Henry Lutz. Lesson for Feb. 20, assigned to Bro. Frank Baer. Lesson for Feb. 27, assigned to Bro. Amos F. Eby.

Next meeting will be held at Landisville, Jan. 29, 1921, at seven P. M. Everybody is invited to attend.

Clayton B. Erb, Sec.

Clearspring, Md.

Greeting of Love and best Wishes to all Herald Readers:—Bro. J. F. Bressler of Lancaster City closed a two weeks series of meeting Dec. 19, at the Clearspring Church, when seven souls confessed Christ as their Savior. May we all pray that they man continue in His service. We were all strengthened through our brother's messages. God bless his efforts wherever he may go. Pray for the work at this place.

Dec. 30, 1920. Cor.

Harper, Kans.
(Pleasant Valley Congregation)

Bro. M. Stutzman of Hesston, conducted a series of meetings here during the holidays. There were two confessions, on whom we wish God's blessings. We feel thankful to the brother and to the Lord for these meetings by which we feel that the brotherhood was strengthened.

On Jan. 2 we had our 24th Quarterly Sunday School conference.

May the Lord bless His work at this place.

Jan. 5, 1921. Cor.

Kenmare, N. Dak.

On Dec. 8 and 9 Bro. I. S. Mast was with us and held council meeting and communion, and while he was with us to assist, A. A. Kauffman was elected to assist Bro. J. I. Lehman, as S. S. Supt., to fill the vacancy made by Bro. L. C. Kauffman's leaving. Bro. A. A. Kauffman was also elected church secretary, to act also as chairman and correspondent for the congregation while we are without a minister.

On Dec. 19 Bro. L. S. Glick was again with us. The brethren try to supply us with a minister twice a month. We truly appreciate their efforts.

Health is good in general.

Exceptionally fine weather.

Bro. Jonas Hershberger and Sister Edna King left the 3rd for Wolford to attend short Bible school there.

Pray for us at this place, that if it be God's will we may again be supplied with a minister and that we may have grace and courage to press on in the work till His will be done.

In His name,

Jan. 5, 1921. H. L. King.

Freeport, Ill.

Dear Herald Readers, Greeting:—On New Year's day we had an all day meeting at our church. In the forenoon the business meeting was held and the Sunday school officers were elected. In the afternoon the following subjects were discussed: **Why am I a Mennonite? How can I best help the World's present need? What my aim should be during the year 1921.** The speakers brought out many helpful truths and I hope we will be doers of the same. The following Sunday school officers were elected: Supts., Bro. Wm. Pfile and Wesley Biedler; Sec-Treas., Bro. A. C. Shoemaker; Chor., Sister Louella Sanders; Lib., Bro. Paul Graybill. On the following Sunday evening we

had our Quarterly Sunday school meeting.

We are glad to report that Bro. J. S. Shoemaker is slowly recovering from his recent illness.

May the Lord bless you all.

Jan. 6, 1921. Cor.

Westover, Md.

Dear Herald Readers, Greeting:—Bro. Geo. Hostetler of Oyster Point, Va., was with us from Saturday, Jan. 1, to Monday, Jan. 3, and filled three appointments. The services were well attended and very helpful to the hearers. May the Lord bless the work of the brother wherever he may be is our wish and prayer.

Sunday, Jan. 2, we reorganized Sunday school as follows: Supts., Bro. A. C. Ogburn and Bro. I. M. Kauffman; Chors., Bro. Menno Detweiler and Sister Genevieve Detweiler. May the Lord help us to press onward and upward, for the prize of the high calling of God in Christ Jesus.

Jan. 8, 1921. Ruth Hostetler.

Filer, Idaho

Greeting in Jesus' name:—On Dec. 19 we reorganized our Sunday school for this year, as follows: Supts., Bros. Joe Slatter and John Schiffler; Sec-Treas., Sister Lavina Erb, Bro. Theodore Weaver. The new officers took charge Sunday Jan. 2.

On Jan. 3 our annual business meeting was held.

On Christmas day we had a very interesting program. Many practical thoughts were presented.

Pray for the work and workers at this place.

Jan. 10, 1921. Cor.

Imlay City, Mich.

Greetings to all Herald Readers:—On Jan. 1 we reorganized our Sunday school with the following officers: Supts., Bros. Richard Wideman and David Ropp; Sec., Sister Silva Roth.

Pray for us that we may live closer to God this coming year than we did in the past.

Jan. 10, 1921. Isaac Kennel.

Coote's Store, Va.

Dear Herald Readers, Greetings:—We feel thankful for the care which our heavenly Father has over us. He made it possible for us to have meetings at a school house three miles from our home. There were 5 confessions at the church and 3 at the school house.

I had the privilege of spending New Year's day with the brotherhood near the Eastern Mennonite School and was in school two days. May the Lord direct the teachers that they may never depart from the truth. While I was there I was made to think of the words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Your brother,

Jan. 10, 1921. Dewey Emswiler.

Rohrerstown, Pa.

Greeting to all the Herald Readers:—Now that another year has passed and we are starting a new year, let us live more close to Him. Yesterday our Sunday school was reorganized for another year, as follows: Supt., Bro. A. G. Kauffman; asst. supts., Bros. John W. Hollinger and Landis Herr; Sec., Bro. Guy M. Tweed; Treas., Bro. Oliver H. Shenk; Chors., Bros. Jacob Kreider, John Kreider, Phares Miller. Although Bro. Jacob Kreider cannot be present every Sunday on account of his health, our prayers are that his health will be restored so as to be among us. May God give us all the grace and love to do the work which we are called to do. In His name,

Jan. 10, 1921. Emma May Tweed.

Goshen, Ind.

The winter term at the college opened with an enrollment of about 300. This is considerably larger than the attendance last winter and is due to the fact that there is a larger attendance at the special Bible term and some of the teachers in the elementary schools of Goshen are enrolled for one or two college subjects while engaged in teaching. This year the special Bible term continues for twelve instead of six weeks. The winter term usually has a larger enrollment than the fall or spring terms. Six years ago the winter term enrollment passed the 250 mark. It has fluctuated some since but only twice did it fall below this mark and that was when our young men were in camp during the war. Last winter the enrollment passed the 275 mark. Our cherished goal of 300 has now been reached and while we praise God for the opportunities of this larger service we feel very keenly the added responsibilities that are laid upon us and we crave the prayers of all who are vitally interested in the future welfare of our young people and of the Church.

The special program which began on last Wednesday evening and closed last night, made some very valuable contributions along the lines of church, Sunday school and missionary efforts. The regular class recitation periods were shortened on Thursday and Friday so students could attend the day sessions. The sermons and addresses were soul-stirring messages and many who heard them resolved anew that they would put forth greater efforts to serve the Master wherever His Spirit leads them. The speakers represented bishops, ministers, Sunday school and church workers and members of the faculty. The brethren, Clayton F. Derstine and Lester Hostetler, had a series of topics while the other brethren appeared only once or twice. We are very grateful to these brethren for the inspiration they have given us and our prayer to the heavenly Father is that He may richly reward them for their services.

On next Sunday we will have baptismal services. The efforts of Bro. S. E. Allgyer, as he labored with us in our revival services just before the holidays, will not soon be forgotten. He preached the Gospel of salvation to the lost and pointed out that only by living a life that is complelely surrendered to God's will can we be used by Him in the furtherance of His cause. When the meetings closed sixteen souls had publicly confessed their Savior. A large number of the students had private interviews with Bro. Allgyer to talk over some problems of their life work.

Jan. 17, 1921. Cor.

Scottdale, Pa.

Greeting to all Herald Readers:—Our work at the Publishing House during the past few weeks has been rather strenuous with a number of workers away.

Bro. Mumaw and family, who accompanied the remains of Sister Mumaw to Orrville, Ohio, returned Friday, Jan. 14. Sister Lina Ressler, who accompanied the family, returned a week later. Bro. John Mumaw spent a few days here, on his return trip to Harrisonburg, Va., where he is attending school.

Bro. J. A. Brilhart filled the regular appointment at Masontown, Pa., on Sunday, Jan. 16, and Bro. Aaron Loucks performed a similar service at the same place last Sunday.

Bro. Amos Kauffman of Croghan, N. Y., was a worshiper at the Scottdale Mennonite Church on Sunday, Jan. 16, and Bro. Emanuel Hershberger of Grantsville, Md., was with us last Sunday.

Bro. John E. Kurtz, who was with us about ten days recently, is expected back in a few days to give further consideration to the work of erecting a new building for the Publishing House.

Brethren Elam and Lloyd Hernley are spending a few weeks at Hesston, Kans.

Jan. 24, 1921. Cor.

Miscellaneous

FOLLOWING FATHER HOME

By John D. Hall

For the Gospel Herald

Many years ago, when I was but a lad,
I used to go to country shops to work and help my dad;
I used to get so wearied out, before the day was done,
I got a kind o' anxious like, about the journey home.
There were many hills upon the road, but father led the way;
And when we'd top'd the rugged one, he'd often turn and say,
So tender like, so winsome like, "Come! Come on, my son, we're nearly home."
And that would always help me some,
And so I followed father home.

I'm somewhat older now, more feeble at the knee;
But life is just the same today, as then it seemed to be.
I get some wearied out, before the day is done;
And I get rather anxious like, about the journey home.
But still my Father leads the way ("Our Father which art in heaven"),
And once in a while I hear Him say,
So tender like, so winsome like, "Come! Come on, my son, you're nearly home!"
And then that always helps me some;
And so I'm traveling up the hill, but following Father home.

Orrville, Ohio.

THE MENNONITE CHURCH IN MORRISON'S COVE

(Extract from a history of the Mennonite Church in Blair Co., Pa., by Jacob Snyder.)

In 1827 Bishop Jacob Snyder moved from Richfield, Juniata county, to Neffs Mills, Huntingdon county, where there had already settled quite a number of Mennonite families from the eastern part of the state. A church organization was effected and services were held regularly in the community school house. The next active organization of Mennonites in this section was effected at Frankstown, Blair county, shortly after the location of Bishop Snyder at Neffs Mills, Huntingdon county, Bishop Snyder serving the congregation as pastor and Bro. Good serving as deacon (Good was the grandfather of Harry Hileman.) At this place a union house of worship was erected by the Mennonites, Dunkards, and Lutherans, this being one of the first churches established in Blair county, according to the religious history of Blair county by James A. Sell. Following this there were two other organizations effected—one a congregation formed in Woodcock Valley, Huntingdon county, having as bishop, Jacob Snyder; minister, Daniel Bookwalter; and deacon, Benjamin Grove. The other was formed at Martinsburg in 1854. A parcel of ground was deeded to the Mennonite society by Daniel Rhodes, the same for the purpose of erecting a house of worship and a burial ground. In 1855 the church building was completed and the organization of the church consisted of Jacob Snyder bishop, Jacob B. Snyder, Jr., (son of the bishop), minister, Frederic Rhodes minister, Henry Kauffman minister, and Joseph Byers deacon. This church was served by the following ministers in addition to those above mentioned: Herman Snyder, Abram Snyder, Abram Metzler, and John Durr—While Jacob Snyder Jr., Frederic Rhodes, Herman Snyder, and John Durr served as bishops in the order named.

In 1898, at a conference held in Martinsburg, it was decided to purchase the present church building in Roaring Spring from the Methodist congregation, the same to become a part of the Martinsburg district. The congregation was formed with J. N. Durr as bishop, and Abram Snyder and Abram Metzler as ministers. In 1902 the congregation from the Martinsburg district, with Bro. Durr as the bishop, and Bros. Abram Snyder and Jacob H. Hershey serving the congregation as ministers, and John L. Zook, deacon. The first board of trustees was Jacob Snyder, Abraham Kauffman, and Joseph Kauffman.

At the last Mennonite Eastern District Conference of which this congregation is a part a membership of one hundred and eight was reported. The church holds services each Lord's Day, morning and evening, with an active Sunday school and Christian endeavor society. Two classes of the Sunday school are organized Bible classes. The congregation is also active in mission enterprise, having been the means of beginning religious work at the above points, furnishing almost entirely from the local organization leaders for the new fields of work. The congregation in conjunction with the Richfield Mennonite Church supports two Bible women in India.

The present Sunday school enrollment is ninety, and the average weekly attendance is fifty-five. They have no home department, but have a cradle roll numbering ten members.

Abram Snyder, first minister of this church, died September 1, 1916, his son, Jacob Snyder, is the minister at this time assisted by S. D. Yoder.

Herman Snyder, a charter member of this church, became very active in Sunday school and evangelistic work. He was for three years president of sthe Fifth Sunlay school district of Blair county. He was ordained a minister of the Gospel in the Mennonite Church, March 21, 1912, and was successful in establishing two churches in Bedford county, one of them at Napier and the other one at Mann's Choice. Both of these he served faithfully until his death, which occurred September 11, 1917.

LITERARY DECADENCE

Retrogression! No, that is not the word when we speak of going back to the literature of the past, especially to that of the eighteenth and nineteenth centuries. The writer regrets to say it, but to his mind English literature is now at the stage of decadence, and we are no longer drinking at the well pure and undefiled. The trend of the latter productions of the literary field is in the direction of weakness rather than of strength, both in the matter of expression and sentiment. Nor does this condition affect our periodical exponents of literature only, but our school books as well. Let the difference be noted in the present day school readers, as a whole, and the old McGuffey series, and that difference will represent the decadence of the past forty years—since the days of the "Three R's," if you please. That we are kept closer to the heart of nature through our literary surroundings, and that we drank from the fountains, hardly admits of question. That the drift is toward unwarranted forms and warped sentiment can hardly be denied in the light of reason. Of course, discoveries and developments make new terms and forms of expression necessary, but there are certain established lines within which the matter should be kept, not laboriously but naturally, which comes of ease and the feeling of fitness.

L. J. Heatwole, of Dale Enterprise, Va., a man who has a wide and varied experience through the twenty-eight years he has been connected with institutions of learning, has been investigating along these lines, and as the result, has in preparation a series of books, four in number, for school use, entitled "The Moral Standard Readers," which, in their general tone, will be similar to the old McGuffey's Readers. Much of the matter used in this series is of more modern type and will be incorporated in the new books. The term **Moral** in the name of the proposed series has a special significance, which will be readily understood. The arrangement of this proposed series of books will be admirably adapted to use in

the school room, and will serve the best interest of our youth.

Our interest in the matter of pure literature now lies in conservatism, and while Mr. Heatwole has taken the initial step, let others take time to ponder, and if they see the matter in this light give it at least the hand of encouragement.— Frank Monroe Beverly in Bristol (Va.) Herald Courier.

Freeling, Va.

CORRESPONDENCE

(Continued on page 865)

Topeka, Ind.

(Emma congregation)

On the evening of Jan. 2, 1921, closed a series of meetings held at this place, conducted by Bro. J. M. Kreider of Palmyra, Mo. These meetings proved to the upbuilding of the cause of the Lord. Our brother boldly and plainly presented the truth of the Word to an attentive audience. As one of the results there were ten public confessions. May all true Christian people remember these precious young souls in prayer that they may prove real valiant soldiers for the cause in general and especially for the church at this place.

Jan. 13, 1921. O. S. Hostetler.

Newton, Kans.

To the Herald Readers:—Bro. J. W. Hess of Manson, Ia., was here and labored faithfully with us for one week. He preached the Word with power. The visible results were eighteen confessions. Some of these are starting in the Christian life for the first time, some had fallen by the way, and others felt that they were not living up to their privileges.

Pray for all these that they may be faithful, and that others may follow their example. Everywhere there are souls that should be gathered into the fold.

Jan. 13, 1921. Cor.

Nampa, Idaho

We reorganized our Sunday school for 1921 on the last Sunday of the old year. Bros. L. F. Hilty and D. U. Kauffman were elected Supts., Bro. Paul Miller Sec-Treas., Bro. J. B. Shenk Chor., and Bro. Paul Miller and Sister Anna Kauffman librarians.

We met on New Year's day for our annual business meeting.

Bro. Abram Good, wife, and little daughter "Elizabeth" have gone from our midst, are visiting for a time in California after which they will go to Colorado to take up farm work at the Sanitarium. May the Lord bless them in their field of labor. We crave an interest in the prayers of the brotherhood in behalf of the little church at Nampa.

Jan. 13, 1921. Cor.

Kokomo, Ind.

Greetings of love to the Herald Readers:—On Dec. 27, Bro. Frank Blough of Middlebury, Ind., came here and conducted a singing class for one week. The attendance and interest were good.

On Jan. 6, 1921, Bro. Clayton F. Derstine, of Eureka, Ill., came to conduct a Bible conference revival. On Thursday evening he preached on "The Love of the First Engagement," Friday evening on "Men of Fire," Saturday morning, "From Egypt to Canaan." On Saturday evening, "What is the Matter with the Civilized World?" Sunday morning, "The Children of Israel Leaving Egypt;" Sunday afternoon, "Giants, Garrisons, Grasshoppers, and God;" Sunday evening, "The Momentous Fact of Christ's Second Coming."

Bro. Derstine was to stay with us till Tuesday evening, but on account of serious sickness in his family he had to leave Sunday night for his home. These meetings were very largely attended, and the interest was good. The brotherhood were strengthened, and sinners warned to flee from the wrath to come. We pray that God may richly bless the brother, and also that the family may soon enjoy good health.

On Wednesday evening, the 12th, a rural mission conference began. The ministers that came here were D. J. Johns, Goshen, Ind., S. L. Weldy, Wakarusa, Ind., Ray Yoder, of the Salem congregation, B. H. King and two other brethren from Ft. Wayne, Ind. Following are the subjects discussed:

The Claims of Rural Work on every member; Retrospective and Prospective View of the Rural Field; "Personal Ideas on Misson Work;" How to Support the Rural Mission? Securing the Workers; The Home Ministry and Rural Missions; Problems of the Church on the Frontier.

These subjects were very ably discussed and explained to the people here at this place. We had a very profitable time. May we heed the many admonitions given.

Jan. 14, 1921. G. W. North.

Middlebury, Ind.

(Clinton Brick Congregation)

Dear Readers of the Gospel Herald, Greeting:—Jan. 1 a little band of God's workers gathered together at the Clinton Brick Church and reorganized Sunday school, Young People's Meeting, and Church Work. A day that we should remember as one of the most prayerful days in the year, so as to set God's work in the highest standard possible.

S. S. Officers: Supts., Bros. Jacob Eash and Len Kauffman; Sec.-Treas., Bro. Jacob Grabill and Sister Mary Mishler; Chors., Sister Clara Eash and Sister Clara Grabill; Libr., Sister Elvina Miller.

Y. P. M. Moderators: Bros. Henry Kauffman and D. H. Coffman.

We are extending this invitation: Come and get acquainted with our Sunday school workers, ministers, superintendents, teachers, scholars and all. We love to mingle with God's people who are interested in extending Christ's Kingdom. Pray for us that we may feel the responsibilities upon our shoulders more this coming year than in any preceding year.

Yours for Christ's Service,
Jan. 14, 1921 W. H. Boyer.

Wadsworth, Ohio

Greeting in Jesus name:—On New Year's day was held our annual business meeting of the Bethel and Guilford congregations at which time any business pertaining to the church was discussed and the Sunday schools reorganized for the coming year. The result was—for Bethel, Supts., Bros. L. S. Kreider and John Snyder; Sec- Treas., Bro. Ward Kreider. For Guilford: Supts., Bros. W. K. Stover and Clayton Rohrer; Sec., Bro. Raymond Auker; correspondent, Sister Martha Kreider. May God add His blessing.

Jan. 14, 1921. Cor.

Hubbard, Oreg.

(Hopewell congregation)

We have been greatly blessed along many lines during the recent past, and especially do we want to mention the blessings we have enjoyed along spiritual lines. We cannot praise God enough for His bountiful grace shown toward us, and it behooves us to live closer to Him in a more consecrated life. Even then we cannot pay for what we have gotten.

A six-week term of the Pacific Coast Bible School is now in session. Three weeks of the term were spent at the Hopewell Church and the remaining three weeks are being spent at the Albany Church. The enrollment at present is one hundred thirteen, which is beyond previous expectations. A good spirit of scholarship was shown thus far, the Bible being the book used to decide all questions that have come up, and all worked with a desire for pure Bible knowledge.

As immediate results of the school four young brethren and sisters, thus far, have decided to give their services toward a mission in Portland, which is likely to be started soon. May the Lord lead in such a way that still others may be willing to lay down their all for the cause in this needy western field.

The Bible normal is just in its infancy and has bright prospects for the future. All seem to take an active interest, even though they can not all attend.

Brethren S. G. Shetler and F. W. Gingerich are instructors, and Bro. M. H. Hostetler has charge of the music department, giving instruction in rudiments and also interpretation of songs

A missionary conference under the auspices of the school was held on Jan. 2. A great spiritual feast

Pray the Lord of the harvest that He may send forth reapers into this ripe western field which has so great a need and so many opportunities.

Jan. 15, 1921. Lloy A. Kniss.

Canton, Kans.

Jan. 8, Bro. E. D. Hess of Masontown, Pa., came into our midst and preached the Word of God faithfully every night until Jan. 16.

As a result, one soul confessed Christ, and saints were much encouraged and brought closer to the Lord. While the brother was with us, we also had a Bible study during the morning hour, at which time we searched out some important truths and teachings of the Bible. Remember the work at this place. Yours in Christ, Ruth Diener.

Jan. 18, 1921.

Vestaburg, Mich
(Zion congregation)

Greeting in Jesus name:—Jan. 5 we met in a business meeting and also reorganized our Sunday school for this year. The following officers were elected: S. S. Supts., Bro. Allen Snyder and Bro. Eddie Switzer; Sec-Treas., Sister Lydia Snyder; Chors., Sister Lydia Snyder and Sister Ruby Martin; Libr., Sister Leata Beach. We hope the Lord will bless the efforts put forth at this place. We gladly welcome any to come, make their home in this community, and help us along with the work. One old brother in Vestaburg was baptized lately. His companion was baptized last fall and passed to her reward shortly after. Pray for the work at this place.

Jan. 10, 1921. Susanna Switzer.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Recent letters from our Russian Unit indicate that all the workers there are very busy and are eagerly looking forward to the time when the new workers will join their ranks. The fact that Bro. Miller has gone to Beirut for a few weeks throws added responsibilities on the others. Their work is divided somewhat as follows: Bro. Slagel has general oversight of all supplies which need to be secured from the Red Cross, Near East Relief, or the Constantinople markets. He sees that these supplies are sent to their proper distributing centers,—to the refugee camps or to the orphanage. Bro. Brunk is to have general oversight of the distribution of clothing. He must determine whether the applicants are deserving and must see that everything is properly kept in order and accounted for. Bro. Stoltzfus has general oversight of the whole work, meets the new problems as they come up, has charge of the book-keeping and reporting of the work done, and sees that all of the native and other assistants properly discharge their duties. The uncertainties of the whole situation have been such that up to this time it has been almost impossible to get the work well organized, but they hope soon to be able to do so.

* * *

The Home for Mennonite Russian refugees has now about seventy inmates. Most of these desire to come to America. In addition to these, there are still a number of Mennonites in the different concentration camps in the vicinity of Constantinople, and efforts are being made to have all these released so they may be cared for in the Home. Bro. H. H. Schroeder, one of the refugees, has general oversight of the Home and is trying to locate the Mennonites in the camps. Bro. Miller estimates that before the winter is over there will be at least one hundred young Mennonite men who will be cared for and helped by our Unit. An account of their Christmas exercises has been received at this office, written by one of the men themselves, and will appear soon.

* * *

According to arrangements at present being made, Sister Vesta Zook, Dean of Women at Goshen College, and Sister Vinora Weaver, will sail for Constantinople on February 26th. Sister Weaver goes to take charge of the routine office work and book-keeping, and Sister Zook will probably have charge of the Orphanage, which at present contains 120 Russian children. The latter is also to have charge of some of the investigation work which is necessary in connection with relief work as carried on at that place. Our workers are disappointed over the fact that the new workers are not arriving in January, as they are very much needed. The sending of these two Sisters was authorized by the meeting of the Central Committee, held at Scottdale on December 30, 1920.

* * *

Bro. Stoltzfus reports that a great deal of his time is being taken in the office by those who come seeking help. Some come for clothes, others for money, some for help in getting passports, and others for a variety of reasons. An attempt is made to take care of each case that deserves help. Some of the brethren in the Home are especially helpful in investigating claims for relief.

* * *

Every night some twenty-five or thirty Russians are sent to the Mennonite Home, for lodging, by the Russian Y. M. C. A. which society also pays for the beds. As soon as the other Mennonites now in the concentration camps are brought to the Home, however, there will be no more room for this service. The number of people needing help is constantly increasing, as there are those who brought some funds with them when they came out of Russia, but which are now all disposed of, so that they must depend on some sort of charity for their existence. The matter of lodging people of this kind has its own peculiar problems, from the standpoint of sanitation. The vermin and filth which are often carried make it unpleasant for the regular members of the Home.

* * *

We hope soon to be able to give an account of Bro. Miller's Beirut trip and to present some of the reports which he had planned to work out on the eight-day voyage to and from that port. The time spent away from Constantinople will give the other brethren there an excellent opportunity to familiarize themselves with the details of the work and to become somewhat accustomed to the responsibilities that go with it, so that in case there is anything not clear to them they can go over the situation with Bro. Miller and together they can solve the difficult problems. The organization as it has been built up is almost wholly the work and plans of Bro. Miller.

* * *

The tremendous strain under which Bro. Miller has worked ever since the first party arrived in Constantinople made it almost imperative for him to take a short rest, such as the trip to Beirut will give him. While there he aims to get in touch with our brethren who are now in Syria, and perhaps help them with some of their problems, as well as bring them news and information from the home land. The peculiar temptations to which relief workers are put and the long continued absence of a direct and vital touch with the Church and conditions at home make it highly

desirable that such visits should be made whenever possible. " "

* * *

Every effort will be made to get in touch with Bro. Kratz by the brethren now in Constantinople before Bro. Miller comes back. It is possible that two of the workers may attempt a trip into Soviet Russia and endeavor to get into the Mennonite colonies previously visited. Bro. Miller writes that such a trip may be attempted either from the west, through Roumania and Poland, or from the east through Georgia and Armenia. This would enable him to bring back direct news from Bro. Kratz and the Mennonite colonies, and would give the Russian Mennonites at Constantinople an opportunity for finding out the condition of their loved ones before they separate themselves still further from their natural ties. Likewise they would be able to bring assurances of the safety of the young men to their parents still in Russia. Doubtless they have heard nothing since the young men left home, and many hearts are yearning to know how sons and loved ones are faring. Surely war is an awful thing.

* * *

A letter has been received by Bro. Mumaw from an official of the Holland Mennonite Relief Organization, suggesting co-operation in the relief work which is at present being carried on at Constantinople and contemplated in South Russia. Up to this time their organization has been doing effective relief work in Germany. They suggest that probably the relief organizations (Mennonite), of Germany and Switzerland might want to cooperate in this way also. Bro. B. Unruh, who was one of the Russian delegation to come to this country and who started back to Russia several months ago, is stopping with the brethren in Holland on account of his inability to proceed to his home since the defeat of the Wrangel forces, and he has been giving them first hand information concerning conditions in South Russia and the relief activities in this country.

Jan. 21, 1921.

REPORT

Of the Woman's Home and Foreign Missionary Committee for Quarter Beginning Oct. 1, 1920, ending Dec. 31, 1920

For the Gospel Herald

Foreign Missionary Support Fund

(new missionaries)

General

Sisters Walnut Grove & S Union Cong W Liberty O	$84 10
Goshen College S C Goshen Ind	2 00
Sisters Bethel Cong W Liberty O	5 00
Sisters Oak Grove Cong W Liberty O	10 00
S Circle Alpha Minn Mary Good	4 11
	$105 21

Mary Good

Oak Grove & Salem S C Smithville Ohio	$10 00
Young Mothers' Class Kokomo Ind	10 00
E Union S C Kalona Iowa	37 11
Goshen College S C Goshen Ind	2 00
New Stark S C Rawson O	7 50
	$66 61

Missionaries to be supported by Ohio Sisters

Mahoning & Columbiana Cos S C Columbiana O	$40 00
Total	$211 82

Home Missionary Support Fund

Sarah Weidman Pigeon Mich	$ 1 00

Sister Friesen Support Fund

New Stark S C Rawson O	$ 7 50

Dr. Cooprider's Medical Dispensary

Faith	$ 6 00
Fairview S C Fairview Mich	10 00
Goshen S C Goshen Ind	27 00
Armenon Yoder Bellefontaine Ohio	1 00
Sonnenberg S C Orrville O	20 00
E Union S C Kalona Iowa	25 26
Lower Deer Creek S C Wellman Ia	63 00
	$152 26

General Foreign Missionary Fund

Western O District Meeting West Liberty O	$12 95

Expense Fund

Interest	$12 00

Miscellaneous Funds

Bicycle for Lydia Lehman (personal)	
Sisters Walnut Grove & S Union Congs	$ 3 00
Syrian Orphan	
Walnut Grove & S Union Primary & Junior S S	$94 57
Russian Relief	
Zion S C Hubbard Ore	$25 00
Total	$122 57

Orphans' Home Hospital Fund

Pearl Krabill W Liberty O	$5 00
Barbara Steiner Bluffton O	5 00
Mrs S B Plank Bellefontaine O	5 00
Mrs J D Yoder Philadelphia Pa	5 00
Mrs Nancy B Umble W Liberty O	5 00
Myrtle Umble W Liberty O	5 00
Naomi Blosser Rawson O	5 00
Ruth A Yoder Bellefontaine O	5 00
Mrs Martha Detweiler Bellefontaine Ohio	5 00
Mrs Emma N Yoder W Liberty O	5 00
Mrs A Hartzler W Liberty O	5 00
Mrs Lizzie Stoltzfus W Liberty O	5 00
Mrs C P Krabill W Liberty O	5 00
Mrs J B Hartzler W Liberty O	5 00
Mrs Rachel Krabill W Liberty O	5 00
Mrs Lydia Smith Flanagan Ill	5 00
Agnes A Gunden Flanagan Ill	5 00
Mrs Nancy Yoder W Liberty O	5 00
Rebecca Yoder W Liberty O	5 00
Mrs John Roeschley Flanagan Ill	5 00
Mrs A R Good Bluffton O	5 00
Mrs Barbara Saltzman Graymont Ill	5 00
Mrs Fanny Whitmer Bluffton O	5 00
Allie Yoder W Liberty O	5 00
Mrs Ella Hartzler W Liberty O	5 00
Mrs Lydia Plank W Liberty O	5 00
Lena Zehr Gridley Ill	5 00
Val Neuhauser Gridley Ill	5 00
Mrs John Blosser Rawson O	5 00
Mrs N O Blosser Rawson O	5 00
Mrs B F Thut Elida O	5 00
Mrs C H Hilty Ada O	5 00
Mrs Ezra Baumgardner Jenera O	5 00
Mrs John Baumgardner Rawson O	5 00
Ella Baumgardner Jenera O	5 00
Mrs J H Hilty Rawson O	5 00
Rhoda Hilty Rawson O	5 00
Mrs J M Blosser Rawson O	5 00
Gladys Krabill W Liberty O	5 00
Lucile Krabill W Liberty O	5 00
Mrs Amanda Hartzler W Liberty O	5 00
Mrs Dora Myers Comins Mich	5 00
Mrs Clara E Steiner Columbus G O	5 00
Mrs J D Hartzler Gridley Ill	5 00
Mary Weaver Metamora Ill	5 00
Emma Springer Metamora Ill	5 00
Mrs Andrew Springer Metamora Ill	5 00
Mrs Peter Shertz Metamora Ill	5 00
Mrs A L Buzzard Metamora Ill	5 00
Mrs J D Smith Metamora Ill	5 00
Mrs E R Shertz Metamora Ill	5 00
Lena Garber Low Point Ill	5 00
Mrs J A Engel Washington Ill	5 00
Mrs Henry Hartman Washington Ill	5 00
Mrs John Nofsinger Washington Ill	5 00
Mrs J J Summer Washington Ill	5 00
Mrs J E Camp Washington Ill	5 00
Mrs Fred J Zoss Cazenovia Ill	5 00
Anna M Shertz Cazenovia Ill	5 00
Phoebe Bachman Cazenovia Ill	5 00
Mrs S P Imhoff Cazenovia Ill	5 00
Mrs E A Rediger Gridley Ill	5 00
Mrs Carl Bruderline Bradford Ill	5 00
Mrs C A Hartzler Tiskilwa Ill	5 00
Mrs Emile Lentner Tiskilwa Ill	5 00
Mrs Henry Kauffman Tiskilwa Ill	5 00
Mrs Eda Kauffman Tiskilwa Ill	5 00
Mrs Jos Springer Princeton Ill	5 00
Mrs Louis Gingery Tiskilwa Ill	3 50
Mrs Jos Ioder Tiskilwa Ill	5 00
Bertha & Hilda Ringenberg Tiskilwa Ill	5 00
Mrs F I Smucker Tiskilwa Ill	5 00
Mrs Ben Rocke Tiskilwa Ill	10 00
Mrs W D Albrecht Tiskilwa Ill	5 00
Mrs J V Albrecht Tiskilwa Ill	5 00
Mrs Ed Bachman Tiskilwa Ill	5 00
Clara Neuenschwander Tiskilwa Ill	5 00
Mrs Jacob Ringenberg Tiskilwa Ill	3 00
Mrs Chris Albrecht Tiskilwa Ill	5 00
Esther Smucker Tiskilwa Ill	1 00
Mrs Pheobe Culp Tiskilwa Ill	1 00
Mrs Mary Nafzinger Tiskilwa Ill	5 00
Mrs Alvin Albrecht Tiskilwa Ill	5 00
Mrs Chris Sutter Tiskilwa Ill	1 00
Mrs Elijah Schrader Tiskilwa Ill	5 00
Mrs J A Albrecht Tiskilwa Ill	5 00
Mrs Fanny Ioder Tiskilwa Ill	5 00
Grossmutter Birkey Tiskilwa Ill	1 00
Mrs Sam Zimmerman Tiskilwa Ill	3 00
Mrs John Stauffer Tiskilwa Ill	5 00
Mrs Will Ringenberg Tiskilwa Ill	1 00
Mrs Chris Sears Tiskilwa Ill	2 00
Mrs F I Culp Tiskilwa Ill	1 00
Mrs Lizzie Cender Foosland Ill	5 00
East Bend S S Foosland Ill	25 00
Catharine Ruvenacht Gridley Ill	5 00
Mrs W E Stonehill Rawson O	5 00
Mrs Anna Good Elida O	5 00
Mrs William Blosser Jenera O	5 00
Mrs Clyde Ream Ada O	5 00
Mrs J J Camp Roanoke Ill	5 00
Mrs Joe F King W Liberty O	5 00
Mrs George Kanagy Urbana O	5 00
Mrs D J Augsburger Flanagan Ill	5 00
Smucker Sisters W Liberty O	5 00
Vesta Zook Topeka Ind	5 00
Alma Warye W Liberty O	5 00
Nellie A Yoder Bellefontaine O	5 00
Mrs C H Byler Cable O	5 00
Total	$537 80

Summary of Funds

Foreign Missionary Support Fund (new missionaries)	$211 82
General	105 21
Mary Good	66 61
Missionary to be Supported by Ohio Sisters	40 00
Home Missionary Support Fund	1 00
Sister Friesen Support Fund	7 50
Dr Cooprider's Medical Dispensary	152 26
General Missionary Support Fund	12 95
Expense Fund	12 00
Orphans Home Hospital Fund	537 80
Miscellaneous Funds	122 57
Bicycle for Lydia Lehman (personal)	3 00
Syrian Orphan	94 57
Russian Relief	25 00
Total	$1057 90

Gratefully acknowledged,
Ruth A. Yoder, Treas.,
Bellefontaine, Ohio.

RECEIVED

By the Mennonite Relief Commission for War Sufferers during the month of December, 1920.

For the Gospel Herald

General

A Brother Filer Ida	$ 35 00
Harmony Y P M Ill	9 65
A R Miller	5 00
Class 4 Forks S S Ind	8 25
Mrs Dora Myers	25 00
Yellow Creek Cong Ind	350 00
Sylvester J Miller	10 00
A Bro Olive Cong Ind	10 00
Anna Weaver	5 00
Liberty Cong Ia	26 50
Protection Cong Kans	4 80
Bowne S C Mich	12 80
Palmyra Cong Mo	50 27
Cherry Box Cong Mo	5 38
Mt Zion Cong Mo	2 00
Ewing S S	12 00
Mt View S S Va	6 55
Salem S S Alberta	51 20
	$629 40

Germany

Elkhart Mission S S Ind (Literary Digest Fund)	$ 10 00
Maple Grove Cong Ind	301 00
A Friend Aurora Nebr	5 00
Ebenezer Cong Nebr	279 06
K P Epp	10 00
A Bro Milford Nebr	20 00
"Smiles" Sonnenberg O	16 00
"Sunbeam" Wayne Co O	4 00
Sonnenberg Cong O	571 00
S P Zook	10 00
S C Beachy	10 00
Friends Pa	5 00
Line Lexington Clothing Factory Pa	25 00
O O Amish Menn Peachy Brethren Pa	220 00
Class 8 Scottdale S S Pa	15 00
	$1,501 06

Near East

Filer Cong Ida	$ 32 00
Children's Meeting Filer Ida	5 00
Jr Mission C Nampa Ida	10 39
Nampa Cong Ida	22 08
Chicago H Miss Cong Ill	5 32
Vernon Eigsti	5 00
J W Ioder	5 00
H V Albrecht	5 00
Pleasant Grove S S Ill	40 00
Chicago H Miss Cong Ill	22 65
Brethren Roanoke Cong Ill	32 50
A Friend of Needy Ill	11 00
C J Gunden & S S Cass Waldo Cong Ill	60 00
Jonas Yordy	5 00
C F Derstine	10 00
Dr S T Miller	10 00
O M Weaver	25 00
S S Meeting Clinton Frame District Ind	67 14
A Bro Clinton Frame Cong Ind	90 00
Olive Cong Ind	157 44
Class 22 Holdeman S S Ind	18 00
Men's Bible C Nappanee W Ind	25 00
Y M B C Nappanee W S S	15 00
Old Men's C Nappanee W S S Ind	5 00
Old Sisters C Nappanee W S S Ind	5 00
Mothers C Nappanee W S S Ind	5 00
Prim Dept Nappanee W S S Ind	5 00
Young Women's C Nappanee W S S Ind	5 00
Middlebury Cong Ind	60 49
Clinton Brick Cong Ind	7 75
Cinton Frame S S Ind	10 00
Maple Grove S S Ind	101 90
Holdeman S S Ind	210 50
Gladsome Girls Nappanee W S S Ind	5 00
Anna Christophel's C Nappanee N S S Ind	7 50
Aaron Smeltzer's C Nappanee N S S Ind	10 00
Cora Shaum's C Nappanee N S S Ind	24 00
Prim Dept Nappanee N S S Ind	25 00
Susie Miller's C Nappanee N S S Ind	20 00
L V Mullet's C Nappanee N S S Ind	8 00
Noah Lehman's C Nappanee N S S Ind	21 60
Martin Ferguson	5 00
Shore Cong Ind	45 40
Y M B C Elkhart S S Ind	10 00
Helping Others & Busy B's Elkhart S S Ind	5 00
Gideon C Elkhart S S Ind	5 00
Good Samaritan Class Elkhart S S Ind	5 00
Helping Hand Class Elkhart S S Ind	5 00
C A Shantz & wife	5 00
6 Classes Elkhart S S Ind	17 38
M J Hostetler	3 25
Elkhart Literary Society Ind	10 00
Y W C Emma S S Ind	10 00
Class 7 Emma S S Ind	5 00
Liberty Cong Ia	24 50
U Deer Creek S S Ia	60 00
Three Brethren N Sharon O O Amish Cong Ia	75 00
Liberty Cong Ia	27 00
Prim Dept Sugar Creek Cong Ia	31 40
Hesston College S S Kans	10 00
Catlin S S Kans	25 00
Anna Davidson	5 00
David Brecheisen	25 00
Crystal Springs Cong Kans	71 86
Hesston-Penna Congs Kans	84 00
Spring Valley S S Kans	60 00
Larned Cong Kans	55 00
I M K & wife Pocomoke City Md	200 00
J B Garman & wife	5 00
Oak Grove S S Md	19 47
Brethren Reiff Cong Md	50 00
Stauffer S S Md	12 40
Alpha Cong Minn	10 00
Bethany S S Mich	5 00
Bethel Cong Mo	67 60
Berea Cong Mo	3 21
Mt Zion Cong Mo	15 00
Cherry Box Cong Mo	10 00
A Bro & Sister Mo	10 00
Sycamore Grove S S Mo	60 05
7 Classes Sycamore G S S & F P K & Family Mo	40 00
Berea Cong Mo	1 48
Mt Zion Cong Mo	12 00
Cherry Box Cong Mo	10 00
Trusie Zook's S S C	10 00
Int & Sr Depts Martins S S Ohio	5 00
Turkey Run S S Ohio	30 00
S P Zook	10 00
New Stark Cong O	35 00
Salem & Pike S S Ohio	38 00
Bethel S S W Liberty O	22 03
Salem & Pike Congs O	147 03
Beach Cong O	424 84
Class 4 N Lima S S O	5 00
Canton S S Ohio	10 00
Oak Grove S S Champaign Co Ohio	80 00
Pleasant View S S O	5 00
Willing Workers C Elida Ohio	30 00
N Lima S S O	10 00
Church of Moses E Mast Ohio	120 00
Milan Valley Cong Okla	2 00
Milan Valley S S Okla	16 55
Enos Hostetler	50 00
S S Children's Earnings from Investment Hubbard Oreg	79 25
Mary E Brackbill	10 00
Edw F Zook	10 00
Two Brothers Meyersdale Pa	70 00
Maple Grove S S Pa	32 25
Christiana Swartley's S S C Doylestown Pa	18 00
Weaver S S Pa	24 62
Effie Hoover	5 00
Blough S S Pa	25 00
Class 8 Scottdale S S Pa	15 00
Class 6 Scottdale S S Pa	15 00
Weaver S S Pa	32 00
Sue F Landis	5 00
Stahl S S Pa	82 45
Tuleta S S Texas	5 00
B E Layman	15 00
A F Burkholder	15 00
Herman Burkholder	5 00
Barbe Sisters	1 00
John E Heatwole	30 00
J D Hartman	25 00
Jos A Brunk	30 00
Sisters S C Va	60 00
Eula Kuncely's S S C Va	20 15
Members of Salem Cong Alta	75 00
Mt View S S Alta	20 00
Wideman S S Ont	10 00
Wanner S S Ont	5 00
St Jacobs Cong Ont	37 00
Waterloo Y P M Ont	5 00
Matt. 28:19-20	40 00
	$4,303 93

Russia

J W Klopfenstein	$ 10 00
Thurman Cong Colo	142 66
H T Nice	5 00
E Holbrook Cong Colo	60 42
Amelia Roth	50 00
Defenseless Menn Cong near Flanagan Ill	284 26
A Friend Sullivan Ill	50 00
Allen J Augsburger	10 00
Hopedale Cong Ill	35 00
Jr Meeting Fisher Ill	2 62
Schertz Bros	25 00
Peter Housholter	50 00
Valentine Neuhauser	100 00
A Friend of the Needy Ill	11 00
Union Cong Ill	60 00
Jacob Rediger	9 05
A Friend Ill	1 00
Waldo Cong Ill	239 00
A Brother Ill	45 00
Mrs John Bachman	20 00
O O Amish Douglas Co Southeast Dist Ill	431 00
Metamora S S Ill	75 00
Salem S S Ill	39 67
Goodfield S S Ill	57 00
Waldo Cong Ill Christmas Offering	100 15
Philip W Kehner	100 00
J H Eigsti	25 00
A Bro & Sister Salem Cong Ind	10 00
Daviess Co S S Ind	10 00
Maple Grove S S Meeting Ind	38 15
Nappanee N Cong Ind	44 15
A Bro Olive Cong Ind	10 00
Goshen College Cong Ind	105 45
Henry Eichler	50 00
Class 3 Goshen S S Ind	1 00
Abe H Mast	10 00
Lizzie A Kaufman	5 00
Hopewell Cong Ind	13 00
O O Amish Church Howard Co Ind	749 23
Missionary Day Elkhart Cong Ind	21 50
G R Brand	10 00
M J Hostetler	3 25
Class 7 Emma S S Ind	2 43
South Sharon S S Ia	42 00
S D Guengerich	20 00
O O S Sharon S S Ia	181 03
Manson Cong Ia	165 00
South Sharon S S Ia	25 00
David Eimen & family	40 00
P P Swartzendruber	100 00
Edw Martin	25 00
Mrs U A Miller	2 00
John S Yoder	40 00
Chris Spenler	6 00
Norma & Helen Spenler	1 25
Liberty Cong Ia	69 06
East Union Cong Ia	510 92
J D Otto	50 00
W Union S C Ia	27 81
Church of God in Christ Menn Relief Commission Kans	200 00
W Liberty Cong Kans	48 92
Hesston College Mite Box Kans	4 75
Matt. 3:6	15 00
W Liberty S S Kans	6 26
Church of God in Christ Cong Kans	750 00
Gortner Union S S Md	10 25
A Bro & family Md	10 00
Brethren Reiff Cong Md	50 00
Mission Meeting Clearspring Md	16 18
Monroe Holdeman	10 00
Bethel Cong Mich	31 26
Bowne Cong Mich	10 00
H A Diener	2 00
Cherry Box Cong Mo	4 75
A Bro & Sister Harrisonville Mo	20 00
C A Raber	5 00
Several Brethren Sycamore Grove Cong Mo	26 58
L N Yoder	25 00
A Sister Garden City Mo	12 50
Carver Cong Mo	13 00
Sagrada Cong Mo	5 50
Bethel S C Mo	10 00
Cherry Box Cong Mo	3 78
Katie Gerber	5 00
Smiles Sonnenberg O	10 00
Sunbeam Wayne Co O	1 00
Samuel Burkholder	2 00
Youngstown Miss Cong Ohio	17 12
Clinton Frame S S Ind	10 00
Lima Mission Cong O	35 00
A M Cong Fulton Co Ohio	2,148 53
Berlin S S Ohio	19 75
Sonnenberg S C Ohio	23 00
Bethel & Guilford Congs Ohio	198 00
A Bro Millersburg O	10 00
A Bro & Sister Wooster Ohio	5 00
S J Steiner	25 00
S C Brunk	50 00
Leetonia Cong & S S O	237 00
Irvin & Lillie Good	5 00
D D Augsburger	10 00
Sunbeam Wayne Co O	8 00
Mahoning & Columbiana Co O Miss & Aid S	140 00
S P Zook	10 00

Urie D Byler	5 00
North Lima S S O	103 70
Bethel S S W Liberty O	22 03
Oak Grove S S Champaign Co Ohio	49 43
Elmer Stultzfus & Aug Kraus S S Classes O	156 65
Midway & N Lima Congs Ohio	336 81
Midway & N Lima Y P B M Ohio	15 00
Midway S S Ohio	75 00
Midway Cong O	39 00
D S Yoder	80 00
Children Martin's S S O Earnings from Investment	86 20
Ebenezer Cong Nebr	100 00
D E Wittrig	5 00
Roseland Cong Nebr	33 51
Beulah Stutzman	5 00
Barbara Schweitzer	5 00
Nellie Bauel	5 00
Bertha Stoltzfus	5 00
Alma Lehman	5 00
Nettie Jantzi	5 00
Alta Mast	4 00
Teacher Class 11 Wood River S S Nebr	5 00
Ebenezer Cong Nebr	65 00
E Fairview Cong Nebr	233 25
D G Kauffman	5 00
A Bro & Sister Minot N Dak	5 00
Lakeview Cong N D	20 50
Spring Valley Cong N D	4 76
Pleasant View Cong Okla	21 55
A M S S Choteau Okla	5 50
O O Amish Cong Custer Co South Dist Okla	50 00
Bethel Cong Ore	27 50
Several Members of O O Amish Cong Elk Lick Pa	97 10
Mrs B F Heise	2 50
Check No 1000	20 00
Thomas Cong Pa	31 25
Harvey G Mack	25 00
Ellis R Zook	10 00
S C Beachy	10 00
An Amish Bro New Wilmington Pa	10 00
Kenneth Beulah & James Lehman	12 50
A Sister of Weaver Cong Pa	15 00
Rockton Cong Pa	18 80
Franconia Conf Dist Pa	1,000 00
A Sister Volant Pa	20 00
C K & Mary Lehman Pa	5 00
A Sister Mattewana Pa	25 00
Friends Philadelphia Pa	120 00
A Friend N Holland Pa	10 00
O O Amish Cong Belleville Pa	52 64
A sister Gordonville Pa	10 00
Souderton Cong Pa	54 45
Skippack Cong Pa	56 00
Blough Cong Pa	37 00
Masontown S S Birthday Offering Pa	10 50
Masontown S S Fund Pa	50 00
Scottdale S S Pa	87 76
Cedar Grove Cong Pa	146 46
A Bro Pleasant View Cong Pa	10 00
Sue F Landis	5 00
Mrs P B Snyder	12 00
Ferd Rastetter	15 00
Ira Shenk & wife	15 00
Warwick River Cong Va	182 05
Tim Showalter	50 00
Kate Tusing	1 00
Lower Dist Cong Va	5 00
A Sister Broadway Va	25 00
Lizzie Myers	20 00
David Good	20 00
Ella Miller	15 00
A Sister Hildebrand Cong Va	5 00
Rebecca Burkholder	2 00
A Sister Harrisonburg Va	1 00
C A Heatwole	15 00
Vesta Rhodes	1 00
Naomi Cline	1 00
Annie E Brunk	1 00
Mt Clinton S S Va	34 38
Ada Rhodes	1 00
Samuel Brunk	5 00
Weavers S S Va	53 35
A M Showalter	25 00
E Zora A M Cong Ont	225 00
Mrs Jos Musselman	5 00
Poole Cong Ont	37 00
Cressman Cong Ont	35 00
Enos Shantz	10 00
Vineland Y P M Ont	35 00
Mornington A M Cong Ont	275 00
A Bro Wilmot A M Cong Ont	100 00
Y Mens C Kitchener Ont	100 00
Baden Mission Ont	53 50
Wilmot A M Sewing C Ont	25 00
	$13,640 82

China Famine Relief

Prim Dept Goodfield S S Ill	$ 16 75
W S Guengerich, wife & daughter Ia	100 00
	$116 75
Total for Dec.	$ 20,191 96
Previously reported	446,787 77
Total	$466,979 73
E M B of M & C	139,824 50
Grand Total	$606,803 83

Gratefully acknowledged,
Mennonite Relief Commission
G. L. Bender, Treas.,
by V. E. Reiff,
Elkhart, Ind.

Married

Fry—Ebersole.—At the home of the officiating bishop, Bro. Noah W. Risser, Hershey, Pa., Bro. John W. Fry and Sister Martha Ebersole were united in holy matrimony. May God's blessings attend them through life.

Schweitzer—Stutzman.—On Jan. 6, 1921, Bro. Emery Schweitzer and Sister Ada Stutzman, both of East Fairview Church, near Milford, Nebr., were united in marriage, Bro. J. E. Zimmerman officiating. May God ever bless them.

Oberholtzer—Stauffer.—On Jan. 6, 1921, Bro. I. Melvin Oberholtzer of the Groffdale congregation and Sister Suey Stauffer of the Hammer Creek congregation were married by Bro. N. L. Landis of Neffsville, Pa. May God prosper them.

Eash—Weaver.—On Sunday, Nov. 21, 1920. Bro. Jacob Eash and Sister Clara Weaver were united in marriage at their home near Goshen, Ind., by Bro. Amos Nussbaum. May God's blessings accompany them through life.

Miller—Martin.—On Tuesday, Jan. 4, 1921, at the home of the officiating bishop, Bro. G. S. Keener near Hagerstown, Md., Bro. Harry E. Miller and Sister Ruth S. Martin were united in marriage. May their lives be devoted to God.

Gantz—Risser.—At the home of the officiating bishop, Hershey, Pa., Bro. Leander, son of Bro. and Sister Leander Gantz and Sister Mary, daughter of Bro. and Sister Abram Risser, were united in holy marriage. May heaven's blessings attend them through life.

Hertzler—Burkhart.—Bro. Owen A. Hertzler of the Slate Hill congregation, near Shiremanstown, Pa., and Sister Alta Rohrer Burkhart of Kralltown, Pa., were united in the bonds of holy matrimony at the residence of the officiating bishop, Bro. Benj. F. Zimmerman, on Jan. 13, 1921. May their lives be enriched with God's choicest blessings.

Conrad—Gerber.—On Dec. 22, 1920, at the home of the bride's parents near New Wilmington, Pa., Bro. Jacob J. Conrad and Sister Mary E. Gerber were united in marriage by Bro. J. S. Gerig. May the rich blessings of God attend them through life.

Weaver—Metzler.—On Nov. 18, 1921, Bro. Reno Weaver of the Landis Valley congregation and Sister Anna Metzler of the Hammer Creek congregation were married by Bishop N. L. Landis of Neffsville, Pa. May God's blessing accompany them through life.

Sutter—Birkey.—On Sunday, Dec. 12, 1920, Bro. Lawrence Sutter and Sister Sarah Birkey were united in marriage at the home of the bride's parents of Hopedale, Ill., Bro. Sam Gerber officiating. May God's choicest blessings attend them through life.

Litwiller—Sutter.—On Wednesday Jan. 12, 1921, Bro. Eli Litwiller and Sister Fannie Sutter were united in marriage at the home of the groom's parents at Minier, Ill., Bro. Sam Gerber officiating. May the Lord bless and prosper them as they go through life.

Springer—Eash.—On Friday evening, Jan. 7, 1921, Bro. Peter Springer and Sister Lydia Eash were united in holy matrimony at the home of the bride's parents, Roanoke, Ill., Bro. Peter Zimmerman officiating. May God's richest blessings go with them through life.

Witmer—Landis.—On Nov. 18, 1920 at the home of the bride, Bro. Arthur Witmer of the Willow Street congregation and Sister Katie H. Landis of the Landis Valley congregation, were united in marriage by Bishop N. L. Landis of Neffsville, Pa., May God ever continue to bless them.

Hess—Snyder.—On New Year's day, at the home of Bro. and Sister Nathan Snyder, Bro. Christ Hess of the Landis Valley congregation and Sister Edna Snyder of the Lititz congregation were united in marriage by Bishop N. L. Landis of Neffsville, Pa. May God bless them through life.

Landis—Leaman.—On Jan. 6, 1921 at the home of Bro. David L. Leaman of the Landis Valley congregation, Bro. Simon Landis of the same congregation and Sister Elizabeth Leaman were married by Bro. N. L. Landis of Neffsville, Pa. May God's choicest blessing attend them.

Rohrer—Hollinger.—On Nov. 11, 1920, at the home of the bride, Bro. Daniel Rohrer of the East Petersburg congregation and Sister Mae Hollinger of the Landis Valley congregation were united in marriage by Bishop N. L. Landis of Neffsville, Pa. May God richly bless them.

Martin—Strite.—On Nov. 23, 1920, near Leitersburg, Md., at the home of the bride's parents, Bro. and Sister Daniel Strite, Bro. Reuben Martin and Sister Cora Strite were united in marriage by bishop George S. Keener. May their life be prosperous and holy in good service.

Hockman—Detweiler.—On Jan. 16, 1921, at the home of the officiating minister, Bro. I. Frank Swartz, Blooming Glen, Pa., Bro. Geo. L. Hockman and Sister Eva Mae Detweiler, both of the Blooming Glen congregation, were united in holy matrimony. We wish them God's choicest blessings.

Plank—Blough.—On Jan. 8, 1921, at the home of Bro. and Sister D. S. Blough, of Middlebury, Ind., their daughter Elsie was united by the bonds of holy matrimony to Bro. Melvin E. Plank of Topeka, Ind., by Bro. S. S. Yoder. May God's blessings attend them through the journey of life.

Obituary

Hershberger.—Lavern, infant son of Josiah and Rosie Hershberger was born Jan. 13, 1921, and died a day later. He came to brighten the home of Bro. and Sister Hershberger, but the Lord saw fit to remove this bright little jewel from this unfriendly world to a brighter one above. Private funeral at the home of the parents, Jan. 15, 1921. May God comfort the bereft.

Shenk.—Lois Naomi, infant daughter of Bro. Jacob B. and Sister Laura Shenk, Nampa, Idaho, died Jan. 5, 1921; age 1 m. Funeral services were conducted by Bro. E. E. Zuercher. Burial in Antioch Cemetery. May the sorrowing parents look up, remembering that their little one is only gone before.

Eash.—Catharine (Alwine) Eash was born in Somerset Co., Pa., Feb. 6, 1843; died Jan. 10, 1921; aged 77 y. 11 m. 4 d. She is survived by 4 sons and 1 daughter. Her husband and several children went on before. She was a faithful member of the Mennonite Church for many years. Funeral services conducted by E. J. Blough, L. A. Blough and C. A. Graybill.

Hochstetler.—Paul, son of Clarence and Lizzie Hochstetler, died Dec. 18, 1921; aged 11 m. 10 d. He was the first to depart from this family. His sickness (acute pneumonia) lasted only a few days. He leaves parents, 2 brothers, 3 sisters, 3 grandparents, and a host of relatives and friends. Buried at Walnut Creek Ohio, A. M. cemetery. Services by Bro. S. H. Miller.

E. A. H.

Brubaker.—John A. Brubaker was born in Clearfield Co., Pa., (where he lived all his life) April 14, 1841; died Jan. 12, 1921; aged 79 y. 8 m. 27 d. He was received into the Mennonite Church about three years ago. Though he suffered much during the last three years, he rejoiced that the Lord saved him. He was twice married, and was preceded in death by both his companions. He is survived by 2 sons (Joseph and Earl) and 1 daughter (Mrs. Elva Luce). Funeral services were conducted at the Rockton Mennonite Church by E. J. Blough and Isaac Metzler. Interment in Dressler Cemetery.

Keener.—On Jan. 10, 1921, in Strasburg, Pa., Sister Lizzie Martin Keener, wife of deacon John B. Keener, died after one week of pluropneumonia and heart failure; aged 71 y. 11 m. 26 d. Sister Keener was a kind and loving wife and mother and a consistent member of the Mennonite Church in which her husband was a deacon for many years. Her place in the church will be greatly missed, much more in the home. She was the mother of 13 children 11 of whom are living. She leaves her deeply bereaved husband, 11 children, 30 grandchildren and 2 great-grandchildren. Our loss is her eternal gain. Funeral services Jan. 13 at the house conducted by Bro. C. M. Brubaker and at the Strasburg Mennonite church by Bro. C. M. Brubaker and Bro. Frank M. Herr, assisted by Bro. John Bressler. The remains were borne to their last resting place in the cemetery adjoining the church by six deacons.

Lehman.—Barbara (Eash) Lehman was born in Somerset Co., Pa., Oct. 24, 1836; died near Bristol, Ind., Jan. 9, 1921; aged 84 y. 2 m. 15 d. In 1858 she was married to Daniel Lehman who preceded her 12 years ago. She had been ill for some time with paralysis. A few weeks before her death she fell and fractured her hip. This hastened the end. She is survived by 1 son, 3 daughters, 4 brothers, 1 sister, 29 grandchildren, 17 great-grandchildren, and a host of relatives and friends. She was a member of the Amish Church. Funeral services conducted by John E. Bontrager and Yost S. Miller. Text, II Cor. 4. Buried in Pine Creek Cemetery.

"Rest, mother, rest thy labors over,
In peaceful sleep to toil no more;
Thy Savior called and thou didst go
But we will miss thee here below."

S. J. E.

Stutzman.—Moses J. Stutzman was born near Johnstown, Pa., March 4, 1842; died near Hydro, Okla., Dec. 26, 1920; aged 78 y. 9 m. 22 d. At the age of 17 he moved with his parents to Johnson Co., Iowa, where he resided until 1911, when he removed to Oklahoma. He was united in marriage with Barbara Swartzendruber Dec. 26, 1869. She preceded him in death Nov. 7, 1917. To this union 7 children were born, 2 daughters and 1 son dying in their infancy. Three daughters (Mrs. John D. Miller, Mrs. John J. Johns, and Mrs. L. D. Zook) and 1 son (S. E. Stutzman) 2 brothers, 2 sisters, 15 grandchildren and 1 great-grandson are left to mourn his death. He became a member of the Amish Church in his young manhood and remained a faithful member until his death. Funeral services were held at his home Dec. 29, conducted by Bro. John Slagell in English and Bro. Samuel Bender in German. Interment in the Mennonite Cemetery.

Redcay.—Elmer S. Redcay was born in Lancaster Co., Pa., July 21, 1897; died Jan. 10, 1921; aged 24 y. 5 m. 21 d. Elmer's death was caused by injuries sustained in an accident on New Year's day. He was shelling corn, the tractor engine did not work properly, and in trying to adjust it the sleeve of his coat caught in the flywheel. He was removed to the General Hospital at once. His sufferings were great but he bore them patiently. He is survived by his wife (who was Miss Elsie Nolt before marriage), 1 little daughter (Grace), father and mother, 1 brother, and 1 sister. He was a faithful member of the Mennonite Church. May the Lord comfort the bereaved wife and parents. Funeral services Jan. 13, 1921, conducted by Bishops Benjamin Weaver and Noah Mack at Metzlers Church. Text, John 6:6—Last clause.

"Dear Elmer, you've suffered so much in the past;
The Lord has ended your sufferings at last.
We miss you so much, but we hope to prepare
To meet you some day in that home so fair."

CONFERENCE ANNOUNCEMENT

The Washington Co., Md., and Franklin Co., Pa., Church Conference and the local Mission Board will meet in joint session, the Lord willing, at the Marion Mennonite Church, six miles south of Chambersburg, Franklin Co., Pa., on Feb. 4, 1921, at 10 o'clock, to consider problems connected with the advancement of the mission interests of said district.

Jos. E. Lehman, Sec.

ANNOUNCEMENT

The regular semi-annual meeting of the Sewing Circles of the Lancaster Conference District will be held at the Vine St. Mission, Lancaster, Pa., on Monday, Jan. 31, 1921, at one o'clock P. M. Every one interested is invited to be present.

Mrs. H. E. Metzler,
Sec.

"Tell it out, make it known, God has sent His only Son
To redeen fallen mankind—tell it to everyone.
Love so full, love so great, love omnipotent came
To save us from our sins—glory be to His name!"

"Don't hold a man down when he stumbles and falls,
But lift him up, brace him up, help him to walk;
The diligent hustle when duty's voice calls,
The slothful ones tarry and giggle and talk."

REQUEST FOR PRAYER

I have been in ill health for over a year, and there are no signs of getting any better. I have great need for the prayers of God's people. Remember me at the throne of grace.

Mrs. John H. Landis.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 316 W. 76th St., D. Parke Lantz, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., URSDAY, FEB. 3, 1921 (Gospel Witness Established 1905) No. 45

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

Novel reading and patronage of moving picture shows are twin evils. One feeds the other. A novel reader is among the most diligent in attending movies, and patrons of moving picture shows are the most prone to take to novel reading. The reason is found in the fact that both have their birth in dreamland, both revel in an atmosphere that is unreal, and both are more or less surcharged with sensationalism and, at times, with sickly love stories and scenes bordering on the impure and immoral.

We believe that all our readers who are interested in the mission cause will be interested in the editorials, articles, gleanings, and news items found in the Mission Supplement to this number of the Gospel Herald. In connection with the financial report which appears on the last pages of the Supplement it is gratifying to note that during the month of December our people have contributed nearly $50,000 for mission, charitable, and relief purposes—and this too in face of the fact that most of the contributors come from the rural districts, which have suffered more than any other class because of the falling prices in agricultural products.

The Lord's Day.—There are few clearer evidences of the wisdom of God than His decree that one day out of seven should be set apart for rest and worship. Outside the influence of the Word of God itself, there is no more positive force that works for the physical, intellectual, moral, and spiritual uplift of man than the day of rest which Christian people are pleased to call "the Lord's day." There are multiplied evidences that stand as proof that the more this day is disregarded the more desperate grows the moral depravity of the people, to say nothing about religious interests. A nation without proper Lord's day observance means a nation of heathens.

The interests that today are clamoring for "more liberty" on this day are not only the enemies of God but also of man. The clamor for an open Sunday comes not from people who at heart are lovers of liberty but who are slaves to the dollars they make through Sabbath desecration or the worldly pleasures which gratify the flesh but ruin the soul. The lust for pleasure and the greed for wealth are responsible for nine-tenths of the clamoring for an open Sunday.

There are two reasons why we should properly regard the Lord's day: (1) It is part of God's divine plan. (2) It is to the best interests of all people, conducive to their purest happiness and highest welfare.

Famine Conditions in China.—As a rule "figures make dry reading." Looked at from another viewpoint, they are quite eloquent. With reference to famine conditions in China, here are a few figures that appeal to every one interested in the welfare of humanity:

"45,000,000 Chinese are directly affected.

"15,000,000 are facing immediate starvation and will die without our help.

"10,000 are already dying daily."

This is one of four great fields—Europe, the Near East, India, China—which at the present time are appealing to those blessed with plenty, and help must be forthcoming immediately if the starving millions will be kept alive till spring.

Some Lessons to be Learned.—From the facts and figures presented above, we glean a number of impressive lessons which Christian people should never forget. Even in a time like this "we know that all things work together for good to them that love God." If the world profits by these lessons there is in this profit the "silver lining" to these great famine clouds that are hovering over the nations.

1. These famines are an aftermath of the recent World War. In most places they are a direct result of the war, while the need in other quarters might have been easily met but for the impoverished conditions of the war-worn nations. Present conditions are a warning cry to the nations to walk in paths of peace.

2. The starving multitudes in the famine-stricken districts serve as a warning to those who, even in these times of great need, are wasting the Lord's money in luxury, pleasure, vain display, and hoarding of wealth. This is a time when we should practice REAL economy, and give all that we can for the sustenance of the Lord's poor.

3. It takes just such experiences as these to thaw out the ice of selfishness in the human heart and to make us realize that "no one liveth unto himself." Human sympathy is something that must be kept tender if greatness is to mark the human soul.

4. If the pitiful sight of millions of women and children, starving for want of something to eat or wear or keep warm, arouses the sympathy of humanity, how much more should we be stirred to sympathy and action at the thought of untold millions of human souls sinking into Christless graves and going on to a Christless eternity!

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

I SAW ONE HANGING ON A TREE

I saw One hanging on a tree,
In agonies and blood,
Who fix'd His eyes of love on me
As near His Cross I stood.
That look of love and sorrow said:
"My life for thee I give;
This Blood is for thy ransom paid:
I die that thou mayest live!"

O never till my latest breath
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.
That look of love and sorrow said:
"My life for thee I give,
This Blood is for thy ransom paid;
I died that thou mayest live!"

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His Blood had spilt,
And helped to nail Him there.
Again He looked in love, which said:
"I freely all forgive;
This Blood is for thy ransom paid;
I die that thou mayest live!"

Then I who, trembling, learned to see
That I my Lord had slain,
Was filled with peace, because for me
He bore that grief and pain.
Thus, while His death my sin displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon too.

—John Newton.

PESSIMISM vs. OPTIMISM

A Study in the Literary Style of the Prophets

By John Thut.

For the Gospel Herald

The two words constituting the subject of this article have been used frequently in discussion and literature of recent years. They may be appropriately used to express our attitude to the details and incidental issues pertaining to life; whether it be an attitude of cheerfulness, or of gloominess and disheartenment. But men's views as to the significance of minor issues of life affect their views as to the significance of life's fundamental issues; it determines their habitual mode of thought. Hence, people may be divided into two general classes, according to their manner of thinking and the importance they attach to the various agencies and forces in operation in human affairs and what those agencies and forces will finally accomplish. The two words stand for two opposite interpretations and philosophies of life —the optimistic and the pessimistic. Undoubtedly some valuable information may be gathered on this subject from the prophetic Scriptures. The article will be a study primarily in the literary style of the prophets. In the selections referred to, the pessimistic and the optimistic are brought into vivid contrast. The readers are requested to read these selections from the Bible, for they are too long and too many to be published in the Gospel Herald. What is suggested here is not merely to be read; it is to be studied.

Let us first turn to Habakkuk 2: 4-8. Note the misery caused by the unbridled ambitions of the "proud man" whose uncurbed desires are as insatiable as hell and death. This may be a good reason to be pessimistic, but note the reasons for optimism in verses 7 and 8. Counteracting the unhappiness caused by him whose soul is lifted up is an irrevocable law. "Because thou hast spoiled the people.....the people shall spoil thee." Thus in the world's turmoil, social and political balance is maintained.

In verses 9-11, the selfishness of covetousness and the shame it produces are described. Not a bright picture, forsooth, but note the occasion for hope in verse 11. Here also there is stated a principle that counteracts covetousness, and thus an economic balance is established.

The next section, vv. 12-14, is a very brilliant blending of the pessimistic and optimistic. Note the vivid picture of the warrior's achievements: build a town with blood, and a city by iniquity! and the abject misery to which the people are reduced: labor in fire, and weary in vanity! But what connection has their gloomy circumstance to the unlimited expansion of happiness and enlightenment of v. 14?

The disorderly conduct of the intemperate is portrayed in vv. 15-17. The disgrace and sorrow caused by drink are felt by vast numbers; but there is an inevitable law of vengeance (vv. 16, 17) which hinders the development of this monstrous system.

Note the vanity, deceitfulness, and absurdities connected with the great system of idolatry (vv. 18-20). Pessimistic? Undoubtedly. But there is an optimistic refrain in verse 20. Evidently idolatry and the other system briefly described in this chapter will eventually be eliminated as factors in world history; but how, is not stated here.

Having studied these short sections, let us take a more comprehensive survey of the subject; we have but preened our pinions for a more sustained flight through the dark clouds of pessimism into the unclouded ethereal realms of optimism. Let us study now the first chapter of this same book. Note carefully the very realistic portrayal of the social, political, and international conditions as they existed in the prophetic times and also for that matter in subsequent times of the world's history. Excepting possibly verse 12, there is not an optimistic statement in the chapter. Vv. 3, 4, 13 contain the bittered essence of pessimism, "The wicked doth compass about the righteous." "Wherefore lookest thou upon them that deal treacherously and **holdest thy tongue when the wicked devoureth the man that is more righteous than he?"** Deep and dark mystery this, indeed, that **God is silent** when oppression, injustice, and wickedness are rampant in the world. The fact has filled many a heart with gloom and bitterness, and to add pungency to bitterness, the prophet explains it not.

Suggestions for the study of chapter II have already been given. Study it again. The dark clouds of pessimism are breaking and between them there is an occasional rift through which the sunshine of optimism may pass.

Chapter III is a message of the purest and loftiest optimism. No gloomy statement is in it. What is the change in the prophet's point of view that causes this wondrous transformation in his emotions? What enables him to soar from the deepest pessimism to the sublimest optimism? in Chapter 1, he complains grievously about the gross injustice and rampant wickedness in the world; in Chapter II he analyzes this vexatious world-system and observes that which, though causing much confusion and grief, maintain a comparatie state of equilibrium in the affairs of men; in Chapter III he describes a glorious **Person** who is able to drive before Him pestilence and other devastating powers from the earth and produce changes in the earth itself. Wax overwhelming, ye systems of men, against the incomparable majesty and resistless might of this glorious One, marshall and hurl your forces in vain, when He cometh to purge and renovate the earth! It is vision of this that enraptured the prophet. He ceases his complaining and speaks of "rest in the day of trouble" (v. 16). The closing verses of the book are a message of calmness, joy, and faith. That is a wonderful flight from the clouded, troubled depths of pessimism (Ch. 1: 3, 4, 13), to that cloudless realm

where optimism is never dimmed! (Ch. 3). May the book be read several times, and as this is being done let the spiritual momentum gathered from each reading carry you to those sublime heights!

Let us study several other selections. Note the dark picture in Zeph. 3:8-13, and then the sudden outburst of unbounded joy ("sing," "shout," "be glad and rejoice") in verse 14 and to the end of the chapter. (Note also V. 17.) What relation in thought is there between 3:8-13 and 3:14-20? What causes this sudden change in the prophet's sentiments?

Turn next to Micah 3:1-12. The prophet gives expression—and justly so—to his better feelings when he saw, and perhaps also experienced, the cruelties and deceptions imposed on the people by the princes and false prophets. It is another very dark picture; but ignoring the chapter division here, read down in Chapter 4 to verse 8 and note the hopeful and peaceful refrain which pervades these verses. Justice, peace, prosperity, enlightenment, godliness, and contentment prevail universally. What has occasioned this change in history—and in the prophet's emotions? "And He shall judge," etc.; "The Lord shall reign," etc.

In Isaiah 8 there is portrayed the futility of confederacies and international alliances entered into by the people who in their distresses and dire extremities consult the sorcerers and diviners. The picture deepens in gloom as one reads those dismal words in vv. 21, 22. Behold trouble and darkness, dimness of anguish and driven to darkness. Again ignoring the chapter divisions, continue reading in Chapter 9, verse 8 and notice the darkness vanish as the light appears. Oppression is broken and men rejoice. Why does the prophet now write so joyfully?—so optimistically? Again that **Person** called there the Wonderful, the Counsellor, etc., appears to work the transformation in history—and in the prophet's emotions.

The writer herewith submits a suggestion that may be difficult for many to follow. To those, however, who desire to avail themselves of it and feel able to make this sustained effort, the suggestion is given; to attempt this is worthy of a trial. Read the book of Isaiah through carefully several times. Note Chapters 1-39, the historical facts, the message of warning, judgment, disaster, comfort, and cheer—mostly pessimistic—and then read Chapters 40-66 and note the message of exuberant optimism. The prophet is enraptured in the ecstasy of his visions.

Other passages might be cited. Reference, however, will be made to only two more on this phase of the subject—both from the New Testament. In Luke 21:25-28, Jesus Christ used this same literary style to express Himself. Note His dark specifications in vv. 5-26 and His message of cheer and encouragement in vv. 27 and 28. This selection is very illuminating and instructive, coming from the Master Himself. The ordinary forces of history culminate in a fearful condition, relieved only by the coming of the Son of Man.

Revelation 17 and 18 is a vivid description of a gorgeous, blandishing system, unclean and corrupting in its influence, universal in its sway, and responsible for the distress, abominations, and spiritual adulteries on the earth. Note in Chapter 19 (especially 1-7), the great celestial rejoicing occasioned by the sudden collapse and destruction of this abominable system. The full significance and force of this peculiarity in the literary style of the prophets is understood only after considerable progress has been made in the study of prophecy.

But let us study another phase of the subject. In every passage referred to the pessimistic statements are relieved by a message of optimism. Let us study several examples where a superficial and affected optimism plunges into the depths of pessimism; the first one, Jer. 6:14, and a parallel passage in Jer. 8:11, with their contexts. The moral situation is deplorable. Covetousness has corrupted all, even the priest and the prophet. With shameful impudence they flatter and deceive for financial gain. Apparently, prosperity abounds. Peace, peace, universal peace—was the inspiring theme of optimistic orators not long since, and forthwith the world rolled into international turmoil, revolution, and abject wretchedness.

Let us refer to one more—our last example—Jer. 8:15 and Jer. 14:19 with their contexts. Note the hardships and trials the people suffered and endured. They looked for peace and healing, only to sink into deeper distress and afflictions dire. Oh, the vexations of those keen disappointments and the grief of those blasted hopes. Optimism grew and budded, only to be nipped and crushed. Vainly seeking for comfort in their sorrow, the heart became faint and "black," too crushed to struggle longer—submit to the inevitable, pessimistic, stoical, cynical. Is this a wail from the anguish of despair? Is there no balm in Gilead? Is there no physician there? No recovery for the daughters of my people? "Oh, that mine head were waters and mine eyes a fountain of tears that I might weep day and night," etc. (9:1, etc.) Is not this, rather than the optimism of the first series of selections, a true expression of the feelings and beliefs of the great masses of men and women struggling against the sullen, irresistible current of adversity?

But why this difference in the sentiments of the prophets? In the first series of selections, they fully recognize the evils that were prevalent, and that ultimately these same evils would be subdued and eradicated by a Person whose authority and power it is to do so. The Person is variously named: Messiah, the Root of Jesse, the Mighty One of Jacob, the Ruler in Israel, the Lion of the Tribe of Judah, the Lord our Righteousness, the Desire of all nations, the Wonderful, Counsellor, etc. In the second series of selections, all from Jeremiah, the prophet depicts the experiences and feelings of the oppressed and deceived people who had no vision of this Person and His mission, and as a consequence, have no hope of deliverance, and therefore, sink into the gloom of despair and perish.

The terms, optimism and pessimism, have been used advisedly in this article, and in their commonly accepted sense. The two interpretations of the great issues of life and history that are designated by these two words have not a sound scriptural basis. The prophets are neither pessimists nor optimists; they have an interpretation of life and history peculiarly their own, and it is this which is a secure basis for sound Christian faith and philosophy. The optimist is logically a pessimist. He but too frequently ignores evil or minimizes its malignant character, but evil is not eliminated by ignoring it. When he recognizes it, he depends for its eradication and the ultimate triumph of truth, on agencies normally in operation, which in the light of our nineteen centuries of church history, and the present materialistic philosophy and revolutionary propaganda and universal distress is still admittedly a far-distant hope. The pessimist recognizes the prevalence and malignancy of evil, and the inefficacy of present agencies in eliminating it, and hence views the conflict with hopelessness. Both the optimist and the pessimist consider conflict between truth and error as a struggle between systems, forces and agencies. The prophets of the Scriptures, however, frankly acknowledge the world's corruption, the prev-

(Continued on page 885)

Preacher's Page

THE PREACHER'S DREAM

I dreamed an angel spoke to me,
And bade me to the judgment come.
"Your life must be revealed," said he,
"Come, listen to your final doom."

"I'm ready now," I quick replied;
"A Christian has no need of fears,"
And added with a little pride,
"I've been a preacher twenty years.

"In earthly youth I learned to pray,
And when the evening shades grew deep,
Mother was proud to hear me say,
My 'Now I lay me down to sleep.'

"In Sunday school my teacher said,
My name stood high, among the best,
For missions, too, I freely paid,
Sometimes as much as all the rest.

"My church was large, and many came
To hear me preach from far and near;
And everywhere they spread my fame,
I surely can have naught to fear."

But when I stood before the throne,
And saw the Judge my life review;
His eyes seemed fixed on me alone,
As if to read me through and through.

"You said your prayers, you did not pray,
You asked no pardon for your sin,
Your guilt was never washed away,
Your heart was never yet made clean.

"You gave, but only to be seen,
To gratify a selfish pride;
You preached, applause from men to win.
You had no other thought beside.

"You did not work from love to Me,
A sounding name was all you sought;
And that your sole reward shall be,
Depart from Me, I know ye not."

I shuddered at that awful word.
Could it be I to whom He spoke?
"Depart from Me," again I heard,
I shrieked in terror; then I woke.

"Thank God, 'twas but a dream," I cried
And yet, can I not clearly see
That in that dream some truth may hide,
Some lesson God designed for me?

My prayers, do they always flow
From earnest longings of the heart?
My gifts, do I so surely know
No sinful pride in them has part?

I work for Christ and does it seem
I gain some credit from my Lord?
I preach the Gospel, do I dream
I am entitled to reward?

If so, God pity me, I pray,
And help me cast such thoughts aside.
Prayers, sermons, gifts, I fling away,
And trust alone in Him who died.

And when I stand before His throne,
If I should see alone His face,
My true position I would own,
A sinner saved alone by grace.

—The Watchman.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be kind to one another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you.—Eph. 4:31, 32.

SERMON OUTLINE

By J. A. Ressler

For the Gospel Herald

Fruit.—John 15:8.

I. Parabolic Nature of the passage
1. Progress in Fruit Bearing
   a. Fruit (v. 2); b. More Fruit (v. 2); c. Much Fruit (v. 8)
2. Life precedes Fruit bearing
3. Fruit an Evidence of Health, not its cause
   a. Green leaves an evidence of spring, not its cause
4. Keeping Commandments Results in Abiding (v. 10)

II. Fruit the Aim and End
1. The Vine is for Fruit or Fuel. Ezek. 15:2 and vv. following
2. Deeds (works) and Fruit compared. Gal. 5:22 and vv. following
3. Fruits in this sense are heart qualities

III. Manifested in Relation to Others
1. Fruit bearing commanded both for others and for ourselves
2. Tests—Possible only as we are in Relation to Others
   a. Love—Tested when others hate us
   b. Joy—Tested under trial
   c. Peace—Tested under tribulation
   d. Longsuffering—Tested under persecution
   e. Gentleness—Tested when in contact with irritability
   f. Goodness—Tested when surrounded by evil influences
   g. Faith—Tested when confronted with unbelief
   h. Meekness—Tested when associated with arrogance
   i. Temperance—Tested when compared with profligacy

A POINT ON PREACHING

(The following appeared in the first number of "The Gospel Witness," published April 5, 1905.)

Once in a while, when some minister is preaching, somebody loses his temper and either leaves the room or vows that he will never come back again. This makes some ministers feel very badly, and they wish they hadn't said what they had. Others feel glad that the "hit somebody," and feel encouraged to "strike harder" the next time. Others are more thoughtful than either of these two classes, and meditate on what they said, in order to determine whether they said the right thing and said it in the right way. The work of the minister is to upbuild, not to tear down. To do this, he should study his congregation and aim to supply their needs in a way that will edify. He should avoid both "whitewashing" and "throwing clubs." To tickle the itching ears of some people who will "not endure sound doctrine," and to "tramp on people's toes for the sake of hearing them howl," are both habits which all ministers should avoid. The minister who says a lot of irresponsible things for the sake of exciting interest is a cheap sensationalist who has missed his calling. The minister who has a tender sympathy for the people, but who feels called upon to preach the whole Gospel, even if it does "hurt" at times, is a man of God who deserves encouragement from every lover of the truth.

OBJECT OF PREACHING

By Elam Horst

For the Gospel Herald

The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted; to proclaim liberty to the captives, and the OPENING OF THE PRISON TO THEM THAT ARE BOUND.—Isa. 61:1.

The object of preaching is to open prison doors. The object of opening prison doors is that the disciples may preach. (Acts 5:19, 20). But the angel of the Lord by night opened the prison doors, and brought them forth and said, GO STAND AND SPEAK IN THE TEMPLE TO THE PEOPLE ALL THE WORDS OF THIS LIFE.

Orrville, O.

PREACH JESUS CHRIST

Jonathan Edwards, in his diary of David Brainerd says that this apostle to the Indians for some time thought that the best way to make men sober was by preaching to them the attributes of God, and keeping the Cross in the background. But he found the whole thing a failure; he could not produce one sober man. "Then," he says, "I bethought me that I would go and preach Jesus Christ; and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober was to make them spiritual;" and from that time he gloried in and held forth nothing but the Cross.—Peniel Herald.

MINISTERIAL RECREATION

"Recreation to a minister must be as whetting is with mower—that is, to be used only so far as is necessary for his work. May a physician in plague-time take any more relaxation or recreation than is necessary for his life, when so many are expecting his help in a case of life and death? Will you stand by and see sinners gasping under the pangs of death, and say: 'God doth not require me to make myself a drudge to save them?' Is this the voice of ministerial or Christian compassion or rather of sensual laziness and diabolical cruelty?"—Richard Baxter.

"Some bad people can't find a church good enough for them to join."

THE FAITHFUL OLD PASTOR

On a cold winter's day I traveled with a minister and his wife around their parish to call on sick members. This pastor was an old man, having preached here for many years. In several families he had baptized three generations. I watched this aged man of God as he gently urged his faithful horse to carry us without delay from one home of sickness to the next. Arriving, he would have us remain seated until he had hitched the horse and covered him snugly with blankets, then he would chivalrously assist us from the carriage, and lead us up the icy walks to the house, all the while the burden of his heart written over his countenance, the burden of his people's sorrow.

What tender pleadings by sick beds. Young parents frightened and sick at heart in their first battle to keep death from their newly set up home, and the dear old pastor kneeling at the cradle pouring out his fervent petitions that the little one be spared. How they looked to him to lead them into the presence of Him who is able to raise the sick!

Then the schoolboy who had been injured while coasting; his parents, grandparents, sisters and brothers grief-stricken. Comfort and assurance came to them with the great triumphant faith of their pastor sounding forth in prayer to God for this young life.

Now a mother, her saddened family about her bed, scarcely breathing in their anxiety for her who is so precious to them. Oh, how they leaned on their pastor for favor with God that they might be granted her restoration; how they groaned in spirit as he prayed believingly comfortingly, until hope came to their hearts.

Finally the last call, an old man stricken with paralysis, unconscious, near the end. Again the aged minister kneels, this time holding on to the railing of the bed for assistance, for he has knelt many times today. And once more it is the prayer of a great faith, but amid the bowed heads of the family, for this must be the prayer of resignation and of hope beyond the grave.

When we were at last on the way homeward, I asked about the fulfillment of James 5:15. He said that many times the Lord had raised up the sick in his parish through the prayer of faith, and today he had hopes for every one. I mentioned the old man with paralysis. "Yes," said the minister, "the Lord will raise him up too—in the resurrection."—The Evangelical Visitor.

"The worst thing about sin is that it kills beyond the tomb."

MIXERS OR SEPARATORS?

Sel. by J. H. Mosemann

The conversation was concerning the new pastor who was to succeed the retiring pastor.

They said they must have some one "scholarly." There was nothing said about his **spirituality.**

The vacant pulpit was in a college town, and they said he must be a man who knew "books." They said nothing about him knowing **"The Book."**

It was also designated that he must be a good "mixer."

If one had not heard all the conversation, they might have assumed they were looking for a bartender. A friend who heard the conversation remarked that it was sad that the churches desired good mixers more than good "separators." Some ministers are very proud that they are "mixers." They are better mixers than they are separators. They get "mixed up" with everything in the community.

It is right that a pastor should be neighborly and friendly, and concerned for the society in which he is placed. It is right that he should care for the sick, bury the dead, help the poor, rebuke the rich, if they need it; but we would rather call this ministering—it is a better word than mixing.

We went the same week to a dairy farm. We saw there a good mixer. It received everything and mixed and mingled into one batch. Corn, oats, bran, and everything else lost its identity in the preparation of this swill for the beasts. As we watched the thing revolve and mingle the matter it had received, a man standing by said, "It is a good mixer, isn't it?"

Some preachers think they have come into the world to be good mixers. They get into the whirl of the social situation in their community. They get all mixed up with everything till their identity is gone, and it would be difficult to distinguish them in the mass as men of God, with the terms of a New Covenant sealed with the Blood of Christ, in their hands. They get so mixed up with the mass that none would ever suspicion they were men sent from heaven.

We next visited a building in which dairy products were turned into golden butter. In this room there was a **separator,** which separated the cream from the milk in a very discriminating manner. It also separated all filth and superfluous matter from the cream. It was a "separator." The minister of God ought to be a separator. He ought to live in the world but not **of** the world. He should know how to use the world but not **abuse** the world. Paul says "He was separated unto the Gospel of God." Every truly ordained minister of God is **separated,** and he is used in his community for the purification and the separation of others.

There are some things that God sets asunder, let no man therefore join them together. He sets aside and apart His ministers for the work of the Gospel and if He separates, man should not mix. Mixing is easy. It is the bringing of things together. Separating is not so easy. It is the putting of things apart. Let no man be more kind, more gentle, more thoughtful, more patient, more law abiding in the community than the minister. This is in full harmony with the Gospel which he preaches.

But any minister who can be all things to all men to make himself popular, is far from the standard of the New Testament.

Are you a **mixer** or a **separator?** In your community do you mix the Word of God or do you rightly divide its contents? Do you mix Law and Grace? Do you mix standing and state? Do you mix service and rewards? or do you separate them and distinguish them as the Scriptures distinguish them. Do you mix social service with sacrificial blood and human doings with Divine grace? Do you mix with the sons of Belial? Do you mix the temple of God with idols? Do you attempt to bring into fellowship light with darkness? Oh, man of God! You may pride yourself on being a good "mixer," but your influence and power will come when the Divine secret of separation is learned.

The people in your community will realize that you are a man of God and will wait on your ministry. More are crying, "Sir, we would see Jesus" than you have ever imagined.

Be God's man to a lost world.—The Wonderful Word.

TO YOUR KNEES

A clergyman, walking on the public highway, observed a poor man breaking stones, and kneeling the while so that he might be able to do it more effectually. Passing him and saluting him, he remarked:

"Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones."

"Perhaps, master," he said, "you do not work on your knees."

Praying brings down the power that can break the flintiest heart.

—Christian Commonwealth.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A CHRISTIAN HOUSEHOLD

Oh, happy house! where Thou art loved the best,
Dear Friend and Savior of our race;
Where never comes such welcome honored guest,
Where none can ever fill thy place;
Where every heart goes forth to meet Thee,
Where every ear attends thy word,
Where every lip with blessings greets Thee,
Where all are waiting on their Lord.

Oh, happy house! whose little ones are given
Early to Thee in faith and prayer—
To Thee, their Friend, who from the heights of heaven
Guard'st them with more than mother's care.
Oh, happy house! where little voices
Their glad hosannahs love to raise,
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

Oh, happy house! where Thou are not forgot
When joy is flowing full and free;
Oh, happy house! where every wound is brought,
Physician, Comforter, to Thee!
Until at last, earth's day's work ended,
All meet Thee in that home above
From whence thou camest, where thou hast ascended,
Thy heaven of joy and love!

—Selected.

PICTURE OF AN IDEAL CHRISTIAN HOME WHOSE OCCUPANTS ARE INTERESTED IN THE SUNDAY SCHOOL

By a Sister.

For the Gospel Herald

Home is the greatest factor in promoting the Sunday school because there are about three hundred twenty eight hours spent there to one-half hour in the Sunday school.

First of all, in the home we need parents who are true Christians and live up to their profession. Parents who take time to read the Bible in the presence of the children, even though they have hardly enough time to get all their work done. These children will soon see the parents finding great joy in His Word.

The Father

He gets up in the morning, has a short talk with God before he goes to the barn, then does the chores, comes in and takes his Bible, and reads till breakfast is ready. When he is impressed with a certain point, he talks to the rest working around in the room. They soon see he is deeply interested and enjoys his reading. Now breakfast is ready and it is time for the family altar. (Monday morning.) He asks them to repeat the title, golden text, and asks a few questions on the Sunday school lesson, then reads the regular daily reading. Now there are questions arising in their minds. "Well," he says, "we have not the time to discuss that now, but wait till tonight." They speak along the line of the lesson again at the breakfast table, and in this way they have a supply of food to meditate on all day. Possibly he will tell them that he would like to see which one has the best answers till evening. They will likely take time at noon to look up a few references.

The Mother

She takes time to study over the table discussion before she washes the dishes, and possibly the smaller ones will ask about some of the things that were said that they could not understand. She gets the "Bible Picture Stories" and perhaps can explain their difficulties to them with the pictures which often leave a strong impression on their minds. She may also teach them a Scripture verse for the following Sunday.

Supper time has come, the father will ask if they have come to any conclusion on the questions for the day. They at once start to give their thoughts. He says, "Wait till this evening," and perhaps adds another question to the list. I feel sure that every one in this family is anxious for the evening meeting. The little ones as well as the larger ones will have a chance to give what they learned.

The next morning one of the older children will lead the worship, who will perhaps think of some thought that has not yet been brought out. Plenty of time for discussion this morning.

At the breakfast table the father makes the announcement that they will see who can find the ten commandments first and read them at the evening meeting. The mother helps the smaller ones during the day, so that they also can be doing something that evening.

Some other night they will have the story of Joseph, or something on the Sunday school lesson. I am sure they will have their lesson thoroughly till Sunday comes and if they will continue, the Sunday school will very soon promote itself.

Harrisonburg, Va.

"The devil has no happy old men."

A LITTLE BUNDLE

By M. N. Troyer

For the Gospel Herald

It was only a little bundle as it lay there fast asleep. A little blanket, a pair of little arms and hands, the little eyes were closed, the little face so small you could hardly realize that it was a face at all. Yes, it was but a little bundle.

A little bundle but oh how much there was wrapped up within that little bundle—a soul that can never die, a soul that will spend all eternity somewhere somehow.

Only a little bundle, and yet how great the possibilities within. Who can tell of the comfort and cheer those little cooing, unspoken words or the cheery smile will bring to the home; who knows of the great and noble deeds; the good that may some day be done.

It was only a little bundle as it lay there asleep; but alas how many men and women were there who were not so nobly filling the purpose that God had for them in this world as that little child.

Only a little bundle, but what greater blessing could man desire? Never was a greater gift given to mankind than that given in the form of a child—the Lord Jesus Himself.

Though we may have a large bank account, stocks and bonds aplenty and broad acres on either hand, what are they compared to a little child? You may fondle your silver and gold, you may speak ever so kindly to your bonds and sing to your fertile acres—but never one smile will you get in return. Surely the glitter of gold or silver can not compare with a smile. Nor is the touch of it half so sweet as the touch of those little baby fingers. It was only a little bundle, but within there was the making of a man.

Bennetts Switch, Ind.

We can be truest and best blessings to others only when we live victoriously ourselves. We owe it therefore to the needy, sorrowing, tempted world about us, to keep our inner life calm, quiet, strong, restful, and full of sweet love, in whatsoever outer turbulence of trial or opposition we must live. The only secret is to abide in Christ.—J. R. Miller.

Not in husbanding our strength, but in yielding it in service; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Myer.

Sunday School

For the Gospel Herald

Lesson for Feb. 13, 1921—Matt. 22:15-40

LESSONS ON CITIZENSHIP

Golden Text.—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matt. 22:37-39.

Introductory.—Perhaps a better title to this lesson would have been: Christ Putting His Enemies to Silence. His fearless denunciation of the sins of the Jews made them His mortal enemies. Whatever the differences among themselves, they were willing to lay them aside if only they can bring something to blast the reputation of this man from Galilee. The lesson before us tells of three attempts to discredit Him, but in each case He clearly put them to flight. There were two things that stood against them: (1) They were withstanding the Son of God. (2) Truth was against them.

1. **The Pharisees Silenced** (15-22).—Before Him were the Pharisees and the Herodians, two sects which ordinarily were bitter enemies of each other; but both being desperately bent on destroying Jesus, they were willing to unite in an attempt to entangle Him in His talk. They came flattering Him and asked Him a question that they felt sure would entrap Him. "Is it lawful to give tribute to Caesar?" they asked. If He should answer Yes, He would turn the Jews against Him all the more bitterly. Should he answer No, the Herodians would take His case to the government and He would be liable to be tried for treason. But Christ had an easy way to put them to flight. He asked for a coin. "Whose image is this?" He asked. "Caesar's" was the reply. What should be the more natural than His rejoinder: "Render unto Caesar the things which are Caesar's; and unto God the things that are God's?" There was nothing left but for the Pharisees and the Herodians to resume the quarrel among themselves.

II. **The Sadducees Silenced** (23-33).—Now come the Sadducees and attempt to entangle the man from Galilee. They suppose the case of a woman who had seven husbands, one after the other, and want to know whose wife she would be in the resurrection. But Christ had no more difficulty in answering them than He had in answering the Pharisees. He called their attention to the fact that they erred in two things, knowing neither the scriptures nor the power of God. "In the resurrection," said He, "they neither marry, nor are given in marriage, but are as the angels of God in heaven." Reminding them that God is a God of the living and not of the dead, He gives them a gentle hint that they had better take God at His Word, believe Him, and leave the mysteries of the next world to Him who knows all things and is abundantly able to unravel them in His own good time and way. The Sadducees, it will be remembered, did not believe in the resurrection. They were the liberals among the Jews, and had about as much success in convincing themselves and falling down before the truth as the liberals of the present time have. They fail on two points: They know not the scriptures nor the power of God.

III. **The Lawyer Answered** (34-40).—The Pharisees, hearing that the Sadducees had been silenced, decided that they would try it again. This time they put forward a lawyer, one of the shrewdest of them all. The question asked seemed a very natural and reasonable one, but the words, "tempting him," show that the question was asked at least as a starter in a series of questions that would finally put Him to flight. He asked, "Master, which is the great commandment in the law?" In reply to this Christ propounded an important truth that not only answered the question so far as the law was concerned but held up man's supreme duty in all ages. Here are the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The answer left nothing to be said, no further questions to be asked. He was complete master of the situation. All His adversaries being silenced, Christ commenced to ask them some questions. They were so completely overwhelmed that "neither durst any man from that day ask him any more questions."

From these several conversations we learn how vain it is for sinful man, however shrewd, to withstand the truth. The enemies of the cross, in all ages, have combined to discredit the Son of God and the truth which He upheld—with the same success that the enemies of Christ had in their fruitless endeavor to shake His testimony or His claims. "Forever, O, Lord, the word is settled in heaven." With the coming of the Son of God it will also be settled on earth.—K.

Our Young People

KINDNESS. (Jr.)—Eph. 4:32; Col. 3:12.

Topic for February 13.

MOTTO

"Be ye kind one to another."

THE STUDY HOUR

I. Kindness.—This word describes something that comes from the heart that does others good. There are different sorts of kindness. We can find plenty of people who have a kindness for that which pleases them. It is not hard to be kind to those who have been kind to us. It may be easy to be kind when we feel good while it may not be so easy when we feel bad. Sometimes we find boys and girls and even older people who are all smiles and very obliging as long as everything goes nicely with them; but when they are a little out of fix or have a sour stomach you had better look out how you talk to them, or you will have sharp and snappy words that will cut your heart.

There is a kindness that comes from God and is shed abroad in the hearts of people, who love God, by the Holy Ghost. This kindness is like the kindness of God. He makes His sun to rise on the evil and the good and sends His rain on the just and the unjust. "He is kind to the unthankful and the evil." If we want that kind of kindness in our hearts we must come to Jesus and learn of Him. He invites us to come in the words of Matt. 11:28, 29. "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls." True and unselfish kindness comes from the heart of the **real** Christian, because he has been filled with the Holy Spirit of God which bears the fruit of kindness in the behavior. The proof of this kindness is the way the person will act toward disagreeable people and those who do evil. Those who are kind to all have the Spirit of Christ.

II. The Text.—Eph. 4:32; Col. 3:12.—In each of these texts we have the word kindness which we are commanded to have in our lives toward others as God's children. It is the grace that is to take the place of the meanness which was in our hearts before we became Christians. All these mean things are to be put off and in their stead the kindness and other good things are to be put on for use.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Kindness."**
2. Ways that Others Have been kind to me.
3. Kindness that I May Show.
4. Kindness that is only Selfish.
5. When Kindness is Unselfish.

For Older Ones

1. Kindness of God Toward Us.
2. Kindness of God in Our Hearts and How We Get it.
3. The Power of Kindness.

PRSONAL THOUGHT

I should be kind for Jesus' sake. To be kind because we hope to gain some selfish end is evil in the sight of God. Let God dwell in all of our hearts and then we can be kind as we should.

Kind hearts are more than coronets and simple faith than Norman blood.—**Tennyson.**

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 3, 1921

Field Notes

Bro. A. B. Stoltzfus of Gap, Pa., filled the regular appointment at Long Green, Md., Jan. 2. —P.

Forty-one short Bible term students are enrolled in Hesston College and Bible School, making a total of 206 in attendance at that institution.

In Niagara Co., N. Y., a little colony is forming which gives promise of a congregation at some future time. The Lord prosper the work.

We regret to learn that Bro. H. R. Schertz, superintendent of the Chicago Home Mission, is again laid up with rheumatism. May God grant him a speedy recovery.

"Our Orphanages are both daily turning away orphans who are begging for admittance," writes Bro. M. C. Lehman, Dhamtari, India, under date of Dec. 10.

Bro. C. Z. Yoder and wife of Wooster, Ohio, stopped with the congregation at Long Green, Md., Dec. 10 and 11, and attended the funeral of Sister Sarah R. Yoder. —P.

In response to a request by the Mission Board of the Ontario conference district, nearly all the congregations in that district have held some form of a mission meeting during the past few months.

The dedicatory services of Gingrich's Mennonite Church, Lebanon, Pa., are announced for Thursday forenoon, Feb. 17. A cordial invitation to be present is extended to all within reach. Hershey's trolleys pass the church.—U.

The following is from Bro. Vernon Reiff's weekly statement to the members of the Executive and Mission committees of our General Mission Board: "Two congregations and O. O. Amish Mennonites of Holmes Co., Ohio, made up $1600—one-half of county's quota for Armenia orphans."

Good interest is reported from Yellow Creek Church, Elkhart Co., Ind., where Bro. Abram Metzler of Martinsburg, Pa., has been holding meetings. At last reports there were ten who had made the good confession. The meetings were to have closed Sunday night, Jan. 30, unless there were special reasons for continuing.

Arrangements have been made, to date, for the holding of three of the reorganized conferences in the Middle West.

1. The conference in Illinois is to be held June 7 and 8, place to be determined later.

2. The conference comprising the district of North Dakota and Montana is to meet at Wolford, N. Dak., some time in June.

3. The conference representing congregations in Missouri, Kansas, Oklahoma, and Colorado (including a few scattered congregations in other states) is to meet with the West Liberty congregation, McPherson Co., Kans., Aug. 29-31.

May the Lord direct, and His cause prosper in each of these districts.

Correspondence

Millersville, Pa.

We are grateful to our heavenly Father for His blessings showered upon us while we labor in behalf of needy children. We were especially encouraged during the holiday season, when we learned of Sunday school classes, as well as individuals, who were willing to make sacrifices in order that happiness might be brought to the children in the Home.

On account of the mild winter weather, the number of applications for admission has been less than in former years. On account of the boys' dormitory being full a number of applications for support had to be turned aside. A young mother, whose husband is among the missing, told us a pitiful story recently, but her two children were boys and we couldn't take them in. They were to be here temporarily, the mother paying their board, when she goes to work. Two boys were brought to the Home January 24, from Port Royal, Pa., the mother dead and the father unable to find homes nor properly care for them decided to surrender them. There are now seventeen boys here that are to be placed into homes as soon as suitable places can be found for them. Some one may be interested in the names of these boys. The Johns take the lead since we have four of them. Then we have two Charles, two Earls, James, George, Edward, Donald, Norwood, Woodrow, Richard, Jesse and David. If you are interested in any of these boys we would be glad to correspond with you.

The entire Home family has enjoyed good health during the winter months. One boy was placed into a home in Mifflin County, Pa., some time ago and another went to Atglen, Pa. Several of the Home children confessed Christ recently, bringing joy to the Foster parents and to the workers of the Home. May they be true to Him who has called them is our prayer. Thanking you again for your interest in the work and requesting your prayers we are

Yours for needy children,
Mennonite Children's Home,
Levi Sauder, Supt.

Eureka, Ill.

Greeting to all Herald Readers:—Sunday, Jan. 16, was the date that marked the dedication services of our

new church building. Time seemed long without such a place to congregate and worship the Lord. The heavens overhead were congenial; we had pleasant weather. Bro. S. E. Allgyer preached the dedication sermon, also two helpful messages. Workers from three states gave short talks. Bro. Derstine spoke on "The Ideal Congregation."

The Bible Normal began Jan. 7, with all instructors present but A. E. Kreider. William Weaver is very ably taking his place. The attendance is beyond expectation, an average of one hundred twenty-five present. Seventy are taking the courses. The students come from Johnstown and Springs, Pa., and from Freeport, Fisher, Chicago, Peoria, Hopedale, Flanagan, Sterling, Deer Creek, Washington, Metamora, Ill., and our home town.

While the Bible normals for congregations are in a trial state, this one is proving the value such normals can be. The normal is enjoyed by all in attendance—aged and young. Bro. Walter E. Yoder's work in music and the interpretation of songs has proved a beneficial work. Bro. Weaver every evening gives short talks on Jesus and vital questions. Bro. Derstine also gives messages that have a spiritual tonic value. One week of the normal work is past and we look ahead with real pleasure to the next week's work.

Yours in His service,
Jan. 24, 1921. Frieda E. Wagner.

Chief, Mich.

Dear Herald Readers:—On Sunday, Jan, 9, 1921, the brethren, D. Horst and H. Miller, were with us from White Cloud, Mich. Bro. Miller preached both morning and evening.

Sister Rose Weaver of Petoskey is visiting with us now.

Our Sunday school was reorganized for the coming year as follows: Supts., Bro. Ira Yoder, Bro. Claude Culp; Chors., Sister Emma Culp, Sister Nannie Schrock; Sec.-Treas., Sister Oakie Klingelsmith.

Pray for the work at this place that the members be strengthened and souls won for Christ. Yours in His name, O. V. Klingelsmith.
Jan. 24, 1921.

Archbold, Ohio

Dear Gospel Herald Readers, Greeting:—We have many reasons to thank our Maker for the innumerable blessings He is continually giving us. The Lord willing, we will have our Bible Conference beginning Feb. 7 and continuing five days. Brethren J. S. Gerig, Smithville, O., and E. B. Stoltzfus, Hudson, O., will be our instructors. Pray for the work that it may prove a spiritual feast for the believers and bring many sinners to turn to God.

Jan. 24, 1921. S. D. Grieser.

Chappell, Nebr.

Dear Herald Readers, Greeting:—Our Sunday school was reorganized, Jan. 1, as follows: Supts., Bro. William Kuhns, Bro. Abe Roth; secy., Sister Clara Stutzmen; Chor., Wess Stutzman. May the Lord bless the work. Brethren, help us to pray for the work and workers at this place.

Yours in His service,
Jan. 25, 1921. Anna C. Yoder.

Port Trevorton, Pa.

Dear Herald Readers, Greeting:—On Jan. 10, Bro. Daniel Gish of Millersville, Pa., came and started a series of meetings at the Susquehanna Church, which continued until the evening of the 23rd. The visible results are 13 confessions, the membership much strengthened, and many more counting the cost but were not willing to yield. Pray for the work at this place.

Jan. 26, 1921. A brother.

Hershey, Pa.

Dear Herald Readers, Greetings:—Interesting meetings were held at Stauffer's Church, Dauphin Co., Pa., where Bro. John W. Weaver faithfully expounded the Word for sixteen evenings. In all there were sixteen public confessions during the meetings and two a few days later. May we, with the Lord, work in behalf of those who are yet to be gathered in.

Jan. 26, 1921. N. W. R.

Allemands, La.

Greetings of love to all in Jesus' Name:—Myself and wife have been holding meetings in a school house with the brethren at this place since Jan. 8. Meetings fairly well attended, with very good attention. Eleven confessions so far. Tonight will be the last meeting. Others under conviction. Pray for them and the work of the Lord here. What is needed here is a meeting house, which can be had at a low cost, and if the whole Church would send a mite it would soon be had. If the good Lord so will we will leave here and stop at Slidell, La.; Concord, Tenn., and Knoxville, Tenn., on our way home, where we expect to arrive by Feb. 4.

Bro. F. H. Souder and wife, Lansdale, Pa., and Sister Anna Kauffman, Knoxville, Tenn., are here with us. Bro. Souder and wife expect to spend the winter in the South. Pray for us. God bless you all. Yours for the lost, A. O. Histand.

Jan. 26, 1921.

Willow Street, Pa.
(Brick congregation)

Greeting in Jesus' Name:—The series of meetings held at this place closed on Sunday evening, Jan. 16, with the result that twenty-three precious souls decided for Christ. Bro. Bressler preached the Word in power and purity. Each evening before the sermon we had Bible study from the following: Philippians, Jude, and three chapters from I Peter. The interest was good and the meetings were well attended. Most of the class are young in years, and may the words,

"Give of your best to the Master,
Give of the strength of your youth."

be shown forth in their lives. May each one be a bright and shining light for the Master, to the glory of God. There are still many older people around who failed to accept Jesus as their Savior. We expect to have Bro. Bressler come back and spend three evenings of the second week in February with us in more Bible study. May God richly bless the brother in his work.

The silent messenger of death has visited some of our homes lately. Our deacon's wife, Sister Lizzie Keener, also Sister Lizzie Witmer, have answered to the summons to exchange time for eternity. What a consolation when we see our friends laid away that we have a bright hope for them!

Sister Lizzie Stoner, who had taken sick very suddenly during the meetings, is improving nicely again. Sister Mary Hess, who had been at the hospital, has returned to her home and is again able to attend services.

We ask an interest in your prayers for the work at this place. May each one of us have a greater vision of what Jesus is to us, and may we ever strive to live closer to Him each day.

In His Name,
Jan. 26, 1921. Gertrude M. Lefever.

Johnstown, Pa.
(Stahl congregation)

Dear Herald Readers, Greeting:—On Jan. 6 Bro. C. A. Graybill of Martinsburg, Pa., began a series of meetings here, closing Jan. 16. The brother preached the Word with power. There were six public confessions. On Jan. 23 Bro. James Saylor preached in the morning and received these six converts into the Church by water baptism. May these young souls live to be pillars of faith in the Church.

On Jan. 23 Bro. W. B. Stoddard gave us a lecture on Secret Societies. Many were the truths he brought before us.

May God bless His people.
Jan. 29, 1921. John A. Thomas.

(Continued on page 885)

Miscellaneous

THE GLORY IS HIS

By Ursula Miller

For the Gospel Herald

And He shall bear the glory, and shall sit and rule upon His throne.—Zech. 6:13.

All the crowning of the blessed will be laurels for His crown—
Then the thorns will be forgotten, and the cross that weighed Him down;
He will view with blissful rapture all who followed Him on earth,
Those to whom He was Redeemer at the marvelous rebirth.

He will love His precious jewels with a boundless, brimming bliss,
Who have given to Him glory just by simply being His;
Then the grief of dark Gethsemane will all be wiped away,
When He claims His rightful glory at the dawning of that day.

When the Temple is completed and the honor all His own—
He beholds His Bride with rapture in His glory on the throne—
He the Head and His the glory thru eternity's wide bliss:
We have added to His glory just by simply being His.

Marvelous will be the singing, all the courts of heaven ring,
As the saved of all the nations all their laurels to Him bring,
Chanting blissful hallelujahs when the prayers are complete;
Thru the ages His the glory thru eternity so sweet.

Hesston, Kans.

STANDARDS IN CHRIST, GUIDING OUR ASSOCIATION

By Ada Orendorff

For the Gospel Herald

"Let this mind be in you which was also in Christ Jesus."—Phil. 2:5.

We obtain power only as we let the Spirit of Christ rule our lives. Christ was the daily intimate companion of the disciples, and He wants to be the companionship of each one of us. When Jesus gave the disciples the great commission He also made them this wonderful pledge: Lo I am with you alway, even unto the end of the world.

But if we desire this friendship with Christ we must also meet the conditions laid down for us.

"We must follow in His foot steps,
We must love the things He loved."

Two cannot walk together unless they be agreed.

Jesus has laid down the unfailing test. "Ye are my friends, if ye do whatsoever I command you." Thus should be our guide in all our associations. One of the most important choices in life is the choice of our associates. Many a life's journey which might have been happy and joyful, fails because of ill chosen companions.

Do we realize what an influence our associates have over us? And is our association as uplifting to others as it should be? We are unceasingly exerting unconscious influence upon one another.

"The smallest bark on life's tumultuous ocean,
Will leave a track behind for ever more.
The slightest wave of influence set in motion
Extends and widens to the eternal shore."

Some one has said, "To be at all is to have influence, either for good or evil, over other lives." It is not left for us to decide whether we shall exert an influence or not, but we can choose what kind of an influence it shall be.

How can we make sure of an influence that shall be only a blessing? There is no way but by making our life pure and good. Just in the measure in which we are filled with the Spirit of God and have the love of Christ in us shall our influence be holy and a blessing to the world.

Flanagan, Ill.

OBEDIENCE TO POLITICAL LAW SHORT OF SPIRITUAL DUTY

By Frank Monroe Beverly

For the Gospel Herald

The usual conception of law, as it is enacted by legislative bodies, is a rule of action, which is so defined by the lexicographers, and that when we have lived up to its requirements we have discharged our obligations fully. But let us examine some particular phases of this matter, and see how far we can be on safe ground under obedience to the requirements of the law. The law governs us partly in respect to our spiritual nature, but certainly not wholly. When we have discharged our obligations under the law we have done well, but we must not stop here. There is a higher sense of spiritual sense that impels us to further duties. If a debt become outlawed the law does not force the debtor to pay it, but does this fact excuse him in a moral light? Is it not a debt still, which justice says to pay? That the law is at an end so far as the creditor is concerned does not liquidate the debt. This is only one instance, but others will suggest themselves readily to the mind when conscientiously employed.

There is a close relation between the spiritual and physical natures, and when we can feel the consciousness of having obeyed the statute laws we shall be better prepared to discharge our higher obligations.

Freeling, Va.

THE PURPOSE OF OUR CREATION

By Cora R. Kraybill

For the Gospel Herald

I. To honor and glorify God.
II. To show forth His praises, image and likeness.
III. To bless and serve our fellow-men.

While meditating on the seriousness of life and the consequent influence for good or evil of one single life, the thought of the purpose for which we have been created entered into our meditations.

Are we serving the purpose for which God has ordained our life? If not, why not? Is it because we are not willing or do not have the light?

If all the professed children of God would fulfill their mission in the truest sense of the word, what a power there would be for good!

When God's people are willing to be used of the Lord, to spend and be spent, the Lord will wonderfully manifest His power, as was seen here at our revival services at the Eastern Mennonite School. The Spirit of the Lord seemed to sway and touch almost the entire congregation with His power, young and old alike. A meeting such as was never seen before, as some expressed it. We hope and pray that the influence for good that shall result from this Pentecostal meeting may be far-reaching; that it may be the means of drawing all who were present close to their Master, willing to follow all the way.

As some one has said concerning influence: "We see not in this life the end of human actions. Their influence never dies. In ever-widening circles it reaches beyond the grave. Death removes us from this to an eternal world. Time determines what shall be our condition in that world. Every morning when we go forth we lay the molding hand upon our destiny. And every evening when we have done we have left a deathless impression upon our character. We think not a thought or breathe not a word but that vibrates at the throne of God. Let youth especially think of these things and let each one remember that in this life character is in its formation state and that it is a serious thing to think, to act, and to speak."

"Sow an act and you reap a habit.
Sow a habit and you reap a character.
Sow a character and you reap a destiny."

Harrisonburg, Va.

Your own experience, if you give heed to it, will in due time reveal to you the wants which the Gospel meets.—Benjamin Whichcote.

A REMARKABLE MEETING

By J. B. Smith

For the Gospel Herald

"The Lord hath done great things for us whereof we are glad." That God's power remains unchanged and that He is faithful Who has promised was forcibly evidenced during the recent revival meetings at the Eastern Mennonite School, Harrisonburg, Va.

The purpose of this article is to give an authentic report of these meetings and especially of the remarkable manifestation of God's power on the 18th inst (Jan. 1921) at which time between one hundred and twenty-five and one hundred and fifty arose to confess Christ. These constitute nearly the entire student body (including several other young people who had come in to attend the meeting). The few who did not rise, express themselves as having peace with God. It is to be hoped too that the report of this meeting may strengthen the faith of many, that the God Who visited His people in the olden time is just the same today.

Prior to and during the meetings many fervent prayers had ascended in behalf of a number who needed salvation and for others who manifestly needed a deeper work of grace in the heart. But the meetings were drawing to a close and there was no visible manifestation of answer to prayer. Judging from appearances the outlook was dark and discouraging, but it was the darkness preceding the dawn.

Bro. John S. Mast of Elverson, Pa., had been preaching the Word with power, but there was no break until the evening of the 17th at which time four souls confessed Christ. A number of others for whom special prayer was made remained apparently unmoved. Bro. Mast could remain with us only one more day so there was hoping against hope that God would still answer our prayers in their behalf. There was deep humiliation and a keen realization that "power belongeth unto God" and that if souls in whom we were specially interested were to be reached, God Himself must undertake for us. On the last evening of his stay with us our brother used for his text, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). A deep solemnity characterized the entire meeting and when the call came for confessions, an unwonted seriousness pervaded the audience. The presence of God seemed to fill the very atmosphere as our brother in closing, portrayed to us the glory of heaven with Jesus as the central attraction and bliss of loved ones gone before.

"I love to Think of my Home Above," with the chorus, "Tell Mother I'll Be There," was announced for an invitation song. There was a mysterious and awful sense of God's presence and power. Souls rose to confess Christ in rapid succession, some of whom remained standing to confess weakness, some hidden faults, some secret sins or lack of victory over sin, while others confessed to backsliding and hypocrisy. Several arose who had never accepted Christ as their personal Savior. Like small particles of dust which remain unnoticed in a room become clearly visible when the rays of the sun enter, so hidden faults and secret sins which caused little or no disturbance in the minds of many became terribly real and brought profound conviction when set in the light of God's countenance. (Psa. 90:8).

Souls became anxious to get right with God by having their infirmities and sins covered by the blood of Jesus. After a season of prayer the meeting was continued and another invitation was extended while the audience engaged in singing, "Nothing But the Blood of Jesus." Many arose to confess Christ, including some who expressed peace and a desire to live nearer to God. When the confessions had approximately reached the one hundred mark, the audience very appropriately engaged in singing, "There Were Ninety and Nine." Souls impelled under the power of the Spirit arose for confession so rapidly for a time that they could not all be personally recognized.

The audience again knelt in prayer in deep reverence and humble gratitude to Him Who was so manifestly in our midst. While yet on their knees the congregation united in singing, "Purer in Heart, O God." This was a most impressive part of the meeting, for we never heard this song sung with the same fervor and seriousness. When the congregation rose it seemed entirely appropriate that even a Mennonite audience with their wonted reserve and their regard for quiet and order should repeat with emphasis in an audible voice "Praise the Lord" in recognition for what they had seen and heard.

Two scripture passages, each beginning with the words, "Now unto **Him**—now unto Him Who is **able,**" naturally suggested themselves at this stage of the meeting. It was glaringly evident that results were due entirely to the gracious manifestation of the Spirit of God and not to what man had done or could do. "Not unto us" but "unto Him" belongs all the glory. The scriptures referred to are Eph. 3:20, 21 and Jude 24, 25. These were repeated in concert by the entire audience—the first in grateful recognition that God had done for us far exceeding abundantly above all we could ask or think; the second in trustful assurance that He Who had so graciously manifested His power is also able to keep us from falling and to present us faultless before the throne of His glory. The meeting which lasted for nearly four hours, closed with singing the familiar songs, "Blessed Be The Tie," and "Take the Name of Jesus with You." A solemn quietness possessed the audience as they left the chapel, for they were keenly conscious that "Surely the Lord is in this place."

Following the meeting two entire days were spent interviewing those who had made confessions. It was a matter of profound interest and gratitude that without a single exception all testified to the special blessing that had come into their lives and that by God's grace they expect to continue in the good work. Possibly one-half of them testified that while they had peace with God and a "conscience void of offence," they nevertheless could not keep their seats under the mighty impulse of the Spirit's working and they wished to express themselves as desiring to live nearer to God. A number had allowed what to many might appear insignificant trifles to go uncorrected or unconfessed, either through lack of vigilance or courage. The vivid recollection of these as they were under God's searchlight brought conviction and they had a desire to be right with God even in trifles. A few stated that their religion had been simply a matter of formality or of hypocrisy, a few were backsliders, while several had never openly confessed Christ. A number stated that they had wronged others and that they had already written letters of confession thus seeking restitution and reconciliation.

The sacred memory of this meeting will linger and abide very definitely with all who were in attendance; and not only in time, but in eternity praises will ascend to Him Who made this place one of His passing ways.

Harrisonburg, Va.

Beware of the frivolous spirit. Frivolousness will ruin any life. It will not succeed in any enterprise. No frivolous man succeeds in business. Business is not a trick or an amusement. It is hard work, hard study, daily application. Life is not a trick or an amusement. It is the most serious of any business. The Gospel is an appeal to our sin, our want, our hunger, our pain—hence it is the chief concern of life. Beware of the frivolous spirit—be sober.—Gospel Banner.

WHERE IS THE POWER OF THE CHURCH TODAY?

By Orrie D. Yoder

For the Gospel Herald

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father. and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (Matt. 28:18-20.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Considering the blessed promise of power, given by our Lord and Master just before He took His flight from earth to glory, we must ask, Where is that power today? We as a church today profess to be following the same Master who promised power, profess to believe the promises of Christ our Master—but where is the power that Christ promised? We know and are sure that Christ fulfilled His promise, to the early Church and to our forefathers because that power was manifested in visible form. The early church had power to endure persecutions and give their lives for Christ's sake, but the Church today is getting so powerless that it cannot draw its own members to the house of worship on the Sabbath day any more. What is the matter?

The trouble is easily seen. The early Church met the condition of the promise and got that power, but the Church of today has failed to consider the condition upon which the promise of power was given. The Church today is praying and preaching about the power of the Holy Ghost and is getting more powerless through it all, simply because the conditions upon which the power of the Holy Ghost is promised is getting very little or no consideration.

As a Mennonite Church we are endeavoring to teach the "all things" commanded by our Lord and Master, and yet the very last words that our dear Lord spoke before leaving earth for heaven—the command that Christ esteemed the most important of all because He gave it as His parting message, and the command upon which hangs the success (the power of the Holy Ghost) of all our work for Him—are getting the least consideration of all other commands. Christ promised the power of the Holy Ghost to His people for one purpose alone, and that was to **witness** for Him and proclaim His Gospel, even unto the uttermost parts of the earth. And since "God is not mocked" in any of His plans, we need not wonder why the power of the Holy Ghost is leaving our church, when we are giving so little heed to the condition and command which Christ gave when He promised the power and presence of the Holy Spirit. The great trouble today is that the majority of professed Christians think that missionary work is only a sideline of the work of the Church. Even ministers and bishops are often not enough interested in the work of spreading the Gospel, to attend missionary meetings, neither will they preach it to their people; hence the real work of the Church is greatly hindered and more often discouraged than encouraged.

If Christ had His Church here on earth only to worship Him and to live in ease and pleasure, as many people think, He would soon make plans to take His Church to heaven where His people could enjoy endless pleasures, and worship Him in a better way. But His Church is on earth for a nobler purpose; namely, to serve and witness for Him, "who came not to be ministered unto but to minister and give His life a ransom for many." No one has a right to profess to belong to His Church unless he is willing to deny himself of everything that is earthly.

No church has a right to pray for the power of the Holy Ghost unless it also prays that the name of Jesus may be made known to the darkest heathen in the world. No one has a right to pray for the power of the Holy Ghost unless he is willing that the Holy Ghost should prepare and use him to witness for Christ, regardless of the cost or where on earth that work is to be done. It is sad that our church has failed to fully obey the command of Christ in regard to bringing the Gospel to all the world. When Christ promised the power of the Holy Ghost He gave His people a vision of the needs of the whole world before He put them to work at home. Their field of labor was the whole world and all that they had to do at home was to begin work there. The Church today must begin at home, but the home work will only prosper provided Christ's vision of the needs of the whole world are kept before our eyes. The Church today cannot prosper at home unless there is both a spiritual and temporal outlet thru which she can dispose of her surplus wealth and power. If the devil can close our eyes to the needs away from home he'll have them shut to the needs at home. Christ died for the whole world, He commanded the Gospel to be given to the whole world, and if we are not willing to labor to that end we are not worthy to be called His followers. When the Holy Ghost came at Pentecost it came not to save people but to empower them for service. When sinners outside the Church saw the manifestation of the Holy Ghost's power inside the Church, then they began to cry, "What shall we do?" When our church today will meet the conditions and let the power of the Holy Ghost be made known in our church and in our lives, so that we become interested in the work of our Lord to the extent that we are willing to give our time and our money, or whatever is needed for the spreading of the Gospel; when we once are willing to give up our homes or our lives for Christ's sake, then our unconverted neighbors and friends are going to see that there is something in the religion of Jesus Christ and the drawing power of God will bring them into the fold. But so long as we close our eyes to the needy and reject the power of the Holy Ghost in our church, we need not expect the Holy Ghost to work outside the Church.

Mattawana, Pa.

REVERENCE FOR THOSE OVER US IN THE LORD

By Sarah Thimlar

For the Gospel Herald

First, what is reverance? Reverance is a submissive, humble attitude toward superiors. It contains the elements of fear, but not the fear of slavery that submit to their superiors. It is the fear that remembers past corrections, and will not allow itself to follow the path of evil doing. It also contains the elements of love. It has the ability of the higher power to give and bless. It is a feeling of gratitude that pours itself forth in service,—not to repay benefits received, but to show its recognition and to become a willing servant, and is obedient to all the commandments and wishes of the one who is reverend and has such admiration for the object of its devotion, that it adores and worships with all the heart, soul, mind, and strength.

Second, we want to know who those are over us. They are the leaders—bishops, ministers, and teachers—in other words, God servants. We must esteem them very highly in love for their works' sake. We should obey those that have the rule over us, and submit ourselves, for they watch for our souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable.

Third, why should we reverence

those over us in the Lord? In Heb. 12:9 we read, "Futhermore, we have had fathers of our flesh who corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits and live? If we reverence our father for correcting us, why should we not much rather reverence those who are over us in the Lord, for their correction tends to our spiritual life? In II Sam. 9:6 we see thus: "Mephibosheth did reverence David and acknowledged him for his sovereign." Again, we can reverence and be submissive to their teachings.

Why do we obey the laws of our land? Because of our obedience to Him who commanded us to be subject unto the higher powers. If we do not, we will be punished, if our transgression be found out. Likewise if we disobey the law of God we shall be punished, for God knows all about us. Therefore we shall reverence those over us in the Lord for their teachings are from God.

Grabill, Ind.

RELIEF NOTES

Christmas with the Russian Mennonites in Constantinople

For the Gospel Herald

By One of their Number

Probably never before did a group of Mennonites celebrate Christmas at Constantinople, under the crescent banner. We arrived here in the second half of November on various ships, having fled from our homeland. We were hungry, ragged, filthy and penniless. There seemed to be no ray of hope, no help for us. We could only expect to be confined in one of the concentration camps.

But help came to us. The representatives of the Mennonite Relief Committee in America who, in consequence of the collapse of Wrangel's forces, saw themselves compelled to abandon for the present time their plans for relief work in South Russia, took upon themselves the support of the Mennonites who had fled with Wrangel's army to Constantinople. We were given shelter and food and have succeeded in making our quarters quite home-like. We earnestly long for the time when we may be permitted to continue our journey westward.

It is a matter of regret to us that many other Mennonites are confined in the concentration camps and so far all efforts to bring them here have failed. We hope however that we may see them here in the near future.

Christmas was approaching. Yet the mild weather and the green vegetation seemed to forbid the real Christmas sentiment. It was, of course, impossible to celebrate as we had been accustomed, by having a bountiful meal and exchanging costly presents, but we had sweet cake with cocoa and even the time-honored Mennonite plum-soup.

We sang the beautiful old Christmas hymns, as far as we had committed them to memory, for there was no song-book at our disposal. The gentlemen of the relief committee cheered us by their visit and gave us short addresses. They pointed out that God is able to protect and keep our loved ones whom we have left behind in Russia and that we should put our trust in Him. Further they spoke of the opportunity for service in our lives. Their kind words did not fail to make a deep impression on us.

The tunes of the Christmas hymns reminded us of by-gone days, when we were permitted to celebrate this feast in the circle of our loved ones. The most of us did indeed not for years have the joy to celebrate Christmas at home, but were during the Christmas season probably doing outpost-duty, while snow covered the ground, or were in barracks or hospitals, or somewhere else, but not in the home-circle.

Our dear ones we have now left for good, just at the darkest and most unfavorable time, and the anxiety as to their fate brought to us thoughts of sadness.

The gentleman who is the chairman of the Mennozentrum, Mr. H. H. Schroeder, gave expression to our gratefulness to the representatives of the relief committee for their Christian work of love whose recipients we were permitted to be and without which we should probably have had to undergo great hardships.

Many a song was sung and many an experience related before we retired.

To the friends on the other side of the great water, who have not forgotten us but have extended to us a helping hand, we would express our warmest and most sincere thanks.

It is our hope that we may ere long be re-united with our families and celebrate Christmas with them, be it in the home land or in a new home which we shall set out to seek.

G———r.

PESSIMISM vs. OPTIMISM

(Continued from page 875)

alence and malignancy of evil and severity of the struggle between good and evil; and depend on triumph of right and truth—not on the struggle between blind forces, agencies, and systems but on a **Person**, and He looms large in their writings, imparting to them life, inspiration, and radiance. Matters in history have significance and importance only as they are considered in relation to Him. When He cometh to shake the heavens and the earth, the reign of evil and terror will end and truth and right shall prevail. It is the vision of this that braved the prophets to bear with sublime fortitude the persecutions and martyrdom inflicted upon them. In the presence of great evil, optimism is flabby, pessimism listless, but the prophets can say with Isaiah, "Even the youths shall faint and be weary, and the young men shall utterly fail: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

La Junta, Colo.

OUR MARCHING ORDER

Every Christian has been set apart as a missionary, though it must be confessed that many have never even taken the trouble to examine their marching orders, with a view of learning what is really expected of them. When Christ left the work of spreading the Gospel in the hands of the church, He commissioned ALL of his followers. As long as "all the world" has not been reached and won, the missionaries' work remains. Native converts in foreign lands, when told about the Great Commission for the first time, are greatly impressed by the imperative "Go ye," and take it to mean just what it says.—Sel.

CORRESPONDENCE

(Continued from page 881)

Scottdale, Pa.

Dear Gospel Herald Readers, Greeting:—The past week has brought a number of visitors whose presence was greatly appreciated. Bro. and Sister S. P. Hess, Akron, Pa., spent a few days here enroute to their home after spending some time in Kansas and other western states. They had been called to Hesston by the death of his brother, Bro. Abram Hess. They also spent one day at Masontown, Pa., visiting the family of Bro. E. D. Hess.

Ellen Nissley, Mt. Joy, Pa., sister of Sister Frances Cutrell, is spending some time visiting at the Cutrell home. She was among those worshiping at Scottdale Mennonite Church last Sunday.

Bro. Vernon Smucker, editor of the Christian Monitor, spent a few days at Orrville, O., last week in the interests of the Sunday school work of the Church.

The semi-annual business meeting of the church here was held last Tuesday evening. An interesting session is reported.

John Falk, of East Scottdale, a member of the home department of our Sunday school, and who has been in failing health for some time, was received into the Church by water baptism recently. May God's people lift him to a throne of grace.

Jan. 31, 1921. Cor.

Windom, Kans.

(West Liberty congregation)

There were with us today Bro. Joe Byler of Iowa and Bro. Noah Showalter of Virginia. Bro. Paul Erb of Hesston took for his text Hosea 14 "I will heal all their backsliding; I

will love them freely." He described a variety of backsliders and always gave a Bible cure for them. Israel returned to faithful labor and the Lord blessed them graciously.

Jan. 9, 1921. R. J. Heatwole.

New Holland, Pa.

(Groffdale congregation)

Dear Herald Readers, Greeting:—On Sunday, Jan. 9, we had with us in our regular worship Bros. John Snavly, Frank Kreider and Amos Kauffman of East Petersburg. The brethren preached earnestly on the words, "Behold the Lamb of God which taketh away the sin of the world."

Our Sunday school has also been reorganized for the following year: Supts., Bros. Henry Benner and Shelley Musser; Sec., Noah T. Nolt; Chors., David M. Wenger and Reuben Horst.

As we have again entered a New Year, may we take a retrospect of our lives, profit by our past mistakes and consecrate our lives anew to His service.

Jan. 11, 1921. Ira T. Graybill.

Elizabethtown, Pa.

The program of the Elizabethtown Workers' Meeting, to be held Thursday evening, Jan. 27, is as follows:

Lesson for Jan. 30, "Jesus Greeted as King," Bro. Jacob Brubaker.

Lesson for Feb. 6, "The Marriage Feast," Bro. Martin Gish.

Lesson for Feb. 13, "Lessons on Citizenship," Bro. Emerson Rohrer.

Lesson for Feb. 20, "The Wise and the Foolish Virgins," Bro. Ezra Brubaker.

Lesson for Feb. 27, "Rewards of Faithfulness," Bro. Henry Lutz.

Jan. 11, 1921. Committee.

Baden, Ont.

Dear Gospel Herald Readers:—On Dec. 26, 1920, we reorganized our Sunday school. The following officers were elected for the coming year: Supts., William Snyder, Geo. Schmidt; Secy., Jeremiah Shantz; Chor., Geo. Schmidt. In the afternoon of the same day, two were received into the Church by water baptism, and on Jan. 16, 1921, one aged brother was reclaimed. Pray for the work at this place.

Jan. 15, 1921. Mrs. Ezra Shantz.

Ronk, Pa.

Bro. Geo. Lapp will address the semi-annual meeting at Vine Street, Lancaster on Jan. 31.

His theme will be along sewing lines, to urge the sisters to press on, and to give some of the needs that exist.

Jan. 15, 1921. Mary A. Mellinger.

Hadley, Minn.

Dear Herald Readers, Greetings:—Death has entered our little flock of workers and taken away the infant son of Bro. and Sister Albert and Agatha Erb. The remains were taken to O'Neill, Nebr., for burial. This reminds us again of the necessity of being ready when the Master calls. We would like very much to have some minister make us a visit.

In His name,

Jan. 17, 1921. Abner Egli.

South English, Iowa

Dear Herald Readers, Greeting:—On Jan. 4 Bro. George Lapp and family were here to visit Bro. Lapp's father and friends before sailing for India. Bro. Daniel Lapp and wife of Roseland, Nebr., were here also to see them again and give them goodbye. On the evening of the 5th Bro. George gave a talk on India's present condition and needs. On the 6th they left again. Our prayer is that God may grant them a safe journey, and that He may give them grace and courage as they again enter their field of labor.

On Jan. 2 we reorganized our Sunday school as follows: Supts., Bro. A. H. Weaver and Bro. L. J. Powell; Sec.-Treas., Bro. Amos Lapp; Chor., Sister Myrtle Erb.

On the 16th Bro. P. P. Swartzendruber and family of Wellman were with us. Bro. Swartzendruber filled the appointment for us, giving us a very instructive sermon. Pray for the work at this place.

Jan. 19, 1921. Lizzie Erb.

La Junta, Colo.

To the Herald Readers, Greeting:—We were favored on last Sunday with the presence of D. H. Bender. He preached at La Junta church Sunday morning, here at the Sanitarium in the afternoon, and at the Holbrook church in the evening. Each message was inspiring and helpful.

Bro. Yates, a patient here, was recently baptized upon the confession of his faith in Jesus as his Savior. He has since passed away and we rejoice to have the assurance of his safety in eternity.

Bro. and Sister Abram Good, recently of Nampa, Idaho, again expect to join the body of workers here Mar. 1. Bro. and Sister Good have each given several years of very helpful service here and we all rejoice to see them return again.

Our faith in God has been strengthened recently in the way He has answered our prayers. A brother from Ohio favored us with a remittance by draft. To God be the glory.

Always pray that we may be "increased with the increase of God."

Yours in His service,

The Mennonite Sanitarium,

Jan. 21, 1921. By Allen Erb.

Cloverdale, Ohio

(Blanchard congregation)

Greetings in the Master's name:—On Jan. 10, we opened a series of meetings and Bible studies, continuing until Jan. 20. There were eight converts, and believers were strengthened. Bro. Enos Hartzler had the Bible studies in charge. Bro. P. R. Lantz preached six inspiring sermons. After that, Bro. Hartzler had both in charge, with Bro. John Huber of the Lima Mission in charge of the song service. We are glad some turned from the downward course, but sad to think that there are yet many that failed to take the warning. We encourage the brother to go on in the good work declaring the Word.

Will you pray for the work at this place?

We invite all ministering brethren to stop off at this place.

Jan. 21, 1921. F. S.

Elkhart, Ind.

(Prairie Street congregation)

Greeting in the worthy name of Jesus:—Our hearts are very much saddened because of the death of our beloved brother, G. L. Bender, which occurred at 6 o'clock P. M. on Jan. 17.

On the evening of Jan. 3 Bro. Abram Metzler of Martinsburg, Pa. began a series of meetings which continued until Jan. 16. Bro. Metzler brought us very inspiring messages on the doctrine of Man, doctrine of Salvation, doctrine of Prayer, and messages along this line which we needed very much and we are very much encouraged, and we are pleased to report that nine souls confessed Christ during the meetings.

On Sunday morning, Jan. 16, Bro. Metzler preached a very fine sermon from the text Matt. 26:27, 28, after which he assisted Bro. J. K. Bixler in the communion service. One hundred and thirty members took part in this service.

Wishing all of you God's rich blessings, we remain,

Yours in His service,

Jan. 22, 1921. V. E. Reiff.

"Satan has a branch office in every carnal heart."

Married

Gascho—Schmidt.—On Dec. 5, 1920, Bro. Jacob Gascho and Sister Susan Schmidt were united in holy wedlock by Bishop Nicholas Nafziger at the Mornington A. M. meeting house, Poole, Ont.

Anders—Stauffer.—On Jan. 15, 1921, Bro. Norman F. Anders of the Towamencin congregation and Sister Edith S. Stauffer of the Franconia congregation were united in holy matrimony, Bro. A. G. Clemmer of Franconia, Pa., officiating.

Yantzi—Nafziger.—On Jan. 2, 1921, Bro. Jonas G. Yantzi of West Branch, Mich., and Sister Rachel Nafziger of Mornington, Ont., were married at the Mornington A. M. meeting house, Poole, Ont., Bishop Nicholas Nafziger officiating.

King—Wyse.—On Jan. 6, 1921, at the home of the bridegroom's mother, Bro. Clarence and Sister Emma Wyse, both of the Central A. M. Church near Archbold, Ohio, were united in marriage, Bro. E. L. Frey officiating. May God's blessings accompany them thru life.

Roth—Short.—On Jan. 18, 1921, Bro. Joseph Roth and Sister Sarah Short, both of the A. M. rongregation near Archbold, Ohio, were united in holy matrimony at the home of the bride's parents by Bro. E. L. Frey. May God's choicest blessings accompany them thru life.

Short—Roth.—On Jan. 11, 1921, at the home of the officiating bishop, Bro. E. L. Frey, Wauseon, Ohio, Bro. Adam Short and Sister Edith Roth, both of the Central A. M. congregation near Archbold, Ohio, were united in marriage. May God's blessings rest upon them.

Maurer—Krabill.—At the home of the bride's parents, Bro. and Sister John Roth of Louisville, Ohio, Bro. Harvey Maurer of Maximo, Ohio, and Sister Mary Krabill of Louisville, Ohio, were united in the bonds of holy matrimony, Jan. 20, 1921, by Bro. J. A. Liechty. May God richly bless and keep them.

Oberholtzer—Stauffer.—On Jan. 6, 1921, Bro. J. Melvin Oberholtzer of the Groffdale congregation and Sister Suey W. Stauffer of the Hammer Creek congregation were united in holy matrimony at the home of the officiating bishop, Bro. Noah L. Landis. May God's presence be theirs thru life.

Stoltzfus—Stoltzfus.—On Jan. 20, 1921, at the home of the bride's mother, Sister Matilda Stoltzfus, Atglen, Pa., Bro. Amos K. Stoltzfus and Sister Ruth A. Stoltzfus, both of the Maple Grove congregation, were united in the bonds of holy matrimony, Bro. John S. Mast officiating. May God's richest blessings attend them thru life.

Obituary

Yoder.—James Howard, infant son of Jerry and Katie Yoder of Wolford, N. Dak., died Dec. 8, 1920; aged 1 day. He leaves father, mother, 1 sister and grandparents. Funeral services conducted at the home by J. C. Gingerich and E. G. Hostettler, after which the remains were laid to rest in the church cemetery. "Suffer little children to come unto me for of such is the kingdom of heaven."

Graber.—Francis Lydia, youngest child of John and Delilah Graber, Wolford, N. Dak., died Nov. 27, 1920, aged 1 y. 8 m. 15 d. God wanted another jewel to decorate heaven. Death was caused by bronchial pneumonia. She leaves father, mother, 3 brothers, 2 sisters, and others. Funeral conducted by Bro. L. S. Glick of Surrey, N. Dak., on Nov. 29. Burial in the cemetery near by.

"God needed one more angel
Amid His shining band;
And so He bent with loving smile
And clasped our darlings hand."

Ernst.—Clifford Roy, son of Christian M. and Anna Ernst, O'Neill, Nebr., died Dec. 30, 1920; aged 4 m. 30 d. Little Clifford's sickness was of a few days only. He leaves his parents, 3 brothers (Lloyd, Kenneth and Lyal), both grandfathers and both grandmothers and ather relatives. Funeral services at the Pleasant Hill A. M. Church of Holt Co., Nebr., on Jan. 2, 1921, conducted by the brethren, John Bellar and C. K. Ernst. Buried in adjoining cemetery.

Erb.—Orville Ray, son of Albert and Agatha Erb, Hadley, Minn., died Jan. 14, 1921; aged 27 d. The cause of his death was broncho-pneumonia. He leaves father, mother, 3 grandparents, uncles, aunts and other relatives. The remains were brought to O'Neill, Nebr., for burial. Funeral services at the house of Jacob Erb by Bro. C. K. Ernst, and at the Pleasant Hill A. M. church by the brethren, John Bellar and J. W. Oswald. Burial in adjoining cemetery.

Yoder.—Drusilla (Miller) Yoder, wife of Dan Yoder, was born in Ohio, Dec. 27, 1880; died Jan. 11, 1921, at her home in Yamhill Co., Ore.; aged 40 y. 1 m. 14 d. She was a member of the Amish Church since girlhood and later a member in the Mennonite Church. She was married 17 years and was the mother of 11 children, 3 of whom are in the beyond. She leaves her husband and 8 children. The Lord comfort them.

Bollinger.—James Bollinger died of diphtheria croup at the home of his parents at Pond Bank, Franklin Co., Pa., Jan. 15, 1921, aged 7 y 9 m. 29 d. Little James will be greatly missed in the Sunday school. He always had a smile for every one and although young in years he was unusually bright in his studies in school. He is survived by his parents, 1 brother, and 1 sister. Funeral services conducted in the home, Jan. 16, by W. W. Hege. Text, II Sam. 12:23. Interment in the cemetery at Mount Alto.

Fridley.—Caroline Fridley was born April 14, 1844, near Hillsdale, Ind., Co., Pa.; died Dec. 24, 1920, near Rockton, Pa.; aged 76 y. 8 m. 10 d. She had been in failing health for some time but was only confined to her bed a few days before her death. She is survived by her husband, 5 sons, and 4 daughters. She was a member of the Mennonite church for 23 years, during which time she remained faithful, attending church services whenever health permitted. Funeral services conducted at the Rockton Mennonite church by Bro. I. K. Metzler. Text, Jno. 11: 25, 26. Buried in the adjoining cemetery.

Rupp.—Noah, son of Peter Rupp, Garfield, Kans., (aged 53 y. 11 m. 8 d.) died Tuesday afternoon Nov. 16 at the home of his sister, Mrs. S. E. Arnold, in the country where he had been making his home. Tuesday morning at 9 o'clock he had been able to be up and around the place. The cause of his death was blood poisoning. Noah had been afflicted all his life, and was an old resident of Pawnee county. Besides his father and mother 2 sisters (Mrs. S. E. Arnold and Mrs. Lavina Payton) 2 brothers (Lee Rupp and Abraham Rupp). Funeral services in the home of Mr. and Mrs. S. E. Arnold, conducted by M. Keller. Burial in Pratt cemetery.

Neuhouser.—Christian, son of Peter and Lydia Neuhouser, was born in Allen Co., Ind., Feb. 16, 1889; died Jan. 13, 1921; aged 31 y. 10 m. 27 d. Bro. Neuhouser had been sickly from his youth. The last few years his health failed him so he was at home with the remainder of the family most of the time. He being the eldest of the sons yet living, the cares of the home were laid upon him, and his advice was much appreciated by his mother. He accepted Christ when but a young man, which was precious to him at the close of his life. He leaves his mother, 2 brothers, 2 sisters, and many relatives and friends. His father and 3 brothers preceded him to the spirit world. Funeral services at the Mennonite Church, Leo, Ind., on the 16th, by Jonathan Kurtz and Ben B. King.

Hartzler.—John C. Hartzler was born Dec. 20, 1858, in LaGrange Co., Ind.; died Jan. 13, 1921, at Ft. Smith, Ark.; aged 62 y. 23 d. In his youth he united with the Church but later apparently wandered into seclusion—until the last years, when he again desired to be taken into the fellowship of saints, made confessions, and expressed peace with God. He leaves a wife, 4 children, 1 sister, and 5 brothers. Services at Sycamore Grove Church, near Garden City, Mo., by I. G. Hartzler from Psa. 90. Interment at Clearfork cemetery.

Yoder.—Sister Sarah R. Yoder, daughter of Daniel K. and Elizabeth Mast and widow of Pre. Lewis Yoder, was born in Baltimore Co., Md., and died near place of her birth Dec. 8, 1921, after a few days illness of pneumonia; aged 67 y. 11 m. 21 d. More than 27 years ago death claimed the husband and father, and 15 years ago the oldest son was called from time to eternity. She is survived by 2 sons, 3 daughters, 8 grandchildren, 2 brothers, and 3 sisters. Funeral services were held Dec. 10, conducted by Bishop John S. Mast of Elverson, Pa., and J. N. Mast of Leesburg, Va., at the house, and at M. E. Church by J. S. Mast, C. Z. Yoder, and J. L. James. Burial in Mennonite Cemetery, Long Green, Md.

"We miss you when the morning dawns,
We miss you when the night returns;
We miss you here we miss you there,
Dear mother, we miss you everywhere."

Roth.—Peter P., son of Peter and Catherine (Reacher) Roth, was born in Alsace-Lorraine, France, May 6, 1845; died of apoplexy at his home near Archbold, O., Jan. 18, 1921; aged 75 y. 8 m. 12 d. At the age of nine years he with his parents came to this country and settled near Archbold, O. He remained in that community until death. On Aug. 10, 1876, he was married to Barbara Roth. To this union were born 2 sons and 2 daughters (Daniel P., Elmira O., Levi, who died in infancy, and Mrs. W. C. Rupp, who have lived with and cared for father since the death of their mother, Jan. 29, 1916) He leaves 1 son, 2 daughters, 2 sisters, 8 grandchildren, together with a large number of relatives and friends. Funeral services at the Central A. M. Church near Archbold, O., Jan. 21, 1921, conducted by Eli Rupp and S. D. Grieser. Texts, Amos 4:12 and Matt. 24:42, 44. Interment in Eckley cemetery.

S. D. Grieser.

Habermehl.—Barbara Ringler, wife of William Habermehl, was born Oct. 24, 1852; died Dec. 11, 1920, at the home of her daughter, Mrs. Jacob Sauder, Breslau, Ont.; aged 68 y. 1 m. 17 d. She was afflicted with heart trouble for several months. Six days before her death bowel trouble set in and she suffered great pain, but bore it all patiently. She was fully resigned to God's will and longed to go home to be with Jesus. She leaves husband, 5 sons, 4 daughters, 38 grandchildren, 2 sisters, and 3 brothers. We rejoice in a hope to meet her again. Funeral services were held at the Shantz Church by Orphan Wismer and Manassah Hallman. Interment in the adjoining cemetery.

"I'm going to live with the angels so fair;
I'll look for you children and wait for you there,
Where tears do not flow and where death cannot come,
Together we'll dwell in that beautiful home."

A daughter.

Miller.—Eli S. Miller was born near Springs, Pa., June 14, 1858; died Jan. 12, 1921, in the Western Maryland Hospital, Cumberland, Md., which he entered two days previous to be treated for heart trouble; aged 62 y. 6 m. 28 d. He was married to Kate Beachy Dec. 12, 1878, who, with the following children survives: Norman, Harry, Irvin, Eunice, Nannie, Tillie, and Mintie. He is also survived by 18 grandchildren, one brother (Simon S. Miller) and two sisters (Mrs. Moses Beachy and Mrs. Amanda Beachy). At the age of 17 he united with the Amish Mennonite Church and was a faithful member until death.

His health had been failing for several years, but whenever his health permitted his place at church was never vacant. He took a very active part in Sunday school and young people's Bible meetings, being a teacher in Sunday school for many years. On account of Sister Miller being unable to go to the church a funeral service was held at the home by Bro. Jonas B. Miller, and at the Ammish Mennonite Church near Grantsville, Md., by the brethren, Noah Brenneman and G. D. Miller. Interment in Amish Mennonite Cemetery. "Thou shalt be missed, because thy seat will be empty."

Witmer.—Almeda Hallman, beloved wife of J. W. Witmer, was born in Howick, Ont., and died in Petersburg, Ont., Nov. 28, 1920, in her 42nd year. She united with the Mennonite church when yet in her teens and was a faithful member till death. She leaves a deeply stricken husband, seven children (Vernon H., Luella Mae, Grace Viola, Edward H., William I., John E., and Melvin C.) and many relatives and friends. Morgan R. preceded her in death 2 years ago. Services were conducted at house and church by Bro. Manasseh Hallman. Buried in adjoining cemetery.

"We think of her in silence,
No eye may see us weep;
But deep in our hearts concealed,
Her memory we will keep.
We miss her kind and tender voice,
Her fond and tender care;
Our home is dark, now, Mother,
We miss you everywhere."

A friend.

Bender.—George Lewis Bender was born near Grantsville, Md., Feb. 2, 1867; died at Elkhart, Ind., Jan. 17, 1921; aged 53 y. 11 m. 16 d. He was converted in early manhood, united with the Mennonite Church and remained a faithful member until death. He was married to Elsie Kolb of Breslau, Ont., Oct. 21, 1896. To this union were born 6 sons and 2 daughters. He is survived by a deeply bereaved widow, 5 sons (Harold, Wilber, Cecil, John, Robert), 2 daughters (Florence and Violet), 7 brothers (Daniel H., Jacob, Frederick, Charles, Samuel, John, and Edward), and many sympathizing friends.

Bro. Bender has been prominently connected with the work of the Mennonite Church for over thirty years. At the age of 18 he began his public career as a school teacher—teaching one year in Garrett Co., Md., one year in Johnson Co., Iowa, and later taught a number of years in Elkhart Co., Ind. From Iowa he came to Elkhart, Ind., where for a number of years he rendered faithful service in the Mennonite Publishing House. In 1890 he was chosen treasurer of the Mennonite Evangelizing and Benevolent Board of America, now Mennonite Board of Missions and Charities, and has ever since that time been a most important factor in the work of that organization. As Treasurer of the Board he rendered efficient service. But his work counted more than that of mere treasurer. His personality was of the pronounced positive kind, and the efficiency of the Board is due largely to his executive ability as a counsellor and active agent in promoting the interests of the cause to which he devoted his life. During the last few years he served not only as treasurer of the Board but also as financial agent and as treasurer of the Mennonite Relief Commission for War Sufferers. It was largely thru his instrumentality that the present Administration Building, official home of the General Mission Board, was erected. Besides his connection with the Mission Board, he served as a deacon in the church since his ordination to that office in 1907.

For several years he has suffered from ill health. Parkinson's disease settled upon his vitals, and his days were numbered. All that human hands could do to relieve him would not avail. He spent several months in hospitals where it was hoped that at least some relief might be given—and while there was relief to an appreciable extent, the disease was not stayed. About a week before he died he was stricken with pneumonia, which hastened his end. His passing away is sincerely mourned by the whole Church which feels that a very useful servant has been promoted to a higher world.

The funeral services at the Elkhart Mennonite Church were largely attended. There were those present from Canada, Pennsylvania, Ohio, Kansas, Illinois, as well as a large concourse of people from the surrounding community. Funeral services were conducted at the home by J. K. Bixler and at the Church by Bro. D. D. Miller, president of the Mennonite Board of Missions and Charities, assisted by W. B. Weaver, while Brethren C. Z. Yoder and J. F. Funk conducted services with an overflow meeting in the basement. Text, II Tim. 4:6-8. Buried in Prairie Street Cemetery.

Items and Comments

In the face of charges of profiteering the Armour Packing Company shows by its official report that it has lost millions during the past year. "Figures never lie" —provided they are put down right.

* * *

The housing proposition in Montreal, as in other American cities, is made acute because of the disposition of landlords continuing to raise the rents. One of the plans proposed is for the government to provide for tents for the homeless and allow the landlords to pay their own rents.

* * *

The first count of the money and securities in the United States treasury since 1913 reveals that there are now $13,883,819,826 in the U. S. treasury, as against $1,426,422,051.48 in 1913. This makes the United States the greatest banker in the world.

* * *

Reports are again afloat that the Russian autocrats, Lenine and Trotzky, have fallen out and are liable to turn against each other at any time. Such reports have proved groundless in the past. It is possible that only a scanty supply on the spoils counter can ever bring about such a result.

* * *

In the inter-allied council on the indemnity that Germany should be asked to pay, France is reported as halting between two opinions. In the first place, France wants Germany so completely crushed that there will never be any more danger from that quarter. On the other hand, to crush Germany means that it will never be able to pay its debts and that would mean national financial ruin for France as well as Germany. In the language of another: "The French can not make up their minds whether they want Germany ruined but powerless, or Germany able to pay but strong." The nations would make greater headway in the directions of lasting peace if they worked harder to promote one another's interests.

* * *

The following resolution was adopted at the recent session of the Foreign Missions Conference of North America at Garden City, Long Island, January 18-20, 1921:

"Meeting at an hour when plans are being proposed that look toward the reduction of armaments and the endeavor to re-establish this shaken world with its outlook toward peace rather than toward war, this Conference wishes to voice its prayerful hope that wisdom, power, and success may attend these proposals.

"In registering this expression of its eager desire, the Conference is confident that it speaks not only for itself but for the great mass of its constituencies at the home base and no less for its thousands of representatives in all the great lands of the world."

MENNONITE BOARD OF MISSIONS AND CHARITIES

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S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

"Carest thou not that we perish?"

Practical mission work often receives too little attention. We need to open our eyes to conditions in our cities, in the rural fields, and in the foreign countries, but this gives us no excuse to close them to the needs at home, and that are of everyday occurrence. It has been said that a person that is opposed to foreign work is usually opposed to home mission work. It may as well be said that the person that is not alive to the everyday duties of service is not alive to the needs far away. Missionaries are not developed while going to their fields of labor, but before they start. The doing of commonplace tasks of service develops the spirit that is essential to greater responsibilities.

Missionary outposts could often be established to an advantage and help to increase the efficiency of the home church. In this way, they would be beneficial to the home church and to the community where they were established. Someone has made the statement that when a church grows to a membership of one hundred and twenty-five, it is time that it begins to expand, take on new fields, and distribute its workers. We often think a lack of leadership is detrimental—and it is—but it is also often the case that an over-abundance of workers is a hindrance. Too many leaders without followers make an unequal equation. Then again, in every congregation there is latent talent that might well be developed but is not likely to be as long as there are experienced workers about who can carry the work. It is also an inspiration to a congregation to know that certain ones of their number are out in active service. For the benefit of the needy fields, and also for the home base, it often becomes necessary to "branch out." There is hardly a community but that just on the border there are territories that have no church privileges within comfortable distance and as a result they go without the Gospel. In such places there is as much need for evangelism as in distant lands and they can well be taken care of along with the work at home. It may require a little sacrifice and missing the inspiration that results in worshiping in a large congregation, but will prove a blessing in added service and accomplishments. Read Bro. Mosemann's account of a place where this idea grew to the establishment of a permanent station. Then may we ask the question, Have we similar opportunities? If so, may we use them.

The basis of mission work is self-sacrifice. Christ was nearing the time of His death and made the statement, "Except (unless) a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." In terms of botany, if a grain of wheat is left in a secure place, unaffected by the moisture and natural heat, it remains a single grain; if it dies in the ground, the germ is fed for a time on the kernel and then it springs up and bears many grains. The decay of the kernel is necessary to its growth; the shedding of Christ's blood meant the death of His physical body, and it also meant the redemption of all the souls that have accepted Him. A missionary traveled ten miles to speak to a man about his soul on a "below zero" day, only to be left in the cold while the man went to his house, retorting, "When I need you, I will send for you." The missionary went home with a heavy heart and did not have the satisfaction of an answer until ten years later at one of his meetings the same man got up and confessed publicly that he had been praying for ten years that he might have the opportunity to apologize for the shameful treatment he had given him and further stated that it was the thought of the missionary's sacrifice that led him to accept Christ. John Howard said,

"We must give from our luxuries to help others in their comforts, we must give from our comforts to help others in their necessities, we must give from our necessities to help others in their extremities."

This was the spirit of Christ and it is the spirit that will win souls for the Master.

Financial deflation has come to our country. The abnormal prices that existed during the war could not be expected to continue indefinitely. The causes for this deflation may be numerous. Production and demand are more nearly equal which causes less demand for goods. There had been much reckless financiering and this finally resulted in poor credit and decrease in business. Exceptionally high prices caused a shortage in currency. Owing to numerous strikes, many articles of produce could not be delivered on time, orders were cancelled, and the goods have of necessity been "marked down." How serious the problems of reconstruction will be remains to be seen. It is hoped that by a gradual process the world will return to a peace-time basis. It will of necessity mean friction, close financing, and loss at many points for a time at least.

This transition has its effects on financing the Kingdom. It will be necessary for all to practice strict economy and careful management. Those not so much embarrassed will need to help bear the others' burdens. While prices may be reduced, world conditions from a moral and spiritual standpoint are no better than

they have been for some time—in fact, they are more distressing. With these added difficulties the burden of the Church will increase. While it is our Christian duty to practice strict economy, we should consider the Master's work the last place to withdraw our contributions. The new problems are a challenge to systematic giving; and while the world is in a period of unrest and difficulty, it is the Church's opportunity to prove her mission in added service. When Joshua and Caleb beheld the land of Canaan they saw its advantages and the problems to meet in possessing it but said, "Let us go up at once and possess it; for we are well able to overcome it." With our whole lives at His service—finances included—the present crisis may be an opportunity to prove what God can accomplish through faithful servants.

Increased opportunities bring increased responsibilities and increased dangers. A high-powered automobile can go many places where a lower powered machine could not travel; it can also do more damage because of its added power and speed. Its usefulness or harmfulness depends upon its driver. The Bible nowhere places a premium upon a lack of human attainments or preparation for service, but it does pronounce condemnation upon attainments or preparation that lead away from the Gospel. God used untrained men to a great advantage; He used trained men to greater advantage. Paul was perhaps the most efficient, and at the same time the best trained man among the apostles; Tertullus was employed to plead against Paul because he was a gifted orator. His added gifts made his possibilities of establishing error greater than would a lack of gifts. The usefulness or harmfulness of our added capabilities depend upon the foundation on which they are built, and the use to which they are put. "That it may bring forth more fruit" is the purpose of cultivation, both from the standpoint of botany and talents. In the opinion of many, the Mennonite Church is today blest with more talent, capabilities, and resources than ever before in her history. In these added blessings lie her weal or her woe—depending on the consecration of them and the foundation upon which they are built. Shall they result in greater service, love for God, establishment upon His Word, and power for the truth? God forbid that they should be otherwise. The faith and consecration of their possessor will determine the final result.

REVIEW—PREVIEW

1920—1921

By D. D. Miller.

For the Gospel Herald

Most of us are in favor of mission work. One of the important factors of successful mission work is a hearty co-operation of all who are connected with the work. The general Mission Board, the district and local boards, the missionary in the home and the foreign field, the city and the rural worker, the volunteer who is preparing for work, and the Church in general should aim to fulfill the Great Commission (Matt. 28:19-20), in the most successful manner. We can co-operate best when we know what is done and what is expected to be done. I trust that a bit of history of our mission activities of 1920 and a few suggestions and plans for 1921 will aid us to do more and better work each day.

The information received lately from a number of our city missions where special efforts were put forth to save the lost is encouraging. "We had good meetings and a number confessed Christ as their Savior; pray for the work," was the message received from different places.

Two new mission stations were added to our list the past two years. The one is at Peoria, Ill., and the other at Los Angeles, Calif. Both of these were started by their respective conferences or district mission boards and after their work had been well started, and the property free from debt, it was transferred to the general Mission Board which now has general supervision of these stations.

A committee of three has been appointed to make a special study of city mission work and report to the Executive Committee of the Board. We hope in this way to be able to do more efficient work in the stations already started, and in addition, be able to open work in some other needy fields.

We also note that most of the district mission boards have been pushing rural evangelization. Churches have been built, halls rented, and workers stationed at various rural points, thus bringing the Gospel message to many who otherwise would grope on in darkness without it. May the good work go on in harmony with His will.

We rejoice that the way has again been opened so that our missionaries can be sent to India. During the war, and immediately after it, it was almost impossible to obtain the necessary "permit" from the government to go to that country, as well as to some other foreign countries. In the last half of 1920, we have been able to send two of the missionaries here on furlough and four new missionaries to this needy field. Arrangements are being made to send four more—two that had been home on furlough and two new ones—to India in the near future. (We think they can start by the latter part of February.)

The brethren, S. C. Yoder and S. H. Musselman, spent several months of last year in Argentina, South America, studying mission problems and conditions there. Property has been purchased and several buildings erected at Pehuajo, where Bro. T. K. Hershey and family are stationed. A second station has been opened at Trenque Lauquen where Bro. J. W. Shank and family are located. We are expecting to send four or five more this spring, if present plans carry. There are others who are volunteers for the South American field, who are in preparation, and will likely be sent later.

At the last Board meeting a committee was appointed to investigate the advisability of starting mission work among the Mexicans somewhere along the border of Mexico. The committee made an extensive trip and submitted a report favorable to opening a mission station. The Mission Board is making an effort to secure one or more workers for said place as soon as possible.

The charitable institutions have likewise been busy and making plans for an extension of their work. A suitable hospital is to be erected in connection with the Orphans' Home at West Liberty, Ohio.

The local board of the Mennonite Sanitarium at La Junta, Colo., has been given the privilege to manage and supervise the General City Hospital at La Junta. Their experience

and knowledge is to aid the Hospital Committee in giving their report to the General Board.

Though we have not had an Old People's Home in the past year, yet we have arranged for private homes, and in other Old People's Homes for quite a number of old people. Some plans were also made to build a new Old People's Home near Eureka, Ill. Two farms of eighty acres each near Flanagan, Ill., were given as an endowment for said Home. A plot of eighteen acres, near Eureka, has been purchased and some money subscribed to erect a new building. A building committee has been appointed and plans have been made for a building that will accommodate about thirty-five inmates, besides the workers. After April 1, we expect to bring this matter before our churches and as soon as sufficient funds are subscribed, or paid, the building is to be erected, which we hope to do this year.

Our field-worker, Bro. S. E. Allgyer, who is also secretary of the Mission Committee, has a number of names on his list of people who are volunteers for mission work but most of these are in preparation and will not be able to enter the work at once.

We feel to praise God for what has been accomplished. May we continually remember that unless we are "workers together with **Him,**" our planning and efforts are all in vain. May we earnestly pray that He may impart wisdom and understanding, and a meek and submissive spirit to each one of us that we may be found in the place where He can best use us to His honor and glory.

Middlebury, Ind.

OPPORTUNITIES AND RESPONSIBILITIES OF THE CHURCH SCHOOL IN RELATION TO THE MISSION WORK OF THE CHURCH

By D. H. Bender.

For the Gospel Herald

The fundamental purpose of the church school is to train young people of the church for the best possible service in the Church. The fundamental work of the Church is of an evangelistic or missionary nature. Therefore the church school holds a very vital relationship to the missionary work in general and to its individual denomination in particular.

The church school is in position to produce the most competent workers and wield the most potent influence in the future work of the Church of any one organization or institution therein. It may not be true that our church schools are doing this, and it may be best at this period of church activity that they do not do so. But the fact still remains that a church school properly functioning is in position to assert an influence for or against the best interests of the Church and the cause that demands serious consideration. In view of these facts our church schools should recognize and properly utilize their

Opportunities

Among these opportunities may be mentioned—

1. That the young people attending our church schools are usually those who are especially interested and who are preparing themselves for the active duties of life. They are those whose parents are interested in their best welfare and achievements. While they do not always represent the brightest and most promising talent in the Church, nevertheless they largely reflect the active mind of the Church, and when they return to their home congregations and into the activities of the Church, they carry with them, to a greater or less degree, the standards maintained in the school where they received their education. It is difficult to measure the opportunity of an institution of learning in thus molding sentiment, setting standards, and anticipating the future career of the Church.

2. That the student representation of a church school is not a local one, but is church-wide. As these students return to their homes throughout the congregations the influence of the school life is more or less disseminated throughout the entire church body—north and south, east and west—and as the Church to a large extent draws its workers—ministers, missionaries, superintendents, teachers—from the ranks of those who have attended the church school, we may see what a tremendous power for church-wide service lies at the door of the church school.

3. Another advantage possessed by the church school in relation to the Church at large is the fact that the school deals almost entirely with young people at the age and under circumstances that make for permanency in character, attitude, and settled conviction. Young people of the high school and college age are just in the period of character-forming. It is the age of research, of question and decision. It is the period when life-perspectives are crystallized and future plans laid. Moreover, while the student is discovering truths and gaining knowledge from science, art, history, literature, and mathematics he is at the same time weaving into the fabric of his being lasting impressions concerning the Bible, religion, the Church, and accepting standards with regard to these vital subjects that will never entirely be changed.

4. A very engrossing fact which constantly presents itself to the church leader in connection with the school is that these young people will in the very near future direct the affairs of the Church, and that to some extent the school has in its grasp the future weal or woe of the Church.

While meditating on these absorbing questions and contemplating the magnitude of the opportunities the church school has in shaping the characters of our young men and women and through them cast its influence over the Church, the tremendous

Responsibilities

that accompany such opportunities impress themselves almost overwhelmingly upon one's mind and heart. It appears evident that neither the school authorities nor the Church in general have given this phase of the question the consideration and concern it merits.

1. The first responsibility that a church school has to face is the question of standard. These young people coming from all communities have no standards that apply to all alike. Some have set ideas, whether wise or otherwise, but most of them come with open minds and hearts and susceptible to being taught, led, and made, insofar as general standards are concerned. The mistake that a school is tempted to make, inadvertently, possibly, is to endeavor to meet the various ideas and convictions of the student body and the people they represent in a compromising manner; try to please everybody, just as a dispenser of commercial wares would endeavor to please the public in order to gain and hold patronage. The mind of any constituency must not be ignored by those who would serve the public, but those who would mold the future character of men and women who are to serve the Church of the living God must realize to the fullest extent the responsibility for which they must answer before God and the Church. There can be only two planks in the platform on which these standards must rest—the Word of God and the doctrines of the Church. It is a matter of grateful

surprise often to note how readily a body of students subscribe to these standards, if presented in word and practice by leaders who themselves subscribe unreservedly to them.

2. The burden of teaching and discipline always lie on the conservative side of the problem. There is no need to urge liberalism on a body of students, nor, in fact, on any body of young people. Liberalism is in the air, it creeps into the homes of our most zealous members; it has been many times intensified by the world movements resulting from the great World War; it finds fertile soil in many of the theological institutions of the land; it is the fulfillment of prophecy for this age, given as a warning to the faithful by which they might safeguard the Church. The position taken by the church school on all points affecting the authenticity, complete inspiration, and absolute reliability of the Bible must be clear and positive.

3. Not only must the church school subscribe passively to the full Gospel standard of the Church including all her doctrines, but the institution that would prepare men and women for usefulness in the Church must champion these doctrines. A mere passive attitude by the school or the student will develop later into a disregard for these doctrines and their place and power in the Church will be sadly dissipated if not entirely lost. It is one of the most salient points in the measure of the value of a church institution that she not only accepts, or defends the doctrines of the Word and the Church, but that she fearlessly and definitely leads out in pressing them forward and implanting them thoroughly in the hearts of those who come within the pales of her activities. Only as the church school succeeds in doing this is she worthy of the fullest confidence of the Church.

There is possibly no other department of church work in which the student has the first and best opportunity to serve the Church than in her

Missions

In our church schools there are usually found one or more mission study classes, either as a regular feature of the school curriculum or as a special feature of the school work. There is usually a volunteer band, and sometimes there is found even more than one volunteer movement in the same school. In one of our church schools there are now nearly fifty young men and women who have definitely expressed their willingness to enter some form of mission work in the Church when their preparation is completed or when the Church calls for their services. Not all of these may find their way into active church work, but many will. Is it not very important, then, that these young people receive such a preparation while in school that will fit them for the important work of the Church?

The question is sometimes raised, why more of these volunteers do not get into the work, or why the Church goes begging for workers when the records show that possibly a hundred young people are at present volunteering for such work. This question may admit of a number of answers. Possibly the Mission Board is not alert enough to find these workers. Possibly the young people are not willing to enter the particular places open for them. One point is not to be forgotten, and that is that most of these volunteers are just in the midst of their preparation and would not be ready to enter the work until later. But some time they will be through with their preparation, and if then they do not get into the work the reason why will become apparent. It should be the purpose of those who have their training in charge to see that, along with other essential qualifications, they get seasoned and settled on the great question of fundamentals, soundness in the faith, proper attitude toward the work and loyalty to the Church.

To this end, there should be a closer relation between Church and school and a hearty

Co-operation of the Mission Board

with the church school in the matter of finding, training and calling of mission workers. No other arrangement could possibly bring better and more certain results than that the Mission Board articulate directly with the Bible departments of our church schools, aid in selecting and supporting teachers, find worthy young people who have convictions for mission work and help them through the period of their training in a financial way, keep in close touch with both the school and the students during their period of training, and thus be in position to know where to look and whom to call when workers are needed. Besides, such an arrangement would be conducive to giving the schools a better standing in the Church, a better opportunity for the Church to be helpful in establishing and maintaining the proper policies of the schools and in bringing about a closer union between the schools themselves and between the schools and the other institutions of the Church.

Hesston, Kans.

THE MENNONITE SANITARIUM

III. Place, Buildings, Grounds, and Finances

By Allen H. Erb.

For the Gospel Herald

In a former article we discussed the tuberculosis patient. With the patient to deal with, the next logical step is to provide a place to put him. This was the problem that confronted the original promoters of the Sanitarium. There were no hospital facilities for these people at La Junta, or any other place provided by our Church, and it became an obligation to provide for them.

The question first to be answered is, "Where shall such an institution be placed?" Three factors would determine the answer: climate, accessibility, and a body of people representing the Church that might form a practical working unit.

The maximum of sunshine and a high altitude are two factors that make an ideal climate for recovery from tuberculosis. It is generally acknowledged that more can be done for the patient at home in any climate than has been previously claimed but it has not been denied that a change of climate to as near the ideal as above suggested is helpful. Dr. D. McDougall King makes these remarks on the above statement: "Aside altogether from complex, scientific considerations, ask yourself the following questions: 'On which days am I more likely to follow the out-of-doors treatment—clear days or rainy days, dark days or bright days, calm days or stormy days? On which days are my spirits more buoyant—happy, sunshiny days, or gloomy, cloudy, wet days? On which days do I have the better appetite—when the perspiration trickles down my face, or when I can appreciate a light wrap? When do I make the best progress—when humidity melts my collar into a rag or when a slight tang in the air stimulates my every organ into activity? On which days do I feel the joy of living —when the smoke turns a somersault over the side of the chimney or when it rises like a fluffy pillar straight up into the blue of heaven?

"The climate which offers more sunshine and less cloud and rain, more calm and less storm, greater

dryness and less humidity, and the climate which offers a more equable barometric pressure than that of your home, obviously offers advantages which are not afforded there. No climate is perfect; it is only relatively better than another climate, and very often you will find, shortly after your arrival in any health resort which is noted for its wonderful climate, that there comes quite an unprecedented period of inclement weather."

The second factor that determines location is accessibility. By this we mean that the institution must be within reach of the patient or where the patient is. The Alps would be a good place for a sanitarium but not within the reach of the average American.

The third factor is a body of people representing the Church, large enough to form a practical working unit for the operation of the institution. Judging by these three standards La Junta was chosen as the most ideal location for The Mennonite Sanitarium.

The Mennonite Sanitarium building is a three story structure and basement. The basement contains the laundry, dining room, kitchen and storeroom. On each wing of the first and second floors there are two wards for patients, making four wards. Each ward can accommodate 9 patients. Each ward has a glass front to the south furnishing the maximum of sunshine and fresh air. The central part of the building contains private rooms for patients, room for the head nurse, nurses' duty room, drug room, nose and throat room, office and linen closets. The third story contains rooms for the accommodation of workers.



The Mennonite Sanitarium

Four improvements made in the last few years in the building were additional closets and new entrances into the wards, equipment of a nose and throat room, the equipment of a nurses' duty room, and the installation of a patients' signal calling system. Previous to the installation of the signal system patients called the nurses by means of little hand bells. These were unsatisfactory in many ways. By the present system the patient pushes a button at his bedside and several signal lights are put on by which the nurse is directed to the bedside at once.

Our present need in the way of equipment is X-ray and laboratory equipment.

The Sanitarium is built upon a gravel knoll, the highest point between La Junta and Rocky Ford. The Sanitarium farm fields are all around the institution, the cherry orchard is directly to the north. The hill itself is bare of vegetation excepting the short native grass which grows here and a small bluegrass lawn directly to the south of the building. This lawn is watered from a hydrant connected with the water supply of the building.

Parking about the building could be made possible by the installation of a pumping plant to lift the water from the irrigating ditch about 50 feet below the hill. This would be a great improvement for our grounds and is much needed. An attractive environment means much to a sick man.

To the south of the Sanitarium are the farm house and other farm buildings such as chicken house, sheds, barn, etc.

The Mennonite Sanitarium finances present no little problem. To care for about 50 patients daily including board, room, laundry, nurses's care and medical attention requires an expenditure of approximately $2000.00 monthly. Our sources of revenue are hospital fees, donations, and income

(Continued on page 897)

THE LANCASTER MISSION STATION

By John H. Mosemann.

For the Gospel Herald

About twenty-five years ago the congregation in Lancaster numbered about 65 souls, more or less. At that time missionary activity had just been started in the East and the spirit of missions began to burn in the hearts of brethren who were awake and alive to conditions that called for effort along Gospel lines.

The Spirit seemed to speak to a number of souls at the same time; the one not knowing that the others had similar impressions. The matter was brought before those in authority at the time, and consent was given to begin the work at Lancaster. A small house (formerly a house of ill-fame) was secured and the work was begun with real earnest by those who were interested in propagating the Gospel among Jew or Gentile, white or black, which made up the surrounding peoples where the Mission was started. The location has been changed twice since, the last location being near the center of the city. This was formerly a Baptist Church and was found to be much more suited to the needs of the work and workers.

The workers do visitation work in the homes of the poorer classes, hold cottage meetings among them, distribute food and clothing, do tract distributing, conduct sewing classes with the children, etc., etc. Sunday school is held each Lord's day afternoon. Children's meeting, prayer and praise service, followed by preaching, in the evening of each Lord's day.

All such mission stations are of real benefit to the peoples among whom they are located, if conducted along Gospel lines.

The mission station here passed through many and varied experiences which caused a rise or fall of interest and attendance at times. The work is prospering at this time and a growing interest is being manifested both among the workers who assist in the Sunday school work as well as among the children who attend.

All such mission stations conducted in the interest of lost souls and for the upbuilding of the Church add interest to the congregation or congregations which give them encouragement and support. It keeps the missionary spirit in the Church, and alive among the young people who will be the future workers and pillars of the Church. It serves somewhat as a training school to help fit the

young people for better and more efficient service as they yield themselves to the work in study of the Word, in meditation and prayer, and doing with their might what their hands find to do.

We would recommend such outposts, whether one or more, to congregations living in close proximity to fields that are needy and without the Gospel and such brethren placed in charge of the work as will labor to the glory of God and seek to bring the old-time religion to the perishing souls of humanity. It will strengthen the home church or churches, when properly conducted, as well as give an opportunity for a larger degree of usefulness to the young people who are interested in spreading the Gospel among the unsaved.

May the Lord stir us up to activity and in remaining sound in the faith. Satan is busy in seeking to keep us inactive on the one hand, or unsound in the faith on the other. God grant that both may be preserved among us—activity and orthodoxy.

Lancaster, Pa.

EVERY DAY MISSION WORK

By Anna Hoover.

For the Gospel Herald

Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Doing the will of the Father in heaven, by serving mankind on earth, meant a great sacrifice to Jesus and to man it meant everlasting life if he would believe on Him.

Christ's earthly career was short but it wondrously portrays a life of usefulness and self-sacrifice. He went about teaching, asking and answering questions, healing the sick, feeding the hungry and constantly helping someone in one way or another.

We find Him ministering to mankind in their homes, by the sea-side, on the mountains, in the wilderness, in fact He was everywhere with no limit to what He could or would do.

In Acts 10:38 it says that He went about doing good. Jesus is your great example in this and there is no danger of being led astray if you pattern your life after His unselfish life.

Jesus gathered about Him a few good men who would be His friends and companions and to whom He would entrust the work of establishing and extending His kingdom. After His resurrection Jesus appeared many times to His disciples and gave them many parting instructions as to what they should do when they saw Him no more. One of the most important instructions was that the only way to show your love for the Lord was by serving His people. God's wonderful power and truth has been manifest in His followers from then until now, and still the work is not all done in the world.

God could do all the kindly deeds Himself, but He gives His children the opportunity of helping Him.

The day you opened your heart and yielded to the promptings of the Spirit, you renounced your own will, and agreed to do your heavenly Father's will. What has it all meant to you? What has it all meant to those about you?

It has been said, "You are saved to serve if you are saved at all." You no longer live to yourself; Christ's interests are your interests and you seek to promote His cause.

There is a great variety of work in the Lord's work and since there is also a variety of people the work of the Lord need not suffer if every one is willing to do his part, and like the Master, goes about doing good.

Some may be blessed with the ability to preach, some to teach, some to sing, some for business management, some for foreign mission work, some for city mission work, some for rural mission work, and so on.

Will you say because you are not endowed with a gift nor see an opportunity or an open door to do foreign, city or rural mission work, there is nothing for you to do? No, certainly not. In Paul's letter to the Corinthians we read, "Now there are diversities of gifts but the same Spirit." There is no limit to the Lord's work; all can do something and no one dares do poor work for Him. Instead of pining or murmuring or envying others because you can not fill their place you can be doing your part in your place. Therefore your chief concern is not what He expects from others but what He has for you to do.

A seed put into the ground is changed. So the child of God being in touch with the Divine is changed and the next thing is to reach out, as does the plant, to the nearest thing possible and use it as God guides. Reach out to the nearest task and do it heartily as unto the Lord.

God's truth to you means that you should carry these blessings to others, and there is no place too high or too low for the message of God to enter. Are you by word and deed inviting others to accept Christ? You cannot value the word fitly spoken, the act of love, the utterance of prayer and the touch of human kindness.

Every opportunity of doing good to those about you and every opportunity of helping to support the various mission activities of the Church, either by your means, or by your prayers, should appeal to you as a personal possibility and opportunity of doing practical mission work.

Dorcas manifested the true spirit of helpfulness—it is said of her, "This woman was full of good works and alms deeds which she did."

Will you follow the example of the Savior and go about doing good that it may be said, "You have done what you could?"

Goshen, Ind.

SHORT TOUR THROUGH THE SLUMS OF KANSAS CITY

By Ella Zook.

For the Gospel Herald

Would you like to go with me for a short while to some slum homes in Kansas City? It is a cold October morning. The air is bracing. We will walk to the car line and there take a car to a street that is quite notorious. It is a street that has a reputation because of the bad people living there, a street along which one of the city officers told us lives the "Scum of the universe."

As we arrive at the street we leave the car and start to walk down and you are made to wonder, "Are all these people of the same bad stripe? Perhaps you say, "Can any good thing come out of Coy?" I must simply answer, "Come and see."

This long house at the end of the row is where we will stop first. It is not quite so weather-beaten as some of the neighboring houses. We rap at the front door repeatedly, but there is no response. We go around the house to the back door, but we must be cautious, for has not the master of this house issued a decree that henceforth no mission worker should set foot on his premises? We almost feel as though we were trespassing, and what, oh! what, if we should meet this man and he would be angry?

Well, he has gone for the day apparently, so we again return to the front of the house and from there we see the little girl and her mother coming across the street. They have been at the neighbors to warm at their stove, for the husband and father is much too brutal to provide fuel to keep his wife and children warm.

We are shown into the house which is comparatively clean, but the beds are all tumbled because it is too cold to work in there.

We are ushered into the kitchen and given chairs, old, old, chairs whose backs have long since gone off and left them. A tiny fire burns in the grate, but there is a large pane broken out of the west window, and it seems the wind insists on blowing from the west. We cuddle around the stove and shiver in our wraps. The mother is thinly clad and has a small cape thrown over her shoulders to keep out the keen air. The little girl has had no breakfast and proceeds to get some. It consists of a biscuit which looks rather aged. She spreads it and devours it with great relish.

The mother in the meantime relates to us her story. We have heard it before. It is one of misery, of abuse at the hands of a cruel, ungodly husband; a story of lack of the necessities of life. And yet this woman who can neither read nor write has a peculiar light in her eyes, and a smile in spite of woe. It is a heavenly light kindled there by love for her Savior. It is a smile that comes from a settled peace within. Because she has nothing else to cling to she clings to God, in spite of her misery.

Many times through the previous winter she has gathered the children of the street and had prayer meeting with them, children who never before had heard a prayer. We read to her the comforting words of the Bible, we pray with her, and she prays. But we must take our leave and in going we feel that this half-hour has been well spent, that it was good to be there.

The next house we wish to visit is just a little farther on. We enquire at the front of the house where a somewhat elderly lady is hanging up clothes. With a rather haughty air she informs us that the lady we wish to see lives at the rear of the house. We rap at the door and in response to a feeble "Come in," we enter. This home, if we dare call it such, consists of one room which serves as a kitchen, dining-room, living-room, and bed-room. A slovenly woman sits behind the rickety stove holding a tiny two-weeks old baby. The poor baby is sick, and no wonder. Confusion and dirt reign supreme, and meet your eyes at every turn. The woman is chewing, you can imagine what, and spits upon the floor. The bed is a loathsome sight, and at present has only one occupant, a big dog who is having his morning nap.

The table is strewn with unwashed dishes, the floor is covered with dirt and litter which is almost indescribable. One chair there is which is unoccupied. The season for flies is past, but it seems here they fairly swarm. They have survived on account of the filth.

When we behold creatures like this woman whose outward appearance bespeaks wretchedness and degradation, we wonder, what must the inside be like? We perform our mission and upon leaving we are glad once more for a breath of God's pure air. And as we leave the scene behind us we must express our feelings in the words of an old poem, "Ah me, that there should be so much happiness on earth, so much of misery."

We will call at one more home on this street. Here outward conditions are a little better, the house is more sanitary. We have often before visited the woman who lives here. She claims that at one time she was sanctified and happy in the Lord but through sin she has alienated herself from God and feels that she can never get right again. She enjoys to hear the Word and singing and would be willing to have prayer meeting at her house almost every week, but claims that there is no hope for her. We can only pray that God may give her light to see that He is willing to receive and forgive. So we spend a short while with her and try to bring a little cheer into her well-nigh hopeless life.

We will now take a car and go to another section of the city where we sometimes visit. This woman always gives us a hearty welcome. In this home, too, sin and all its misery seem to abound. The rooms are comparatively large, but very filthy and disorderly. The rats play havoc through the house. There are six children, the youngest a baby of perhaps three months. A sweet, innocent baby, and as we gaze upon it we feel sad to think that any child must first open its eyes upon the world in such a home as that. The mother tells us how one night the baby cried and cried and would not be quieted. Finally she got up and going over to the baby's bed she picked it up and held it for a while and then she discovered why it cried. The rats had bitten the poor little thing's toes. They had tasted every one of its ten toes and the scabs still remained,

But we must go and if you are not too tired climbing hills and staircases, come with me to one more place, and after that it shall be your privilege to speak, and you may say if you choose, Whether or not mission work pays.

We will enter the side gate, ascend the back steps until we land on the flat roof which serves as a porch. Be careful, hold on to the railing for fear of tumbling. As we rap an elderly lady with a sunshiny face appears to greet us. We enter. The rooms are small but very clean and tidy, and this dear old lady is very happy. It seems almost like stepping into another world when we go from that hovel to this place. Why the difference? I will tell you; one of God's saints lives here. A number of years ago this dear old lady became acquainted with the Lord Jesus. He forgave her sins and cleaned up her life and now her daily delight is serving Him.

If all the other homes we visit were like the first few that I have described and there were only one of this type, mission work would still be worth while, if we would value souls as God does. For has He not said that one soul is worth more than the whole world?

Kansas City, Kans.

CHIEF TROPICAL DISEASES

Sel. by Dr. Florence Cooprider.

(This account of the chief tropical diseases was written by Major Gordon Tucker, I. M. S., of Grant Medical College.)

If the principal scourges of the European in the tropics—namely, malaria, dysentery, and typhoid—could be removed, there would still remain the strain of climate as a source of disease and a cause of deteriorated health; not amounting for a time to actual illness, but eventually showing its effects in lessened resistance to the wear and tear of life, premature senility of the tissues, and diminished fertility. This results mainly from the transfer to a hot climate of an individual whose heat-regulating mechanism has previously adapted itself to conditions where the body temperature has to be maintained some forty degrees above that of the surrounding air. On arrival in a country where the temperature of the air is perhaps the same as that of the living tissues, it is obvious that there must be a sudden and violent disturbance of such mechanism. This mechanism is very complex and exists for the purpose of striking a balance between the heat formed by the changes in the tissues, and the heat lost from the lungs and by radiation from the surface of the skin. But beyond this there is no doubt a regulation of the temperaure dependent in some way on the normal working of the central nervous working system, as is shown by the remarkable alteration which may take place in the temperature of parts of the body when the brain has been subjected to some gross lesion.

In the tropics the amount of carbonic acid given off by the lungs is reduced about twenty per cent. The number of respirations is reduced, and there is lessened activity of the lungs. This shows that there is less tissue change (or combustion) going on in the tissues—that is to say, diminished heat production. The same is shown in the diminished amount of work done by the kidneys. As regards heat-loss, this is almost entirely effected through the skin, seventy per cent. of the heat of the body in temperate climates going off by radiation and conduction, and fifteen per cent. by evaporation. When, however, the temperature of the tropical climate rises, the loss by radiation falls to nothing, and all the heat has to be dissipated by evaporation from the surface. Consequently, practically all the work of losing heat, which strikes the balance with the heat production and maintains the body at a normal temperature, falls upon the sweat glands which are therefore in a state of continued and abnormal activity. In hot, dry atmospheres the water evaporates as soon as formed but in conditions of heat with great humidity, such as obtained during the worst months of the year in Calcutta and Bombay, the skin is kept continually moist by trickling beads of perspiration. Herein lies the comfort and healthiness of the punkah which removes excessive moisture. But it is obvious that in order to keep the body normal there must be increased flow of blood to the surface of the body, a state quite different from the conditions under which the organs of the European have been trained. This favors those sudden chills to which Europeans are so subject, and acts prejudicially to the working of the internal organs, especially those subserving digestion. A blast of cold air coming on the congested skin in the early hours of the morning must chill the surface, causing a sudden contraction of the cutaneous vessels, and tending to produce a rapid flux of blood to the deeper parts, inducing a congestion of the mucous membrane of the bowels, and from that results the "morning diarrhea" which is occasionally severe and exhausting. Such a state of affairs may become chronic, and so lead up to one of the climatic diarrheas which are a frequent cause of invaliding. Moreover, a sudden congestion of the liver and spleen in a person who has had malaria, may be followed by a malarial hepatitis or splenitis, and repeated attacks of these conditions may result in permanent enlargement of these organs; or at any rate, in the case of the stomach and liver, to derangement of function and so to chronic dyspepsia or insufficient manufacture of bile.

Again, the chronic hyperaemia of the skin favors the development of fungi and microbes. Hence the existence of ringworm of various kinds from which Europeans frequently suffer. There are microbes which, even in temperate climates, are found within the layers of the skin or on the surface. On account of the chronic congestion and moisture of the skin in tropical climates these microbes not only become abundant but virulent, and hence the boils which are often a serious affliction in the hot months. We frequently come across distressing cases where the patient is covered from head to foot with them. When the boil comes to a head and softens it is easy to afford relief by opening each one, and so relieving tension. But the worst kind is the blind boil which forms as a hard red mass, intensely painful and not coming to a head, and here an incision gives little relief. Until lately these cases have been very unsatisfactory to treat, and patients would recover after weeks of pain and much reduced in health. Fortunately we have in the vaccine treatment a most successful method, the vaccine used being either a stock one and acting like magin; or, in a small percentage of cases requiring to be made from the boils themselves. In still other cases the infection of the skin causes the formation of carbuncles which are more serious but require treatment on the same lines.

Another more common condition resulting from the congestion of the skin is **Prickly Heat.** This results from acute inflammation about the sweat glands and distension of their orifices, producing little red papules and vesicles, the site of intense itching. The trouble is believed to result from the proliferation of a particular microbe in the skin, which alters the reaction of the perspiration. Be this as it may, inoculation of the skin is likely to take place through scratching, and so to the formation of boils. In some places the skin is so intensely inflamed that the region of the shoulders and neck feels like leather, or the surface gives the impression of sand-paper. It is a serious condition in infants, as the irritation prevents sleep, interferes with digestion and so promotes diarrhea, so that this simple malady may be the starting point of a serious illness. Flannel next to the skin should be avoided in the hot weather as it is so liable to start the irritation. A good lotion consists of two teaspoonfuls of Eau-de-Cologne in ten ounces of a 1 in 2000 solution of perchloride of mercury, dabbed on the skin and allowed to dry, followed by dusting with equal parts of boric acid and talc. To avoid the heat the European flies to the punkah. The electric punkah has been one of the greatest blessings introduced during recent years into Indian towns as its use insured a good night's rest in place of the weary hours of sleeplessness which formerly wore out the temper and the mental energy of the European during the hottest months. Still this blessing is not without its attendant dangers. Most common are attacks of rheumatism, sudden internal chills causing diarrhea, attacks of colic, ordinary nasal catarrh and sometimes bronchitis or pneumonia. The electric punkah does away with the mosquito curtain, which does not conduce to the free circulation of air, and gives good ventilation in its place.

Finally we have the effects of a continued high temperature on the working of the nervous system. As has been remarked by the late Lt.-Col. Crombie, I. M. S., (in a valuable paper on "The Measure of Physical Fitness, or Life in the Tropics," to which the writer is much indebted), "In the tropics there is going on continually and unconsciously a tax on the nervous system which is absent in the temperate climate." The nervous system, especially those parts which regulate the temperature of the body, are always on the strain and the result is that in time it suffers from more or less exhaustion. The mean temperature of an European in India is always about one-half degree higher than it is in a temperate climate, and it may be raised to 99 or 100 after severe bodily exertion. When, under the strain of a severe, hot, moist, and sultry season, the heat center gives out, or as it is said, is inhibited, we have all the serious phenomena of a heat stroke. But in the less marked but long drawn out process of nervous exhaustion we have the common tropical effect of deficient mental energy, generally commencing with unnatural drowsiness or loss of appetite and a yearning for stimulants, which culminate in that lowering of nerve potential which we know so well as Neurasthenia. This nervous disturbance due to climate is likely to be most marked, as Crombie points out, in two classes of persons, namely those who suffer from obesity and those who are members of families which may be designated as neuropathic, that is, whose nervous systems are naturally unstable. To these may be added persons with naturally defective

digestion and those who are predisposed to gout.

To sum up, it will be seen that the effects of long residence in the tropics are real and permanent, not only in the direction of lowered bodily health, but in undue wear of the nervous system, which may not only be apparent during active service in duties involving strain, anxiety, or responsibility, but also after retirement; so that the chances of longevity of the retired Indian official are not up to the normal.

But there are other Indian risks, and these are most likely to affect travelers, due to the effects of heat on food. Microbes multiply with profusion in milk, and decomposition is liable to occur in meat within a very short time after killing. Milk should always be boiled; and owing to dirt in railway dining-rooms, and in many hotels, and the carelessness of the lower type of native servant employed therein, it would be better to rely on tinned milk, or on a supply of Horlick's milk tablets, when traveling long journeys by train and in the smaller towns. Beef should never be eaten under-done, as it is a prolific source of tapeworm in India. There is also liability of contamination of food by flies and dirt. Indian cooks, though among the best, have little regard for sanitation, and consequently the state of the cookhouse should be carefully supervised.

CHRISTIAN EVANGELISM

By John W. Weaver.

(From Mennonite Family Almanac, 1921)

In many of the annual reports of various denominations there is very clearly seen the need of more aggressive work in the spreading of the Gospel. In these days of financial prosperity and hurry in business, etc., there is a great possibility of forgetting our real mission in the world. Our Savior's last solemn charge to His disciples was, "Go ye therefore and teach all nations." Again, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The writer is very deeply impressed with the importance of making known this message of love to all people.

When a people are not evangelistic they are not any more in the Spirit of the **Master; for He** said, "The Son of man is come to seek and to save that which was lost." "As my Father hath sent me, so send I you." "Father, as thou hast sent me into the world, so send I them into the world." "Let this mind be in you, which was also in Christ Jesus." Unto us are committed the oracles of God; to us "is given the word of reconciliation." How shall people believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

Heaven's charge is indeed a solemn trust— His witness, blood-bought, purchased possession, bride of Christ, light of the world, ambassadors for Christ, beseeching men and women to be reconciled to God.

With almost unbearable longings and hearty yearnings for the many, many precious souls in our own country who have no Sunday schools and no preaching services, we ask the beloved Mennonite Church, Are we really awake to our opportunities in the present day? When the church at Antioch was engaged in prayer and fasting, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." "When they had prayed and fasted they laid their hands on them, and sent them away."

Eternity alone can reveal the far-reaching influence of the course followed by that Antioch congregation. Churches were established in many places. As these two men with Holy Ghost preparation and power were sent forth, selected from the ranks of ordained men, they were really sent forth with the brotherhood standing back of them, and no doubt many were taking a warm and deep interest in their evangelistic tours. In many places we have regular services twice every Sunday and even a large number of us are so situated in our thickly settled communities that three services could easily be attended, on some Lord's days. We find no fault with this arrangement, but are we doing our part to help others to enjoy what we very much enjoy?

My heart is often very sorely grieved and deeply moved when I see the many musical instruments and extravagant furniture in our homes, high priced automobiles, etc., etc. Oh, what vast sums of heaven's blessings are invested for things that satisfy not! How will it look in the day of judgment? Lord, open our eyes that we may see our real mission in the world. I appeal to all who are called by His name to live more economically, more Christ-like, more consecrated, and more fully surrendered lives, and then while the Church becomes interested to the extent that they pray and fast, the Holy Ghost will very soon designate men to be separated for this special work of extending Zion's borders.

There are thousands of people in our own America who have not yet heard the Gospel. "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest."

The Mennonite Church should have a number of men in the field as duly authorized men to look after the needy and neglected places and preach the Word wherever they can find an audience, whether one individual or hundreds of them; men who are not afraid to do some real hard work; who will not feel that manual labor is beneath the dignity of a minister but who will, like Paul, do some things that help make ends meet; who have standing back of them a praying church that assures them that they shall not be handicapped because of the lack of means to properly attend to the work as it may be opened from time to time.

Union Grove, Pa.

MENNONITE SANITARIUM

(Continued from page 893)

from some city property and the Sanitarium farm.

Hospital fees are placed at an amount that will cover actual expenses. Then if all the patients in the hospital will pay the regular rate, we would have sufficient funds to cover all expenses without any donations or other income. But many sick people are poor people, unable to pay and these must be cared for as charity. The amount of charity work done each month is from $250 to $500.

Most of the charity fund is made up from the income from the Sanitarium farm. To secure this profit from the soil requires labor and persevering economy on the part of those who labor here, but there has been a substantial yearly profit in the operation of the farm. All who have contributed in making this farm possible can feel well repaid in the substantial contribution that was made to the suffering.

There are always needs which the regular source of income does not supply. For these needs we look to God in prayer, and He has in a wonderful way answered prayer through His children. God be praised for the way that He has worked through the members of the Church.

La Junta, Colo.

"It is a pity to court a grin if you would win a soul."

HEART SEARCHING ADVICE FOR INTENDING MISSIONARIES

Sel. by J. D. Mininger.

(Gleaned from a letter written to his home council by the field director of a large faith mission.)

The partial or complete failure of many missionaries on the field compels me to call attention again to some points to be guarded, and some lessons which need to be deeply learned by intending missionaries. No abstract theories in lectures will suffice for this actual experience alone will really stamp these truths on the lives of the candidates.

First—A Love for Souls

A love not merely manifested by work on committees, nor in the various forms of social service, nor in attending evangelistic services, nor in teaching in Sunday school, nor mission meetings, nor preaching. Many do all these things, but have no desire for, nor knowledge of how to perform the work of leading souls to decision for Jesus the Messiah. Many come to the field wholly lacking in any idea of how best to use each opportunity to save souls, and they rarely learn it here. Many are totally ignorant of how to do it, and have no chance here to learn, yet they are expected to train natives to become evangelists, for that is every missionary's chief work. Here Satan fights personal soul-winning with his fiercest legions, and love for it—deep, strong, and well rooted—is an absolutely necessary qualification.

Would you call to your church as a special evangelist a man or woman who had no love for souls, no care to lead them to God, and no knowledge of how to do it? Then do not send them to the field. Here their first work is to win souls, then to train these native Christians by example and precept to use every opportunity to lead others to Jesus and to fellowship with Him in winning souls. **This must be the master passion of a missionary's life.**

Second—Victory in Personal Life

Here in the foreign field Satan fights hardest; here one is surrounded by multitudes of sin-lovers; here all conditions are favorable to sin and yielding to temptation; here there are few hindrances to sin or helps to holiness; here there are no warm meetings, no Bible conferences, no stimulating atmosphere. Habitual victory is a necessary qualification. Failure and defeat give the lie to all right teaching.

Third—A Deep Experience in Habitual Prayer

The prayer-life of the missionary must not consist in a mere running to God in the emergencies of life, but the habit of worship, petition, and intercession. Here malaria and all the debilitating influences of tropical diseases and conditions war against the prayer-life. Here are no teachers. A missionary may see no spiritual leader for years, or, if so, for only a few minutes or hours. Here a pressure of crowding, imperious, secular duties, and none to share them with—**and here a prayerless soul is a curse to himself, to his fellows, and to the natives.** One who must be urged to pray is to all his fellow-missionaries and to the native converts like the heavy sand that clogs the wheels.

Fourth—A Real Experience in the Life of Faith

In a faith mission the need is supreme to know before coming to the field the way of faith. Only those actually dependent upon God alone for daily bread can be examples to lead candidates to actual personal experience in the following essentials of the life of faith:

First—The economy which must be exercised in order to gain God's approval.

Second—The meaning of the severe testing experiences which God always sends, and a knowledge of the way to win through these times of testing to victory.

Third—The danger of complaining, or of leaning on any arm of flesh.

Fourth—The danger through wavering or doubt of fatal failure to self, to life, and to dependent friends, and the great dishonor to God in a failing experience.

Ten thousand times better never to join a faith mission than to "trust" and fail to get. Of course, those who fail to get never did trust, or they would not have failed to receive. **Better never to profess to trust than to dishonor God by appearing to do so, and then through doubt or sin to compel Him to withhold.**

There are few, very, very few at home who live this life, and many volunteers for foreign mission service have never had the privilege of living in close touch with any one who really trusts God for daily bread. To send missionaries out to the foreign field without such training is a crime as great as would be the throwing overboard, far out at sea, of a man who could not swim. The man or missionary may learn—**but he may drown,** and we will be held accountable by God and men.

The forces that teach believers at home the joy and power of a life lived in vital communion with the "living Christ" are few. Yet without this experience as a realized fact in the life, none of the above lessons can be taught or learned. If, therefore, we are to accomplish the work God has called us to, we must emphasize the need of such training for intending missionaries, and seek to provide for them the opportunity of learning in their own spiritual experience the reality of these fundamental truths.

The task is great, but not impossible. To do it is to win a continent of millions of souls for Christ. To fail is to take the guilt of their blood upon our souls, for God has called us to this work by His Word, by the known need, by His revealed blessings upon us thus far, and by the offered power and grace to go forward.—The Evangelical Christian.

A POINT WELL TAKEN

The Indian Standard reports the sermon of an Indian evangelist at Kolhapur, when he strongly urged separation from Hindu customs. To illustrate the necessity of doing so, he related this story from his own experience:—He was preaching in a certain place, when a man who had paid special attention and asked intelligent questions, said to him: "If I ask you a question, will you tell me the truth?" "Certainly," he replied. "Are you sure you will tell the truth?" "Yes, why shouldn't I?" "All right, you tell us the truth; did you become a Christian after being a Hindu?" "No," answered the evangelist, "I was born as a Christian in a Christian family." "There," exclaimed the man, "there you have lied, out and out!" The evangelist was astonished to hear those words, and asked the man to show him what was false in his statement. The man, in the presence of the crowd of listeners, said: "This man says he was born a Christian, but it is a lie; for look at the hole bored in his ear; that is a sure sign that he was a Hindu." Then the evangelist had to acknowledge that, though his parents were Christians, they had listened to their Hindu neighbors and had had their little boy's ears pierced to keep away the evil spirits. "See," he said, "how carefully that man was noticing everything, and what shame my parents brought on me, because they followed that Hindu custom!" "Wherefore," as witnesses to the Savior, "Come ye out from among them, and be ye separate, saith the Lord."—Sel. by J. S. H.

FROM OUR MISSION STATIONS

For the Gospel Herald

Peoria, Ill.

(900 Garden St.)

Greeting in the Master's name:—Sunday morning, Jan. 16, Sister Eigsti was with the Roanoke congregation near Eureka, and conducted a children's meeting in the basement of the church, during the dedication service.

We are all enjoying these two weeks of Bible Normal now being conducted at the Roanoke Church. We appreciate this opportunity of receiving instruction and teaching which we believe will better fit us for future work.

There was a goodly number out to services at the Mission last evening. Among the number were Sisters Weaver and Bittinger from near Johnstown and Springs, Pa., respectively. Bro. Ezra Yordy brought us a live message on the "Seven Voices of Jesus."

A mother of eleven children who was recently confined to her bed with stomach trouble was taken to the hospital yesterday. The father, not long ago, was injured in the mine where he was working and has been unable to work for several weeks. Pray for the mother's recovery that she may be restored to her family where she is badly needed; also pray that she may draw near to Christ and trust Him as her Savior in this time of affliction.

Many have been out of employment for a number of weeks due to the closing down of all the large factories. There is a wave of crime and lawlessness sweeping over the city. Even small boys have been implicated in thefts and robberies. The only remedy we know for the situation is Christ enthroned in the heart and life of the individual.

Pray for us that we may hold up this crucified Christ for sin-sick souls.

Jan. 24, 1921. John L. Harnish.

Knoxville, Tenn.

(709 University Ave.)

Dear Readers of the Gospel Herald, a happy greeting to all:—Last week we received three more children from Concord; ages range from 14 months to seven years. The six year old girl previously mentioned, left Jan. 5 to stay with Bro. and Sister C. Histand, as they have been looking for a girl for some time. Bro. and Sister Chris Histand and Pre. Ira Miller and wife came to the Mission on Christmas eve and stayed over a week. During their stay at the Mission, Bro. Miller was engaged in a series of meetings at the Mission and a few days at Concord. On Jan. 5 they left for Virginia; the same day we were favored with visits from the following brethren and sisters: Pre. A. O. Histand and wife; Bro. F. H. Souder and wife; and Sister Anna Kauffman, who intends to stay a few weeks.

Bro. Henry M. Baer and daughter, Sister Martha, arrived recently. He too held meetings every night for two weeks, excepting a few days that were spent at Concord, where he conducted the funeral of a widow who left seven children, the youngest seven years old. Sister Martha intends to stay at least several weeks to help in the nursery. On Jan. 5 we had in our midst the following ministers: Bros. Jennings, Miller, Histand, and Baer. The Word was preached with power and several stood for Christ. Pray for the work and workers at this place. On Jan. 16, Bro. Baer returned to his home at Hagerstown, Md. He was accompanied by Sister Lena Peterman who expects to spend some time at her home.

Christmas season has passed into history. The day before Christmas, the school was brought by their teacher, Sister Kauffman where they surrounded the tables furnished by the brotherhood of Waynesboro and Marion. For the Christmas dinner, a number of children and grown people were invited but not all came as they had all kinds of excuses. Twenty-five refused the invitation; forty-seven meals were given; and seven baskets were sent out.

May the Holy Spirit guide and direct in all things.

Jan. 20, 1921. Lizzie M. Wenger.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Bro. Clarence Shenk of the Olive congregation worshiped with the Ft. Wayne congregation, Sunday, Jan. 16, and preached two very helpful sermons that were appreciated.

Bishop D. D. Troyer of the Clinton Frame congregation spent Sunday, Jan. 23 in giving out the bread of life. His messages were an inspiration to all; at these services two were received into church fellowship, one by letter and the other upon confession of faith. May their lives continue to be a blessing to the Church is our prayer. Workers.

Canton, Ohio

(1939 3rd Street, S. E.)

These are busy days at the Mission, with a little less than 40 Bible students here. We are glad to say all the students are applying themselves splendidly to their work. Beginning this week another instructor was added to the body in the person of Bro. A. I. Yoder, West Liberty, Ohio.

The students have been taken to some institutions such as county jail, work-house, infirmary, city prison, and some homes and missions to give them a taste of the practical side of some of the things studied. Last Sunday in the city prison two young men prisoners were touched with the Gospel and the Spirit, and were constrained to confess their sins and ask God for pardon and gave evidence of a change of heart.

Our visitation work is necessarily left till after the school is closed, except special places and calls.

On Friday, Jan. 21, there was an all-day ministers' meeting with quite a large number of ministers and others in attendance discussing a number of live and timely subjects. All felt it was time well spent.

We wish to take this opportunity of thanking the various congregations and individuals who so kindly and liberally contributed to the Mission and the Bible school, of both provisions and money, and made possible the carrying on of the work in its various phases.

Yours till He comes,

Jan. 24, 1921. N. E. Troyer.

Norristown, Pa.

(21 W. Marshall St.)

Dear Herald Readers, Greeting:—We have many things for which to be glad. The work here is going on as usual. There are children coming from time to time that have not been here before. There are those also who are not coming at present on account of scarlet fever, whooping-cough, and other ailments.

On Saturday evening, Feb. 19, the Lord willing, we will start Bible instructions and evangelistic meetings for an indefinite time, at least over two Sundays, with Bro. J. C. Clemens of Lansdale, Pa., and Bro. J. W. Weaver, of Union Grove, Pa., as instructors. Pray for the work and the workers.

On Jan. 2, we had with us Bro. Irwin Landis, of Skippack; Jan. 9, Bro. Jesse Mack of Yerkes; Jan. 16, Bro. Amos Kolb of Spring City; Jan. 23, Bro. Gabriel Brunk of Spring City. On Jan. 23, we also had with us Bro. Sam Christophel of Ohio. He gave an interesting talk to the children in the evening.

We are very thankful for those who are coming from time to time to help us in our work in church and Sunday school. Come again.

Yours for the Master's cause,

Jan. 24, 1921. Allen A. Freed.

GLEANINGS

Summary of World's Sunday School Statistics

Grand Divisions.	Number of Sunday schools.	Number Officers and Teachers.	Number Scholars	Total Enrolment.
N. America	155,944	1,697,520	17,065,061	18,762,581
C. America	167	606	13,061	13,667
S. America	3,246	16,203	146,141	162,344
West Indies	1,617	8,953	128,437	137,390
Europe*	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	7,325	32,257	385,630	417,887
Malaysia	538	307	15,369	15,676
Oceanica	11,856	69,336	73,823	143,159
Grand Totals	281,736	2,571,075	27,085,118	29,656,193

*Practically no statistics have been received from Europe. The figures here are taken from those received, 19 countries.—Sunday School Times.

Jews in Paris

In Paris there are not less than 100,000 Jews, the majority of whom are from Eastern Europe. There are also at present hundreds of emigrant Jews, from all parts of Europe, passing through Paris on ther way to America. These are sometimes compelled to wait for weeks and even months until they are able to proceed further. Thus there is in Paris scope enough for a well-organized and efficient work among these Jewish masses, but it is a long time since any attempt has been made to reach the Jews of Paris with the Gospel. Since the masses in Paris are irreligious, the Jew, dependent on the good will of his neighbors, thinks he must hide his religion as much as possible and conform to the life about him. The young Jew has no higher ambition than to become a Frenchman as soon as possible. They are sheep without a shepherd. The London Mission to Jews has undertaken a work among the women and children, and that for the children is especially promising.—Scattered Nations.

"Living Epistles" in Solomon Islands

Around the carved bowls of pounded cocoanuts and yams, sat a circle of Solomon Island savages, arrayed in armlets, anklets, and plumes for their dance. Among them were several native Christians, distinguished by their lack of ornament and their shining faces. Suddenly their bush chief, for whom they had been praying for many years, stepped into the circle and said: "I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see the faces of all of you shining as if your hearts were happy. My people are not like that. They look heavy and their eyes are dull. They look as if they never washed. They look no good. Before you all looked like us and prayed to our Adaros (devils). But I see you find a better way. Your way is the way of the shining face. I want to come and learn of your new Master. Will you pray strong for me?"

The foregoing is taken from "Life of Faith." Christian virtues may be many years in being recognized but character will be like Peter's experience at the trial of Christ, "Thy speech bewrayeth thee."

The Religions of the World

The "Freedom of India" gives statistics concerning the religions of the world. For comparison we give approximate portions of the world's population adhering to each. These figures verify the Savior's statement, "The harvest truly is plenteous."

Religious adherents, 1,631,206,000.
Christians, 564,510,000, or 1-3.
Confucianists and Taoists, 300,825,000, or 1-5.
Mohammedans, 221,825,000, or 1-7.
Hindus, 210,540,000, or 1-7.
Animists, 158,270,000, or 1-10.
Buddhists, 138,031,000, or 1-12.
Shintoists, 25,000,000, or 1-65.
Jews, 12,205,000, or 1-130.

In Europe there are 374,760,000 Christians and 14,050,175 members of other faiths.

In Asia, 28,700,000 Christians and 863,500,000 of other faiths.

In Africa, 9,050,000 Christians and 149,871,000 of other faiths.

In North America, 102,700,000 Christians and 10,235,000 of other faiths.

In South America, 36,600,000 Christians and 1,400,000 of other faiths.

In Oceania, 12,700,000 Christians and 42,925 of other faiths.

In the entire world there are 564,510,000 Christians and 1,088,981,175 members of other faiths.

The term "Christian" applies to all whose creeds have Christ as their basis, regardless of the quality of their profession. At that non-christians out-number them nearly two to one. "For there is none other name under heaven given whereby we must be saved."

Conditions in Kieff

A Hebrew Christian missionary to Kieff, Russia, which was taken and retaken fifteen times since the war began has written a letter in which he pictures conditions there. Says he:

"It was difficult to recognize the Hebrew Christians, so changed were they. The winter had been very hard and most of them were obliged to live in unheated rooms. I found my children without shoes; it was the same with my fellow workers. Want stares in the face at every step; typhus which raged here in its severest form during the whole winter, and the great want of drugs and linens, have greatly increased the distress. Persons who before helped others are now begging for help themselves. The lack of medicine is indescribable. On the other hand, the evangelization work is very encouraging. Much interest is shown for the Gospel and meetings are well attended. Without hindrance, the Gospel is preached in the hall the same as in the street I found a number of recently converted Hebrews."

The Opium Curse Returns to China

It is reported that last year Japan made a profit of $30,000,000 by smuggling opium in the form of morphine into China. No less than twenty-eight tons were smuggled through—enough for every man, woman and child of all China's four hundred millions to receive four hypodermic injections. A missionary in Honan Province writes that unless something is done soon, and effectively, the whole anti-opium battle will have to be fought again. Poppy seed has been imported into Honan and many farmers are forced to plant it. "Opium pills," says this writer, "can be bought in every market town."

American Boys' Orphanage

A former Turkish military school on the Asiatic side of the Bosphorus was opened October 9 as an American Boys' Orphanage. Instead of drilling boys to be army officers, these capacious quarters will shelter one thousand boys, the victims of war, and will train them for constructive work. At the opening the Armenian Patriarch made an address, speaking of the future boys who will be cared for and instructed, and expressing his gratitude to all who had helped to make the work possible. The director, Mr. Aboulian, spoke of his desire to see the boys trained mentally as well as physically, looking toward building up the national life of the country. Orphanages are not the most desirable institutions to have but to see a military academy give way to one gives hope that, for a time, the blight of militarism may be done away with. Well has the poet expressed the thought that if a small fraction of the money spent "to fill the world with terror" were spent to "redeem it from error," "there would be no need of arsenals and forts."

Russian Lepers

Pastor Adam Podkin of Russia has for twenty years been the only person from the outside world allowed to visit and minister to the inmates of the leper asylum in a remote district of Esthonia. In a letter he says:

"There are about sixty men and women there, and God has blessed His Word to them, several having been converted. These unfortunates are utterly beyond the power to help themselves, being separated from their fellow beings by government regulations. The distress in Russia is very great for everyone everywhere, but for these people it is far worse. The government supplies a very small quantity of black bread, barely enough to sustain life, and medicines are altogether unobtainable."

Parties in Ireland

Ireland is in the toils of revolutionary war. There are too many parties to warrant giving it home rule on the part of England. The whole question is said to

be entirely religious. The Sinn Feiners refuse loyalty to a Protestant government while the Ulsterites (inhabitants of Ulster) refuse loyalty to a Catholic government. The parties are divided as follows:

The Nationalist Party:—Composed largely of Roman Catholics and a sprinkling of Protestants who desire a greater measure of home rule.

The Sinn Feiners:—Composed entirely of Roman Catholics who stand for absolute separation from Great Britain.

The Unionist Party:—Composed of Ulsterites who refuse to become subject to a Catholic government and ask that if home rule is to come, Ulster be excluded.

Missionary Results in Asia

There are in the world today sixty million boys and girls under fourteen whose only knowledge of God is from the garbled tales and obscure declarations of Mohammed.

One day a Chinese woman puffing at a cigarette appeared at a meeting held by a missionary in an out-station in China. Her face and hands were yellow beyond their native coloring caused by excessive smoking. Politely the missionary asked her not to smoke in the meeting. "But," exclaimed the woman, "these cigarettes came from your honorable country." It took some little time for the missionary to convince the native that there were different types of people in this country and that she must not judge all by the worst

Christianity has suffered many repulses from the inconsistencies of professors. It is reported that the natives of South America have formed the opinion that North Americans coming to that country are there for commercial gain and exploiting them. Christians should regard these misapprehensions as opportunities to take the true light to them, instead of that which adds to their already excessive darkness.

"Is God Dead?"

Little Mary, one evening when all were silent, looked anxiously into the face of her father and said to him with quivering lips:

"Pa, is God dead?"

"No, my child. Why do you ask that question?"

"Why, pa, you never talk to Him now as you used to do," she replied.—Record of Christian Work.

Famine in North China

The present famine in North China is one of the greatest catastrophies the world has ever known. The midsummer rains utterly failed and 25,000,000 people face starvation. The region included extends from Paotingfu beyond the Yellow Mountains in Honan, and from the Grand Canal in Shantung to the mountains of Shansi; a territory of from five to six hundred miles in length, and nearly two hundred miles in width. Help is needed immediately.—Missionary Review.

Syrians in America

A mission for Syrians is being conducted in Fall River, Mass., by the United Presbyterian Church. Its nucleus is a group of Syrians who became members of the Christian Church in their native land as a result of the labors of missionaries sent abroad by American churches.

The Cost of Idleness

Early in the morning of this present age, Christ called laborers to work in His vineyard. As the sunset is crimsoning the sky, the call grows more urgent, for "the night cometh when no man can work." One corner of the vineyard (the United States and Canada) has one minister to every six hundred of the population, and a Christian worker to every fifty. But those other corners have one missionary to every hundred thousand souls! Africa, China, and India have large tracts of land without one witness to Christ. Sin-kiang, a million dying souls, and no missionary! Thibet with ten millions, Afghanistan with four millions, Nepaul and Bhutan with over five millions, passing into black eternity without one soul winner! And God's servants stand idle! It is idleness that populates hell.—Adapted from S. S. Times.

The Problem of Mormonism

A little more than a generation ago Mormonism was looked on as an idle dream. The Mormons were driven to Utah in the hope that in that desert they would soon be exterminated But the practical business insight of Brigham Young averted this and Utah became a prosperous country. The dreams of Joseph Smith became a reality and today Mormonism is one of the difficult tasks to be met in the United States. Two outstanding qualities of that faith are propagandism and sacrifice in its behalf on the part of its adherents. Their efforts have grown till now they number 450,000 in the United States and 50,000 in other lands. In a single year the tithings amount to $2,600,000. Owing to their great possessions, and the fact that they have some influence in Congress, their un-christian practices have remained unmolested. There is hope however that changes may be wrought in time. They still have control of the Utah schools, but many of their young men are going away to other institutions and it is hoped that they will imbibe ideals that will in time bring changes in that State. Strong Christian leadership, much courage, and unceasing effort will be the requirements of missionaries who undertake work in that region.

Despair of Atheism

A recent investigation brought to light a manifesto of Russian ("Red") Workers which contained these words:

"We hate religion because it lulls the spirit with lying tales; it takes away courage and faith in the power of man, and faith in the triumph of justice on the real earth, and not in a chimerical heaven."

These words remind us of the Savior's compassion when He saw the multitudes "scattered as sheep having no shepherd." It is to be feared that the Christian ministry has not held up Christ in His fulness. The message of Christ is not given primarily to convert the world but in pointing souls to heaven, it makes them citizens that are a blessing to the world. The sad state of the world today is not the failure of Christianity; it lies in two facts: (a) Christian professors have not all lived up to their privileges; (b) men have been too stubborn to accept it.

The Gospel Transforms

The "Guatemala News" tells the following incident that happened in that country:

A woman was keeping a saloon in a small town. Four years ago she was going through a bunch of old papers when she found a sheet nearly destroyed by rats. It was a page her son had torn out of a Gospel song book some years before. She read it and thought it must refer to the angels and inquired of her son. He informed her that it referred to the followers of Christ.

"But are they in heaven?" she asked.

"No: right here on earth," was the reply.

"Well, I want joy like that," she replied and went to the one woman in the town who had a Bible. She borrowed it and sat up all night reading it. The following day when customers came for drinks they were told:

"You can't get any more liquor here. The woman who used to sell it does not live here, but a 'Jesus believer.'"

She poured out the barrels of liquor and now sells commodities. No one comes into her store without receiving a tract. When a missionary traveled through the town not long ago and held a meeting, seven men and one woman accepted Christ.

The first letter written in English by a native of Congo was written to the Archbishop of Canterbury. It was this, "Great and good Chief of the tribe of Christ: Greeting. The humblest of your servants kisses the hem of your garment and begs you to send his fellow-servants more Gospel and less rum. In the bond of Christ. Ugalla."—Record of Christian Work.

The object of our young people's meeting is to build up, to strengthen, and to fit them for service in the cause of Christ and the Church.—H. A. Diener.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald

For December, 1920

GENERAL

Warwick Riv Cong Va	$ 6 00
A M Congs Fulton Co O	190 07
Freeport Cong Ill	46 55
Science Ridge S S Ill	21 09
Warwick Riv Cong Va	2 00
Lower Deer Creek Cong Ia	52 57
Timothy Showalter	50 00
Fairview S S Ore	18 45
D E Wittrig	5 00
S J Steiner & wife	10 00
Manson Cong Ia	52 27
J D Smith	5 00
C H Hummel	6 00
Mt View S S Va	5 00
W Union Cong Ia	54 41
Mt View Cong Alta	41 00
Freeport Cong Ill	42 00
Clear Spring Cong Md	16 61
Olive Cong Ind	32 00
Forks Cong Ind	33 25
Midland Cong Mich	8 00
Clinton Frame Cong Ind	33 64
Goshen College Cong Ind	20 00
Penna Cong Kans	17 25
Milan Valley Cong Okla	10 72
Catlin Cong Kans	6 00
Protection Cong Kans	4 75
Liberty Cong Ia	2 00
Surrey Cong N D	7 55
Berea Cong Mo	1 25
Bethel Cong Mo	24 00
Palmyra Cong Mo	11 75
Mt Zion Cong Mo	41 00
Cherry Box Cong Mo	4 78
White Hall Cong Mo	3 50
A M S S Aurora O	45 21
Logan Champaign Co Miss Meeting Ohio	211 59
Albany Cong Ore	14 78
Hopewell Cong Ore	8 05
Firdale Cong Ore	8 16
Filer Cong Ida	4 15
Creston Cong Mont	5 29
Scottdale Cong Pa	33 15
Stahl Cong Pa	15 50
Weaver Cong Pa	20 31
	$1,251 65

INDIA

India General

Warwick Riv Cong Va	$ 4 00
Hildebrand S S Va	19 36
A Bro & Sister Mo	10 00
S C Beachy & wife	5 00
Sugar Creek Cong Ia	84 77
Veronica Yoder	100 00
Springdale Cong Va	85 00
Matthew 3:6	5 00
Springdale S S Va	13 00
Zion Cong Mo	28 00
Friends Reedsville Pa	115 00
Beachy family W Va	10 00
A Sister Volant Pa	6 00
Waldo Cong Ill	42 70
Sycamore Grove Cong Mo	39 71
Sunbeam Wayne Co O	3 00
Smiles Sonnenberg O	1 00
S P Zook	10 00
A Bro Hopedale Ill	20 00
Mrs Chas Branner	2 00
A Sister Hildebrand Cong Va	5 00
East Fairview S S Nebr	67 34
Josiah Keim	24 00
Joe B Stutzman & wife	5 00
Salem S S Wayne Co O	2 50
Sue F Landis	5 00
Shantz Cong Ont	52 00
Wanner Cong Ont	30 48
St Jacobs Cong Ont	110 39
Wellesley A M S S Ont	51 00
Salunga S S Pa	44 85
Hanover Y P B M Pa	20 00
Manheim Bible Study Class Pa	7 50
Mt Joy Y P B M Pa	3 75
Landis Valley Cong Pa	108 00
No 3673 Pa	10 00
Willow Street S S Pa	45 00
John Mosemann	5 00
Children's Home Millersville workers & children	25 00
E Chestnut St S S Lancaster Pa	75 00
Bowmansville Mission & friends	77 83
Gehmans S S Pa	53 00
Souderton Tea Meeting Pa	24 35
A Bro Reiff Cong Md	10 00
Miller Cong Md	96 50
Fairview Cong Mich	15 30
E Holbrook Cong Colo	28 00
LaJunta S S Colo	30 70
Catlin Cong Kans	13 00
Larned Cong Kans	21 25
Berea Cong Mo	1 25
Spring Valley Cong N Dak	5 27
Mt Zion Cong Mo	15 75
Liberty Cong Ia	16 50
Cherry Box Cong Mo	1 45
Martinsburg Cong Pa	4 50
Mrs Mattie E Johnson	5 00
Rebecca Burkholder	1 00
	$1,721 00

India Missionary Support

Willow Spring Cong Ill	$ 25 00
Ephraim Shantz	150 00
Alice Groff S S C Pa	6 50
Perkasie S S Pa	100 00
Middlebury Cong Ind	45 00
W Liberty Cong Kans	45 00
Salem & Pike Congs O	209 80
	$581 30

India Missionary Children Support

Birthday Offering Pri C Roanoke S S Ill	$ 4 00
Zion S S Children Va	13 75
Warwick Riv Cong Va	4 00
Bethel & Guilford Congs O	34 20
Upper Deer Creek S S Ia	15 00
Children Mt View S S Alta	10 00
Middlebury Cong Ind	1 50
Prim Dept Elkhart S S Ind	177 00
Leta Beach	1 26
Oscar Switzer	2 05
Violet Snyder	6 50
Lydia Snyder	5 39
Elizabeth Snyder	10 78
Grace Smeltzer	1 50
Arthur Smeltzer	1 50
Esther Weldy	4 50
Maynard Weldy	1 00
Salem S S Ind	33 92
Penna S S Kans	20 00
Larned Cong Kans	7 50
Children's Off Logan & Champaign Co Miss Meeting O	23 00
Scottdale S S Pa	24 75
	$403 10

Native Workers' Support

Dan W Lehman	$60 00
Per Canadian Treas	60 00
Y M B C East Petersburg S S Pa	7 50
Esther & Mary Leatherman	5 00
D L Leatherman	10 00
C A Shantz & wife	7 50
Spring Valley Cong N D	5 00
Creston Cong Mont	15 00
	$170 00

India Bible Women Support

Warwick Riv Cong Va	$ 1 50
Logan Co S C Ohio	6 00
Warwick Riv Cong Va	1 00
Katie Nussbaum's S S C	3 00
Alma Sommer & S S C	17 43
Ellen Sommer & S S C	12 57
Jr Miss C Nampa Ida	24 00
Aaron L Weaver & wife	25 00
Salem S S Wayne Co O	3 00
Bowne Cong Mich	3 00
Class 10 Olive S S Ind	3 00
Class 9 Forks S S Ind	5 00
Helping Hand C Elkhart S S Ind	3 00
Creston Cong Mont	6 00
Scottdale S S C 6 Pa	15 00
Laura Kulp's S S C	46 82
Della Showalter's S S C	11 76
	$187 08

India Medical Work

Joe B Stutzman & wife	$15 00
Bowne S C Mich	3 55
	$18 55

India Famine Relief

A Bro & Sister Sterling Cong Ill	$106 25
J H Eigsti	25 00
S C Brunk	50 00
C A Raber	5 00
Moses S Hailteman	5 00
Collected by "L H" Lititz Pa	12 00
Cecil Nice	1 00
Beulah Nice	1 00
S P Zook	10 00
Gerald & Kenneth Sommer	1 90
A Sister Garden City Mo	12 50
A B Conrad & wife	50 00
Anna Weaver	5 00
Milan Valley S S Okla	1 00
C A Heatwole	20 00
John R Suter	10 00
Annie E Brunk	1 00
Nora Harper	2 00
Weavers S S Va	81 15
E Scottdale S S Pa	14 06
A Bro & Sister Salem Cong Ind	10 00
Pleasant View S S Mich	2 00
O M Weaver	25 00
Class 3 Goshen S S Ind	1 00
Lizzie A Kaufman	5 00
G R Brand	15 00
Elkhart S S Ind (Christmas Offering)	53 00
E Petersburg Y M B C Pa	10 00
Brethren & Sisters Lancaster Co Pa	115 00
Sister 7718 Pa	10 00
A Friend Pa	30 00
Erbs S S Pa	45 00
W J Handrich & wife	15 00
In His Name	30 00
Springdale S S Va	13 00
Delaware Cong Pa	12 00
Stoney Brook S S Meeting Pa	22 00
Brethren & Sisters Lancaster Co Pa	9 00
Norman R Burkholder	50 00
Clayton S Weber	25 00
A Bro Wilmot Cong Ont	50 00
Wellesley A M Cong Ont	225 00
Bean S S Ont	17 00
	$1,202 86

India Hospital Building

P R Steider	$ 5 00
David Eimen & family	50 00
Delbert Myers	5 00
	$60 00

India Personal

For R R Smucker by J H Smucker	$ 6 60
For Florence Cooprider by Mrs John Roth	4 00
For M C Lapp Friends Bucks Co Pa	20 00
	$30 60

Native Woman Teacher's Support

A Sister Pa	$ 6 00
Mary K Zimmerman	6 00
	$12 00

Native Nurse Support

Fuss Sisters Lansdale Pa	$ 8 00

India Widow Support

Los Angeles S S Calif	$20 00

India Orphans

Ruth Sommer & S S C	$ 5 50
Mattawana S S Pa	35 87
Mrs Wm Wideman S S C	13 40
Elizabeth Hirshberger's C Howard-Miami S S Ind	7 38
	62 15

Ox Team for M C Lehman

Columbiana & Mahoning Co Congs O	$102 00

India Lepers

Sue F Landis	$ 5 00

Hope Evangelistic Station

Perley Good	$ 10 00
Sophie E Shenk	10 00
Irvin Good	10 00
John H Barnhart	25 00
J F Sharps	20 00
A Bro Reiff Cong Md	100 00
	$175 00

India New Missionary

Hesston College Y P C A Kans	$150 00
W Union Y P B M Ia	15 00
Hesston Cong Kans	84 10
	$249 10

Village Primary School Support

Mt Zion Cong Mo	$ 2 00

India Bible School Building

Perkasie Cong Pa	$100 00
Brethren & Sisters Lancaster Co Pa	844 00
Musser L Herr	10 00
	$954 00

New Church Bldg Balodgahan

Brethren & Sisters Lancaster Co Pa	$239 50

Missionary Preparation

Time Deposit Interest	$ 94 00
Int per Canadian Treas	261 45
	$355 45
Total for India	$6,558 69

SOUTH AMERICA

South America Mission

Sunbeam Wayne Co O	$ 3 00
Smiles Sonnenberg O	2 00
Warwick Riv Cong Va	1 00
E Bend S C Ill	38 30
Walnut Creek Cong O	20 00
Warwick Riv Cong Va	1 00
Willow Spring Cong Ill	23 40
Mary A British	50 00
Matthew 3-6 Kans	5 00
Henry Gertman	5 00
D E Wittrig	2 50
A Brother Ill	10 00
S C New Stark O	20 00
A B Conrad & wife Ore	20 00
A Sister Hildebrand Cong Va	5 00
Anna Weaver	5 00
Sue F Landis	5 00
Goshen Cong Ind	100 00
Clayton S Weber	25 00
Weaverland Y P M Pa	28 00
No 3674 Pa	10 00
Milan Valley Cong Okla	2 00
Catlin Cong Kans	9 00
A Bro Reiff Cong Md	5 00
Palmyra Cong Mo	5 00
Mt Zion Cong Mo	3 00
Liberty Cong Ia	9 00
Fannie Sommers	25 00
Blough Cong Pa	25 00
Kauffman Cong Pa	29 00
	$491 20

South America Pehuajo Bldg

W Liberty Cong Kans	$15 91
Warwick Riv Cong Va	11 00
	$26 91

South American Bible Women

Old Sisters C East Union S S Ia	$14 00

South American Auto Fund

Effie Showalter	$ 1 00
Nora Harper	3 00
No 3715 Pa	5 00
	$ 9 00
Total for S America	$541 11

CITY MISSIONS

Altoona

Henry Gertman	$ 2 00
Rockton Cong Pa	4 00
	$ 6 00

Canton

Smiles Sonnenberg O	$ 1 00
Amos Schloneger	10 00
Trin Reformed Miss Bd	6 00
D M Freidt	2 00
Martins Y P B M	7 63
Chris Graber Estate	50 00
H J Bender	5 00
A Brother	5 00
Provisions:	
Mart Eschliman	5 40
Jos Miller	5 25
Bro Smucker	1 40
Miller & Smucker	22 00
John Sommer	1 75
Amos Becher	4 75
Chris King	1 80
Chris Garber	8 25
	$137 23

Chicago Mission

Sunbeam Wayne Co O	$ 1 00
Warwick Riv Cong Va	1 00
Mary British	25 00
A B Conrad & wife	10 00
A Bro Hopedale Ill	20 00
A Sister Hildebrand Cong Va	5 00
Sewing C Tiskilwa Ill	5 00
A Bro & Sister	6 50
Iona Shelley	2 00
Sister Drange	1 00
Sister Flohr	3 00
Sister Combs	10 00
Bro & Sister Litwiller	2 00
A Friend	5 00
Magdalena Garber	5 00
Anna Camp	15 00
Clara Saltzman	2 50
Albert Litwiller	3 00
J A Garber	5 00
S D Schertz	10 00
Nora Imhoff	10 00
Willow Springs Cong Ill	22 07
Earl J Maust	2 50
Emma Cong Topeka Ind	8 75
Wideman Bros Canada	3 65
Mrs Grosh Elkhart Ind	2 00
P Imhoff	1 00
C R Nafsinger	2 00
J Schrock	1 95
Provisions:	
J P Brenneman	4 63
Eli Hostetler	1 15
Sterling Cong Ill	17 00
	$213 70

Columbia Mission

Henry Gertman	$ 2 00

Fort Wayne Mission

J J Smucker	$12 00
Holdeman Cong Ind	33 83
Asa Whirledge	10 00
Goshen College Cong Ind	15 00
	$70 83

Kansas City Missions

D E Wittrig	$ 2 50
Wood River S S Nebr	17 96
O O So Sharon S S Ia	25 00
E Fairview S S Nebr	30 50
Berea Cong Mo	25
Mt Zion Cong Mo	11 00
Liberty Cong Ia	5 50
Cherry Box Cong Mo	2 00
Emerson Rodgers	3 00
W M Grove	2 39
J B Yoder	5 00
Surrey Cong N D	7 55
W Union Ia S S	1 00
Shickley Nebr S S	45 55
Spring Valley Cong Kans	3 50
Protection Cong Kans	2 50
Sewing C Alpha Minn	8 24
Catlin Cong Kans	2 00
Alice Eby	5 00
Noah Showalter	5 00
Magdalena Von Steen	5 00
Ira J Miller	21 67
Houton Colo Miss S S	2 50
Visitors	6 75
Provisions:	
Garden City Mo per J C D	4 80
Per C R Widmer Hubbard Ore	10 50
Per J G Detweiler Cherry Box Mo	4 10
Per D E Wittrig Beemer Nebr	2 80
Erwin Yoder	2 00
	$245 56

Knoxville Mission

Warwick Riv Cong Va	$ 8 50

Mexican Mission

Middlebury Cong Ind	$16 75
Hopewell Cong Ind	10 00
	$26 75

Lima Mission

A M S S Aurora O	$ 22 53
Logan & Champaign Co Miss Meeting O	100 00
J Y Smucker	12 00
Edward Wise	20 00
Henry Gertman	2 00
Samuel Grieser	11 00
Sister Diller	1 00
Lesta Brubaker	25
Provisions:	
Oak Grove Cong O	27 00
Bro Golden	1 25
S R Blosser	1 00
Perry Daniels	10 00
Joe Diller	1 25
Rose Byler	1 00
	$210 28

Peoria Mission

Metamora S S Ill	$27 66
Union S S Ill	10 70
A Bro Hopedale Ill	10 00
Mrs Chris Suter	2 00
Lena Albrecht	1 00
Martha Garber	1 00
Lula Smith	1 50
Walter Yordy	3 00
Loren Ulrich	1 00
Ralph Ulrich	1 00
Friends	75
Phoebe Zook	1 00
Morrison S S Ill	3 00
Freeport Cong Ill	5 00
East Bend Cong Ill	10 00
Waldo Cong Ill	7 00
Willow Springs Congs Ill	13 90
Cullom Cong Ill	6 10
Hopedale Cong Ill	8 50
Brethren Ill	2 00
Szold's Dept Store	2 00
Provisions:	
Geo I Sommer	5 00
David Ulrich Sr	1 50
David Ulrich Jr	1 50
A L Buzzard	5 00
C M Ulrich	5 00
A A Schertz	2 00
Roanoke Cong Ill	30 40
Brother Weaver	2 00
Provisions for Christmas Baskets:	
Various Congs	200 00
Shoff Bros	3 00
	$372 70

Philadelphia Mission

Henry Gertman	$ 2 00

Toronto Mission

St Jacobs Cong Ont	$48 72
Hagey Cong Ont	12 00
Geiger Cong Ont	29 52
First Mennonite S S Ont	23 70
Floradale Cong Ont	23 50
First Menno Cong Ont	53 87
Isaiah Bowman	5 00
	$196 31

Youngstown Mission

Miss S S Collection	$ 6 51
Miss Sunday Eve Off	5 34
House Income	24 00
A Y Hartzler	5 00
Mrs Jacob Plank	1 75
Mrs Henry Detweiler	3 50
J L Yoder	75
Mrs Weaver	1 25
Myron C Wick Est	50 00
Midway Cong Mahoning Co O	56 00
J W Smucker	3 25
J Y Smucker	12 00
Mary B Cornell	5 00
Midway S S Columbiana Ohio	14 70
Mervin Smucker	4 50
M J Smucker	1 50
Ivan Lehman	75
Christmas Dinner:	
Jennie Shanower	5 00
Midway Cong Columbiana O	30 00
Lawrence Co Pa Cong	13 25
Leetonia Ohio Cong	22 00
Wagner Provision Co	1 50
H Abramowitz	1 00
J W Roth	1 50
Hoffman Bros	1 75
Fulton Market	6 00
McKelvey Co	6 00
Warren Blosser	1 00
D J Hostetler	2 00
Jonas Cullar	2 00
A Friend	1 00
Clothing:	
Logan Co Sewing C O	10 00
Day Nursery	9 20
	$309 00
Total for City Missions	$1,800 86

CHARITABLE INSTITUTIONS

Children's Welfare Home

David Eimen & family	$10 00
A B Conrad & wife	5 00
Pleasant View S S Mich	9 90
Berea Cong Mo	75
Palmyra Cong Mo	1 35
Mt Zion Cong Mo	8 75
Liberty Cong Ia	1 50
Cherry Box Cong Mo	50
W Liberty Prim S S Kans	92 09
Milan Valley Cong Okla	50
Chris Graber	2 00
Catlin Cong S S Kans	12 50
Ben Gerig	5 00
Eckinger	5 00
Provisions:	
Zion Cong Ore	22 50
Spring Valley Cong Kans	12 00
D S Weaver	5 00
I G Hartzler	5 00
Alpha S C Minn	1 75
F P Kaufman	3 00
Daniel Shantz	60
C R Widmer	16 00
Special Support	224 00
	$444 69

Orphans' Home

Warwick Riv Cong Va	$ 6 00
Mary British	25 00
S J Steiner & wife	5 00
Old Sister's C Plainview S S Ohio	4 50
A Bro Hopedale Ill	10 00
A B Conrad & wife	5 00
Childrens Miss Coll of Bethel & Guilford Cong O	42 15
Elkhart Cong Ind	55 00
Harvey Switzer	2 25
Genevieve Beach	1 25
Salem S S Ind	17 45
Logan & Champaign Co Miss Meeting O	200 00
Mt Zion Cong Mo	1 00
Berea Cong Mo	25
Cherry Box Cong Mo	25
Milan Valley Cong Okla	50
Prim & Beginners Dept Goshen S S Ind	7 00

J C Steffan	10 00
A Brother	5 00
J S Kanagy	100 00
A Friend	1 00
J W Headings	100 00
Zion S S Bluffton O	10 00
Two Sisters	2 00
Oak Grove & Bethel Congs O	3 25
Anna Tucker	1 50
Provisions:	
Moses Brenneman	26 00
Christ Bixel	7 50
Charlie Shantz	28 00
Mrs S O Moyer	5 32
W E Spriggle	47 60
Mrs N W King	4 00
Charity S C Dalton O	39 00
E J Blough	40 40
Trail S C Barrs Mills Ohio	18 00
Sisters Broadway Va	19 00
C D Heiser	29 00
G B Showalter	33 00
Chapel S C New Stark Ohio	7 00
Bethel & Oak Grove Congs W Liberty O	36 00
Gabe A Wright	8 00
Jacob Good	3 60
Zion S C Bluffton O	18 00
Special Support	530 25
	$1,515 02

Orphans' Home School

Readers Youth's Christian Companion	$319 77

Orphans' Home Hospital

Emma Snavely Garber	$ 5 00
Mrs David L Garber	5 00
Anna E Garber	5 00
Anna May Hartzler	5 00
Mrs Clara W Ebersole	5 00
Mrs Wm C Hershberger	20 00
Mrs Daniel P Sommer	5 00
Maryann Hofstetter	5 00
E E Hernly	5 00
Sisters Marion S S O	20 00
Mrs John L Garber	5 00
Mrs A B Gilnett	5 00
Mrs Jacob P Gerber	5 00
Mrs Isaac H Lefever	5 00
Mrs Martin L Swarr	5 00
Mrs Clayton Hershey's S S C	8 50
Elizabeth H Brubacher	5 50
Mrs J P Sommer	5 00
M Zimmerly	5 00
Mrs Jos H Nissley	5 00
Sisters Marion S S O	5 00
Kauffman Sisters O	5 00
Mrs J T Hartzler	5 00
A Sister Bellefontaine O	5 00
Mrs Wm M Miller	5 00
Mrs Calvin Layman	5 00
Lillie G Hess & S S C	5 00
Bessie F Lehman	5 00
A Sister Ligonier Ind	10 00
Mrs Jacob C Lehman	5 00
Mrs Hettie Kauffman	5 00
Mrs Geo I Sommer	5 00
Mrs Jos Miller	5 00
Mrs D D Hershberger	5 00
Mrs Harry J Kauffman	5 00
Mrs T S Kraybill	5 00
Martha D Moyer	5 00
Sister M Norristown Pa	5 00
Mary E Yoder	5 00
Friends of Paradise Pa	6 00
Mrs Andrew Baumgardner	5 00
A Sister Apple Creek O	5 00
Mrs Valentine Yoder	5 00
Margaret E Plank	5 00
Mrs John I Yoder	5 00
Mrs Ammon Blough	5 00
D S Yoder	5 00
Iva P Harkins	5 00
Fannie H Herr's S S C	11 00
Alice M Keeler	5 00
A Sister Broadway Va	5 00
Mrs Simon Thomas	5 00
Mrs Simon Layman	10 00
Mrs Lawrence Speigle	5 00
Mrs L A Blough	5 00
Mrs Lena Cable	5 00
Mary Lehr	5 00
Mrs Emma J Blough	5 00
Mrs Ammon Kauffman	5 00
Thos E Zook & wife	5 00
Mrs John D Bixler	5 00
Jr & Prim Depts A M S S Pa	5 00
A Sister Holsopple Pa	10 00
Mrs Jacob Hershberger	5 00
Mrs Thos E Zook's S S C	5 00
Mary A Myers	5 00
Paul S Myers	5 00
Mrs Lizzie C Myers	5 00
Mrs Mary Showalter	5 00
Emma Yontz	5 00
Mrs Aaron Steiner	5 00
Class 4 Oak Grove S S Wayne Co O	5 00
Anna K Risser	5 00
Miss Lizzie Blough	5 00
Mrs Irvin M Holsopple	5 00
Mrs L D Yoder	5 00
Mrs Susan Mishler	5 00
Katharine & Ella R Hostetler	5 00
Trail Sewing C O	55 00
Fannie F Garber	5 00
Mrs Phares Miller	5 00
Mrs M E Rutt	5 00
Mrs Harry M Erb	5 00
Mrs S E Weaver	5 00
Anna Hunsberger	5 00
Ruth Eby	5 00
	$541 00

Old People's Home

Maple Grove Cong Pa	$15 00
Warwick Riv Cong Va	4 00
Maple Grove Cong Pa	15 50
Oil & Gas Lease Ohio	100 00
Berea Cong Mo	25
Mt Zion Cong Mo	1 00
Springs Cong Pa	13 05
Kaufman Cong Pa	26 56
Glade Cong Md	2 25
Perkasie Cong Pa (Souderton)	15 85
	$193 46

Rebuilding Old People's Home Barn

D C Amstutz	$1,500 00

Illinois Old People's Home

Lakeview Cong N D	$24 00
Surrey Cong N D	5 00
Spring Valley Cong N D	5 00
Waldo Cong Ill	200 00
E B Shoemaker	40 00
	$274 00

La Junta Sanitarium

A B Conrad & wife	$ 5 00
Martinsburg Cong Pa	1 67
Shellburg Cong Pa	1 00
Mary Shank	10 00
Houghton S S Colo	2 50
Litwiler Income	20 00
Hospital Fees	934 95
	$975 12

LaJunta City Hospital

W Liberty S C Kans	$ 5 00
Hospital Fees	1,935 28
LaJunta Hospital Association	200 00
	$2,140 28
Total for Charitable Institutions	$7,903 34

MISCELLANEOUS FUNDS

Rural Missions

Shore Cong Ind	10 50
Bowne Cong Mich	12 95
Sylvester Miller	5 00
Ft Wayne Cong Ind	14 45
Frank R Dahn	1 50
Holdeman Cong Ind	31 77
Leo Cong Ind	13 66
Violet Martin's S S C Ft Wayne Ind	20 00
Davies Co Brethren Ind	23 70
Martinsburg Cong Pa	3 33
Schellburg Cong Pa	2 00
Cherry Box Cong Mo	1 20
J W Hess Property: Palmyra Cong Mo	4 78
J R Shank House:	
Palmyra Cong Mo	10 00
Mt Zion Cong Mo	1 00
Liberty Cong Ia	11 25
	$167 09

G L Bender Personal

Geo S Keener	$ 5 00
Henry Gertman	2 00
C H Hummel	2 00
Friends Philadelphia Pa	5 00
Marion S S Pa	10 00
	$24 00

Mary Burkhard Personal

Logan Co Sewing C O	$ 2 50

Mrs Anna Horst (Taxes)

Spring Valley S S Kans	$36 88

Paul Erb Personal

Catlin Cong Kans	$ 1 00

Milo Stutzman Personal

Catlin Cong Kans	$ 1 00

Catharine Kulp Personal

E Holbrook Cong Colo	$12 16

Russia Bible Fund

A Sister Mattawana Pa	$ 25 00
A Friend N Holland Pa	2 00
D S Nafsinger	4 00
Enos J Miller	5 00
Urie D Byler	5 00
Palmyra Cong Mo	1 00
Brethren Reiff Cong Md	76 00
Reiff S S Md	22 20
B S Wismer	5 00
First Menn Cong Ont	20 00
Sonnenberg S S Ohio	20 00
LaJunta Cong Colo	20 00
Milan Valley S S Okla	5 00
A Bro Conway Kans	250 00
Scottdale S S Pa	25 00
Shore Cong Ind	23 00
Bowne Cong Mich	14 60
Missionary Day Elkhart Cong Ind	21 50
	$544 30

Ind-Mich Church Bldg Fund

Bethany Cong Mich	$ 9 50
A Bro Olive Cong Ind	25 75
White Cloud Cong Mich	3 14
Bethany S S Mich	7 21
Howard-Miami Cong Ind	25 07
Yellow Creek Cong Ind	49 00
Simeon Martin	20 00
	$139 67

Ind-Mich Missionary Preparation

Middlebury Cong Ind	$16 75

Pond Bank Building Fund

Strasburg Cong Pa	$ 57 25
Marion Cong Pa	137 50
Stauffer Cong Md	12 00
Reiff Cong Md	685 00
	$891 75

Southwestern Pa S S Conf Miss Fund

Casselman S S Md	$ 2 31
Masontown S S Pa	35 84
Kaufman S S Pa	47 38
Martinsburg S S Pa	8 34
Weaver S S Pa	32 67
Blough S S Pa	10 00
Scottdale S S Pa	34 59
Thomas S S Pa	83 75
	$254 88

Kans-Nebr Conf Evangelistic Fund

Pleasant Valley Cong Kans	$10 50
Catlin Cong Kans	3 00
	$13 50

Kans-Nebr Conf Home Support Fund

Catlin Cong Kans	$ 2 00

Millersville Orphanage Pa

Reiff Cong Md	$ 58 72
A Sister Clearspring Cong Md	1 00
Cedar Grove S S Pa	13 28
Plain Cong Pa	43 77
Souderton Cong Pa	54 45
Lower Salford Cong Pa	105 00
Providence Cong Pa	37 00
A B Conrad & wife	5 00
	$318 22

Hesston College

Liberty Cong Ia	$ 1 00

Eastern Mennonite School

E Holbrook Cong Colo	$32 26
Total for Miscellaneous Funds	$2,458 96

SUMMARY

Canadian Treasurer	$1,337 03
Eastern Mennonite Board	1,943 43
Franconia Mission Board	503 42
Franklin Co Pa & Wash Co Md Miss Board	1,301 06
Ind-Mich Mission Board	1,229 50
Kans-Nebr Mission Board	507 07
Middle Dist Board Va	222 73
Mo-Ia Mission Board	237 38
Ohio Mission Board	837 13
Pacific Coast Mission Board	61 43
Southwestern Pa Mission Board	528 24
Mennonite Board of M & C	11,806 19
Total for December	$20,514 61

Gratefully acknowledged,
V. E. Reiff, Ass't to the Treasurer, Elkhart, Ind.

"Bring your sacrifices every morning, and your tithes after three years."—Amos 4:4.

"God loveth a cheerful giver."—II Cor. 9:7.

"Give, and it shall be given unto you."—Luke 6:38.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 10, 1921 (Gospel Witness Established 1905) No. 46

EDITORIAL

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity."

Christian doctrine is often compromised by the effort to make it fit in with human imperfections. When Bible and human life conflict, let the doctrine stand as it is and see that the life is changed.

On another page we print the first of a series of articles on "Our Russian Relief Work." These articles will answer many questions being asked as to the nature of the work now being done by our brethren at Constantinople.

Have you thought of it? more than one-tenth of this present year is gone. How have you spent it? How do you mean to spend the remaining nine-tenths? Many who started in with us at the beginning of the year are now on the other shore. Many who read this will probably be on the other shore before the year has run its course. The great question connected with passing over is not When? but How?

All the enemies of Christ, no matter how great the differences among themselves, made common cause against Him. In our next Sunday's Sunday school lesson we have an account of three attempts to get the better of Him, but He invariably succeeded in silencing His enemies. He had truth on His side. All the foes of earth and hell combined can make no headway against the Author of all truth. But the fact of the enemies of Christ combining against Him should be an object lesson to all His friends and cause them to make common cause in His favor and in favor of His Gospel.

Some German Books Wanted.—Bro. A. L. Miller of Arthur, Ill., informs us that there are several old German books, now out of print, for which there are a number of calls. The demand would not justify the printing of new editions, yet a good cause could be served by giving distribution to such copies as are serving no practical purpose because German has fallen into disuse in the homes where they are found. All those having copies of such books as "Einfache Lehre" by J. M. Brenneman or the "Stauffer" book which they are ready to dispose of will please correspond with Bro. Miller at his home address, Arthur, Ill.

A Very Great Need.—We all say amen to the sentiments expressed in the following:

> What America needs more than railway extension, and Western irrigation, and low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of the piety that counted it good to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night so as to get the chores done and go to prayer meeting, says the "Wall Street Journal."
>
> That's what we need now to clean this country of the filth and graft and greed, petty and big; of worship of fine houses and big lands and high office and grand social functions.
>
> Great wealth never made a nation substantial nor honorable.
>
> There is nothing on earth so dangerous for a man or a nation as quick, easy, big money. If you do not resist its deadly influence, the chances are that it will get your son.—The Armory.

If all the heads of all Christian homes could say, "As for me and my house, we WILL serve the Lord," it would be found that some of the things above mentioned would not be needed at all. Where Christian piety is the rule in the home, there is an atmosphere that is favorable for the development of the very highest order of Christian character.

War.—For a number of years prior to the great World War we felt called upon, from time to time, to remind our readers that there is a higher reason for opposing war than the mere fact that peace is so much better. We testify against war, not merely because it is destructive, barbarous, expensive, and a number of other things along this line that could be said against it, but because it is contrary to Gospel teaching. If it could be shown that war would be eminently wise and constructive, as judged upon humanitarian grounds, we would still have to withhold support because of what Christ and the apostles taught on this subject.

Aside from this there are many reasons for counseling against militarism. We have only to look at present day conditions to be convinced on this point. A staggering debt on the backs of the nations. both victors and vanquished; desultary warfare still going on in many quarters; bitter feelings, not only between nations on opposite sides in the late struggle, but also among the allies; scores of millions of people facing starvation; millions of orphans and broken up homes to call forth pity and help; corrupted morals in many quarters, and many other things today stand out in eloquent testimony against war. All these things should have due consideration; but the great reason why Christian people should refrain from all kinds of carnal warfare is that the Gospel is against it.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A MODEL CHURCH

How beautiful that church must be
  Where Watchful is the porter,
While Prudence has the oversight
  And Patience the exhorter;
Where Harmony conducts the praise
  And Reverence the worship,
While Loyalty ascribes to Christ
  The undisputed Lordship.

Humility pervades the place,
  And Piety, sweet, smileth;
While Purity her fragrance breathes,
  And Gentleness beguileth;
Simplicity adorns the walls,
  And Grace, all captivatng,
Benevolence is prominent
  While Zeal is operating.

Here Mercy wears her diadem,
  And Meekness conquers fiction,
While Truth exerts its influence—
  Joy adds her benediction.
Here Righteousness is placed on guard,
  And Faith is ever active,
While Goodness evermore abounds
  And Christ is all-attractive.

O Lord, restore the Church to this,
  Her primitive position,
And let us take on earth the bliss
  Of this divine condition.

—Selected by Elam Horst.

SIGNIFICANCE OF THE COMMUNION

By Allen Christophel

For the Gospel Herald

And they made ready the passover.....

This is **my** body which is given for you: this do in remembrance of me..

This cup is the **new testament** in my blood, which is shed for you.—Luke 22:13-20.

The deliverance of the children of Israel from Egypt is (perhaps) the most far-reaching event of Old Testament history. It marks the release from servitude of a nation through whom God had promised to reveal His will to the world and to bless all nations, and in this release is typified the plan of salvation from the servitude of sin. As a token of remembrance of this event, God gave the pattern for a feast with the command that it should be kept from year to year, and that their children should be instructed to also keep it throughout all their generations. There may have been events when God's manifestation was more outstanding, but their deliverance (or continued bondage at this time) meant either their existence as a nation, or the loss of their identity as such. To Israel, Egypt was the bondage of sin, Canaan was the land of deliverance, the miraculous release from Pharaoh's control and the deliverance at the Red Sea marked the turning point in their history. It was this turning point that was to be constantly remembered and the passover, with appropriate symbols, served to renew this remembrance.

The crucifixion of Christ was the most far-reaching event in history, and will continue so until His return. The plan of salvation has many aspects and each phase of Christ's life, passion, resurrection, ascension, and intercession has its significance but in the sacrifice of His life the ransom to God was paid, and it was the starting point necessary to after events. To constantly remind those that have profited by this sacrifice, Jesus gave appropriate symbols. In partaking thereof it stands as a witness to themselves and their neighbors that they believe in and have accepted this sacrifice. To refuse to partake thereof removes this witness to others, and may show lack of faith and part in Christ's death. Calvary means in the new dispensation what the release from Egypt meant in the old—the release from the bondage of sin; the communion has the same significance in this dispensation as the passover had in the old—a token of remembrance of God's deliverance.

The texts quoted at the beginning of this article give the important points in one of three parallel accounts of the Lord's supper. They tell (1) why Christ kept the passover; (2) that communion is a symbol; (3) that it is a symbol of the new covenant.

When Christ came to John for baptism, He gave as a reason, "Thus it becometh us to fulfill all righteousness." He said of Himself, "I am not come to destroy (the law, or the prophets), but to fulfil." The law was in full force until Jesus was nailed to the cross and with Him were nailed the sacrifices. In His life, Jesus fulfilled all the demands of the moral law; and in His death, He fulfilled the ceremonial. The demands of a just God were thus fulfilled in Christ, and in those that accept Him, by His life, the moral and sacrificial obligations are met. The keeping of the passover by Christ was a mark of His obedience to the Father, and a perfect fulfillment of all points of the law.

Paul says, "As often as ye eat this bread, and drink this cup, ye do **shew** the Lord's death till he come." Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." These verses show the believer's relation to Christ and to the communion. A formal observance of the same is a testimony that the partaker has "eaten of the flesh" of the Son of God. To partake without having eaten of the flesh of Christ is a false testimony. Christ said His meat was to do the will of the Father. The "Spirit quickeneth" and to "partake of the flesh of Christ," together mean that to partake of Christ is to be quickened by His Spirit and do His will. Those that receive His Spirit, are partakers of the (spiritual) flesh of Christ and in the resurrection become a part of His (literal) flesh. The communion stands as a perpetual symbol of this union.

Christ made clear that the cup is a symbol of the **new covenant.** Paul says, "This is my covenant unto them (Israel) when I shall take away their sins." The slaying of the animals for the passover was typical of the shedding of the blood of Christ and similar to what was done when the lambs' blood was sprinkled on the door posts. The blood is the life of the animal and in shedding the blood it typified the giving of life. When Christ shed His blood, He shed it for the redemption of the race and to fulfill the ceremonial law—passover included. Bread is made from the germ or life-giving element of the wheat. When it is broken in communion, it represents the breaking of the body of Christ. Being composed of many kernels it typifies the union of the believer with Christ and also of the believers with each other. The fruit of the vine represents the life thereof, because it is the sap that flows through the vine that gives it life. Its outpouring symbolizes the outpoured life of Christ. The bread and the wine typify the life of Christ, the outpouring of His blood, the union with Him, and of the believers with each other. This is the basis of the plan of salvation and the communion is its perpetual type. The passover was in memory of the Old Covenant; the bread and wine of the **new.** In Jesus Christ both are fulfilled; in partaking of the ordinance He instituted, we testify to and renew in our minds this relation with Him.

Scottdale, Pa.

Happy is the man who has that in his soul which acts upon the dejected as April air upon violet roots.—H. W. Beecher.

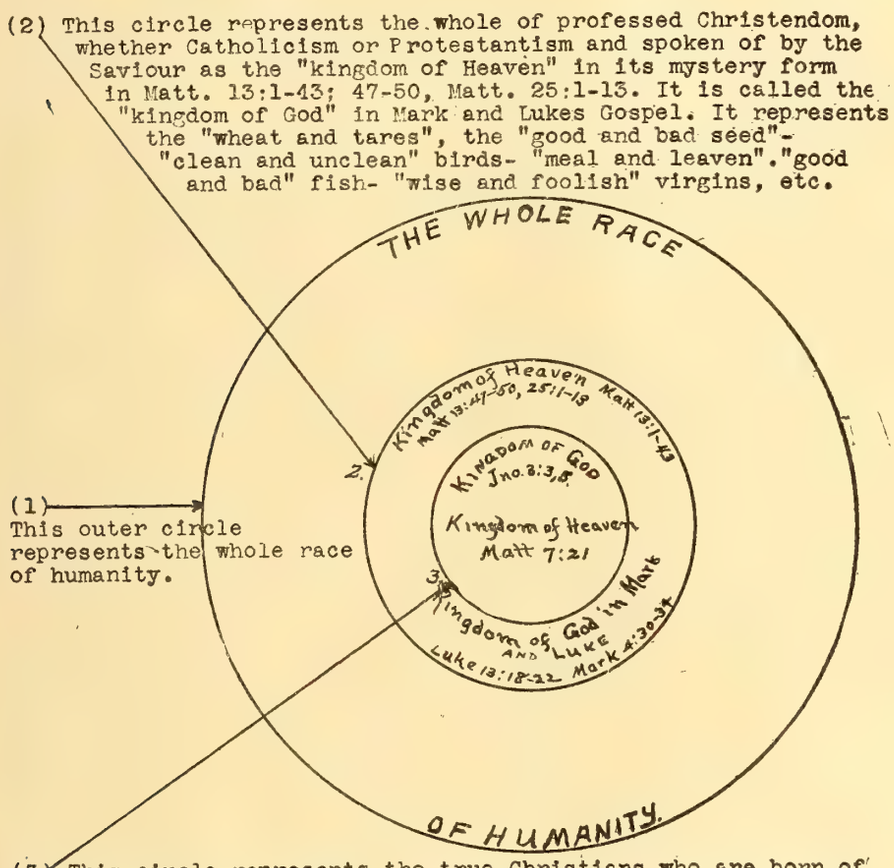
"KINGDOM OF HEAVEN" And "KINGDOM OF GOD"

By John H. Mosemann.

For the Gospel Herald

The terms, "kingdom of heaven" and "kingdom of God" are sometimes used synonomously to mean all professed Christianity. In other cases they are used in a limited sense; as for instance, in Jno. 3:3—"Except a man be born again, he cannot see the kingdom of God." See also Matt. 7:21. This should not be confounded with the term "kingdom of heaven" as used in Matt. 13th chapter, etc., as well as the term "kingdom of God" as used in Mark and Luke to denote the mixed condition (good and bad) in Christendom. In Jno. 3:3, 5 the term "kingdom of God" is used to include only such as are really regenerated and become new creatures in Christ Jesus. It has no reference to the mere professor who is not a possessor of eternal life. It includes only true believers and not false professors of religion, and there is therefore a vast difference in the way the terms are used and consequently a difference as to the meaning that must be attached. It can perhaps be best illustrated by using the following diagram:

Lancaster, Pa.



OUR PRESENT DUTY

By Sarah Detweiler

For the Gospel Herald

"Today is the accepted time." "Today, while you hear his voice, harden not your hearts." This is the time to accept Jesus, tomorrow may be too late.

We should be careful each day what we say or do, and in the evening we should meditate upon these things. We know that some things are wrong. "He that knoweth to do good, and doeth it not, to him it is sin."

Some people get sick. They pray to God for healing. When God answers their prayer and restores them to health, they forget about their blessing and go on doing as they did before. But the Word says, "Draw nigh to God and he will draw nigh to you." I have experienced all these things, and that is the reason why I write. Do we come closer to God each day, or are we drifting farther away?

Souderton, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Why should baptism by immersion be considered unscriptural? J. H. W.

There is no longer the heated controversy concerning mode of baptism that there was in former years, and it is not our purpose to revive former controversies. But the question being raised, it is but right that we state a few facts:

1. The word "immersion" is not so much as named in either the King James or Revised version of the Bible.

2. There is no record, in either Old or New Testaments, of one man putting another under the water as a religious ceremony. (Some point to the baptism of Jesus by John and the baptism of the eunuch by Philip as such examples, but in neither case is it so stated.)

3. The words "pour" and "baptize" are used interchangeably in Scripture. For example, compare the language of Joel and Peter (Joel 2:28; Acts 2:16, 17) with the language of John Baptist and Christ (Matt. 3:11, Acts 1:5); also the language of the psalmist (Psa. 77:17-21); with the language of Paul (I Cor. 10:1, 2). Here are two distinct cases where two individuals referred to the some incident and one said "baptize" while the other said "pour." They mean the same.

4. Christian baptism is the successor of the consecration of priests under the Levitical law. John the Baptist, consecrated to the priesthood about the age when priests were consecrated under the law, in turn consecrates Jesus Christ at the same age, and Christ, the Head of the new priesthood (being a "priest forever after the order of Melchisedec") perpetuates the ceremony by commanding His disciples to baptize all nations in the name of the Trinity (Matt. 28:19). In the consecration of priests, it will be remembered, there was always effusion, never immersion.

Putting these facts together, there ought to be no question in any one's mind as to what is the appropriate form or mode for water baptism.

Is the Gospel Herald still given free for one year to newly married couples? A. B.

Yes—when we have some means of knowing the new address of the newly married couple.

"Ashes fly back in the face of him who throws them."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

La Junta, Colo.
(Mennonite Sanitarium)

Dear Herald Readers, Greeting:—We told you in a former letter about the baptism of Mr. Yates. He waited too long to take treatment and he passed into eternity. We buried him without a single friend to mourn his death. Four Sanitarium workers, one patient, and the undertaker sang a few songs, read a few scriptures, made a few comments and offered prayer and Bro. Yates was committed to the ground. The loneliness of it all was impressive. How glad we were to have been friends to this man. Below is a copy of a letter received from his sister written to us which gives you a little glimpse into the work of loving ministry which we endeavor by the grace of God to give.

Barwick, Ga., Jan. 21, 1921.

Dear Miss ————: Doubtless by now you have already gotten my other letter but since writing you the news has come that our brother has passed away and I want you please to write me all about his death and sickness. We didn't know he was there until you wrote, nor do not know why he was there nor what was the matter with him. Please tell me all this if you can, and is the Hospital run by the government or not? Was he there on the charity of the Hospital or did he have money to pay his bill? I am asking for information for my own pleasure as we never did know much about him; haven't for the last 15 years and do not know how nor why he was there where you are. The last we knew of him he was at Tar River, Okla., and he said he had property there but we do not know if he ever disposed of it or not; perhaps you do. If so, tell me all you know. Perhaps when he realized he was so sick maybe he told you all about himself. If he did tell you anything, I will appreciate it so much if you will write it to me. We don't know what kind of a life he has lived and when you said in your letter that he had made a start in the Christian life I was so glad. Especially, tell me about that and Did he accept Jesus as His Savior? and Did he have the assurance that his sins were forgiven? and Was he baptized? I feel in my heart that you know and perhaps were the one that pointed him to the Savior. If so, I thank God for just such nurses as you that can minister to the soul as well as the body, and, please tell me all about how he was buried and where. Just tell me plainly how it is, for we never will know only as we are told and I feel like you can tell more than any one else. I want to thank you for what I believe you did for him and we never know what may happen, but remember that we do appreciate what you did for him and if ever in your life I can be of any service to you, let me know. But I do know we never in this life get pay for such service, but know there is a day coming that each of us will get our just deserts. I am so glad. May God's richest blessings rest upon you is my prayer. Please let me hear from you as soon as you possibly can and tell me all.

Mrs. ———— ————.

Jan. 31, 1921. Allen H. Erb.

Los Angeles, Calif.
(241½ W. 74th St.)

To Herald Readers, Greetings:—The congregation at this place is getting along nicely. We have a membership of fifty-eight from a number of states and Canada. Those who united with us recently by letter were—Bro. and Sister Edward Watkins and Sister Thelma France, Hubbard, Oreg., and Sister Nora Blough, Holsopple, Pa.; also Bro. and Sister John Kauffman and daughter Esther, formerly from Lancaster, Pa. There are a number of visiting brethren here. We appreciate their co-operation with us in the work here.

The sisters here have recently organized a sewing circle.

Our church building, which is 20 by 30 feet, is not large enough, as the attendance is increasing. We have had 120 in number. Thirty-four of these were the beginners' age. We hope and pray the time is not far distant when we will be able to erect a larger building.

Bro. and Sister Park Lantz have been appointed as missionaries to South America and expect to leave Los Angeles for their former home in Lancaster Co., Pa., the fore part of February to visit relatives before they leave for South America. We wish them God's blessing in their new field, for truly "the harvest is great and the laborers are few."

We are grateful to the Lord for His blessings at this place. Brethren, pray for us.

Catharine B. Kulp.

Jan. 26, 1921.

Altoona, Pa.
(1618 Eighth Ave.)

Greetings:—We can praise the Lord for the many blessings He is giving us.

We are glad to have with us at this time Sister Clara Steiner, Marshallville, Ohio, a former worker, who expects to spend a few weeks here.

W. B. Stoddard, Eastern Secretary of the National Christian Association, gave us a lecture on "Church and the Lodge," on Jan. 26.

One of our Sunday school boys, Walter Wyandt, has gone to Lancaster County to the home of Daniel Dien, Ephrata, R. F. D. The Lord willing, he expects to work on the farm for some time.

Sister Nancy Hershberger, McVeytown, is working in one of the homes of Altoona. She attends faithfully our services, which we so much appreciate. I wish more brethren and sisters were willing to do likewise.

Bro. J. N. Durr, Martinsburg, president of our Local Board, was here Wednesday and held a business meeting, discussing a number of problems of the Mission.

Report of receipts during the month:

General Fund

Rockton Congregation	$ 4.00
A. M. Conestoga Congregation	19 00
A. M. Millirod Sunday School	44.00
A. M. Millwood and Maple Grove S. C.	11 00
M. B. of M. and C.	2.00
	$80.00

Bible Fund

South-western Mission Board	$25.00

Special Charity

Sister Lizzie Kurtz, Morgantown	$ 3.00

Cash Value of Provisions and Clothing

Martinsburg Congregation	$ 6.00
Belleville Congregation	7.00
Allensville Congregation	13.00
Conestoga S. Circle	14.00
Waynesbobo, Va., S. C.	10.00
Elam Umble, Gap	15.00
A. N. Byers, Martinsburg	5.00
Mary Stauffer, Woodbury	1.00
B. C. Kauffman, Schellsburg	1.50
	$72.50

Many thanks for your support.

Joseph M. Nissley.

Jan. 29, 1921.

Toronto, Ont.
(1324 Danforth Ave.)

Sunday evening, Jan. 30, Bro. Nelson Martin spoke from Heb. 1:1-3. We enjoyed his talk very much. He touched on the past and future, dwelling on the **blessed hope.** The Mission was full a half hour before the time for regular service. A few of the brothers and sisters gather at the throne of grace to make our wants and wishes known to Him who has promised to hear and answer the prayers of those who meet in His name, and we are never disappointed. I could tell you of many of our prayers which He has answered. Praise His name. I cannot forget the great things He has done for us. He is a never-failing Friend.

I feel sure you will rejoice with us when I tell you of one especially, who is full of joy, praising God for being set free from the bondage of sin, and then of others who are asking for the prayers of His people. Oh, may we live constantly expecting and looking for the return of our Lord. Then how much we need to long and pray for the salvation of

others, knowing that heaven is for the righteous (Col. 1:5) and hell for the wicked (Rev. 20:15). So those of us who are in Christ Jesus must plead for their conversion—yes, brothers and sisters, not only night and morning but in our spare moments, never wavering, always believing in faith. Then is the time we can get up off our knees and thank our Father which is in heaven for answered prayer. His promise is if we ask in faith believing (and I am sure we have faith to believe) our prayers will be answered.

Pray for the workers here who toil in the Master's vineyard day by day,

(Continued on page 917)

OUR RUSSIAN RELIEF WORK

By Orie O. Miller

For the Gospel Herald

I. Relief Distribution

There is a phase of relief work, difficult to define, which does not admit of much organization, and which is often questionable in its results; yet with which every relief organization, because of its very nature, has to deal. For the sake of convenience, we keep all our expenditures for this form of relief under the general head "Relief Distribution." The cases of need, which form the exceptions to the general rule, are in mind here. No matter how thoroughly a Unit is organized there will be many exceptional cases for whom the regular organization does not provide in any way. After an orphanage is opened, and the attention is drawn to a particularly needy child, a paper is written out, and automatically the child receives the help of the Unit. After a Mennonite Home is opened, then provision is assured for any needy Mennonite refugee who may come in contact with the Unit. A person applying for clothing can immediately be referred to the department whose duty it is to investigate all applications for clothing, who will automatically act in the light of that investigation. But there have been, and always will be, cases whose need will not fit any of these organized methods of helping. Since between four and five hundred dollars of the funds sent us from America have been used up in such special channels, some discussion and reports of the methods used in this distribution may be in order.

First, may be mentioned a group of one hundred and fifty Lithuanian refugees, whose leader appealed to our Unit for help during the month of November. These people lived in the Crimea, and in the recent evacuation they were forced out with the others. Investigation of their case showed that because they were not regular Russians any more the French did not consider them as a part of their responsibility, so they did not receive the regular ration of food that the other Russian refugees got. Because they did not carry regular Russian passports the American Red Cross was unable to furnish them funds for their return to their native land, such as they were furnishing to Russians who could give assurance of self-support, provided funds were advanced them to proceed to some other country than Turkey. As these individuals came to the various organizations for help they were referred back to the Lithuanian consul. He provided room for as many as possible in the consulate itself, and frantically telegraphed his own new little country for help to take these people back home. His own funds became short. It was only by charging those of his countrymen who could afford it, extra large prices for their passports to go back home, that he kept some funds coming in, with which to buy bread for others who were starving. One evening the consul called at our office, and gave us the whole story of his struggle. He felt that by continuing the system he was then using, he could keep these people alive as long as they had to stay in Constantinople, waiting for the visaes to their passports. He also said that the French were loaning his country the money to pay for the actual carfare on the trip home, but he saw no way of providing food for the people on the trip itself. The trip was to be one of eight days. We figured out that the minimum food required for this length of time might be contained in the following: eight pounds of bread, one tin of meat, one tin of condensed milk, two tins of soup—all this per individual. We promised to provide this for the one hundred and fifty, after one of our own workers had spent part of a day at the consulate, and saw enough of the need and misery there to convince us that the story was fully as bad as he had given it to us. The cost of this help was something over a hundred dollars, and individuals touched through it one hundred and fifty.

An almost identical kind of appeal came a few days later from a group of 270 Letts, belonging to the little new country named Letvia. The difference here was that through the influence of their consul in Bulgaria rations were obtained in that country for the trip. But these rations did not include milk for the babies, nor tea, without which Russian peoples seem unable to get along. Our help to this group was given in the form of five cases of milk, twenty pounds of tea, and seventy suits of underwear, which latter was sufficient to provide one change for each woman and child in the party. The cost here was nearly two hundred dollars, and the number of people touched two hundred and seventy.

Some help was given to individuals directly. There was the Russian countess, a young woman between twenty and thirty, and her sick sister, the only ones left of a family formerly rich and famous in St. Petersburg circles, who escaped from Sebastopol in its recent defeat, bringing along only a few jewels perhaps, and these later stolen from her. Anyway she came, asking for work—work of any kind—just so body and soul could decently be kept together. We advanced the money for a week's board and room rent, and made some work for her. Then there was the woman with the two little children, whose husband became ill—not ill enough to be sent to the hospital, but too ill to provide for the family. With tears streaming down her face, she begged for work as waitress on a table, as scrub woman, or anything where she could feel that she was earning her way. We had no work for her, knew how futile to send her to find work that day, and finally gave her the money needed for a week's living, advising her to come back then, in the hope that some opening would take place in the meantime. There was also the crippled soldier, probably sixty-five years of age, who just lived on the pension he drew of ten dollars a month, and received notice one day that his government would be unable to continue this support. The next day he and his wife were to be moved out on the street. Our Russian investigator was instructed to visit the home, confirm the facts, and then take the receipt from the landlord for another month's rent of the room they were occupying. Then there was the young artist and his wife who soon expected their first baby, and had no home or money. At first we gave them the usual blankets, towels, and room on the floor in the Mennonite Home. It seemed better a little later to find a private room for them at another place. They signed a note for the repayment of the ten dollars advanced for this room, and are on the way to self-support now.

Many other similar illustrations might be referred to, but these will serve to indicate what we have in mind. No rules can be made for the handling of such cases, and as they come up, often no preparation can be made to help in the decision other than turning the mind for a moment to Him Who is ever ready to guide, and with Whose help the decision, whatever it is, can be made to redound to His honor. As time goes on, a certain portion of our funds will continue to be used in this special form of relief. May your prayers ascend, that as your gifts are used in this personal way, a little of His Spirit may go to the recipient with the gift.

Constantinople, Turkey.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY MOTHER'S HANDS

Oh, those beautiful, beautiful hands,
They neither were white nor small,
But my mother's own beautiful hands
Were the fairest hands of them all.

Chorus;
Oh, those beautiful, beautiful hands,
How they guided me safe o'er life's sands;
I'll bless God's name, for the memory
Of my mother's own beautiful hands.

Oh, those beautiful, beautiful hands,
Thin and wrinkled with age they grew;
And still she toiled on for the child she loved,
Her heart was so tender and true

Oh, those beautiful, beautiful hands;
I stood by her casket one day,
And kissed those hands, so cold and white,
As calm and peaceful she lay.

Oh, those beautiful, beautiful hands,
I shall clasp them again once more,
When my feet touch the banks of that heavenly land,
We shall meet on that shining shore.

Selected by Daniel T. Hauf.

THE WORLD'S IDEAL WOMAN Vs. THE NEW TESTAMENT IDEAL WOMAN

By Bettie M. Keener.

For the Gospel Herald

The world's ideal woman is one of intelligence and refinement. Her influence is wide because of her knowledge of things domestic and foreign, and because of her acquired adaptability to anything to which she lays her hands. Her heart is open to suffering humanity and is ever ready to do her bit to allay distress. She is loyal to her country and an active church worker, in speaking and teaching, in presiding over clubs and societies, in influencing the young to exercise their minds and store them with knowledge in every possible way, even to acquaint themselves with the ways of sin that they may the better meet it.

She goes to the theater and dances, fills the judge's seat at court and holds many governmental offices. In fact, whatever man can do, she can do equally as well if she is so minded. She can wear his garments and command an army of soldiers and win the applause of the world as well as the greatest general of the other sex.

As a society belle she is unsurpassed. Her comely arms and graceful neck and shoulders, free from all cumbersome garments, thrill the hearts of her admirers; while her face is fearless and beautiful, her hair artistic and well begemmed with gold and diamonds. Her fair hands and neck are adorned with the rarest jewelry. Her voice as she sings would soften the heart of the rudest creature of humanity.

Her soft raiment (Rev. 18) of fine linen, of silk and purple and scarlet; her perfumes of mingled odors from the East—her powder, polish and paint make her toilet exquisite and charming. Her rich mansion of costly material is furnished with chairs and tables made of thyme wood, beds of iron and brass. All manner of vessels of ivory, vessels of most precious wood and marble.

Moreover, her servants bring to her table wine and oil, bread of finest flour, meat of choicest beasts and birds, fruits and dainties, and goodly things with which she lives deliciously with her friends. What more can her heart desire?

* * *

There also lives another woman today. She lived long ago, for she is portrayed in an ancient Book I have. Her heart is warm and great. Her soul is washed in the crimson Fountain. She also is touched by the pitiful cries of suffering and the woes of the lost and she "stretches forth her hand to the poor; yea, she reacheth forth her hands to the needy." At the feet of Jesus she gets her burning love, her tact, and her method of winning souls to Him.

She brings up children and washes the saints' feet; her garments are not over-abundant and her fashion-plate and forms of etiquette are in a certain division of this Book. To these she frequently refers because they are contrary to her natural propensities and needs often to be renewed by the spirit of meekness, subjection, and quietness, that she may please Him who hath called her to a separate and peculiar life in this world—peculiar because she seeks not publicity nor station; peculiar because she knows nothing of the scenes on the canvas nor the actor on the stage; peculiar because she covers her form and veils her head in subjection to her husband, her Christ, her God. And when she wears a bonnet it is of sufficient size that its shadow falls upon her face, bespeaking for her a reserved spirit.

She is despised and not in favor with so-called high society.her refinement and virtues, with her knowledge of many things, are unnoticed by the world because they say she is "ignorant, awkward and undeserving."

But there is One who knows and loves her, who sees her heart's desires and motives, though she confesses to Him many shortcomings. He knows her frame that she is dust, and binds up her wounds of sin and pours in the oil of grace. Then she stands before Him, not faultless, but guiltless.

* * *

The above is a mental picture of two distinctly separated characters. Between these are many standards shaded from the one to the other. No one should desire to be both, but it seems so many do, that it makes a most wonderful problem. The pressure is becoming so great that many conscientious people hardly know upon what to stand and we see them giving way here and there to more lenient principles, especially in matters of dress. The temptation to go to worldly places does not come to one who is dressed so distinctly separate from the world, but when the rigid peculiarity is done away with, the temptation to join the society of the worldly presses harder and harder according to the degree to which they have drifted.

Dear sisters, let all manner of unbecoming speech, conduct or appearance be so far from us that they need not be named among us. Peter tells us (I Pet. 3) that if we would win souls to Christ we must be chaste in our conversation, adorned with a meek and quiet spirit.

Harrisonburg, Va.

In this day of hard-times talk, when prices are low and money is hard to get, when crises of various kinds are staring us in the face, our faith may need a bit of strengthening. Habakkuk has a message that will do it, especially the verses quoted above. Will a decreased income cause us to live more simply, or will it merely decrease the amount we will give to the Lord? Let our consecration do two things for us in these times; may it give us a perfect trust in the care of a watchful heavenly Father, and may it keep up to normal our contributions to the cause in money, prayers, and service. —Paul Erb.

"When evil thoughts have been welcomed into the mind, there is no filter that can strain them out. The poison remains, secret and subtle."

Sunday School

For the Gospel Herald

Lesson for Feb. 20, 1921—Matt. 25: 1-13

THE WISE AND FOOLISH VIRGINS

Golden Text.—Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25:13.

Introductory.—The gist of our lesson is embodied in the golden text just quoted. The lesson is a part of the remarkable presentation by our Savior of the fact of His second coming, presented in Matt. 25. That Christ will come again is stated by Himself, by the two men in white apparel at the time of His departure for glory, and by the disciples. It is one of the most clearly taught things in the Bible. No true believer doubts it. What shall be the order of events immediately following His second advent? is another question—one upon which men of faith differ; and moreover, one upon which we may well afford to be charitable towards one another, leaving it to the Almighty to reveal in His own time and way.

The Waiting Virgins (1-5).—The kingdom of heaven is likened unto ten virgins that were waiting for the coming of a bridegroom. For some cause he had delayed his coming, and the patient virgins awaited his appearance. It was here that the first difference between the virgins appeared. Five of them were wise enough to prepare oil for their vessels while five of them were foolish enough to neglect this most important provision. While waiting—five of them prepared for any event and five unprepared—they all fell asleep.

The Midnight Cry (6-9).—At midnight the virgins were awakened with the cry, "Behold, the bridegroom cometh." The slumbering maidens were aroused. It was a time of great excitement and now, for the first time, it was apparent to some of them that they were not ready for the event for which they had looked with such longing expectations. The wise virgins arose, trimmed their lamps, and when the bridegroom finally did appear they were ready. But the foolish virgins found that their lamps would not work. "Give us of your oil," said they to their wiser sisters. Here they met their second disappointment, for they were informed that while the wise virgins had plenty of oil for themselves they had none to spare. So there was nothing left for them to do but to go out in search of oil.

Entering the Marriage Chamber (10).—While the foolish virgins were out in search of oil the bridegroom appeared and the wise virgins went with him to the wedding feast. The door was closed after them.

The Closed Door (11, 12).—After awhile the foolish virgins came back and demanded admission. But they were too late. "I know you not," was the mournful response to their passionate plea for admittance. They had neglected their opportunity, and now it was too late!

Lessons for Us.—The one lesson which our Savior would have us learn from this incident is this: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Ever since the two men in white apparel stood by the side of the wondering disciples as they saw their Savior ascend to glory, the Church of Christ has looked forward to the time when Jesus Christ will come again to receive His own. The important question in connection with this is, Am I ready? "WATCH!" is heaven's clarion call to all who are looking for this event. What shall we watch? The principal thought connected with our Savior's "therefore" is that we may watch ourselves. That is, let us be sure that we have made the complete surrender to God, that we are living the kind of lives that He would have us live, that our hearts are supplied with the grace of God, our affections set on things above, our souls cleansed from iniquity—for we "know neither the day nor the hour wherein the Son of man cometh," and it is important that we are ready for His coming ALL the time. Connected with this central thought there are a number of things in the lesson that merit our prayerful consideration, among them the following:

1. The time of our Lord's coming is known to no one on earth.

2. It is altogether possible that before He comes we may all fall asleep.

3. We need more than a mere lip profession; we must have the actual experience of salvation—the oil so essential when He comes.

4. After our Savior does finally come, it will be too late then to make preparation for the great feast at the marriage of the Bride and the Lamb. In other words, there is no second chance after death.

5. If we have made the proper preparation, whether alive or asleep at the coming of Christ to receive His own, we will be prepared to pass in through the door.

6. Though the grace of God is sufficient for all, no one has anything to spare. We are just barely saved, that is all. —K.

Our Young People

PLACE OF SONG IN WORSHIP.—Col. 3:16.

Topic for Feb. 20

MOTTO

"Sing unto the Lord."

THE STUDY HOUR

I. The Place of Song in Worship.—Worship to God is a spirit of adoration going out toward the Creator. Sometimes we hear it, sometimes we only see it in the countenance of the worshiper or in the position of the body while engaged in the service of worship. Songs are words set to appropriate sounds expressing the sentiments of the soul who worships and speaks of the praises of God. Songs may also be words and music altogether worldly in nature and expressing only earthly sentiments without a thought of God and His glory. Songs that are earthly, sensual, or devilish in their nature are surely not to have a place in the worship in which the Christian engages before the Creator. But songs that express the truth about the Creator and emphasize the doctrines of the Bible have a very appropriate place in the worship.

One place that song occupies in worship is its effect to unify sentiment of a body of people who worship together. It also has the effect of edifying the souls of those who hear and is often used of the Spirit to bring souls nearer to God. Words with musical sounds set to them get hold of that gift in our nature which stirs our higher emotions and brings us into the feelings which we ought to have toward the Lord and His Word.

How much singing there should be depends upon the occasion and the feelings that should prevail on account of it. We sing, on occasions of great joy, like the angels at the birth of Jesus, songs that are joyful. On occasions of sorrow and trouble, like a funeral, or in time of affliction, we sing songs that lead the mind to a proper reflection on the event and which tend to comfort and edify in harmony with God's Truth. On occasions of general worship, we like to sing those songs which impress the mind with the teaching that may be most needed to be impressed at that season. Singing in worship might be overdone especially if the minds and hearts of the singers cannot be carried along with the sentiments of the songs or if the sentiments of the songs are so foreign to the matter that ought to be brought before the people. Surely there ought to be no song sung at the time when the soul would be silent in contemplation before the Creator or while someone is leading in audible prayer which others are following. The Spirit of God is a good guide for the time and place of song in worship. Let Him be in us in fullness and God will receive due praise.

II. The Text. Col. 3:16.—Here in this text we have a very good rule as to how we should worship in song. The words should be words of Christ's doctrine. They should be sung to edification for those present. They should come from a heart filled with love toward the Lord and sung with understanding and as to Him.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 10, 1921

Field Notes

Bro. J. A. Ressler of this office filled the regular appointments at Masontown Mennonite Church last Sunday.

A Bible conference is to begin in Fulton Co., Ohio, Feb. 7, with Brethren E. B. Stoltzfus and J. S. Gerig as instructors.

Bro. Joe C. Gingerich of Wolford, N. Dak., filled the regular appointments at Ste. Elizabeth, Man., on Sunday, Jan. 30.

A Bible conference is announced for Carver, Mo., beginning Feb. 7, with Brethren J. M. Kreider and Harry Diener as instructors.

Bro. Silas L. Weldy of Wakarusa, Ind., expected, the Lord willing, to begin meetings Feb. 3 at Pompeii, Mich. The Lord add His blessings.

The Eastern Mennonite Board of Missions and Charities reports a total contribution of $3170.46 for missionary purposes during the month of January.

Bro. Levi Mumaw, secretary of the Mennonite Relief Commission, was in Kansas the fore part of this week in the interests of the relief work of the Church.

When the recent meetings closed at the Roanoke Church near Eureka, Ill., it was found, among other things, that ten precious souls had come out on the side of the Lord.

Bro. W. B. Stover of the Church of the Brethren, missionary on furlough from India, spent one night in Scottdale last week, the guest of Bro. J. A. Ressler and family.

Bro. Joe C. Driver of Garden City, Mo., was expected in the vicinity of Carver, Mo., over Sunday, Feb. 6, conducting baptismal services and filling a number of appointments.

Bro. William Jennings of Concord, Tenn., spent some time in Lancaster Co., Pa., recently, filling appointments in a number of churches. He filled an appointment in Lancaster City Jan. 30 and another one at Millersville Feb. 1.

Bro. E. D. Hess of Masontown, Pa., held interesting meetings recently, at West Liberty Church near Windom, Kans. Fourteen precious souls became willing to come out on the side of the Lord and unite with the Church. —R. J. H.

The annual short term Bible school held at Wolford, N. Dak., closed its sessions Jan. 28 with good interest and attendance. Brethren E. S. Hallman and Joe C. Gingerich were the instructors. It was Bro. Hallman's intention, the Lord willing, to spend Sunday, Jan. 30, with the brotherhood at Surrey, N. Dak.

A favorable report of the work of the Mennonite mission at Baden, Ont., reaches us from time to time. May God richly bless the work at that place.

Increased activities and interest are reported at Youngstown, Ohio, since the recent meetings at the Mennonite mission at that place. The Lord be praised. May the good work go on.

Bro. Vernon E. Reiff of Elkhart, Ind., reports the following contributions for charitable and mission purposes during the month of January: received by Mennonite Board of Missions and Charities, $15,979.25; received by Mennonite Relief Commission for War Sufferers, $15,162.59.

Concerning shipments of clothing from Canada, because of strict requirements by the custom authorities, it is urgently requested by the Mennonite Central Committee that no shipments be forwarded unless authorized by the Secretary, Levi Mumaw, Scottdale, Pa. Any one having any shipments ready, may write to him for permission to ship and obtain complete instructions as to forwarding such. All such requests will have prompt attention and our shipping facilities will be greatly improved.

Correspondence

Fentress, Va.

Dear Herald Readers, Greeting:—Our congregation at this place was favored with a visit by Bro. D. B. Faber and wife of Portage Co., Ohio. He preached for us Sunday morning and evening, Jan. 30. His sermons were full of practical thoughts and the full house in the evening indicated souls hungering and thirsting for the bread and water of life. May the opportunities for work here not be neglected.

The reorganization of the Y. P. B. M. resulted as follows: Della King, Anna May Wenger, Abram Shaddinger, Program Committee.

Bro. and Sister C. C. Kulp from Ohio are spending the winter at the home of their son-in-law and daughter, Bro. and Sister S. D. Kurtz. Bro. Kulp's willingness to work for the Master in the Church is appreciated.

Kitchener, Ont.

Greetings to all Herald Readers:—The six weeks' Bible School conducted by the brethren, S. F. Coffman and Oscar Burkholder, is drawing towards the close. The attendance has been good.

A Singing school was organized at this place a few days ago. Bro. T. L. Kolb is to be the instructor.

Baptismal services were held here yesterday, when one precious soul was received into church fellowship. May she ever remain steadfast. Bro. S. F. Coffman of Vineland officiated.

The weather this winter has been comparatively mild so far.

Jan. 31, 1921. Geo. A. Weber.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Bro. Abram Metzler conducted a series of meetings at this place Jan. 17-30. As a visible result there were 12 confessions. May God richly bless them, is our prayer. He brought the Word to us with power. The saints were strengthened and sinners warned to flee from the wrath to come. May the Lord richly bless the brother wherever he may be. Pray for us at this place and especially for the souls that have lately confessed Christ.

Jan. 31, 1921. Ruth Tyson.

Suver, Oreg.

On Jan. 16, Brethren N. A. Lind, Hugh Wolfer, Howard Still and Jonathan King were with us in Sunday school and church services, Bro. Lind preaching a very helpful sermon.

Pray for us, that we may ever be faithful workers for the Lord.

Feb. 1, 1921. Paul Weaver.

Dale Enterprise, Va.

Greeting:—On Jan. 16 nine members were received into the Church by baptism at the Bank Church. Bishop Jacob A. Heatwole of LaJunta, Colo., who had been called here by the death of his mother, delivered the sermon and officiated in the baptismal service.

Bishop John S. Mast of Elverson, Pa., lately spent a short time holding meetings at the E. M. School near Harrisonburg. Through the brother's faithful preaching and the influence of the Holy Spirit some souls who had been living in sin confessed Christ as their personal Savior. Many who had formerly confessed Christ expressed a desire to live closer to their Master. May the Lord supply the needed grace that the Christ-life might shine out through their life and show to the world that they are His indeed, is our prayer.

Feb. 1, 1921. S. M. Burkholder.

Minot, N. Dak.

Greeting to all Herald Readers:—We are enjoying one of the finest winters that the people of North Dakota have ever been permitted to witness. Praise the Lord.

On Jan. 2 Bro. E. S. Hallman of Guernsey, Sask., stopped with us and preached both forenoon and evening. He was on his way to Wolford, N. Dak., where he was engaged as one of the instructors in a four weeks' Bible school. Again on Jan, on his return from above named school, he was with us. We appreciated his visit. Come again, brother.

On Jan. 28 Bro. Harry E. Shoup formerly of near Youngstown, O., but more recently of Jamestown, N. Dak., renewed friendship ties with some of his relatives at this place. A welcome visitor.

Sister Lydia Kauffman of Illinois, a former worker at the Orphans' Home, West Liberty, O., while spending a part of her vacation with her brother Aaron, of Ulen, Minn., spent over Sunday, Jan. 9, in this community, where she was authorized to look after the interest of children placed here from the above named institution.

Bro. D. G. Kauffman and family are permitted to enjoy full liberty again, after being quarantined for eight weeks, for scarlet fever and dyphtheria. Only two out of five children at home were sick. The entire family are now enjoying usual health.

Weather is at this writing, calm clear, and a little above zero.

Feb. 2, 1921 L. S. Glick.

Fairview, Mich.

Dear Gospel Herald Readers, Greetings:—We feel to praise God for His protecting care over us thus far. Bro. Jerry Troyer of the Old Order Amish Church died and was buried last Friday the 28th. His companion preceded him about 15 years ago.

Church services were quite well attended last Sunday. Bro. Mose Steiner spoke of the second coming of Christ, admonishing us to live so we may be ready at any time.

The teachers' meeting which is held the last Sunday afternoon of each month is well attended. The mission study class will begin Friday night on the book study of South America. May God bless the work and the efforts that are put forth for the needy cause. We had a very nice and mild winter thus far, with little snow. May you pray for us.

In His name,

Feb. 2, 1921. Mary M. Zook.

Columbiana, Ohio

Dear Herald Readers, Greetings:—The church at this place has again been blessed with a spiritual feast. Bro. A. J. Steiner conducted a series of meetings at the East Lewistown Union Church. Bro. Steiner gave us the plain Gospel message, pointing out and boldly speaking against some outstanding present day sins, and holding before us Jesus Christ. Oh that we as God's children might do as the psalmist when he said, "Thy word have I hid in my heart that I might not sin against thee." There were three souls led to confess Christ. We believe that many others were brought to a closer walk with Jesus.

On Jan. 28 three of the brethren attended the choristers' conference at the Canton Mission and report a good meeting. Nine of our young brethren and sisters are attending the short Bible course at Canton. May the Lord richly bless them, and all others seeking to do His will, is our prayer.

Feb. 2, 1921. Cor.

Thurman, Colo.

Greetings in Jesus' Name:—The writer of this letter has spent nearly two years working in this community and worshiping with the Thurman congregation. Having received many blessings, love constraineth us to let others know and praise the Lord and give Him all the honor and glory.

Sunday school has been organized for the coming year. On account of inclement weather there have been very few present but the work went on just the same. Officers as follows: Supts., Simon Schultz and John Yantzie; Sec.-Treas., Will Birkey; Chor., Dan Bushart (who has located here lately). We are sorry to leave friends at this place—especially neighbors who have been very friendly indeed, but we hope to make new friends as we go to our destination and will endeavor to be faithful to the Lord in whatever place He may lead us by His Spirit, so I will take opportunity to give notice to our friends who may write to us in the near future. Our address after Feb. 15, will be as follows: Elias Ruby, La, Junta, Colo.

Feb. 2, 1921.

Alpha, Minn.

We reorganized our Sunday school for 1921 as follows: Supts., Bro. Noah Landis, Bro. Ernest Garber; Sec.-Treas., Sister Mary Garber; Chors., Sister Barbara Garber, Sister Ethel Landis; Cor., Ella Shearer.

Bro. J. W. Hess of Manson, Iowa, closed a series of meetings, Jan. 3, at the Alpha Mennonite Church, when four souls confessed Christ as their Savior. May God bless them that they may continue in His service. Services were well attended and may God bless our brother's efforts wherever he may go.

Ella Shearer.

Feb. 5, 1921.

Miscellaneous

WINNING SOULS

By Ella Rhodes

For the Gospel Herald

"The Son of man is come to seek and to save that which was lost."

In this He defines His purpose in life. Should it not be ours as well? He went about doing good. Can we do otherwise?

Paul was a man full of the mission spirit. He knew the value of a soul. and the joy of saving it. He suffered himself to be directed by the Lord and answered the Macedonian call. Now he is by the river side, praying with the women who had gathered there. Again, he is in Rome preaching in his chains. Wherever he goes he seeks to lead souls to Christ. "How beautiful are the feet of them that preach the Gospel of peace!"

In this world of business and pleasure, let us not neglect the work of the Master, which is the greatest and worthiest of all work. Our Father wants us to speak the words of Life, but He wants more that we **live** Christ to the world. And He says we shall be rewarded.

Harrisonburg, Va.

THE TRUE CHURCH

By Ruth E. Buckwalter

For the Gospel Herald

> And I say unto thee, that thou art Peter and upon this rock will I build my church, and the gates of hell shall not prevail against it.—Matt. 16: 18.

Christ speaks definitely here of His Church that He came to establish, not upon the sinking sands of another man's works, but upon the "rock of eternal truth"—as is also plainly stated by Paul in I Tim.3:15, where he speaks of "the church of the living God," being the "pillar and ground of the truth."

Christ is the head of the true Church.

Some churches have rejected Christ. Many are the cries of the poor outside the doors of our fashionable churches. These words of Christ may well apply to many.

"I was a stranger, and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not. Then shall they answer him saying, Lord, when saw we thee an hungered, and athirst, or a stranger, or naked, or sick and in prison, and did not minister unto thee?"

Evidently, by the answer these people shall give Christ in that great day, they will think they had done all these things for Him that He accuses them of not doing.

Christ plainly states in His answer to their question, where they were at fault. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

It is possible that a great many good works are being done that Christ does not recognize, because they are done in the spirit of pride and selfish ambition to receive praise of men, and not in the meek and humble spirit of Jesus Christ.

If some one should hand me a cup of cooling water when I was almost dying of thirst, he certainly would have done a good deed that I would appreciate. If this same person would afterward show a spirit of pride, not desiring to associate with me, but rather associate with the more popular class, I could hardly feel that such a one was my true friend, after all the good works he had done for me. Apparently this is the spirit that is driving many, many souls out of the churches, and on down into perdition.

Churches and individuals may reject the humble teachings of Christ and set them at naught, but they can never destroy the Church and the "gates of hell cannot prevail against it."

The true Church has true ministers — not hypocritical, not blind guides, who labor for reputation and honor, but they labour to instruct and save souls by preaching "the pure word of truth."

The true Church is composed of obedient members—"Remember those who have the rule over you, who have spoken unto you the word of truth. Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give an account" (Heb. 13:7-17).

There is more hope for a Catholic, no doubt, who is true to his profession, than there is for one who is untrue. For this reason, the one who is true to his church is not acting the hypocrite. He is true to what he believes. The Apostle Paul, before his conversion, was very zealous in the cause which he professed. He was also just as zealous after his conversion, for the cause of Christ. One who acts the hypocrite could not be trusted in any cause that he should profess. Christ had more trouble with these than with any other class of people, when He was here on earth, "For they say, and do not" (Matt. 23:3). Christ emphatically denounces such hypocrites. It is very easy to say what we know about religion; it is entirely a different proposition to live what we say. The reason Christ denounced the hypocrite in His day was, because they found fault with His humble teaching and would not receive it. The reason they found fault was undoubtedly because they were not true to their own religion. How then could they receive or accept any other?

This spirit of hypocrisy will cause trouble in any church. This spirit claims that the leaders of the Church are too strict. They expect the whole Church who has held to her doctrines for years, to bend to a few pernicious ideas of their own on some little point or view that they might have more liberty to do as the world does.

They are not afraid to "speak evil of dignities," and pride themselves in the fact, even though we are admonished by the Apostle, "to esteem them (our leaders) very highly for their works' sake."

Some churches have back-slidden, but not the true Church. Some have left their "first love," as described in the church of Ephesus. Some allow false teachers who teach false doctrine, as described in the churches Pergamos and Thyatira. But even in these there were some who had not been defiled by these false doctrines. Rev. 2:25. Some have a name that they live, but are dead as described in the church of Sardis. Even in this dead church there were a few who stood for the truth. Rev. 3:4. Some are luke-warm, as the church of Laodicea.

Leaders in the Church may become corrupt, as they were in the days when Jesus was here on earth; when He declared some hypocrites, blind guides, serpents, a generation of vipers, and there may be a very dark picture.

Some have already predicted that the churches will soon all be like the world, and they themselves are on the same road to worldliness. They say it cannot be possible that all these churches are wrong.

There are seven churches mentioned in Revelation and only two out of the seven that were not condemned. Rev. 2:8-12; 3:7-13. And not one of those churches that were condemned had any hope without repenting and getting right with God. It is the only hope of any apostate church.

But those who compose the true Church "shall be as Mt. Zion which cannot be removed, but abideth forever" (Psa. 125:1). "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him" (Eph. 1:10).

"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all and to the spirit of just men made perfect" (Heb. 12:22).

Palmyra, Mo.

REVERENCE FOR THE SABBATH DAY

By Blanche Swartzendruber

For the Gospel Herald

The word Sabbath is taken from the Hebrew language and means, Cessation, or Rest.

The principle of a rest day is first introduced in Gen. 2:23 where God set the example of resting after labor and blessed and sanctified the rest period.

Nothing draws along with it such a glory as the Sabbath. Never has it unfolded without some witness, and welcomed some song and salutation. It has been the coronation day of martyrs, the first day of saints. It has been from the first day till now the sublime day of the Church of God, still the outgoing of its morning and evening rejoicing.

Let us then "Remember the Sabbath day to keep it holy." We keep the day holy whenever we spend it in a way in which we can truthfully say that we are keeping the commandments: "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God."

This throws light on such things as sleeping unusually late on Sunday mornings, crowding the week's affairs over into Sunday, reading Sunday newspapers, staying at home from church to entertain visitors, pleasure excursions, and Sunday afternoon parties where the conversation is at least questionable, and other forms of desecrating the Lord's day too numerous to mention. Keep this day in a way in which the test (just mentioned) can be complied with at all times and each Lord's day will be to you and to others a day of refreshing. Every week brings with it a share of trials and perplexities. There is nothing that helps us to stand the test so much as the spiritual and moral refreshing that we get through a hearty observance of the Lord's day.

The Sabbath day is also a day of opportunities. With business cares and secular toil laid aside, there is great opportunity to fill the mind with heavenly things and lead the mind of others in the same direction. Thus there is before us each Lord's day the opportunity to do one or more of the following: Pray, attend religious services at the house of the Lord, read the Bible and other religious literature, engage in spiritual conversation, relieve the suffering of the afflicted, help some needy soul to some higher experience in Christian life, and perform such acts of mercy as may come within our sphere. Are you looking for opportunities to do good on the Lord's day? If so, you will find plenty to keep you busy without having to listen to any suggestions from the tempter to furnish you something to do that is not worthy the child of God.

Let us therefore always be on the alert and strive diligently to do the things which are pleasing to God, that we may be a shining light in the pathway of those who have not yet the love of God in their hearts.

Wellman, Iowa.

THE FUTURE LIFE

By Anna M. Burkholder

For the Gospel Herald

The future life is the Christian's hope and the sinner's condemnation. The 25th chapter of Matthew gives us a clear vision of the future this side eternity. We read in Heb. 9:27—"It is appointed unto men once to die but after this the judgment."

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." It becomes very important to study the word so we may find our way home by obeying and doing the will of high heaven. There will be at some future time a final separation of all nations. When the Son of man shall come in all his glory and all the holy angels with him, and he shall separate them as a shepherd divideth his sheep from the goats. The future life of every individual has reference to eternity. Where existence is eternal the punishment is eternal. The good are described as going after their death to the right hand into light and the bad to the left hand unto darkness. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to distruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The good, when they die, are conducted by angels and this is called "Abraham's bosom," as in Luke 16:22. On the other hand, the rich man is in torment in this flame, the abode of all the unsaved. They can expect no comfort, no redemption throughout eternity. May the Lord through His grace make us all fit and worthy, that no such calamity may befall any of us; but that we may be "found of him in peace, without spot, and blameless."

Harrisonburg, Va.

PRAYER—A PRIVILEGE OR A DUTY

By Sylvia Groff

For the Gospel Herald

It appeals to me as almost ridiculous to hear Christians speak of prayer as a "duty." It is one of the grandest, greatest, and most blessed privileges that we can enjoy in this life to go to our God and in secret commune with Him. Oh, what a grand privilege!

What should we think of a child coming to is parents for its dinner, not because it is hungry, but as a duty? How would it strike us to have a beggar to speak of it being a duty to ask alms of us? If you will allow me the expression, it is an infinite privilege to be allowed to come to God and ask for the supply of our needs. But to pray because we **must**, rather than we **may**, seems unnatural. We should be so filled with the love of God that we want to take prayer as a privilege and not merely as a duty. It was for no other cause than out of love and mercy that God gave His only Son to redeem us that we might have free access to the throne of grace. If God has done so much through His love, why should we as His children count it simply as a duty?

Some professors say that we are in duty bound to these things. I find nowhere in God's Holy writ where He ever has or will bind any one to serve Him. For we are free moral agents; we can choose whichever we want; therefore we should love our Master with all our might, and with all our soul, and not call it a duty.

Dear readers, do not understand me that I think or claim that there are no duties for man to do. Our duty is to serve the Lord our God. Solomon says, "Let us hear the conclusion of the whole matter; Fear God (or in other words, be obedient) and keep his commandments; for this is the whole duty of man" (Eccl. 12:13). We are to ask for what we need, and because we need it, and because God has encouraged us to ask, and has promised to answer petitions and requests, it is natural and reasonable. Jesus has promised in His Word that whatsoever we shall ask in His name, that will He do. The Lord Jesus never has and never will break any of His promises, but He will ever hold them good unto us. But to pray as a duty and as if we were obliging God by our prayers

is seemingly quite ridiculous. By secret communion with God we attain calmness, wisdom, strength, and help. We are short of manliness because we are short of godliness.

New Hamburg, Ont.

OUR RESPONSIBILITY

By Gertrude Bender

For the Gospel Herald

The practical question for the Christian is, What is my responsibility? What is God's purpose in placing me here?

Is the world being made better or worse by my living in it?

Too many people imagine that they are here to get all out of this world they can. We should remember that God is with us and will keep us to the end if we only realize our responsibility and do our part in gathering souls into His kingdom.

Selfishness is one of the greatest enemies to the human soul. Our mission is not only to be true to Him so far as we ourselves are individually concerned, but to use our talent in rescuing souls from sin and building them up in the service of God.

If going to heaven were all that God intended of us and wanted of us, He could take us at once to glory after our conversion. But the very fact that He keeps us here is evidence that He has a mission for us to fill. Christ says, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

We are known by our deeds in business, in the home, social, and religious circles, whether we are true to our responsibility or not. You may profess Christ, you may pray, you may belong to some church; but the real test is in doing the Father's will. Profession, praying, and church going are all right; but it is by faithful living and loyal obedience to God that we manifest our responsibility in living a Christian life in this present age. It will be noticed further that the profession of self righteousness and mighty works for the Lord which deceives so many people of this present age will deceive no one before the Throne. "Depart from me, ye that work iniquity," will be the sentence heard by the boasters who in this life imagine that mighty works can take the place of faithful, obedient service. "Be ye doers of the word and not hearers only." We as a human family have filled our mission when we have realized our responsibility of the Christian in this world.

Wellman, Iowa.

"Satan has a branch office in every carnal heart."

REMEMBER

By J. E. Kurtz

For the Gospel Herald

> Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

The things that are implanted in the minds of the youth are not so easily forgotten. Let us therefore be careful of the young folks about us, that we live lives worthy for them to pattern after, also teaching them God's Word and giving them clean literature to read.

"Remember the days of old. Consider the years of many generations. Ask thy father and he will shew thee, thy elders and they will tell thee."

Let us not forget to reverence the old who have been loyel to the Church. Through their trials and experiences they are in position to give advice to the younger workers in the Church.

"Remember them which have the rule over you; who have spoken unto you the word of God, whose faith follow. Considering the end of their conversation" (Heb. 13.7).

Are we trying to make the work easier for those who have the rule over us in the Church, or are we giving them unnecessary burdens? Let us consider them more prayerfully, that we stand by them and make the work more pleasant for them.

"Remember the Sabbath day, to keep it holy" (Ex. 20:8).

It brings sadness to our hearts to see the mad rush of the pleasure-seeking world of today. Let us as followers of Jesus Christ observe the Sabbath in such a way as to set an example before the world instead of following after them.

"Remember Lot's wife" (Luke 17:32). As Lot's wife was commanded not to look back as she left that sinful city, so we, as we denounce Satan and his works. Let us ever keep our eyes turned heavenward, "Because strait is the gate, and narrow is the way, which leadeth unto life." We must watch our steps lest by looking back to sin we step aside, and become entangled in the thorns. A true soldier of Jesus Christ is armored to march forward, having on the breastplate of righteousness, the shield of faith, the helmet of salvation. Let us then be on duty, doing the work that God has for us to do, remembering that Jesus is coming again at an hour when we think not. Therefore watch, that we be not found sleeping when He comes.

Elverson, Pa.

LET YOUR LIGHT SO SHINE

By Cora Shetler

For the Gospel Herald

God's obedient children will find food for thought in our Savior's first command given in the Sermon on the Mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Jesus Himself set the example. Wherever He went He was the same meek and loving Savior—pure and holy, being the great Light sent from heaven to dispel the darkness of this sinful world. He says to His followers, "Ye are the light of the world....Let your light shine."

Are we letting our light shine for Jesus, or are we trying to hide it under a bushel? Some people forbid to let their lights shine—they are willing to be called church members, but the Church must not expect anything else from them, must not talk about their weaknesses in social or business lines. You insult them when you talk about their weakness in religious work or allow them to pass unnoticed. The Church must not interfere with their business or pleasure, their filthy and sinful habits, or any of their pet sins.

May we be more careful in our daily walk, in our home, or wherever we may go, to let our light shine for Jesus only. Christ says, "If any man will not deny himself and take up his cross and follow me daily, he is not worthy of me." After all, the wisest thing to do is to take our Savior at His Word and simply let our light shine. God has a work for each one of us, although many times things seem very dark to us, take God at His word and let Him have His way. Dear Christian friends, have we the courage to stand and let our light shine? What if we are called a fanatic or a crank, better be right with God and wrong with the world than right with the world and wrong with God. Light shines most clearly when surrounded by darkness.

The world has suffered much and many souls have been lost because we have not let our lights shine, have not had the courage to stand for our convictions, and have sacrificed truth for the sake of popularity. Let us be more thoughtful and realize why we are to let our light shine. That means that people are reading our lives to see if there is reality in the religion which we profess. Listen to our Savior. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Kalona, Iowa.

FROM OUR MISSION STATION

(Continued from page 909)

that we may truly have souls for our hire.

May God's richest blessings be with you all, is the earnest prayer of

Your brother in Christ,
W. J. Perry.

Jan. 31, 1921.

Knoxville, Tenn.
(1308 W. 4th. Ave.)

Since the last report in Gospel Herald, we have been greatly encouraged and strengthened by visiting brethren and sisters from other places. Christmas evening Bro. Ira Miller and wife, and Sister Byers' brother, C. J. Hiestand and wife, all of Bainbridge, Pa., arrived here and remained here until Jan. 5. Same day Bro. A. O. Histand and wife and Bro. F. H. Sauder and wife, also of Pennsylvania, arrived here, and the following day left for Allemands, La. Jan. 5, Bro. H. H. Baer and daughter Martha of near Hagerstown, Md., arrived here. Bro. Baer remained here until the 18th, and then returned to him home. Sister Martha is still here faithfully helping Sister Wenger care for the children, and also helping in the Mission. Jan. 31, Bro. A. O. Histand and wife again arrived here at the Mission. They will be here until Feb. 3 and then go on their journey homeward.

These ministering brethren, while in our midst, faithfully preached the Word, for which the Lord be praised.

Average attendance in the Sunday school was 64. One encouraging feature of the work is the private week day school with an enrollment of 22 pupils. Could have many more if room would allow. Sister Anna Kauffman is teacher. The children here, and older ones also, are as a rule more illiterate than the people farther North.

Through having school we have additional expense here at the Mission. Any feeling moved to contribute toward the support of same will be helping a most worthy cause, and such help will be greatly appreciated. The school is near by the Mission, and is a great help to the church work. We wish to thank all who have in the past helped in the work in various ways, and our prayer is that it may receive due support in the future. We ask an interest in the prayers of the righteous.

Feb. 2, 1921. C. B. B.

"Morality is right relation with men, spirituality is right relation with God."

REPORT OF MISSOURI-KANSAS EXECUTIVE COMMITTEE

For the Gospel Herald

We, the undersigned Committee, appointed by the General Merger Committee to arrange for the first District Conference, have the following to submit:

1. That the evening of Aug. 29, 1921, be the date for the first session of Conference.
2. That the first Conference be held at the West Liberty Church, McPherson, Kans.
3. That L. J. Miller, J. H. Hershey, John Slagel, Paul Erb, and L. O. King are appointed as a Mission Board Committee to report work done, and to outline future work, also to draft new Constitution for the new Mission Board to be presented to Conference for consideration.
4. That the program be arranged as follows:

Monday evening, Aug. 29—Mission Board Meeting.
Tuesday forenoon and afternoon—Ministers' Meeting.
Tuesday evening—Conference Sermon
Wednesday forenoon and afternoon—Church Conference.
Wednesday evening and all day, Thursday—Sunday School Conference.

Should there be any unfinished work pertaining to the Church Conference it will be taken up Friday, September 2.

5. That the Program Committee for the Sunday School Conference be J. J. Zimmerman, S. S. Hershberger, and C. D. Yoder.
6. That the officers of the Sunday School Conference be: S. S. Hershberger, Moderator; J. D. Mininger, Asst., Moderator, and E. J. Berkey, Secretary.
7. That the Moderators appoint the Choristers.
8. That each congregation in the district take an offering some time before Conference to help defray the expenses of the Conference.
9. That the Church and Sunday school secretaries represented send out blank reports to the various congregations as before.

(Signed) J. J. Zimmerman, I. J. Hartzler, L. J. Miller, C. D. Yoder, J. A. Heatwole, John Slagel, J. D. Mininger (Proxy for P. J. Shenk) J. M. Kreider.

If we were able to express our feelings in regards to the subject of Glorifying God for Salvation in Jesus, we would never get thru writing on this subject. As it is, we can only hint at what it means to us. Let us pray, labor, and wait for the time when our faith shall be sight in Jesus. Amen."

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.—I Thes. 5:14, 15.

If Jesus calls you to trial, to suffering, to persecution, bear it patiently. Did I say patiently? No! not patiently, merely; do not live in the cellar of religion; mount higher: bear it delightedly, affectionately, thankfully.—The Way of Truth.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Bro. Orie Miller returned to Constantinople after a three weeks trip to Beirut and vicinity, and is by this time on his way to this country. He plans to be in Switzerland on February 15 to meet a Western Europe Mennonite Committee and hopes to reach home soon after the first of March. The Unit is now under the direction of Bro. B. F. Stoltzfus, whose practical experience in his more than a year's service in relief work with the Near East Relief will stand him in good stead in his new responsibilities. In his reports to this office for the period of time which Bro. Miller spent in Beirut, Bro. Stoltzfus has already shown his ability to cope with and wisely administer some of the difficult and perplexing problems which constantly confront our workers.

* * *

In view of Bro. Miller's early return it is probable that the sailing date of the two new workers, Sisters Zook and Weaver, will be postponed for a few weeks in order to give them the opportunity to confer with Bro. Miller relative to their work and plans. Since Bro. Miller has practically built up the organization as it now exists, and has been connected with the work from the very beginning, it seems desirable that he should have the privilege of going over the whole situation with them in a very thorough manner. The original plan was that they should reach Constantinople before Bro. Miller left for home, but under the circumstances this was not possible. The sailing date for the new workers has now been set for March 23, on the next direct boat for Constantinople after the date announced two weeks ago.

* * *

According to the latest cablegram from Constantinople, received Jan. 31, Bro. A. J. Miller, who had been engaged in relief work in France under the Friends Service Committee and later in Russia under the Red Cross, has arrived at Constantinople. He went there at the request of the Central Committee for consultation with our Unit; and, because of the special needs existing and experience in the work, he has been retained as a member. Arrangements were then in process for him to proceed to the Mennonite colonies of South Russia if at all possible. Here he hoped to get in touch with Bro. Kratz and it is possible that in a few weeks he may be able to report definite news from the latter. The outcome of the proposed trip is awaited with great interest and anxiety. May we hope for an interest in the prayers of God's people in behalf of this undertaking?

* * *

The following are some items included

in the report of the activities of our Unit covering the period from November 15 to December 15, 1920:

Number of American workers in Constantinople	3
" " Russian workers in Constantinople	16
" " buildings occupied	3
Mennonite Home	
Number of Mennonites admitted	51
" in Home, December 15,	49
Average number non-Mennonites receiving lodging	35
" " of these also receiving food	25
Number of different Russian refugees benefited by Home	265
Net cost of conducting Home (including initial equipment purchased)	$834.75
Home for Russian Children	
Number of children admitted (ages 2-10)	56
Expended to date (including four months rent of building and initial equipment for 150 children)	$3597.76
Donations for Home received from other Societies	714.29
Refugee Camp Relief	
Number of camps in which work was done	3
Total average population of the three camps—about	2000
Amount expended in camp relief	$214.95
Supplies distributed by us, donated by other Societies	850.00
Number of people helped	2000
Relief Distribution	
Money given directly to needy, about	$150.00
Supplies distributed direct, value about	$250.00
People helped:	
Lithuanians	150
Letts	270
Russians	12
Total	432
Funds distributed through other relief Societies	$1976.00
Total funds expended for relief purposes	6309.17
Total number of individuals helped (Not counting funds expended through other Societies	2753

* * *

Bro. Stoltzfus reports that among the refugees in the camps are a large number of German Lutherans, many of whom also desire to come to the United States. They have asked whether there is not some way by which our Unit might help them, but since the arrangements with the State Department enable our Committee to vouch only for Mennonites who desire to come to this country, it becomes impossible to help them in the way that they desire. The matter has been taken up with representative German Lutherans in this country, however, and there may possibly be enough interest aroused to enable them to appoint a committee and work out the problem as it affects their own members. These German Lutherans who lived in Russia are the same type o people as the Mennonites, having come from Germany to Russia under much the same conditions and at about the same time as the Mennonites. They too have lived in closed colonies and retained their language, customs, etc. We are glad to note that our Unit has been able to help them in a number of ways.

* * *

The matter of employment for the Mennonites in the Mennonite Home awaiting permission to come to the United States is causing some concern to our Unit. The men have obligated themselves to repay whatever money is expended for them in connection with getting them to this country, and while they are waiting their obligations are constantly increasing. Among the things considered is the starting of a laundry by the Russian brethren as a business proposition. Bro. Schroeder, one of their number, has had considerable experience as a manufacturer and business man, and he is investigating the feasibility of the plan. Some of the men have secured more or less permanent work as laborers engaged in unloading ships in the harbor at Constantinople. Another plan being considered is the renting of a vegetable farm on which the men could find employment. This is only one of the many problems constantly pressing for a satisfactory solution.

* * *

Several more Mennonite refugees have been located in the refugee camps. This makes a total of about forty still in the camps. Permission for their release is slow and difficult to obtain, but the brethren hope to have them all released eventually.

Feb. 4, 1921.

Married

Kornhaus—Brunk.—On Wednesday evening, Dec. 22, 1920, at the home of the bride's parents, near Denbigh, Va., Bro. Benjamin Kornhaus and Sister Fannie Brunk, both of Warwick Co., Va., were united in marriage, Geo. R. Brunk officiating.

Good—Reinhardt.—On Jan. 12, 1921, Bro. William R. Good and Sister Mabel G. Reinhardt were united in marriage at the home of the resident minister, Bro. James Bucher, near Kouts, Ind. May God's richest blessings go with them thru life.

Miller—Miller.—On Tuesday evening, Jan. 25, 1921, Bro. George Miller of Milford, Nebr., and Sister Katie Miller of Kalona, Iowa, were united in marriage at the bride's home, Bro. John Y. Swartzendruber officiating. May God's richest blessings attend them thru life.

Troyer—Schindler.—On Jan. 30, 1921, at the Crystal Springs Church near Harper, Kans., Bro. Fred Troyer and Sister Bertha Schindler, both members of this congregation, were united in holy marriage, Bro. J. J. Zimmerman officiating. May God bless them.

Kramer—Detweiler.—On Jan. 22, 1921, at the home of the officiating minister, Bro. Wm. M. Landis, Telford, Pa., Bro. William Kramer and Sister Bertha M. Detweiler, both of Rockhill congregation, were united in the bonds of holy matrimony. May the Lord bless them thru life's journey.

Shetler—Weidman; Bechler—Weidman.—On Jan. 12, 1921, Bro. John Shetler and Sister Salina Weidman and Bro. William Bechler and Sister Luanna Weidman were united in holy matrimony at the brides' home near Pigeon, Mich., by Bro. Alfred Weidman. May their life be one of joy and happiness in the fear of the Lord.

Obituary

Eash.—Erma Catharine, daughter of Harry and Fannie Eash, was born near Holsopple, Pa., June 19, 1919; died Jan. 8, 1921, aged 1 y. 6 m. 19 d. Funeral services at the Blough church on the 10th conducted by L. A. Blough and E. J. Blough. Buried in cemetery near the church.

Smeltzer.—Kenneth Lamar, infant son of Clarence and Minnie Smeltzer of Wakarusa, Ind., died Jan. 29, after an illness of nine days of bronchitis and heart trouble, aged 26 days. He came to brighten the home but only budded on earth to blossom in heaven. He leaves his loving parents, one brother, one sister, grandparents, and many relatives. He was preceded in death by a brother. Funeral at the home, conducted by Bro. Silas Weldy. Text, I Sam. 20:3.

Yoder.—Rosella, infant daughter of Bro. and Sister E. A. Yoder of Garden City, Mo., died Jan. 25, 1921, aged 5 d. She leaves father, mother, 2 sisters, a brother, besides a host of other relatives. Services in the home by I. G. Hartzler. Text, Mk. 10:13-16. Interment in Clearfork Cemetery.

"God needed one more angel,
Amid His shining band;
And so He bent with loving smile,
And clasped our darling's hand."

Shantz.—Cleason Shantz was born July 28, 1870. He was converted in his youth and united with the Mennonite Church, of which body he was a member till deathh. He united in matrimony with Maria Shantz, Dec. 19, 1894. They were blest with 6 children of whom 2 preceded him, leaving the widow, 2 daughters and 2 sons, but we trust, not as such that have no hope, as he expressed himself as ready to depart if God saw fit. Died Dec. 8, 1920; aged 50 y. 4 m. 10 d. Services at the Waterloo Mennonite Church, conducted by Manasseh Hallman and Jonas Snider.

Brunk.—Gabriel H. Brunk died of pneumonia at his home near Harrisburg, Pa., Jan. 18; aged 57 y. 6 m. 13 d. He spent nearly his whole life in Rockingham Co., Va. He moved to Pennsylvania less than a year ago. He had been afflicted with heart trouble for a number of years, which no doubt hastened his death. He confessed Christ in his youth and united with the Mennonite church, but later he changed his church home and at the time of his death was a member of the M. E. Church, South. A brief service was held at his home, after which his body was brought back to Rockingham, Va., for burial. Funeral services were held at the Mt. Horeb U. B. Church on the 21st conducted by R. L. Entsler and J. W. Stearn. Buried in the cemetery near by.

King.—Loren Ellis, son of Amos S. and Nannie J. King, was born near Bellefontaine, Ohio, Sept. 20, 1896 died Jan. 22, 1921; aged 24 y. 4 m. 2 d. Nine days prior to his death, he became seriously afflicted with appendicitis, and after the first operation he apparently was doing well; but when the second became necessary his condition was extremely serious. He however rallied for a few hours and was conscious until near the last. He realized the end was near, for which he was ready. He accepted his Savior at the age of 14, united with the Mennonite Church, and remained faithful to the end. Loren was always found with a smile and showed a readiness to always favor others. He leaves father and mother, 2 sisters (Anna and Vernaine), 2 brothers (Paul and Emmet), and a host of friends and relatives

"Dearest brother, thou art resting,
On the lovely Savior's breast,
Where the wicked cease from troubling,
And the weary are at rest."

Funeral services were held at South Union Church Tuesday forenoon at 10 o'clock in charge of Bros. S. E. Allgyer and J. B. Hartzler. Burial in the South Union cemetery.

Blosser.—Anna Salome, daughter of Linden and Hattie Blosser, died of pneumonia, after about ten days' illness, Jan. 26, 1921; aged 5 y. 7 m. 14 d. She leaves father, mother, 3 brothers (Ira, Monroe, and Titus), 2 sisters (Goldia and Eva), and 2 grandmothers. One brother preceded her to the spirit world. Funeral services at Yellow Creek Church, Elkhart Co., Ind., conducted by Martin and William Ramer. Text, Luke 18:15-17. Burial in adjoining cemetery.

Livengood.—Wm. C. Livengood was born July 28, 1845; died at his home in Springs, Pa., Jan. 23, 1921; aged 75 y. 5 m. 24 d. He leaves his wife, 2 sisters, 2 sons (Wilbert and Lloyd), 3 daughters (Mrs. J. J. Otto, Mrs. Harry Weller, and Mrs. P. M. Connor), 19 grandchildren and 6 great-grandchildren. Bro. Livengood was a faithful member of the Mennonite Chuch, having been the first S. S. Superintendent of the Springs Mennonite S. S., serving in this capacity for ten or eleven years. Eternity only can tell the results of the seed sown by our departed brother in this capacity. Whenever health permitted his place at church was never vacant. Funeral services conducted in the Springs Mennonite Church by Brethren G. D. and N. E. Miller. Interment in the Springs Cemetery.

Leaman.—Clarence R., youngest son of Bro. Aaron B. and Sister Maud D. (Rowe) Leaman, was born near Mechanicsburg, Pa., Aug. 27, 1912; died Jan. 15, 1921, in the Lancaster General Hospital, from peritonitis following an operation; aged 8 y. 4 m. 18 d. Besides his parents, he is survived by one brother, Paul R. An infant sister, grandma, and an aunt preceded him to the home beyond. Funeral services were held from the home of his parents privately, Tuesday afternoon, Jan. 18, followed by public services in Mellinger's Mennonite Church by Bro. Sanford Landis. Text, Job 14:1, 2. Buried in adjoining cemetery.

"However painful it may be,
To know that he has gone;
The thought is sweet that we may see
Him in that heavenly home."

Rickert.—Catharine, daughter of Abraham and Mary Rickert, was born May 7, 1850, in Medina Co., Ohio; died Jan. 1, 1921; aged 70 y. 7 m. 24 d. Early in life she became a member of the Wisler Mennonite Church and remained a faithful member until death. Six years ago last May she was stricken with paralysis, suffering several strokes at that time and a third one last fall. The last ten weeks she had been confined to her bed at the home of her sister, Mrs. A. H. Rohrer, where her life came to a very peaceful end. Two brothers and one sister preceded her in death; three brothers and three sisters survive her. They are Pre. Allen Rickert, Henry Rickert, Abe Rickert, Mrs. Barbara Rohrer, Mrs. Mary Gable, and Mrs. Amelia Kindig. Funeral services at the Mennonite Church southwest of Wadsworth, Ohio, the brethren, Abram Good and Moses Horst officiating. Interment in adjoining cemetery.

Kendig.—Sister Mary Shank Kendig was born Oct. 7, 1867, near Lancaster, Pa.; died Dec. 26, 1920; aged 53 y. 2 m. 19 d. Her death occurred a few days after a serious operation at the Lancaster General Hospital. In 1887 she was united in marriage to Martin K. Kendig who preceded her in death 16 years. She was a faithful member of the Mennonite Church for many years. She leaves one daughter (Lydia with whom she resided) and one grandson. Funeral services at the Millersville Mennonite Church Dec. 30, 1920, conducted by Bros. Daniel Lehman and Aaron Harnish, after which the body was taken to the Landis Valley Cemetery for interment. She was a kind, devoted mother and will be greatly missed.

"A place is vacant in our home,
A voice familiar heard no more,
But over on the other side
A beckoning hand invites us o'er."

By daughter.

Stutzman.—Jacob J. Stutzman was born in Somerset Co., Pa., July 30, 1843; died near Crystal Springs, Kans., of heart trouble, Jan. 14, 1921; aged 77 y. 5 m. 14 d. He was married to Elizabeth Keim Sept. 8, 1867. To this union were born two children—one daughter (Maryann) who died July 20, 1888, and one son (Andrew Jacob) living near Crystal Springs. He leaves his wife, 1 son, 9 grandchildren and 5 great-grandchildren. He was ordained to the ministry on May 28, 1883. He was a faithful member of the Amish church, always doing what he could for the cause of Christ. Funeral services were held at the Crystal Springs Mennonite Church Jan. 16 by J. J. Zimmerman. Text, Matt. 13:43. On Monday the remains were taken near Conway Springs, Kans., where further services were conducted by Crist Troyer and John Zimmerman. Buried in the cemetery nearby.

By a granddaughter.

Smeltzer.—Jacob Y. Smeltzer was born in Olive Twp., Elkhart Co., Ind., March 18, 1853. On Wednesday, the 12th, he was at his work as usual, but Wednesday evening he suddenly took sick of strangulation of the intestines. He grew worse and on Sunday was taken to the hospital where an operation was performed. But all that could be done seemed of no avail. He died Monday morning, Jan. 17, 1921; aged 67 y. 9 m. 29 d. On March 11, 1877, he was united in marriage with Elizabeth Culp. Surviving him are his wife, 3 sons (Warren, Carlton, and George), 2 daughters (Edna and Mrs. Elva Black), 4 grandchildren, 3 brothers and 4 sisters. His daughter, Carrie, preceded him to the spirit world. Bro. Smeltzer united with the Mennonite Church in June, 1879, and remained a consistent member until death. Funeral services Jan. 19, at the Prairie Street Mennonite Church, Elkhart, Ind., conducted by J. F. Funk and J. S. Hartzler.

Witmer.—Lizzie F., widow of Jacob E. Witmer of Lancaster Co., Pa., was born Dec. 30, 1864; died Jan. 22, 1921; aged 56 y. 23 d. She was a faithful member of the Mennonite Church for many years. She leaves 4 children, (Clair H., Suie E., Arthur G., and Anna E.), 2 sisters, 3 grandchildren, and a host of relatives and friends. She was of a kind and cheerful disposition and loved by all who knew her. Funeral services Jan. 25, 1921, conducted by Bros. Christian Brubaker and Frank M. Herr at Willow Street Mennonite Church.

"Now your hands are folded, mother,
Of toil they did their share;
While our hearts were young and tender,
How you watched with loving care.
How we miss your gentle footsteps,
Oh, we miss your loving smile;
But we're glad 'tis not forever
We are only parted for a while."

The family.

Marner.—Ralph Glen, son of J. G. and Elizabeth Marner, was born May 6, 1906, in Johnson Co., Iowa; died Jan. 25, 1921, at the home of his parents; aged 14 y. 8 m. 19 d. He leaves father, mother, 4 brothers, 2 sisters, and a host of relatives and friends to mourn his early departure. Ralph was an obedient and helpful boy in the home, much concerned about the farm in general and things concerning the home. He was baptized and received into the Mennonite Church just previous to his deathh. His testimony was of such a nature that the bereaved family have the full assurance that he is safe in glory. His death was caused by a severe attack of appendicitis, was operated on Jan. 1 but peritonitis had already set in. The day before his death he made the remark to his family, "Don't weep for me any more." Funeral services held at Lower Deer Creek Church conducted by J. L. Hershberger and J. Y. Swartzendruber.

"We miss you when the morning dawns,
We miss you when the night returns,
We miss you here, we miss you there,
Dear Ralph, we miss you everywhere."

Hartzler.—Archie D. Hartzler was born at Allensville, Pa., Jan. 29, 1893; died in Chicago Jan. 18, 1921; aged 27 y. 11 m. 11 d. He was married to Lola I. Berry July 27, 1919. At an early age he united with the Mennonite Church and remained faithful until the end. While in school he volunteered for more definite Christian work. He completed at Goshen College, a course of study and later entered a medical school in Chicago as further preparation for medical missionary work. While in Chicago he attended services at the Home Mission and took active part in the Sunday school and other lines of activity. His strong Christian character and kind disposition were an inspiration to those with whom he came in contact. He leaves his wife, father, mother, 2 brothers, 2 sisters, and many relatives and friends. Funeral services were held at Zion Mennonite Church near Bluffton, Ohio, by A. H. Leaman of Chicago, assisted by Noah Blosser of Rawson, O. Text, John 11:28. "The Master is come and calleth for thee." Remains were laid to rest in adjoining cemetery.

Huber.—Elizabeth K., beloved wife of Levi B. Huber, Landis Valley, Pa., died Jan. 18, 1921. Her death occurred at the Lancaster General Hospital, after a brief illness from a complication of diseases. Her age was 57 y. 10 m. 15 d. She was a member of the Mennonite Church since girlhood, and lived a consistent life until her death. She leaves husband, 3 daughters, 5 sons, 7 grandchildren, her aged mother, 2 sisters, and a half-brother. Funeral services on Jan. 21, at Landis Valley Church, conducted by Bros. Noah Landis and John Lefever. Burial in adjoining cemetery.

"We have lost our darling mother,
She has bid us all adieu;
She has gone to live in heaven,
And her form is lost to view.
Oh, that dear one, how we loved her!
Oh, how hard to give her up!
But an angel came down for her
And removed her from our home;
But we hope to meet our loved one
On that bright and happy shore."

Heatwole.—Fannie A., widow of the late Pre Jos. F. Heatwole, died of pneumonia and heart trouble, Jan. 18 at the home of her nephew and niece, Bro. and Sister Ira Showalter near Harrisonburg, Va., where she had gone to spend a short time; aged 70 y. 8 m. She was sick only four days. She confessed Christ as her personal Savior in early life and united with the Mennonite Church of which she was a faithful member for over half a century. On Dec. 1, 1870, she was united in marriage with Bro. Heatwole who was called to the ministry July 25, 1880, with whom she labored, faithfully performing the part of a minister's wife for over thirty years; at one time laboring with him in the W. Virginia mission for seven months. By her kind acts and deeds of love and mercy she made many friends by whom she will not soon be forgotten. She served as an active deaconess in the church in the Middle district for a number of years. In the demise of Sister Heatwole the family has lost a kind mother, a bright example to follow; the church a devoted member, the community a kind and respected neighbor. She was the mother of four sons: Bishop Jacob A., of LaJunta, Colo., John E. of Harrisonburg, Pre. Melvin J. and Deacon Enos E. Heatwole of Dayton, Va., and Annie Coakly of Dayton and Ina Rhodes of Hinton, Va. Funeral services were conducted at the Bank Church on the 15th in the presence of a large audience by Bros. L. J. Heatwole and J. L. Stauffer. Text, Luke 27:28. Her body was laid to rest in the cemetery near by, by the side of her departed husband.

Therefore being justified by faith, we have peace with God thru our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.—Romans 5:1, 2.

Items and Comments

Fairmont, W. Va., is just now in the limelight, being in the midst of a revival meeting conducted by the noted evangelist, Billy Sunday.

Reports from Chicago show that wholesale meat prices have dropped from 15 to 40 per cent. since September, with retail prices showing a slightly less percentage of decline in prices.

"Either join the tenants' union or leave your farms within ten days," is the notice which non-union renters in the vicinity of Bridgeport, Ala., have received from their union fellow renters. And yet there are people who believe that farmers' unions are not as bad as other labor unions are.

That the United States is soon to take the lead in inviting all the leading powers to join in a movement looking to disarmament, is the opinion of some of the leaders at Washington. Let us hope and pray that the movement may succeed. It will mean the unloading of a mighty burden in more ways than one.

Two kinds of reports come from Ireland. One is to the effect that the Sinn Feiners are pushing their independence propaganda with more vigor than ever, there being frequent clashes between the Nationalists and the armies of England. The other reports tell of Protestant Ulster making plans for the parliament provided for under the Home Rule bill just passed by the British Parliament. This law provides for two separate parliaments in Ireland, one in Ulster and the other in the provinces controlled by Catholics. May God hasten the day of peace in Ireland.

Bishop Nicolai Velimirovic of the Eastern Orthodox Church of Serbia, now in America, is among those who believe that there must be a federation of churches or the world will lapse into unbelief and atheism. So long as there are so many unbelieving people calling themselves "christian" faithful Christians can have no part in a common federation of churches. The only basis of Christian union is Christian doctrine, Christian holiness, and Christian salvation. With an essential unity in the faith and in the Spirit, the proper thing is not federation of churches but a union of all Christians in one Church.

REPORT

Of Salem Sewing Circle, Schickley, Nebr., Jan. 1, 1920, to Jan. 1, 1921

For the Gospel Herald

No. meetings	11
" garments made	156
" quilts	9
" comforts	6
" sheets	7
Average attendance	13
Money collected	$211.47
Money spent	196.31
Balance on hand	$ 15.16

Secretary.

Happiness will come to you only when you realize that it grows by sharing it with others—kept alone, it shrivels and dies. If you have a great joy, pass it along and you will double it.—Selected.

SPECIAL MEETINGS

For the Gospel Herald

Lancaster, Pa.

Report of annual Sunday School Meetings held at East Chestnut Mennonite Church, Lancaster, Pa., Jan. 1, 1921.

Mission Sermon, by Amos Kolb.

Subjects considered: **Qualifications of a Sunday School Teacher; A Forward Look; Self-denial and Humility Essential to Christian Discipleship; The Necessity of the Holy Spirit in the Lord's Work; Social Purity; Stability in the Faith.**

Speakers: Peter Shank, Amos Kolb, D N. Lehman, J. F. Bressler, Eli Souder, Levi Souder, E. J. Herr, Henry Bechtel, Simon Garber, Henry Garber, Abram Martin.

J. S. Lehman, Secy.

Peoria, Ill.

Report of Missionary Conference held Jan. 8 and 9, 1921, at Garden Street Mennonite Mission, Peoria, Ill., as arranged by the Executive Committee of the Illinois District Mission Board.

As the Mission is not a very large building, arrangements were made with a church near the mission building.

The brethren, Sam Gerber, S. E. Allgyer, C. A. Hartzler, W. B. Weaver, A. H. Leaman, and Ezra Yordy addressed the conference.

Addresses were given on the following subjects: **"I am Debtor;" Fundamentals to be Emphasized in Mission Work; The Message of Jesus to the Needy World; Investment of a Life; The Spiritual Equipment for Service; The Untouched World; Present World Conditions and Our Relation to Them; The Price of Consecration.**

John Roth, Secy.

Los Angeles, Calif.

Report of Missionary Bible Normal held at Los Angeles, Calif., Dec. 28-30, 1920.

Organization: Mods., D. P. Lantz, H. J. Harder; Chor., A. C. Fortner; Secys., Della Showalter, Catharine E. Bontrager.

Theme: And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Subjects considered: **Home Missions** (two talks); **Foreign Missions; Mission Study; Gospel of John; The Gospel in Song; Experience in My Life as a Winner of Souls; Effect of the Sunday School in a Community; The Macedonian Call; First Epistle of John; Practical Christianity in the Church.**

Speakers: Emmanuel Houder, Martha Buckwalter, Lydia Schertz, J. P. Bontrager, F. B. Showalter, H. J. Harder, Sam Bender, Will Schlegel.

Secretaries.

Metamora, Ill.

Report of the 54th Quarterly Meeting held at Metamora Church, Jan. 1, 1921.

Organization: Mod. Joe Smith; Chor., Mattie Reeser; Secy., Walter E. Yordy.

Subjects discussed: **New Year's Resolutions; Christian Sociability; Our Educational Problems; Importance of Lesson Preparation, (a) For the Teacher, (b) For the Pupil; Training for Service.**

Speakers: Oliver Yoder, W. B. Weaver, J. D. Smith, Ed Oyer, A. L. Buzzard, Ezra B. Yordy, Peter Householter.

Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 316 W. 76th St., D. Parke Lantz, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 17, 1921 (Gospel Witness Established 1905) No. 47

EDITORIAL

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

Kindness is not the only way in which love is manifested. Obedience is just as closely linked with it. "If ye love me, keep my commandments."

In this number we are printing several articles that will be of special interest to readers. Among them we call attention to Bro. Shetler's article on "Startling Figures." Our subscription clerk has a little speech to make that will be of interest to writing for his department.

Two mistakes are sometimes made in sending in articles. Sometimes selected articles are sent in as original, and at other times original articles are sent in as selected. Sometimes we are able to detect the error, at other times we are not. If you are the writer of the article you send in, sign your own name. If some one else is the writer, please designate whether it is selected or written by some one of your acquaintance.

A Sunday school class was discussing the Parable of the Great Supper. When it came to making applications the entreaty, "Compel them to come in," received its full share of attention. You invite lost souls to come to Jesus. They give it little consideration and go on in their sinful ways. You console yourself with the thought that you have done your part and that if they are forever lost it is their own fault. Perhaps if you have thrown your life into your efforts to win the lost to Jesus, had travailed in pain for the birth of souls, the results might have been different. There is a compelling power in deep-seated conviction and intense earnestness.

"It is so sad," is a remark frequently heard when the news comes that death has claimed one who was unprepared for the great change from time to eternity.

Yes, it is sad! To die unsaved means to suffer the vengeance of eternal fire without a hope of ever being rescued from the awful lake where "the smoke of their torment ascendeth for ever and ever."

But the fact of being forever lost in eternity is not the only sad part of such a case. A life without Christ means a wasted life, sending out a blighting influence which often blasts the lives of others. Let us not wait till death to bemoan the fate of one who in this life rejected the Savior. It is a sad spectacle to see an unsaved soul spend a single day in sin. Do what you can to get your unsaved friends to repent and turn to God—**NOW.**

Something remarkable happened at Washington the other week. Some people believed that there was something wrong with the War Department, and upon the strength of this belief Congress ordered an investigation. Among those called was a man prominent in the counsels of the nation, whose name has been mentioned frequently in connection with a cabinet position in the incoming administration. His language was so profane that it was decided to eliminate that part of his speech. Now the remrakable thing about it is that while his language occasioned widespread comment, his thoughts have occasioned favorable comment, his profanity is passed by as something funny, with scarcely a rebuke from any source for the irreverence to the God who is supposed to have helped the allies win the war. It is one of the incidents showing the drift of the times.

Contentment.—Paul writes to the Philippians: "I have learned, in whatsoever state I am, therewith to be content." To this admirable quality was due, to a large extent, his marvelous endurance in the service of Christ. In the house of his friends, in the camp of the enemy, in the midst of the mob, in prison, among Jews and Gentiles, whatever his lot, he trusted in the living God, knowing that all "things work together for good to them that love God." He was content.

Brother, what would that kind of an attitude do for us? It would banish many an anxious worry and still many a petulant complaint. It would enable us to "endure hardness as a good soldier of Jesus Christ." It would help us to maintain a cheerful attitude, add to our length of days, strengthen us a more uplifting influence, enable us to calm many a turbulent storm. Where contentment reigns there is calmness, peace, satisfaction, health, capacity for the right kind of service and influence.

But contentment is not the only virtue there is. In itself it simply means being satisfied with existing conditions and surroundings. A portion of Lot's family were so very contented where they were that neither angels nor men could get them out of Sodom. Some people today pride themselves on a sort of contentment that amounts to little more han pure laziness. Contentment, like many other qualities, may be a vice as well as a virtue, depending upon what we are contented with. Coupled with righteousness and faithfulness in the

cause of Christ and the Church, it adds much to the worth of a man.

But to return to our original illustration: We know of no better illustration of what contentment really means for a Christian worker than that furnished by Paul. His whole life is full of evidences that he was what he claimed to be. He not only made a great sacrifice when he flung to the winds every vestige of worldly ambition, but he was fully reconciled to the changed condition and circumstances. He knew but one thing, and that was to exalt Jesus Christ and promote the salvation which He came to bring. He bore his prison life uncomplainingly, referring to himself as "the prisoner of the Lord." He suffered his other forms of persecution in a similar manner, referring to the scars on his body as "the marks of the Lord Jesus." To the very last he labored diligently to win souls for the Master, and the climax was reached when he wrote to his son in the faith Timothy: "I am now ready to be offered ..... Henceforth there is laid up for me a crown of righteousness."

In this last thought we find the secret of the Christian's content. It is the Christian's blessed hope that makes him feel that he has something that nothing else can equal. Of Christ it was said, "For the joy that was set before him (he) endured the cross, despising the shame, and is set down at the rigth hand of the throne of God." Paul, writing out of the depths of his experience, testified, "For we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." If "the peace of God which passeth all understanding" does not make us satisfied with our lot, what should?

Christian contentment, then, is coupled with Christian hope. The deeper the experience, the more intense our satisfaction with our lot. A full surrender and an unwavering trust in God will put us in possession of that blessed hope which enables us to say with Paul, "I have learned, in whatsoever state I am, therewith to be content."

For now we live, if we stand fast in the Lord.—I Thess. 3:8.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A POINT ON "DRESS"

By E. J. Berkey

For the Gospel Herald

In giving lessons on the Tabernacle we are frequently asked, "Why is the Church so strict on plainness of attire when the high priest wore such a beautiful robe, and was commanded to wear it in his service for the Lord?"

This is a fair, reasonable question, and is worthy of a fair answer. We will notice several points:

1. The garment of the high priest is considered the most expensive, and most beautiful garment ever worn by any human being. It was used only in the holy place and worn for "glory and for beauty" (Ex. 28:2, 3).

2. **The purpose** of this wonderful garment was to represent or typify Jesus Christ—our High Priest. Aaron was unworthy in character, in strength, in grace, in divine attributes—to represent Jesus Christ, and this robe was placed upon him to represent what **he was not,** or failed to be. Each part of the beautiful robe typified what was a part of Jesus Christ. This is not our part to do in the Church. We "adorn" Christ and His character, not in **material** garments, for we are a spiritual people. Our garments for ornament, "glory and beauty," is "the **hidden** man of the heart—Christ living in us (II Cor. 6:16), "in that which is **not corruptible,** even the ornament (glory and beauty) of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

Notice this garment was worn in the holy place, showing in a material way the attributes of the wonderful character of our High Priest, Jesus Christ. Heb. 7:26.

But here the scene changes. The high priest enters the most holy place to make atonement first for himself and then for the sins of the people. He enters into the immediate presence of God within the veil. Now note the change of garments, for here is where we are to enter today. He takes the blood before the mercy seat. Now read Heb. 10:19-22: "by a new and living way," "by the blood of Jesus," "let us draw near (within the veil) with a true heart." Here is where we "worship in spirit and in truth" (Jno. 4:23, 24), and as hidden priests to God we should come before Him in the same attitude, and attire as the high priest entered within the veil. How did he do? Did he not wear the beautiful garment all the while?

Lev. 16:2-4: "Thus shall Aaron come into the holy place (within the veil, where we enter in worship) with a sin offering (the blood of Jesus, in His name)." Now he puts off the garment for "glory and for beauty," **washes himself,** and puts on the **plainest** garment possible to be made —**all pure white linen.** Notice, he must be clean, plain, for he comes to worship before God. We as members of the body of Christ to fulfil the conditions herein specified must be washed—be "clean every whit," in body, thought, word, actions, dealings, to the extremity of our profession. Our "feet washed" (Sol. Song 5:3) how shall I defile them by stooping to sin, or wrong at all? "Bodies washed with pure water"—read Heb. 10:22.

Come into His presence with a true, clean heart, simple, **unadorned**—as plain in outward garment as did the high priest in the holy place.

Let us not seek for an excuse to allow pride, ornamentation or exaltation, but as priests ministering in His holy presence, in His tabernacle, whether in the house of God—church house—or earthly tabernacle—our bodies (II Cor. 5:1), come humbly, unadorned, with meekness, for we are very unworthy.

The beautiful garment of the high priest did not attract people to **himself,** for he did not dress to appear before the world. His **work** was to "minister before the Lord" **inside** the holy place—not seen by the world. Today people dress "beautifully" to be seen of men, and not of God—they feel condemned before the Lord, and their clothes attract people to **them.**

5. As the work of the high priest was entirely for the Lord, so our work should also be entirely for the Lord, and our work (ministry), our attire, attitude, conversation, etc., should be "before the Lord" to attract the world—not to ourselves but to Christ.

What impressions of Jesus Christ does my family, my neighbor, my enemy, receive from my work in the Church, in the community, in the home, by my ministry (daily life), by the clothing I wear in my daily (and Sunday) labor for the Master? Do they receive any impression of God's holiness, of my humility, unworthiness in His sight, of self-denial? Is any one made better, more

spiritual, by my life in the world? If not, what service for the good of His cause does my Master receive for His death, denial and suffering He has done for me? Let us weigh these questions honestly. Let them press us to deeper consecration, greater zeal for a true, holy life, and a greater depth of true humility before Him.

Oronogo, Mo.

INTERCESSORY PRAYER

By Elias Ruby

For the Gospel Herald

Lord lay not this sin to their charge. Acts 7:60.

I am glad this day, for these wonderful, powerful little words. They mean much to me. Where would I be had not some one prayed for me? Especially does that little prayer mean much when we consider that it meant the conversion of Saul, who has been our great leader, being second as a missionary only to his Superior, Jesus Himself.

Christ set the example as no one else ever did, before or after. While He hung on the nails in pain and suffering, looking upon His very opponents who crucified Him, with great compassion He said, "Father, have mercy on them, for they know not what they do."

Coming back to Acts 7, I can fancy I see Saul standing among the hearers of Stephen's wonderful sermon when he made the application and said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted; and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."

"When they heard these things they were cut to the heart." But they gnashed their teeth. Stephen, being full of the Holy Ghost, saw the glory of God. The heavens opened for him. He had no need of praying for himself, not even thinking of his suffering. But his heart was sad for the sins that they were committing. The last words, the last moments spent on this earth, he cried with a loud voice, "Lord, lay not this sin to their charge."

Saul was consenting to his death. After playing havoc with the church at Jerusalem, on his first trip towards Damascus, that little prayer of Stephen's being answered, he fell to the ground and heard a voice saying, "Why persecutest thou me?" It was Jesus. Saul opened his heart for a cleansing and Jesus went in and stayed with him to the end. We find in one of his letters the same words of intercessory prayer: "Do not lay anything to their charge on my account," and he suffered many things for the cause of Christ. He could say from experience, "What shall separate us from the love of God which is in Christ Jesus? shall tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword? As it is written, For thy sake we are killed all day long. We are counted as sheep for the slaughter. Nay, in all things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God."

These faithful martyrs proved that they were "more than conquerors," having enough love to pray, "Father, forgive them, for they know not what they do."

Flagler, Colo.

THE HOLY SCRIPTURES

By Ada Rhodes

For the Gospel Herald

The Bible is ours because "Holy men of God spake" and wrote "as they were moved by the Holy Ghost." There is no other truth, no other message which equals it: "for the commandment is a lamp; and the law is light." For the child of God who trusts and obeys, it is a true guide, giving joy and comfort. It is sure. "Heaven and earth shall pass away, but my Word shall not pass away." "Forever, O Lord, thy word is settled in heaven." Moreover, "All Scripture is given by inspiration of God and is profitable" for every need of man.

"O, how love I Thy Law!"

Harrisonburg, Va.

HEIRS OF GOD

As I was thus in a muse, I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet, now I cried, Let me die! Now death was lovely and beautiful in my sight, for I saw we shall never live indeed till we be gone to the other world. Oh! methought this life is but a slumber in comparison with that above. At this time also I saw more in these words, "Heirs of God," than I ever shall be able to express while I live in this world. "Heirs of God!" God Himself is the portion of the saints. —John Bunyan.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please give, through the columns of the Gospel Herald, the attitude of the Mennonite Church toward such organizations as the grange, farm bureaus, milk federations, etc. S. D. C.

The Mennonite Church, being nonresistant in faith and opposed to secret societies in every form, has all along given its testimony against such organizations. Following are a few of the reasons why:

1. The arguments against secret societies are applicable to practically all labor unions.

2. The scriptural admonition against Christians being unequally yoked together with unbelievers is violated by all Christian professors who belong to these organizations.

3. Labor unions have an unscriptural attitude toward the non-union man.

4. Their strike record proves that nonresistant people have no place in such organizations.

5. Farmers' organizations that have been in existence long enough to prove their character have shown the same monopolistic tendencies that other labor organizations have.

6. Labor unions, like organized capital, foster and encourage class war. The underlying cause of the present critical condition of the labor problem is illustrated by the following conversation between an enthusiast for farmers' organizations and one who opposed them: "A great injustice is being done the farmer. Capital is organized, labor is organized, and the farmer must pay both bills. After the farmers have become thoroughly organized they will put a price on their own products, dictate prices on the things they buy, and have things their own way."

"But suppose that capital and labor will combine against the farmer and thwart his plans?"

"Then there'll be war."

Yes, "there'll be war"—class war, the very worst kind of war. When the two organized monopolies come into conflict, something must break. The present organization policy on the part of both labor and capital is the same that brought the nations into armed conflict, in the World War. Unionism is a ruinous policy. It may bring temporary advantages, but it means disaster in the end. The whole scheme is not only unscriptural, but very unwise.

God is my record.—Phil. 1:8.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Lancaster, Pa.

(112 East Vine St.)

We have many reasons to rejoice and praise the Lord for the many blessings He is bestowing upon us.

On the evening of Jan. 30, we were privileged to have with us Bro. William Jennings of Concord, Tenn., at which time he preached a very interesting and helpful sermon.

Jan. 31, the semi-annual meeting of the sewing circles of the Lancaster Co., conference district met here at which time Bro. Geo. Lapp gave a very interesting talk on Conditions in the East and urged the sisters to continue in their work and encourage others to become interested.

Feb. 8, the regular monthly Sunday school workers' meeting was held at this place at which time Bro. Abram Lutz of Mt. Joy gave a very interesting talk on World Blessings in Christ.

We have lately visited in the home of Miss Brown, who is herself a cripple and has adopted eleven crippled children. These she educates, teaches them herself in the home, and teaches them also to be self-supporting. Several are working and supporting themselves at the present time. She has six with her in the home at present, ranging from ten to nineteen years of age—one boy of sixteen who looks like a child of eight, who is never able to leave his bed, another a girl of nineteen who is unable to walk and sits in a wheelchair from morning till night—her hands crippled, yet she sews very nicely. They are all taught to sew, cook, bake and take care of the house.

We ask an interest in the prayers of God's children for the work at this place.

In His name,

Feb. 9, 1921. Amanda S. Forry.

Kansas City, Kans.

Dear Herald Readers, Greeting:—A few lines from the Children's Home at Kansas City perhaps would be of interest to some. Our family of 33 children is practically all well and has been all this winter. The Health Board of the City has offered to vaccinate our children against diphtheria, which had attacked the home the fore part of the winter.

Sister Ada King is spending her vacation attending the short Bible term at Hesston College. Sister Nellie Hooley of Jet, Okla., has come to help out in her place.

One of our girls, Freda Price, was received into the Church by baptism on the evening of Jan. 12. Bro. J. A. Heatwole of LaJunta, Colo., was with us at the time. Freda left the next morning in company with Sisters Ella and Amelia Zook, for Manson, Iowa, where she went to her new home with Bro. and Sister Litwiler.

We have at this time two boys, one aged 12 and the other 13 years old, that we would like to place out into homes for their keeping. These boys are stout, husky lads and are familiar with farm work, as both of them had been on farms some past time. It looks to us like this would be a good opportunity for some one to get help for the coming year, as spring is right at our door, and any one wishing a boy of this kind will be fortunate in getting one of these. Any one desiring more information about these boys may write to us.

We wish at this time to express our appreciation in behalf of these neglected children, of those who have made it possible by their means and prayers to carry on this work the past year, and we trust the Lord will bless you and make you a blessing that the work may continue to His honor and to the praise of His name.

Feb. 9, 1921. C. J. Freyenberger.

SHOULD WE HELP?

By S. G. Shetler

For the Gospel Herald

There are so many pleas or appeals made nowadays for money along a marked variety of lines, that occasionally we hear the remark, "Should we help?" We wish to state a few facts, trusting that some one will ask the same question and then reply with a tangible answer.

In the fall of 1913, a number of our people settled near Airlie, Oregon. The following year a Sunday school was held in the home of Bro. Menno Weaver, with an attendance of 35 pupils. The Sunday school and church services are now being held in a school house near by.

In Dec. 1915, a congregation with a membership of 20 was organized by a committee, appointed by the Pacific Coast Conference. The work has been carried on regularly since that time, and the congregation has grown to number 58. From among their number, Bro. G. D. Shenk was ordained minister in 1916, and Bro. Menno Weaver, deacon, in 1920.

At a recent revival meeting, 20 confessed Christ of whom 18 were received into the Church. Some of these were not from families of our own faith. The Sunday school is in prosperous condition, and the congregation is working harmoniously. This has promised to be one of our successful rural fields.

There is no church building of any kind in the community. The school house in which the services are held is too small and the seats are uncomfortable for grown people. A church building is needed, and the congregation is taking steps to build one. Financially they are not able to do this alone. Now my question: "Should we help?"

When there is an urgent need in any of our city mission stations, our attention is called to the fact. The brotherhood responds. The thousands given (and rightly so) for the suffering are the result of bringing the need before the people. Who presents the need of a rural people in some unnoticed spot? Sometimes a correspondence from some local interested member finds its way into the Gospel Herald, where it is welcomed by the editor, read by most readers, laid aside with the expressed hope that some one else will give.

"Should we help?" Brother, say "Yes." Read this. Think it over. Lay the paper aside, write out a check while this is fresh on your mind, mail it to Bro. M. B. Weaver, Suver, Oreg.

Overseers of the various congregations, probably your congregation would gladly share in this privilege also, provided they have an opportunity.

Hubbard, Oreg.

COMMUNION AT PEHUAJO

By T. K. Hershey

For the Gospel Herald

Christmas day, 1920, at the Mission in Pehuajo was a day not only to celebrate the birth of our Savior, but it was the day chosen to commemorate the life, sufferings and death of our risen Lord. Accordingly Brother Shank and family came from Trenque Lauquen to be present at this service. Because of the two-fold meaning, the day was a day of rejoicing for all.

Ten native brethren and sisters and five foreigners (for so we are) partook of the sacred emblems. Three of our native members could not be present. One was sick, one lives in Nueva Plata, and could not find a way to come, and another was visiting her brother north of Buenos Aires. We regret very much that these could not be present and re-

joice with the rest of us in this special service.

After participating of the communion and the literal observance of feet washing an opportunity was given for testimonies. To hear these native Christians state in their own tongue and way what the Lord's supper meant to them, was inspiring to those whom God has placed in charge of this little band. Some for the first time partook of these sacred emblems, and words failed some of them to give vent to their inner feelings. One man whose very countenance showed that his heart was leaping for joy and gratitude got up and said, "I feel more than I can express." It was a testimony that meant more to us than if he had spoken for ten minutes without the inner promptings. Others referred to the feet washing as being a service that brought them much joy and many blessings. All the older members expressed themselves as being happy to partake in this their second communion service, and that it was their earnest desire to continue faithful until death or until Christ comes to take them to Himself. We were all made to feel that oneness there is in the communion service, and with a greater and renewed zeal for the work of the Lord we enter the New Year desiring only to be used as it seemeth best to our great Captain and Shepherd of our souls.

The following Sunday evening the Sunday school children rendered a program at which time more than 100 people had gathered to hear the recitations of their children on the birth of Christ. On New Year's night the young people of the young people's meeting rendered a special program, which gave them an opportunity of developing the talents God has given them. Again the house was full of friends and neighbors. For all of these services and opportunities of bringing the soul-saving message to a people who are ignorant of the true way to Jesus Christ, we thank our heavenly Father. Our daily prayer is that all these that God has given us may grow in grace and in the knowledge of the Lord. To this end we solicit your prayers.

Pehuajo, F. C. O., Argentina, S. A.

OUR RUSSIAN RELIEF WORK

By Orie O. Miller

For the Gospel Herald

II. Mennonite Home to Russian Children

Very soon after our first arrival in the city of Constantinople, the need for a Home for Russian refugee children was called to the attention of our Unit. Careful investigations made by several different American workers showed that on October first there were several hundred of these children still remaining in the city from the earlier evacuations from Russia for whom no relief organization was providing, and who were living amidst sanitary and feeding conditions which gave them very little chance of surviving the winter. At that time, though, our aim was to go into Russia itself, which was the field to which we were sent, and where from what others told us the need was still more urgent and affected more people. In a general way, we promised to look further into the situation on the return from Russia, after we could be more certain just how our plans there would materialize. So the matter was left, and not particularly thought of again until our second return from the Crimea, when also the last group of 130,000 Russian refugees left that unfortunate country. It was sometime during that first week that a letter was found in our mail one day from several people intensely interested in the refugee children, advising that another Relief Society in the city would contribute the equivalent of about $750.00 a month towards supporting such a Home, if such would be organized to care for 200 children, and provided that our Unit would assume the balance of the financial responsibility and assume the active direction of the work. The matter was taken up with the Central American Relief Committee, who approved of the plan and assured us that our money, in their judgment, could not be spent in any wiser venture. Because of the comparatively large initial expense connected with the opening of an institution of this kind, the American Red Cross offered to help by donations of blankets, bedding, hospital supplies, and children's clothing. With these substantial offers of support from others, coupled with the knowledge of the fact that the need for such a Home would be even greater with the last group of refugees added to what had been in the city before than it was when the matter had been first thought of, we were made to feel that this was God's hand directing towards this particular work.

Again the Unit was short an American worker, who could be put in charge of organizing and directing the Home. Mrs. Arison, connected also with the Young Men's Christian Association for Russians, offered her services to the Unit for a temporary period free of charge. Mrs. Arison has had considerable experience in child welfare work in America, and in a number of ways seemed especially qualified for the kind of work we had in mind. Under her direction the work has been brought to the present point. A large, well lighted stone building has been rented for a period of a year. The building is situated within ten minutes' walk from our own office, and has ample space connected with it for play ground. Beds, heating, and kitchen stoves, kitchen and dining room ware, tables, chairs, furniture for servants' quarters, laundry equipment, and other necessary supplies have been purchased in sufficient quantity to care for one hundred and fifty children. On December fifteenth there were fifty-six children cared for in the Home, and another sixty-five on the waiting list, which were temporarily refused admittance, until we had time to put in order the laundry and bathing equipment. By January first, the institution will provide a Home for the full 150.

Probably ten per cent of these children are full orphans and because of this, this portion will constitute more or less of a permanent obligation to the Mennonite Unit. The others have either one or both parents. Their parents are refugees, who have come from a land where living was very cheap, compared to what they found in Constantinople. They found also that Constantinople was already much overcrowded with peoples of all kinds, and not nearly enough work to go around. These parents gradually move to poorer and poorer quarters, and necessarily stint themselves and their children in what they eat. This brings about malnutrition, and a tendency of various diseases on the part of the children. Assuming the temporary care of these children, providing them the things to eat, that they need to again build up the body that has been wasted by partial starvation, and at the same time giving the parent this chance to find work and a home in which the family can again be brought together, may be said to constitute the present mission of the institution. So far as possible "the saving of a physical life" will constitute the policy in admitting children. That is, our aim is to take in only those for whom there would scarcely be any other chance of surviving the present winter.

Many of the working policies of the institution still remain to be worked out. Just at present two workers, who have been loaned us by the Near East Relief for the purpose, are making a thorough investigation of each child already in the Home, and of those to be admitted. When their reports come into the office, more definite word can be sent home as to the actual cases for which your money is providing. Our prayers in this connection also are, that one of our Mennonite sisters may speedily arrive on the field, so that when Mrs. Arison finds it necessary to give up her connection with the Home a worker may be on hand to take over the work who knows fully the policies and plans which should be in mind in making and keeping it a Mennonite institution.

Constantinople, Turkey.

(To be continued)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

SEVEN ATTRIBUTES OF A MODEL HOME

By Joseph D. Reish

For the Gospel Herald

All human beings have homes of some kind or another, but the nature of the different homes varies almost as much as human nature. It is a general principle that the character of an individual usually portrays the nature of the home in which he was reared. The influence of the home life is far-reaching, as it has to do with the hereditary and prenatal as well as the afterbirth state of its inmates. See Judges 13:12, 14. So true is this that a certain writer has aptly told us: "Children should be careful in choosing their parents." Another just as pertinently suggested, "Parents should train their children twenty years before they are born."

The Old Testament lays down many principles for true living which are as timely and as applicable for all of our generation as they were for those who lived in the Old Dispensation and to whom they were originally given. In the description of the home life of Manoah and his wife, the revelation that a son should be born to them and finally the birth of that son whom they named Samson, as recorded in Judges 13, we find some of the characteristics of a model home, a home and the life in that home ordered as God would have it.

1. **A Religious Home** (Vs. 8, 17-20).

God's purpose in creating the human race was for His glory (Rev. 4:11); and if man does not heed the injunction of I Cor. 10:31— "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"—God's expectations will not be met. If a religious atmosphere does not permeate a home the child within it has not been well-born, and this is the inalienable right and heritage of every child entering this life. For a child to be well-born presupposes right living,— physically, morally, and religiously— upon the part of the parents, and the greatest of these is godliness (God-like-ness) which is the crown of a home. Parents must not only supply the hunger of their children's bodies, but the hunger of their minds and spirits as well.

The noblest heritage parents can bestow upon their child does not consist of material blessings, as greatly to be desired as they may be, but the development of his spiritual nature so that his sound mind in his sound body may be controlled by his sound spirit.

2, **A Praying Home** (Vs. 8, 9).

A home blest with a religious spirit is a home where prayer is wont to be made. This includes not only private but family prayers. Too many parents, if they pray at all, are too prone to "pray in secret", and give as their reason, if they have any, Matt. 6:6. It is an undeniable fact that daily family prayers leave their lasting impressions upon the plastic minds of children. For children to hear their parents pray, and for them, is all-important. Mother's prayers will cling throughout life and memory of them will ever be cherished. Oftentimes this memory has proven invaluable when the storms of temptation have raged. To be thus fortified is better than with a coat of mail. The wise man spoke truly when he said: "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6).

O, for the erection of the old-time family altar in more of the homes of our broad land!

3. **A United and Harmonious Home** (Vs. 10, 11).

A home in which strife exists cannot wield the most wholesome influence; while the one in which discord is pronounced is a nest from which is hatched all sorts of evils. Quarreling and wrangling are ever the marks of ill-breeding.

The aims and methods of parents in a home should be similar. They should work together intelligently and heartily. Differences of opinion that may arise between them should be discussed and settled in private, so that there may be a oneness manifest when they are with the other members of the home or when in public.

Correction is at times necessary to preserve harmony in the home, as in any other organization, but mere threatening should be avoided. Parents should realize that their responsibility lies in properly directing in the right those under their training and they should inculcate in those pliant minds the principle of obedience, which is a basic element in maintaining the peace and tranquility of family life.

4. **A Well-Ordered Home** (Vs. 12, 13).

In a model home, as in the home of Manoah and his wife, the will of God is desired and sought. Especially is divine guidance asked for in the rearing and training of the little buds of promise granted it, as the parents of that home feel that the responsibility is too great for them to undertake the task unaided.

God is Guide and Director of the home where religious development is considered paramount and its ordering is in accordance with His dictates. This home may justly display the wall motto which says: "Christ is the Head of this home, the Unseen Guest at every meal," and similar ones, for in the act there is no hypocrisy. Order is God's first law and is the beauty of a model home.

5. **A Temperate Home** (Vs. 13, 14).

That temperance is a hereditary virtue was proven beyond a doubt in the life of Samson. The angel gave specific directions to his mother as to her manner of living during his prenatal existence. In consequence of her obedience she gave to the world a son who became a man of almost superhuman physical strength.

Every child has the right to be born normal physically, mentally, and morally, and the responsibility for such a birth naturally devolves upon the parents. The children who are tainted physically or spiritually because of intemperate living upon the part of either or both parents are at best handicapped through life; while oftentimes they prove to be a burden or a menace to society. Contentment is the blessing of a home. It is not to be found where intemperance reigns, but where nature's laws are upheld.

The habits and tastes of their children are guarded well by honest parents and they early inculcate the principles of economy and simple living.

In their desire for only the most wholesome influence to surround their offspring they censor the literature that enters their home and impress the necessity of using discrimination in the choice of companions, knowing that: "Evil communications corrupt good morals" (I Cor. 15:33). Thus temperate living in its broadest sense is implanted during the impressionable period of childhood.

6. **A Hospitable Home** (Vs. 15, 16).

Man was created a social being, for "None of us liveth to himself" (Rom. 14:7). The glory of the home is hospitality, and with this glory radiant it merits and receives the benediction of all. The home where hospitality is extended to all becomes a haven of rest to the weary and a

(Continued on page 933)

Sunday School

For the Gospel Herald

Lesson for Feb. 27, 1921—Matt. 25: 14-30

PARABLE OF THE TALENTS

Golden Text.—Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.—Matt. 25:23.

Introductory.—Matthew 25 directs our attention to the importance of Christ's second coming in a threefold form: (1) the parable of the ten virgins, emphasizing the necessity of watchfulness lest we be unprepared; (2) the parable of the talents, emphasizing the necessity of faithful service during the time intervening between now and the time of His coming; (3) a description of judgment, telling how both righteous and unrighteous will fare when He does come. It is the middle division of this chapter that we have under consideration in this lesson.

The Story Briefly Told.—The kingdom of heaven is likened unto a man traveling into a far country. Before he starts he calls his servants and commits unto them his talents in proportion to their several ability. After a long time he returns and reckons with his servants. Two of them prove faithful and show by results that they have doubled the number of talents committed to them. One proves unfaithful and tries to make a good case of his situation by justifying himself. The two faithful servants are rewarded generously for their faithfulness, while the unfaithful servant is ordered to be cast into outer darkness, where he would receive just recompense for his unfaithfulness.

The Application.—Christ is the man traveling to the far country—heaven. We are His servants and the talents represent our stewardship. It will be noticed that our stewardship is in proportion to our ability. In other words, the measure of our responsibility is our capacity for service. The two servants who doubled the number of their talents represent those of us who are faithful to our trust, diligent in the service of our Master, doing what we can for the furtherance of His kingdom. The unfaithful servant represents those of us who are negligent in Christian duty, inactive in service, vainly imagining ourselves justified in our course. The reckoning will come when Christ returns to judge the world. The righteous will be richly rewarded, while the unrighteous will be banished from the presence of God to suffer the vengeance of eternal fire. This part of our subject prepares us for the part of the chapter which follows.

Reward of Faithfulness.—"Well done, good and faithful servant." That meant much for those servants, it will mean infinitely more for the faithful servants of Jesus Christ. It will be noticed that it is **faithfulness,** not **capacity,** that will be rewarded. One of these servants did indeed gain more for the master than did the other, but in faithfulness they were alike as they both doubled the number of talents entrusted to them. It will also be noticed that the identical language was used in both cases. When we shall come before the judgment seat of Christ the question will not be asked of us, How much did you accomplish? but, Have you been faithful?

It is not to be inferred, therefore, that it matters little how much we accomplish or that the Lord is indifferent to our achievements. No one believes that the master would have been satisfied with the five-talented servant had he brought no more returns than the two-talented servant. Neither do we believe that the one-talented man was condemned because he failed to gather five or even two talents but because he did nothing with the talent entrusted to him but to hide it away. God intends that we should make faithful application of whatever is given us, whether it be little or much.

Another thought worthy of notice is that we need not be so much concerned whether we are talented or untalented, as that is in the hands of the Lord. But the big question that should concern us at all times is, Are we faithfully putting to use the things which God has placed in our care? Our destiny in eternity will depend upon our faithfulness or unfaithfulness here. Lord, help us to be faithful.

Punishment for Unfaithfulness.—That was a plausible excuse which the unfaithful servant brought. Generally an unfaithful servant tries to cover up his shortcomings in justifying himself. That is what this man did, but instead of clearing him his very excuse was made the basis of his condemnation. The man who simply "belongs to Church" without doing anything for the Master may have satisfied himself completely in is do-nothing policy, but before God he is a "wicked and slothful servant" who will be condemned on the very excuses that he makes. Brother, when you professed faith in Christ and united with the Church you meant by that act to promise before God and man that the rest of your life would be devoted to Him. Anything short of that puts you into the class of the unfaithful. "Outer darkness!" stands before all who hide their talents in the earth. —K.

Our Young People

WHAT MISSIONS DO FOR THE WORLD.—II Cor. 2:14-17; Jno. 3:16-21.

Topic for February 27

MOTTO

"The people which sat in darkness have seen a great light."

THE STUDY HOUR

I. Missions and the World.—It was in behalf of the world lost in the darkness of sin that the Heavenly Father sent out Jesus as the first Missionary. When we estimate what the coming of Jesus will mean to the world we can answer fully what missions will do for the world. It may be summed up in the angel song, "Glory to God in the highest, and on earth peace, goodwill toward men." All that is holy and pure and righteous in the world has come into it through the Son of God and what He has accomplished by His mission in the world. All the hope that inspires men and women to press on in face of untold suffering and sacrifice to spread the good news is due to the faithful and true promises that will be fulfilled in their time because a Savior has given His life for the world.

There are two kinds of world vision:—the one which the deceiver showed to Jesus from the exceeding high mountain is the one which many today are beholding and allowing themselves to be deceived by, falling down before it as its god; the other the one which Jesus brought and which the prophets foretold of His work for the world. It is to the world vision of Jesus that we must go for the true light of what true missionary work will do for the world. He went rather to the place of reproach to bring about His mission. "Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come."—Heb. 13:13, 14. It is by this method that we share in a kingdom which cannot be moved. Those who refuse the teaching of Jesus will find themselves among those who are judged with the whole band of those who reject Him. Missions will prepare the world for the great day in which God will "judge the world in righteousness, by that man whom He hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."—Acts 17:31. Missions is not an agency to gradully improve the state of world affairs, but a means of saving whosoever believeth and bringing a just judgment upon those who turn away from the light.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **Witnesses**
2. What Jesus Can Do For the Children of All Nations

For Young People
1. God's Interest in All People
2. The Mission Program of Christ
3. The Twofold Effect of Missions

For Older People
1. How the World Receives the Gospel.
2. The Promise to Missionary Workers.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 17, 1921

Field Notes

The total enrollment at the six weeks Bible term which closed at Albany, Oreg., Jan. 21 was 115.

Bro. L. J. Miller of Garden City, Mo., assisted the congregation at Protection, Kans., recently in a series of meetings.

Bro J. A. Leichty of Orrville, O., spent Sunday, Jan. 6, with the brotherhood at Moral, Ohio.—L.

The Sunday school and mission meeting held at Canton, Ohio, Feb. 5, was well attended, with good interest.—L.

Bro. I. W. Royer of Orrville, O., worshiped with congregation at Canton, Ohio, Mission on Sunday, Feb. 6.—L.

Bro. Noah Hilty of Marshallville, Ohio, preached at Union Hill Church near Sugar Creek, Ohio, on Sunday, Feb. 6.—L.

Bro. J. W. Hess of Manson, Iowa, is expected at Jet and Hydro, Okla., in the near future to hold series of meetings.

Awaiting his opportunity to depart for India, Bro. G. J. Lapp is visiting our congregations in the East as opportunity permits.

Bro. E. F. Hartzler and family of Marshallville, Ohio, spent a few days in Mahoning and Columbiana counties, Ohio, and breaking the bread of life on the 6th.—L.

The total missionary and charitable donations in the Kansas-Nebraska Conference district last month was $1565.21—something over a dollar for each member.

Because of the delay in the sailing date of the steamship, "City of Harvard," Bro. and Sister G. J. Lapp and Bro. and Sister E. E. Miller, will not get to start for India as soon as they had hoped. April 5 is the sailing date now set.

Bro. S. C. Yoder of Kalona, Iowa, special instructor for the short Bible term at Hesston College, filled the regular appointment at Ransom, Kansas recently. He is favorably impressed with the prospects at that place.

The home of Bro. O. H. Zook, one of the contributing editors of the Gospel Herald, has been entered by death, Feb. 9, and little Glenn, five years old, answered the summons to come up higher. The Lord bless the bereaved family.

We are glad to report that Bro. J. S. Shoemaker of Dakota, Ill., whose illness was reported in these columns some weeks ago, has about recovered. In a recent letter he sent us an interesting article which will be read with interest when it appears in print.

The Executice Committee of the Eastern Mennonite Board of Missions and Charities met at the home of Bro. Eli G. Reist, Mt. Joy, Pa., on Wednesday of last week.

Bro. E. E. Miller of Middlebury, Ind., spent a few days in Illinois last week. Among the places he visited were Flanagan, Sterling, and Freeport.

Bro. J. M. Yoder of Cherry Box, Mo., wishes us to announce that in his community there are at present farms for sale or rent, and that such of our people as are looking for that kind of an opportunity will find a welcome there. Those interested may find further information by writing to Bro. Yoder or Bro. W. H. Detwiler, Cherry Box, Mo.

Correspondence

Aurora, Oreg.

(Bethel congregation)

Dear Herald Readers, Greetings:—On Dec. 19 the Sunday school was reorganized resulting in the election of the following officers. Supts., Lester Burkholder, Jesse Nofziger; Sec.-Treas., Menno Snyder; Chors., Matilda Snyder, Florence Kauffman.

The annual trustees' meeting was held Jan. 26.

Bro. and Sister John Byers of Aldersyde, Alta., spent a few days among us recently.

The congregation at this place is growing. Bro. Fred J. Gingerich is our minister. We have Sunday school and preaching every Sunday morning and Y. P. M. and preaching in the evening. Pray for us.

Feb. 4, 1921. Cor.

Rawson, Ohio

Greetings:—We closed a series of meetings at the Chapel Church with seven confessions. The meetings were in charge of Lester Hostettler of Sugarcreek, Ohio. The meetings began on Jan. 17. After preaching one sermon Bro. Hostettler was so seriously threatened by blood poison that he was not able to attend the meetings for one week. Bro. Paul E. Whitmer of Bluffton, Ohio, quite ably filled the appointments until Bro. H. was again able to take up the work.

Feb. 5, 1921. Cor.

Elizabethtown, Pa.

The program of the Elizabethtown Workers' Meetings, to be held Thursday evening, Feb. 24, is as follows:

Lesson for March 6, "Jesus Among His Friends," Bro. David Landis.

Lesson for March 13, "The Lord's Supper," Bro. Walter Detra.

Lesson for March 20, "Jesus on the

Cross," Bro. Raymond Good.
Lesson for March 27, "The Living Christ," Bro. Clarence Reist.
Feb. 7, 1921. Committee.

Palmyra, Mo.

Dear Herald Readers, Greeting:—The evening of Jan. 19 Bro. E. J. Berkey of Oronogo, Mo., began a series of meetings here. He preached each evening and gave a Bible lesson preceding the sermon. Some of the subjects treated are Sanctification, Nonresistance, Life Insurance, and Atonement. These lessons were all very helpful and interesting. The brother preached the Word of Truth with power, and we trust that the seed sown may have fallen upon good ground where it will spring forth and yield an hundred fold. The last meeting of the series was a very impressive one. Six precious young souls, all mere children, arose and confessed their Savior. Our prayer is that they who have made the wise choice so early in life may prove faithful and spend long and happy lives in the service of their Master.

While the brother was with us he was taken to visit a family in Hannibal. The daughter in the home and her husband expressed their desire to cast their lot with the people of God. Let us pray that they may be bright lights for the Master, even in the midst of unfavorable environments in the city.

Bro. Berkey went from here to Pea Ridge, where he labored until the afternoon of Feb. 6, when he returned to Palmyra and had charge of the monthly services at the County Infirmary. He preached for us again the following evening and took the train for home that night. May the Lord bless all his labors for Him.

In His name,
Feb. 7, 1921. Anna M. Kreider.

Lancaster, Pa.

To all Herald Readers, Greeting:—We praise the Lord again for the many blessings He is bestowing upon us. Since my last writing we were privileged to have two weeks meetings at the Chestnut St. Church conducted by Bro. Abram Martin. As a visible result of the meetings 12 precious souls made the wise choice and accepted Christ as their Savior. May they ever be true to Him. We ask all God's people to remember them in their prayers. The brother preached the Word faithfully.

If all went as planned Bro. John H. Mosemann began a series of meetings at the Warwick River Church near Denbigh, Va., on Sunday morning, Jan. 30.

Bro. William Jennings of Concord. Tenn., preached at the East Chestnut St. Mennonite Church, Lancaster, Pa. The brother gave us a very impressive sermon. Text, Col. 3:11, last clause. The brother was filled to overflowing with the Spirit of the message. We are very glad for his visit. We ask all His children to remember the work at Lancaster at the throne of grace.

Your brother in Christ,
Feb. 7, 1921. Lloyd S. Kemrer.

Flanagan, Ill.

Greetings to all Herald Readers:—Bro. S. E. Allgyer was with us the evenings of Jan. 13 and 14 ably feeding us with the bread of life from Jer. 18:4 and Jno. 1:14. The second evening an invitation was given and 11 boys and 1 girl responded, since then more have come, making a class of 22. May they make a full surrender and ever be true to Him who will never forsake us.

Sunday, Feb. 6, Bro. and Sister Earnest Miller were with us, Sister Miller speaking to the Sunday school and Bro. Miller giving a helpful message from Matt. 8:27. In the afternoon Bro. Miller gave a talk on "The Work in the Near East," that being the first time our congregation was privileged to listen to a report of the Near East work. We wish Bro. and Sister Miller Godspeed as they leave the homeland for their work in India.

In His name,
Feb. 7, 1921. Agnes A. Gunden.

Martinsburg, Pa.

Greetings to all Herald Readers:—We are thankful for the care our heavenly Father has over us. The attendance at our regular meetings is good and health in general is good. Two sisters who were very sick are not getting along well at this date. May God speedily restore them to health, if it is His will. Bro. Metzler has returned from several weeks service in the Lord's work in several western states. Bro. C. A. Grabill has returned from Johnstown district where he held a series of meetings.

Pray for the work at this place.
Feb. 8, 1921. D. I. Stonerook.

Middletown, Pa.

Dear Readers of the Gospel Herald, Greetings to All:—We have graciously felt the presence of the Holy Spirit in our midst during the meetings held at Stricklers church from Jan. 15 to Jan. 30. Bro. Amos Myers of Mummasburg, Pa., faithfully preached the Word with power, sinners were warned, saints encouraged, and as the visible results of the meetings seven souls were willing to come on the Lord's side, while others were "almost persuaded." Our prayer is that they may turn while in a day of grace.

Bro. David Miller, one of our home ministers, has been afflicted for some time and could not be with us at any of the meetings. May God speedily restore him to his usual health. We ask an interest in your prayers in behalf of the work at this place.

Yours in the Master's name,
Feb. 8, 1921. Arthur T. Givens.

Waynesboro, Va.

Dear Herald Readers, Greetings:—The congregation at Springdale enjoyed a short visit from Bro. and Sister D. B. Raber of Aurora, Ohio. He preached for us Wednesday and Thursday evening, Feb. 2 and 3, having for his subject The Church. He told us many good things, and hope all will profit thereby. It is very encouraging to have brethren and sisters from other congregations come to visit us, and we extend a hearty welcome to all.

Our Sunday school was reorganized on Christmas day for 1921. The following brethren were appointed for the work: Supts., Perry Burkholder and Dan W. Driver; Chors., Dan W. Driver and D. E. Weaver; Sec-Treas., Henry S. Wenger. May these brethren discharge their duties willingly anl faithfully, with teachers and pupils combined, that the Word may be taught and studied in a way that will glorify God and cause souls to be born into the Kingdom.

Pray for the work and workers.

In His name,
Feb. 9, 1921. Maggie M. Driver.

Alto, Mich.

Brethren D. A. Yoder and Henry Weldy, of near Wakarusa, Ind., arrived at Elmdale, Jan. 29, Bro. Yoder conducted the services Sunday morning, Jan. 30, while Bro. Weldy conducted the evening services. On Monday morning, Jan. 31, Bro. Yoder left for his home while Bro. Weldy remained and preached every evening during the week, and also on the following Sunday morning and evening. On Feb. 7 Bro. Weldy left for White Cloud to conduct meetings at that place.

On the morning of Jan. 30 Bro. Yoder took votes to see how many of the members are willing to have a brother move to this place to assist Bro. Brackbill in the ministry. If it is the Lord's will, we expect a brother to move here for this work. This is a large field and two ministers can find plenty of work. We are glad for the interest that is being manifested in the Michigan rural fields. The work is fairly well started. There are now ten places where our people are trying to build churches. There is still room for expansion and a great need for laborers.

Sisters Nora Weaver, Johnstown,
(Continued on page 932)

Miscellaneous

STARTLING FIGURES

S. G. Shetler

For the Gospel Herald

In the Compilation by Bro. D. J. Miller, Lagrange, Ind., as found in Herald, Jan. 20, there are some figures given that should put us to thinking.

The record of death notices was just ordinary reading matter, until the milestones between seventy and eighty were given, then we began to take especial notice. This was intensified as we read, "From eigthy to ninety, 59. Ninety or over, 10" The climax of our curiosity was reached in the record of ordinations. "Bishops, 1; ministers, 13; deacons, 4."

We could not help but say, Is it possible that the ordinations have been so few? Many other questions followed in rapid succession. Were all reported? Were no more needed? Do we need less bishops as fewer were ordained than had been called away? Are we helping to answer our own prayers for more workers? Are there so few qualified men that so few have been ordained? Will God hold us responsible for neglecting this important part of the church work? Who is responsible? Will this be different next year? How shall a change be brought about? Do we place confidence in just a few? Was the number of ordinations in proper proportion to the extension of the work? Was it in true proportion to the increase of membership? Were the ordinations equal to the calls from so many neglected fields? Has the earnest plea for help of some minister who has struggled alone for some time been heard and heeded? Has the Bible injunction, "Look out from among you," been thought of? Has the Holy Ghost said to any group of His children, "Separate me —— and —— for the work whereunto I have called them?" Has the "ordain elders in every city" been complied with by those upon whom the work rests? Should helpers be ordained before or after the death of their predecessors? Should need or number be first? Does need decrease, increase, or remain the same?

To answer these and many other questions that might reasonably be asked along the same line of thought would require time, thought, and space. A few suggestions may be in order.

1. Ordain to fill vacancies caused by death. Example, Matthias and Judas.

2. Ordain men for special lines of work. Example, seven deacons.

3. Ordain more men so that others do not need to neglect the work already requiring their time. Example, seven deacons.

4. Ordain only qualified men. Example, Paul. Read Titus 1:5-9; Acts 6:1-8; I Tim. 3:1-13.

5. Ordain young men. Example, Timothy.

6. Ordain men whom God can use in the desert. Example, Philip.

7. Ordain men whom God can bless before kings. Example, Paul.

8. Ordain men who can be sent away. Example, Barnabas and Saul.

9. Ordain plurally. Examples, twelve apostles, seven deacons, and the seventy elders, Barnabas and Saul.

10. Ordain only those whom God has called. Examples, Paul, Barnabas, Moses, priests.

11. Ordain only those who are willing to be separated by the Church. Examples, seven deacons, Barnabas and Saul.

12. Ordain men for the line of work for which they are qualified. Read Eph. 4:11-16.

13. Ordain no one at the spur of the moment or at some impulse. Read I Tim. 5:17-22.

14. Ordain men "who have companied with us all the time." Example, Matthias.

15. Ordain a faithful qualified proselyte. Example, Nicolas.

Hubbard, Oreg.

SUGGESTIONS TO SUBSCRIBERS

By the Subscription Clerk

For the Gospel Herald

It is our desire to give the most efficient service possible. We do not claim faultlessness, but a few points observed and practiced would help us in giving better service. They are:

1. Subscriptions are due in advance. The label on your paper shows when it expires. "dec20" means December, 1920; "jan21" means January, 1921; "jul19" means July, 1919. The first three letters indicate the abbreviation of the month; the two figures indicate the last two figures of the year number.

2. The prices of the English papers are as follows: Gospel Herald, $1.50; Christian Monitor, $1.00 (new subscriptions $.75); Youth's Christian Companion, $.75 (new subscriptions, $.50); Words of Cheer, $.50; Beams of Light, $.30; The Way, $.20. Ministers, rates and donations are one-half the regular rates, except The Youth's Christian Companion which is $.50 in such cases. Special offers will be explained as they are made. When we receive amounts less than the regular price, we credit according to the amount, unless reasons for special rates are given.

3. It is best to send book orders and subscription orders separately, or at least on separate sheets of paper. In transferring orders from one department to another, there is always some delay, and sometimes results in errors that could otherwise be avoided.

4. Always state whether the subscription is new or renewal. In renewing, give the exact name and address by which you receive the paper. If any change is desired, please state what it is. The failure to state whether a subscription is new or renewal or giving name on label, often results in having two papers sent to one address.

5. Always state which paper you want. Not doing so means that we may credit the wrong paper, or will have to write for more information, which always results in needless delay.

6. In asking for a change of address, always **give name of paper** along with **old and new address.** We have a total of about twenty-five lists. An indefinite request means examining a number of lists, the risk of making an error, and often writing for more information, which causes needless delay.

7. It has been the policy of the House to continue a paper until it is ordered discontinued, since nearly all mean to be permanent subscribers. This has caused some misunderstandings, and some loss to us, but many more have heartily thanked us for not stopping the paper at expiration. For this reason we hold this policy. We appreciate the support of every subscriber and do not want to lose a single one. In case someone has donated a year's subscription to you, and you do not care to continue the paper, or if for any reason you prefer to have it stopped, we would appreciate if you would drop us a card, stating that we discontinue sending the paper to you.

8. If there is any error in your credit, or in the way we have handled your order, please remind us as soon as you notice it, giving all the facts you think we should have (especially the date as nearly as possible). The longer an error remains uncorrected, the harder it will be to correct it.

9. In case you receive a card or letter asking a question, or making an explanation that is not correct, please read it carefully, and return it, along with fuller instructions. The reason we write is to make sure we have made no mistake. This will help greatly in reducing errors.

We thank you for the hearty way you have supported the publishing work in the past, and earnestly solicit your co-operation and prayers in our work in the future.

Scottdale, Pa.

A GLIMPSE AT THE BONNET QUESTION

By Clayton F. Derstine

For the Gospel Herald

Quite recently a consecrated young minister told me that he wanted to be "loyal to the Church on all points possible." Then he asked, "Give me some reasons for the bonnet." I gave him several, with the understanding that I would shortly put more into an article for the Gospel Herald.

This is not a thorough discussion—merely a few things that have come to me in a short while; and I give them in this order, whether logical or

not. There are those who will say that the subject is "small." No, it is not small; it is large, involving many principles, doctrines, and positions.

1. **The Bonnet is safe.** It ruins no souls, it is serviceable, it does not engender pride. Some may be ruined with it, but not because of it.

2. **It is modest.** It passes real well Webster's definition for modesty: "Propriety of behavior; decent, chaste, modest." It surely does what Paul states: "Let your moderation be known to all men."

3. **It is beautiful.** Man's idea of beauty is often distorted, but God's eye is always reliable. Had feathers on the head of a woman improved her looks, He would have put them there, as He did on the birds. If flowers on the body were admirable, God would have put them there, for He wants woman loved. For the divine will on what should be woman's adornment, read I Pet. 3:1-6.

4. **It is reasonable.** With the bonnet, hood, and veil woman has sufficient variety. If properly made (which unfortunately is not always the case) it is more serviceable to the woman than a hat is. The wearer does not need to fear passing styles. Because the bonnet can be worn out, the price is reasonable. It fits a head of decently combed hair, and is usually worn straight instead of some distorted way, as is often the case with other forms of apparel for the head.

5. **It is woman's apparel.** When you hear some one speak of a hat being left, you instantly think of a man. When a bonnet, hood, or veil is mentioned, we think of woman. The trend of the times is toward a masculine-feminine specimen, a monstrosity of the latter days. The long hair, devotional covering, and bonnet are becoming to any woman professing godliness.

6. **It is scriptural.** There is no scripture on the attire question that the bonnet, hood, and veil do not satisfy. Read Deut. 22:5; I Tim. 2:9, 10; Jas. 2:2-4; I Pet. 3:3, 4; Mark 12:38.

7. **It means obedience to the wishes of the Church.** Those in position of leadership "watch for your souls." True shepherds have seen the safeguarding value of the bonnet. Is their judgment more faulty than that of infidel Paris?

8. **It has a good history.** It has been only a few generations since Christian women generally wore the bonnet. Before the curse of pride settled upon the Reformation churches, thousands of their women wore the bonnet. They were not adopted from centers of harlotry, as is the case with much of the stylish clothing worn today. The wearing of the bonnet is not the practice of the Christ-rejecting world. The bonnet is classically known as the garb of women —professing godliness, at the least.

9. **Churches that were once plain but have since discarded the bonnet with other marks of plainness and separation have not profited by the change.** In one of the largest congregations of this class I asked the pastor: "Don't the outsiders attend your meetings?" "No;" he replied, "not very much." Their slow increase, coupled with the fact that they still hold to many doctrines not held by other churches, proves the fallacy of adopting the world's headgear for our women. Then they have other more serious things to resist.

10. **The record of the Methodist Church encourages the bonnet.** When this large denomination was noted for its simplicity and signs like "Bonnets for Methodist Ladies for Sale Here" were in evidence, they were a greater power for evangelism and Christian character than most of them are today. Charles Wesley lamented the fact that his earlier position on dress was not sufficient to hold the next generation for simplicity. This denomination is today sapped of her life by pride, which can not dwell in the same heart with the love of God. May such examples help us to steer clear of following in the same footsteps.

11. **Godly women always dressed differently from worldlings.** Some today would have us believe that modesty passes unnoticed. But Peter in God's final word on this question records that so the ungodly women of olden times adorned themselves, implying a difference on the apparel question. Those who care not to be noticed by their clothing as Christians soon are noticed for their laxness in other spiritual matters. Where the garb of civilization was decent, the garb of Christians was not so conspicuous; but that can not be these days, considering the headgear and general garb of the women of the world today.

12. **The bonnet settles the question for all time.** No care when styles change, no fear of being a "back number," no concern lest some one else have a prettier shade, a lovelier style, or better shape. Listen to the fashionable woman of today—how she frets, talks, and discusses dress. What a lovely retreat to steal away softly, a heart meek and submissive and humble. The garb and headgear settled, how much more time for loftier thought—and where there is uniformity along Gospel lines it does not stir so often with pride and envy.

A lady in Florida approached one of our sisters and said, "You must be happy." The sister replied, "I am; but what makes you say I must be happy?" "Oh," replied the lady, "You have nothing to worry about on the dress question; it is all settled for you." Is it settled with you, dear reader?

13. **It safeguards from evil men.** A Mennonite girl with no bonnet, near a large city, was approached with this question: "Are you one of the fast girls?" Would that have been true had she worn her bonnet, and the rest of her garb to match? A young sister lost her way and by mistake rapped at the door of a house of ill-fame. She was requested to step inside and wait awhile. Finally a man came with evil intent. He saw her with a bonnet and devotional covering, reading her Bible. He stopped, shocked with shame. She told her story of being lost. He told her where she was, quickly took her outside, and gave her over to a respectable policeman. Does plain garb safeguard? It does, to a large measure.

14. **It points the observer to Christianity.** A woman with a bonnet on makes no one think of Paris, Bob Ingersoll, vanity, harlotry, or ungodliness. A brother minister who wore no neck tie started conversation with an intelligent young man who asked him, "Are you a holiness man?" "Yes," he replied, "I believe in holiness"—to which the young man added, "Every time I see a fellow without a neck tie, if he is otherwise decently clad, I think of holiness." The Christian should speak, even though silent with his lips.

15. **The wholly surrendered woman is glad to wear it.** Where no desire for worldly honor or love of pride and display exist, the bonnet is a happy solution of the headgear problem. Where character and Christian service go together, the bonnet speaks a loud message. I have met thousands of people in many parts of the country, and with several years' experience in city work I can say that in 999 cases out of 1000 where every other question was really settled with God and the Bible, it was no cross to wear the bonnet.

16. **Most opposition comes from the worldly-minded.** The bonnet and theatres, dances, movies, and the foolishness of the world do not suit together. A worldly-minded person feels uncomfortable wearing a headgear selected by spiritually-minded men and women. To court a city

dude or a country sport, a bonnet seems to block that courtship.

A young lady, quite accomplished, accepted Christ and gave up her worldly apparel. Her friend remarked, "Are you expected to discard that hat for a bonnet? If so, I am done with you." She remarked, "Here it is, if that is all you see worth while in me." That thoughtful fact, so quickly stated, was the dagger that made the young man see his folly, and he too became a Christian. It takes more than church members to live the separated life. It takes old-fashioned conversion which, I am sorry to say, is becoming a scarce article.

17. **Some once plain churches that discard the bonnet are losing out terribly.** There are some churches of a sister denomination that have lately discarded the bonnet, and terrible is their backsliding on other questions. They are gaining nothing in general —but some backsliders from Mennonite churches near by. Leaving the moorings of Bible conservatism is always the forerunner of stormy experiences. On their death-beds many express regret for the course they have taken.

18. **The devotional covering of I Cor. 11:2-16 goes with the bonnet.** Discard the bonnet, and sooner or later the devotional covering goes with it. During a conversation with one of the instructors in Goshen College he said, "One reason why I do not favor the hat is because the devotional covering will eventually be discarded if the bonnet goes."

Compromise on a vital point connected with Christian principles, and you open the door for untold abuses. Lay aside anything that is an aid in maintaining the simplicity of the Gospel, and you put yourself in a dangerous position. The experiences of other churches proves that when the bonnet goes the devotional covering is not long in following after.

19. **The surrendered life is called for by Christ.** The plea is made that the bonnet may keep some from becoming Christians. If so trivial a matter keeps a soul from salvation, she has not truly repented. Real conversion does not ask, "What may I keep from doing and still be saved?" Jesus declared that even love for wife, father, and home must be secondary to true discipleship. He calls for whole-hearted surrender of will, emotions, body, and all power for His sake. He gave all—why should we halt? The different headgear makes us cast disdain on the ways of the world that crucified Jesus.

20. **There is withal, a respect for those who wear it.** In general, the better class of folks respect those sisters who consistently live and wear the bonnet. There are in our county-seat town of Eureka about ten who wear the bonnet, and a lot more come in frequently from the country. Yet I never heard a disrespectful word against it—except it be the remark of how ridiculous several looked who wore the hybrid hat-bonnets. Quite a well-known lady remarked, "I respect your position and bonnet, but I can not admire those half-ways." A trained nurse who habitually wears her bonnet remarked, "I never meet any insults from respectable people, anywhere I go."

Any one can tell where the trouble exists with the girl that said, "When I go down street I feel so ashamed of myself—I think everybody is looking at my bonnet."

Pro. Booz of the Brethren Church, and another brother, walked quite a bit in the rear of a young married couple in a city in Maine. Bonnets are seldom seen there. This sister wore her bonnet and presented a very neat, tidy appearance, and back of it all shone character. The brethren overheard the comments of a crowd of young men. "That's the most decently dressed woman I ever looked at," was the comment of the group.

Yet were respect not shown our sisters, it woud not be strange, as we are expected to meet rebuffs in a sin-cursed word.

21. **The bonnet, or plain hat, which?** Hats never stay plain, were it practical for sisters to wear hats. The history of many churches proves that.

The testimony of a woman of our denomination, not reared in the Mennonite Church, is: "I would rather wear a bonnet than a plain or out-of-style hat—people know where I stand." It is easier to stay with a bonnet, hood, and veil than to keep the hats plain. That is the verdict of churches that have tried it and failed.

Let us stay a million miles from the abhorrent position of "clothes Christians." But let our moderation be evident always. The person who wears plain apparel only, and is no real Christian, disgraces the cause of Christ doubly.

We conclude by saying that the trouble is not with the bonnet but with the deep-seated vanity, pride, and desire for worldly conformity. The trouble is sometimes aggravated by men who do not dress as they should and so they lean toward the hat for their wives. Some trouble is located with young married women who do not set proper examples. The matter can be helped by faithful practice and sensible teaching. Liberal tendency preachers often pick up this cause for personal advantage. The strength to maintain is not abnormal, as all great questions need this great passage from God's Word—"HOLD FAST."

Throughout the Church much looks encouraging, if conservative members stay reasonable and those inclined toward liberalism open their eyes to the facts of Scripture and of the Church's highest interest. May God help us all to act as we wish to have acted when we reach the end of life.

Eureka, Ill.

CORRESPONDENCE

(Continued from page 929)

Pa., and Florence Bittinger, Springs, Pa., are in this vicinity for a short time.

On Dec. 28, 1920, the annual business meeting was held. Bro. H. Livingstone was re-elected trustee. The Sunday school was also reorganized for this year as follows: Supts., Elmer Shaffer, Mose Hoffman; Secys., Dora Stahl, Paul A. Kauffman; Chors., Murl Hostetler, Edna Miller; Librs., Pearl Stahl, Ella Overholt.

May Gods choicest blessings rest on us that the work may prosper and the church be built up.

Feb. 9, 1921. S. J. Speicher.

Alanson, Mich.

Dear Herald Readers: While the above postmark may be new to most of you, some of the older brethren will know of the place as Brutus, which was the postoffice of the former worshipers at this place.

Our conservative Mennonite brethren had the use of the building every four weeks, as well as our branch, who used it every two weeks as long as Bro Christian Dettwiler was living and could conduct the services. Since that time, Bro. J. K. Bixler came here each fall with the exception of one, to hold communion services for the several members living here. Otherwise no services were held at the church as the writer attended a union Sunday school the greater part of five years during the summer, not being here during the winter. This was suspended during the winter, which made the time seem much longer.

While the Mission Board was keeping in touch with us, thru Bro. Bixler, nothing was really done at this place until last summer. April 20, 1920, Bro. B. B. King was sent here for a two weeks' series of meetings. On account of inclement

weather and sickness from "flu" there were only seven at the first service and no meetings were held the second night, and Bro. King went on to Chief, Mich.

All our evening services were held at the schoolhouse because there were no lights at the church.

On July 7, Bro. Claud Leininger gave us an interesting talk on Sunday school work. Later, at two different times, Brethren D. A. Yoder, B. B. King, and J. K. Bixler were here. In September, Bro. S. L. Weldy, accompanied by Bro. Clyde X. Kauffman and wife, held meetings at the schoolhouse for eight days, besides a few services at other places. Bro. Kauffman's were well enough satisfied with the location that they decided to cast their lot with us, he having later been ordained as the minister to come here in March for this congregation.

We are not in the richest farming country there is, but we have good farms nevertheless at many places and we would be glad to have others locate with us.

We are just 10 miles northeast of the famous summer resort at Petosky, where many hayfever patients come for relief in the summer. If you are interested in getting into a healthy place you are invited to come and investigate this place.

We are contemplating the organization of a Bible study class prior to organizing a Sunday school when Bro. Kauffman comes to take charge.

We need the prayers of all God's people and ask you to remember us that we may not falter nor faint in our undertaking to learn more of God's Word in the future.

Feb. 9, 1921. Rose Weaver.

Versailles, Mo.

Dear Herald Readers, Greting:— On January 28 Bro. Joe C. Driver came into our midst and preached a number of very instructive sermons and on the following Sunday baptized six converts. Our prayer is that these babes in Christ may grow in grace and knowledge and that they may always remain true to the vow that they made with God. From here Bro. Driver went to Carver and returned again on Thursday and was with us in prayer meeting on Thursday evening, then went to his home in Cass County.

On Feb. 5 Bro. J. M. Kreider came into our midst in the interest of the Old People's Home and preached two very instructive sermons on the following Sunday. From here Bro. Kreider went to Carver to help in the Bible conference in session there the following week.

Feb. 10, 1921. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:— Last Sunday evening we were favored with a talk on Relief Work by J. H. Warye of West Liberty, O., who has been serving as a relief worker in the Near East during the past eighteen months. His description of the needs in Armenia and at Constantinople was quite pathetic.

Bro. John E. Kurtz of Belleville, Pa., came in Monday morning, in the interest of the proposed new building to be erected here this summer.

Bro. John L. Horst, who had been at Harrisonburg, Va., for six weeks, is back at the linotype machine, doing faithful work. He was accompanied by Bro. Homer Kauffman, a former worker in the House, who is with us a few days. Cor.

Feb. 14, 1921.

Nampa, Idaho

Dear Herald Readers, Greetings:— A few lines from Nampa may be of interest to our many friends, both East and West. Some that have recently moved into our midst tell us that they watched the Gospel Herald for news from this place and failed to see any. We no doubt did not send items as often as we should, but aimed to send items of most interest. We are interested in the Lord's work, we long to see souls saved. May His work prosper.

Our services on the Lord's day are as follows: Sunday school every Sunday morning at ten o'clock, followed by preaching services. On one Sunday evening we have children's meeting, followed by young people's meeting. On the next Sunday evening we have young people's meeting followed by a sermon. The first Sunday of every month our mission classes meet; one class is made up of boys and girls twelve years old and under. The other is boys and girls in the teen age. Pray for us that we may teach and foster the mission spirit in them that should the call come to them they may be ready, "ready to go, ready to stay," ready to do as the Lord sees fit. Thus far they have taken great interest. On Wednesday evening we have Bible reading and prayer service. We expect Bro. King soon to teach singing.

We have been having a warm, open winter, with quite a bit of sickness. Bro. George Hilty and family were quite sick with sore throat which was much like diphtheria; they called in the ministering brethren who anointed them with oil according to the Word. Glad to say they are all much improved in health.

Allie M. Shenk.

FAMILY CIRCLE

(Continued from page 926)

place of comfort for the sorrowful. Such a home needs not to display a "welcome" banner, for the welcome is **felt** by all.

It is not clannish but impartial as to the recipients of its kindness and only pure motives prompt the deeds of mercy. The exhortation to "Forget not to show love to strangers" (Heb. 13:2) is obeyed unstintedly, while the promised reward of Matt. 10:42 is assured.

7. **A Child's Home** (Vs. 24, 25). All who are conversant with the condition of present day society realize that the tendency is far too prevalent to either destroy motherliness or degrade it by the fondling of poodle dogs, pet chickens, etc., or by various other means. But the desire of the Christian home is to have children of its own or by the adoption of one or more of earth's unfortunate little ones. The mother instinct is not destroyed, but instead is normally developed.

Children are not considered as being in the way, but are welcomed and as a consequence they themselves feel welcome. By thus keeping the children's confidence those parents have retained one of their most valuable assets and much evil environment may thereby be avoided. The power of evil influence is strong, even to severely testing the mettle of the one reared in the environments of an ideal home, than whom there is probably none stronger morally. This is evident in the life of Samson, whom it nearly ruined. A certain writer informs us that 90 per cent. of the young men of our land fail where Joseph triumphed. Even though only one-half that many could be proven failures, it is high time that the home is awakening to a sense of its responsibility to the little innocents within it, in whom there are so many possibilities for either good or evil in embryo.

We all admit that our home is and will be what we make it and that it indelibly stamps its impressions and influence upon all who come into contact with it; but the majority of us shrink from assuming the responsibility connected therewith. We should frequently confront the individual interrogations: Is ours a model home? If not, why not? and Who is to blame?

Our desire and aim should ever be to endeavor to erect our homes upon a stable and sure foundation so that the superstructure, character, may be able to withstand life's bitterest storms.

Berthold, N. Dak.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Bro. Orie O. Miller is now on his way home, according to a cablegram received at this office on February 7th. As previously stated, he expects to stop in Switzerland and perhaps in other countries and plans to reach home soon after March 1st. Bro. John Warye, who spent over a year with the Near East Relief, and who later assisted our Unit at Constantinople for a month or two, is also expected to reach this country very shortly.

* * *

Bro. Levi Mumaw, secretary-treasurer of the Mennonite Central Committee spent several days in Kanasas this week in the interests of relief work. Besides other matters of importance he discussed with the officers of the immigration committee some of the problems which present themseleves in connection with the proposed immigration to this country of the Russian Mennonite refugees now at Constantinople.

* * *

Plans are being made by the Hoover and other relief organizations for sending grain, particularly corn, to relieve the desperate food situation now existing in European countries. Several inquiries have already reached this office concerning the details of the plan. The matter has been taken up with the proper officials and as soon as definite information has been secured full details will be given in our papers. For some of our prosperous farming communities to raise a car load of corn would be an easy matter, and no doubt would be the means of saving many lives.

* * *

The following article from the pen of Bro. S. E. Yoder of Belleville, Pa., will be of special interest to those who have friends and relatives in Germany. It will be remembered that Bro. Yoder spent a number of months last winter in looking up and helping the families of German prisoners, under the auspices of the Friends Service Committee. In the work of reconstruction carried on by the Friends in the devastated regions of France many German prisoners were loaned from the prison camps, and it was the families of these men that Bro. Yoder visited, bringing them the pay which the men themselves, as prisoners of war, were unable to receive. It may be that others will desire to avail themselves of the means which Bro. Yoder describes of helping unfortunate families, as the congregation at Belleville has so generously done.

* * *

PRACTICAL RELIEF

S. E. Yoder

For people living in America who wish to carry on special relief for particular families in Germany, the Hoover Food Draft seems the most practical. Mr. Hoover started this plan for the benefit of the needy families in Europe who have relatives in this country and who wished to send food. The drafts are handled thru the banks, the same as a money draft. The cost of a draft is ten dollars. A larger draft can be secured for fifty dollars. The draft is sent by the purchaser to the family he wishes to have the food, for which he receives a receipt. If the draft should be lost or for any reason the food is not drawn, the purchaser receives his money paid for the draft at the bank where purchased. The family who receives the food draft endorses it and sends it to an American Warehouse in that country. The value of the draft is then returned to them in food free of charge. All transportation charges are paid by the government. The articles of food secured in this way are; flour, beans, rice, fats, such as oil and lard, bacon, condensed milk, cocoa, and sugar.

As I travelled thru Germany last winter, I visited many poor homes. I kept a record of the most needy ones, hoping it might be possible to give them additional help. But how, I did not know then. Since returning home our congregation has been using the Hoover Food Draft plan. Since October four hundred and twenty-five dollars have been contributed for this special relief. Forty different families have received food drafts. Some of the Sunday school classes have adopted a family for the winter and are sending a food draft every month. Some of our brethren have also adopted needy families. The interesting part is the letter of thanks received directly from the family who receives the gift. A large number of drafts were sent before Christmas so as to bring "Weihnachts Freude" into as many homes as possible, for Christmas is the greatest season of the year to the German families.

In reply to a food draft sent by the boys and girls of the Primary Department of the Sunday school to the little Geyer sisters, Elsie and Gretchen, of Berlin, whose story was told in a recent number of the Christian Monitor, a part (translated) reads:—

"Dear children: From the depths of our hearts we send to you our greatest thanks for all the good you have done for us. Oh! It was such a great Christmas joy! We will never forget you! ..... Once again our heartiest thanks and many greetings from your thankful,

Elsie and Gretchen Geyer.

It was little eleven year old Elsie, who on the Christmas before we asked " Was möchten Sie haben für Weihnachten?" (What would you like for Christmas?) She did not ask for any of the many things that our boys and girls do,—not even for a doll of which little girls are so fond. Her answer was "Nur etwas zur essen." (Only something to eat.)

In reply to a ten dollar draft a young man writes:

"Today in our country it would cost eight hundred marks ($200) for such a supply of food. Mother was beside herself for joy —— How can we ever thank you for what you have done for us? Words can not express our thanks for your noble deed. May God richly bless the noble benefactor!"

"Fathers, mothers, brothers, sisters and little children, all unite in expressing their thanks for the unheard of nobleness and kindness expressed by the people of America in sharing their food."

Another letter reads as follows:

"About two weeks I received a nice letter from you. It afforded me joy to read that you together with the other mission friends are safe in your own dear home, for I know from experience what it is to be home-sick in a strange land. But still greater was my joy when I read that there was a food package coming for me and my family from you and your dear friends. Here everything is very high in price. As for flour it cannot be bought except in very small quantities.

"I sent the food draft which was enclosed in the letter at once to Hamburg and we are already in possession of the well filled box of food. You should have seen the great joy that was manifested when the box arrived. The whole family was gathered around it with keen expectation. All were astonshed when they saw the very welcome flour, the oil, the rice, the considerable quantity of milk, cocoa, sugar. Then we said among ourselves: There are yet on earth people of good will and sympathy. Now we can have a happy Christmas indeed, the first Christmas which I shall be permitted to spend in the circle of my family since the beginning of the terrible war. I continually feel to say: Hitherto the Lord has helped us; He is helping now and will help in time to come. This proverb I have often repeated to myself when for a number of years I was compelled to do hard work in coal mines of France as a prisoner of war, and the care for my family weighed heavily on my mind, but it is now a thing of the past.

"We express to you the very greatest thanks for all that you have done for us and for your self-sacrificing work for us as prisoners of war. Conditions have improved somewhat in Germany but much remains to be done to set things in order. Remember me to your dear friends who are also my friends. Many, many thanks and best wishes from

Richard Metzner and family.

The purpose of the food draft is primarily for relief of the food shortage. We are also trying to have each of the families thus brought together keep up a regular correspondence. Many families think the whole world looks upon them as enemies. A word of friendship and cheer is eagerly received from another country.

To the young men who have been in reconstruction work and became acquainted with German prisoners, I am sure your German friends would appreciate more than words can express should they receive a remembrance from you, in their hour of need in the form of a food draft,—a reminder of the happy days with the "Mission des Amis" which they all cherish so dearly.

Belleville, Pa.

* * *

The report of the Mennonite Relief Work "Christenpflicht", of Germany, for a period of fourteen months, namely from the time of its organization to Dec. 31, 1920 has been published and shows that the total receipts were 847,827.50 Marks. Of this sum 71,623.99 Marks were contributed by the Mennonite churches of Germany, Alsace-Lorrain, and Switzerland,

700,325.00 Marks by Mennonites of America, as represented by our General Treasurer in Elkhart, Indiana, and 74,715.50 Marks by other groups of Mennonite churches in America. This committee is carrying on a great work in the counties of Annaberg and Schwartzenberg, in the Erzgebirge, where about 15,000 persons, "the poorest of the poor" who find it impossible to procure sufficient food, have been substantially aided by the regular distribution of food tickets. About 600,000.00 Marks were expended for this purpose. The committee is also carrying on relief work in the cities of Ingolstadt, Wuerzburg, and Munich. The sum of 16,692.90 Marks was expended for Russian Mennonite fugitives in Germany.

Feb. 12, 1921.

REPORT

Of Eastern Mennonite Board of Missions and Charities for January, 1921

For the Gospel Herald

Children's Home, Millersville, Pa.

Paradise Pa cong	$134 93
Lebanon Co cong	48 00
Gantz cong	30 00
Hernleys cong	14 00
Deep Run cong	43 00
Lauvers & Cross Roads congs	20 00
Ephrata Pa Y P M	11 53
Erbs cong	27 60
A Bro in Faith	1 00
Mellingers cong	121 00
	$451 06

China Famine Relief

A R M & wife R 8 Lanc Pa	$25 00

Columbia Mission

Ephrata Pa Y P M	$20 00

General Mission Fund

New Danville cong	$720 00
Paradise Pa cong	187 47
Mt Pleasant cong	38 25
Christ M Hostetter	40 00
Slate Hill S S	16 00
Hersheys S S	55 65
	$1057 37

Gingrich Church Bldg Fund

Mt Joy & Kraybills cong	$274 50
Landisville & Salunga cong	100 00
	$374 50

India Mission

Manheim Bible Study Class	$7 50
A Brother	5 00
Indiantown S S	9 00
Old Road S S	20 00
Harry R Senger	10 00
Frazer cong	40 10
Hanover Pa Y P M	18 00
	$109 60

India Famine Relief

Susie C Hess	$50 00
Millersville Y P M	29 68
Bossilers S S	10 00
A Sister Roherstown cong	20 00
A R M & wife R 8 Lanc Pa	25 00
I Z Musselman	400 00
Shopes and Stricklers congs	38 00
Mr & Mrs Phares B Longenecker	10 00
	$582 68

India Orphans Support

Slate Hill & Churchtown S C	$15 00
Ditto	15 00
Lillian Ebersole's S S Class	15 00
Alta Nunemaker's S S Class	34 50
E E Zimmerman	15 00
	$94 50

India Native Colportage Work

Millersville Y P B M	$142 00

India Bible School

Frank E Witmer	$35 00
Lititz Primary SS Class	5 00
Friends	5 00
	$45 00

India Native Workers Support

E Petersburg Y M B C	7 50
Ephrata Pa Y P M	45 00
	$52 50

India Support of Fannie Hershey Lapp

Mellingers S S	$100 00

India Bible Women

Ephrata Y P M	$18 00

Knoxville Tennessee Mission

Ephrata Y P M	$20 00

Vine St Mission Bldg Fund Lanc Pa

Mt Pleasant cong	$8 25

Norristown Mission

Ephrata Y P M	$20 00

Orphans Home Hospital Fund West Liberty Ohio

Mrs Ezra R Garber	$5 00
Rhoda R Eby	5 00
	$10 00

South American Mission

A R M & wife R 8 Lanc Pa	25 00

South American Auto Fund

No 3722 New Holland Pa	$15 00
Total for Month	3170 46

Gratefully acknowledged,
Eli G. Reist, Treas.

Married

Miller—Yoder.—Melvin F. Miller and Mary A. Yoder were united in marriage at the home of the officiating bishop, Bro. Jacob K. Yoder, Dec. 5, 1920. May God's blessings go with them through life.

Whetstone—Provins.—At the home of the bride's parents, Bro. Oren Whetstone and Sister Ruth Provins were united in holy marriage on Jan. 19, 1921, Bro. C. A. Graybill officiating. May God prosper them.

Klopfenstein—Troyer.—On Jan. 13, 1921, at the West Fairview Church near Beaver Crossing, Neb., Bro. Aden Klopfenstein and Sister Mary Troyer were united in holy wedlock by Bro. Wm. R. Eicher. May God bless them thru life.

Hostetler—Unzicker.—On Feb. 1, 1921, Bro. Dan Hostetler and Sister Ella Unzicker were united in marriage at the Linn Township Amish Mennonite Church, Roanoke, Ill., Bro. Joseph Reber officiating. May God bless them thru life.

Eshleman—Martin.—On Feb. 3, 1921, Bro. Howard M. Eshleman and Sister Fannie Martin were united in marriage at the home of the officiating minister, Bro. Aaron B. Harnish, Baumgartners, Pa. May God keep and guide them through life.

Kennell—Ulrich.—On Feb. 3, 1921, Bro. Joseph Kennell and Sister Fannie Ulrich were united in marriage at the Linn Township Amish Mennonite Church, Roanoke, Ill., Bro. Joseph Reber officiating. May God bless and help them to live for Him.

Kraybill.—Haldeman.—On Feb. 3, 1921, Bro. Irvin L. Kraybill of Elizabethtown, Pa., and Sister Lizzie D. Haldeman, both of Elizabethtown, Pa., were united in marriage at the home of the officiating bishop, Bro. John G. Ebersole of near Lawn, Pa. May they walk by the help of God in the pathway of obedience.

Huber—Landis.—Bro. David Huber and Sister Lillie Landis, both of the Landis Valley, Pa., congregation, were married at the residence of the officiating bishop, Bro. N. L. Landis, Neffsville, Pa., on Jan. 25, 1921. May God richly bless them.

Diffenderfer—Nolt.—Bro. Harry Diffenderfer of the Lancaster congregation and Sister Erna Nolt of the Landis Valley congregation were united in the holy bonds of matrimony by Bro. N. L. Landis at Neffsville, Pa., on February 3rd. May God's blessings accompany them.

Bender—Kauffman.—On Dec. 15, 1920, at the home of the bride's parents, Bro. Ezra Clay Bender and Sister Gertrude Kauffman, both of Martinsburg, Pa., were united in holy matrimony, Bro. Abram Metzler officiating. May the grace and peace of God attend them continually.

Bair—Musselman.—At the home of the bride's parents, Bro. and Sister George Musselman of New Holland, Pa., Bro. Ivan G. Bair of Bareville, Pa., and Sister Charity Musselman were united in the bonds of holy matrimony Dec. 30, 1920, by Bishop Christian M. Brackbill.

Gnagey—Bender.—Jonas D. Gnagey and Sister Gertrude L. Bender, both of the West Union congregation of Wellman, Iowa, were united in holy matrimony, at the home of the officiating bishop, Bro. Jacob K. Yoder. May God's richest blessing attend them through life.

Marner—Yoder.—On Jan. 2, 1921, at the West Union Church, near Wellman, Iowa, Bro. Vernon Marner and Sister Sadie E. Yoder, both of the West Union congregation, were united in marriage, the bride's father, Bro. Jacob K. Yoder officiating. May God's choicest blessings go with them through life.

Sneed—Henderson.—On Jan. 31, 1921, at the home of the officiating bishop, Bro. A. P. Heatwole, near Waynesboro, Va., Bro. Elmer Sneed and Sister Ida Henderson, both of the Mt. View congregation were united in marriage. May their life be one of peace and joy with God's rich blessings.

Musselman—Batterman—On Jan. 27. 1921, at the residence of the officiating bishop, Bro. N. L. Landis, of Neffsville, Pa., Bro. Samuel Musselman and Sister Ruth Batterman, both of Mummasburg, Pa., were united in the holy bonds of matrimony. May God's blessing rest upon them.

Obituary

Hartsock.—Emma Louise, infant daughter of William and Pearl Hartsock, was found dead of inward spasms on the morning of Feb. 3, at their home in Pond Bank, Pa. She was aged five weeks and is survived by her parents and one brother. Funeral services were held at the home on Feb. 4 conducted by W. W. Hege from Isa. 40:11. Interment at Pond Bank.

Schott.—Catherina Giengrich was born Nov. 13, 1835, in Waterloo Co., Ont.; died at the home of her daughter, Mrs. J. I. Buerge, east of Jasper, Mo., Jan. 28, 1921; aged 85 y. 2 m. 15 d. Death was due to hardening of the arteries. In 1853 she was united in marriage with John Schott, who preceded her in death 42 years. In 1879 she with her children moved to Osceola Co., Mich., where she lived until 1884, when she came to Missouri, which was her home until death. She was converted at an early age, later joining the Holdeman Mennonite Church, of which she was a member till death. She was the last of a family of eight. She leaves one son, Jacob, beside the daughter with whom she lived; also 6 grandchildren, 10 great-grandchildren and many other relatives and friends.

Eiman.—Rosina Kipfer was born Nov. 5, 1837, and died at Baden, Ont., Jan. 10, 1921. She was united in marriage to Joseph Kennel Sept. 30, 1862, which union of 29 y. 5 m. 27 d. was blessed with 10 children, 4 preceding her. She lived in matrimony for the second time for about four years with John Eiman. Lived as widow about 25 years. Died Jan. 10, 1921; aged 83 y. 2 m. 5 d. She leaves 3 sons, 3 daughters, 24 grandchildren, 9 great-grandchildren, 2 brothers, and many friends and relatives. The funeral took place from the residence of Jos. Boshart on Jan. 14, to the Amish Mennonite Church, St. Agatha for services. Services conducted by Bro. C. Gasho at the house (Text, Psa. 90) and at the church by Bro. D. Steinman (Text, Rom. 8:1) and Bro. Chr. Litwiller (Jno. 5:25-29).

"Mother, thou art sweetly resting,
Gone from all thy toil and pain;
Far from earth and all its wrestling
Thou didst now thy crown obtain."

High.—Jacob K. High was born in Lincoln Co., Ont. He was a son of Daniel High, one of the former ministers of the Mennonite Church in this district. He resided on the homestead all of his life and there passed away Dec. 11, 1920; aged 81 y. 9 m. 21 d. A brother, Benjamin, and two daughters, Lucetta, wife of Brother L. J. Burkholder of Markham Ont., and Cora B., wife of Clayton W. Culp, residing on the homestead, at the home the father died. He with his companion, who preceded him in death, were converted over thirty years ago. He seemed always to enjoy his Christian life and his Christian character was recognized in all his associations with men. He was esteemed as a friend and neighbor, and his kindly disposition won friends wherever he went or was known. His presence in the neighborhood will be greatly missed. His brief illness was due to heart failure. Funeral services were conducted at the home and at the Mennonite Church at Vineland on the 14th. Services conducted by S. F. Coffman. Text, I Cor. 15:53. Interment in the Mountain burying ground near Campden, Ont.

Metzler.—Christian Metzler died at his home near Kinzer, Pa., Thursday afternoon, of a complication of diseases; aged 70 y. 3 m. 21 d. He was a faithful member of the Mennonite Church nearly all his life and was loved by all who knew him. His place at church was seldom vacant when health permitted. His suffering was at times intense but was willing all his pain to bear, for his trust was placed in Jesus. He longed to go to his eternal home and often exclaimed "The Lord's will be done." He was preceded in death by an infant son. He leaves a loving wife, 6 sons, 4 daughters, 39 grandchildren, 1 brother, 2 sisters. The funeral was held at the Hershey church Feb. 7, 1921 by the brethren, Abram Martin and John B. Senger. Text, Rev. 21:4. Buried in the adjoining cemetery.

"Father dear, we all do miss thee
Thou hast gone from us away
To rejoice with thy dear Savior
In the realms of endless day.
Six long months thy sufferings lasted
Meekly thou didst bear them all;
Didst not murmur in impatience
But awaited God's last call."

THE LITTLE FLOWER

There grew a little flower once
That blossomed in a day,
And some said it would ever bloom,
And some 'twould fade away;
And some said it was happiness,
And some said it was spring;
And some said it was grief and tears,
And many such a thing;
But still the little flower bloomed,
And still it lived and throve,
And men do call it "Summer growth,"
But angels call it "Love."—Selected.

Items and Comments

A severe storm swept over portions of the South on Feb. 10 Oconee, Ga., was struck by a tornado, with 27 reported killed and 40 others injured.

A novel argument for prohibition is set forth in an article that appeared recently in the Kirksville, Mo., "Daily Express." Because of the decreased number of paupers who die penniless and heretofore were sent to some dissecting room of a medical college rather than to the cemetery, these dissecting rooms are "hard hit" by a scarcity of subjects. The writer did not offer any solution to the problem of medical colleges after prohibition is put into force completely and the supply of subjects for the dissecting room will be further reduced.

The railway system of the country seems to be having trouble from several angles. In the first place the railway executives have an idea that to be able to earn a six per cent dividend it will be necessary to reduce the price of labor. So they made application to the Federal Railroad Board for permission to order such reduction, but the Board told them to wait awhile. On the other hand, the "big brotherhood" chiefs had an idea that things were not going rigth for their interests and appealed to President Wilson to intervene in their behalf. but he refused, telling both sides to obey the law. If now the two classes can come to some agreement among themselves and adjust matters so that the public will not have to pay the bill, there will be a happy solution.

One of the regrettable features of present day journalism is the way they herald news of crime in prominent headlines on the first page of newspapers. We have noticed quite a number of dailies that almost daily herald some notable crime—as murder, robbery, rape, or other heinous crimes,—making that the most prominent feature of their front page. It is right for newspapers to give the news, the bad with the good; but it is simply encouraging crime to make that so prominent. The morbid mind loves notoriety. There is nothing that will encourage the underworld to boldness in crime so much as this newspaper notoriety they are getting these days. Besides, it leaves a bad impression on the minds and characters of the reading public to give so much prominence to vices while virtues must take second place.

BOOK REVIEW

The Last Message of Jesus Christ

By Clayton F. Derstine

This is the title of a new book, just off the press, by one well known to our readers. The burden of the message is to tell "What Primitive Christians Believed—Practiced—Taught." It is divided into four chapters, as follows:

I. The Gospel for Every Creature.
II. The Place of the God-head, Three in Salvation.
III. Obedience in "all Things" Commanded.
IV. The ever Present Lord with His Own.

The book contains 55 pages, bound in paper cover. Price 20c.

Send all orders to the author and publisher, Clayton A. Derstine, Eureka, Ill., or to

Mennonite Publishing House,
Scottdale, Pa.

The Way of Salvation

By Daniel Kauffman

A 31-page booklet, prepared for beginners in Christian service or those wishing to know "the way of God more perfectly." Divided into two parts, as follows:

I. Salvation.
II. Some Duties for Saved People.

Price: Single copy (Prepaid), 5c; Dozen copies (Prepaid), 50c.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

BOOK REVIEW

Our Mission in India

By George J. Lapp

This is the title of a new book, the name of which suggests the contents. It is a 168-page book, bound in paper covers, giving in illuminating style the story of the American Mennonite Mission at Dhamtari, India, by one who has spent a number of years in the work at that place. Besides this, it gives the reader a description of India as a whole, presenting a number of problems which the missionary to India must face. Following are the chapters:

I. India as a Whole
II. Our Mission District
III. Founding of Dhamtari District
IV. Growth
V. Permanency in Organization
VI. Medical Mission Work
VII. Industrial Mission Work
VIII. Educational Mission Work
IX. Evangelical Mission Work
X. The Church
XI. Paying the Price
XII. The American Church and Her Relation to the Mission in India

Following this is an appendix presenting a number of valuable statistical tables.

The book is intended for use in mission study classes, but is a valuable work for all who are interested in mission work in India, especially the work at Dhamtari.

Price (prepaid), 35c.

Send all orders to

Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 24, 1921 (Gospel Witness Established 1905) No. 48

EDITORIAL

Have an aim. Work to a purpose. By so doing life will mean more to you, and your service more to others, than if you went about working to no end.

Our Sunday school lessons, as we are studying them at this time, are serving as an emphasis upon the great folly of neglecting salvation. The man without the wedding garment, the five foolish virgins, the unfaithful servant who hid his talent in the earth—all tell the same story. Life is a dismal failure for all who treat lightly the all-important question of salvation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

This fact established, we are impressed with an important duty resting upon teachers, superintendents, and parents. We look into the faces of our children. We love them as we do our own lives. We look at others' children. They are as precious in the sight of the Lord as our own. The brighter their intelligence the more's the pity if their lives are ruined and their eternity blasted in a life of sin. The importance of salvation should be brought home to all who are within reach of the Sunday school or the Christian home.

And this raises still another question. When we talk of salvation we are not talking about nominal Christianity. "Why call ye me, Lord, Lord," says Christ, "and do not the things which I say?" Salvation means what the word implies—a deliverance from every form of sin, rescue from the bondage of Satan, a being born again and made anew in the Church of our Lord Jesus Christ, who gave us the solemn assurance that in the last day some who appear before Him boasting of their good works will hear the sad message of "I never knew you." When you teach salvation teach the real kind—the kind that saves from sin in time and from the results of sin in eternity.

Planning for a New Building.—During the past two weeks things have been stirring at the Publishing House in several ways. In the first place, our force of linotype operators is strengthening. During the past year we have been handicapped in this department of our work, so that much work that should have been out is still piled up here. As matters are now, we have enough typesetters to keep up the current work and to do some of the work that should have been done ere this.

Another thing in which we are all interested is the matter of the new building to be erected here this summer. The building committee met last week, canvassed the situation, and prepared plans for going ahead with the work. Their work being approved by the Executive Committee, the building will be erected as soon as workers and material can be secured. Of this work we shall speak later on.

Governor Russell of Mississippi deserves to have his name inscribed high among those who respect law and order in the face of strong opposition to the contrary. Finding that the liberties that had been guaranteed them were being withdrawn in Canada, the Russian Mennonites of the Northwest have begun a migration toward Wayne and Greene counties, Mississippi. Governor Russell assured them that they would be protected in the exercise of their religion according to the constitution of the United States and of the state of which he is the executive. Misunderstanding, that fruitful source of trouble in many places, came to the front in the shape of a protest from the American Legion of Mississippi and Louisana against the admission of "conscientious objectors, refusing to do military service." Their adherence to the German language was construed to mean opposition to American institutions and, the Legion argued, they should be barred from the country. The Governor replies:

"I am giving them a guaranty only of what the Constitution of the United States guarantees to every one who enters its doors. Neither Governor nor State can go behind the Constitution of the United States. The Mennonites may be conscientous objectors to military service, but President Wilson himself recognized such people during the war and made special provision for them. I have not opposed and shall not oppose what is guaranteed by the Constitution of the United States."

The Literary Digest quotes from the Advocate of Peace comment on the Mennonites as follows:

"The flood of world life rushes by them and finds them as firmly anchored in their insularity of outlook as were their Anabaptist ancestors. They have the depth of the narrow and the courage of the infallible. Their religion is a deposit and their ethics static. State authority always is secondary to divine will, and their pacifism is of a logical, consistent type."

We are glad for this bit of opportunity to "see ourselves as others see us," and cannot but heartily commend the stand of Governor Russell, for we feel that he would take the same stand toward the representatives of any other religion that sought entrance to the country on the same basis.—R.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

But speak thou the things which become sound doctrine.—Titus 2:1.

If ye love me, keep my commandments.—John 14:15.

MY FATHER KNOWS

My Father knows my every want;
No help He ever fails to grant
Whene'er I seek His mind to know,
His will to do, His love to show:
He knows, He knows, my Father knows,
And safe His child where'er he goes.

My Father sees my every need,
His watchful eyes scan every deed;
Nor can I wander from His sight
Whose presence fills my life with light:
He sees, He sees, my Father sees,
And from all ill His child He frees.

My Father hears my every cry,
His listening ears catch every sigh;
Nor can I call to Him in vain
Whose power and love my life sustain:
He hears, He hears, my Father hears,
No prayer of faith escapes His ears.

My Father cares, He cares for me,
However low my lot may be;
However great, however small
My burdens be, He cares for all:
He cares, He cares, my Father cares,
His children's burdens all He bears.

My Father loves with love so strong,
It fills my heart with grateful song;
Nor life nor death nor depth nor height
Can hide me from His loving sight:
He loves, He loves, my Father loves,
And safe His child where'er he moves.

My Father knows, my Father hears,
My Father sees, my Father cares,
My Father loves because He knows,
And, knowing all, His love o'erflows:
He sees, He hears, He cares, He knows;
With love for all His heart o'erflows!

—W. F. Tillett,
Vanderbilt University,
Nashville, Tenn.

THE PRESENT PERILOUS TIMES

By J. S. Shoemaker

For the Gospel Herald

This know also, that in the last days perilous times shall come.—II Tim. 3:1.

In his previous letter to Timothy, and in the two chapters just preceding the above text, Paul made **known** to his son in the faith the great fundamentals of the Christian religion, the cardinal doctrines of the plan of salvation, and the practical requirements of Christianity. He also made **known** to him the necessity of being exemplary in word, conversation, charity, purity, and charged him to make full proof of his ministry.

It is essential to the best interests of the Church in general to **know** the doctrines of grace and salvation, and the principles of righteousness, and to **"Know also"** "that in the last days perilous times shall come." Being forewarned of the perils surrounding and confronting us will be an incentive against all harmful, seductive, and destructive agencies.

The Holy Spirit has spoken expressly, "that in the latter times some shall depart from he faith, giving heed to seducing spirits, and doctrines of devils." All those whose eyes are really open, and are discerners of the "signs of the times," are made painfully conscious of the fact that these prophecies are being fulfilled in their entirety in this our day. Many who pose as ministers of the Gospel and other religious leaders, especially of the more popular denominations, have "departed from the faith." The preaching of the cross has become foolishness to them, the doctrine of the atonement is rejected and scoffed at by many of the educated clergy. The virgin birth and Deity of Christ are disbelieved and ridiculed by many who stand high in popular religious circles. The miracles are considered contrary to reason, science, and the laws of nature, hence are not to be believed as real facts. The bodily resurrection of Christ is denied because reason says it is an utter impossibility. It is reported that a prominent preacher in Cleveland said not very long ago "that since the Holy Land is open to research, no doubt the very body of our Lord and Savior would be discovered in the lost tomb of Joseph of Arimathea." Why this preacher should believe the record that Jesus was placed in the tomb of Joseph of Arimathea, and disbelieve the same record relative to His resurrection is difficult to explain.

Multitudes are "giving heed to seducing spirits, and doctrines of devils."

Satanic agencies, frequently appearing in angelic form, come with their seductive suggestions and methods of reasoning, thus influencing the unwary to believe, accept and even teach the doctrines of devils. Probably the most seductive doctrine of the devil is the doctrine of skepticism. "Hath God said?" was the devil's question to mother Eve, and this arch seducer continues to raise the same question, and thus succeeds in leading multitudes of religious leaders and their followers to question the inspired Word and its essential teachings and soul saving doctrines, and in turn accept the fallacy of "modern thought" with its soul-destroying theories.

Verses 2-5 following our text portray to us a correct picture of the evil characteristics manifested on the part of many who pose as Christians in "these last days." If living now, Paul could not more accurately describe the existing conditions. The inconsistent, selfish, debasing, and ungodly life and practice of many who profess Christianity in the present age is clearly portrayed in these few verses.

Many who profess to love Christ are more especially "lovers of their own selves," manifested in being self-centered in almost everything they do and say, always looking after No. 1 instead of looking after the interests of others. Self is extolled in making boasts of gifts, talents, achievements, successes, and acquirements. The spirit of pride crops out in their bearing, conversation, equipment, apparel, and furnishings. Other evidences of self-love and pride are manifested in being "heady" and "highminded." Being puffed up because of superior knowledge, acquired through special intellectual training, or because of occupying honorable positions in the church and society.

The class of professors just described are also "lovers of pleasure more than lovers of God." There are thousands in "these last days" who profess to be disciples of Christ, and are indulging in the sinful pleasures of the "social dance," card playing, theatre going, movies, and other questionable places of entertainment. We are indeed sad to know that even some who hold membership in our own denomination are guilty of seeking pleasure in some of these sinful places of entertainment. May the Lord open their eyes and lead them into the light of the saving Gospel of Christ.

It is indeed sad that many religious leaders in this age are treacherously betraying the doctrines of Christianity under the pretense of bringing blessings to humanity for time and eternity. The new plan is to lead the Church to make compromises with the world, and thus enlarge its borders. Semi-dramatic performances in the houses that were dedicated to the Lord, the services are turned into musical displays, and ministers whose commission is to preach the Word are posing as actors or entertainers, seeking to amuse their congregations by their smart sayings and amusing incidents or anecdotes. The churches are being made centers of social gatherings rather than a place of real devotion, prayer, and spiritual upbuilding.

Instead of praying for faithful Gospel messengers, men full of the Holy Ghost, men who rightly divide the Word of Truth, and fearlessly de-

clare the doctrines of sin and salvation, and the principles of true Christianity, the cry is, Give us men of books, rather than men of "The Book;" men of eloquence, rather than men of good common sense; men that are considered prominent leaders, rather than men who are good Lamb and Sheep feeders; men who are experts in entertaining, rather than men who from worldliness are refraining. Men are wanted who are good mixers, rather than men who give sinner-warning, soul-saving, saint-strengthening Gospel mixtures.

We are living in the time of which Paul speaks in chapter four of this same letter, saying, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Oh! how applicable the words of Jeremiah! "The prophets prophesy falsely, ...and my people love to have it so." The "itching ear" preachers are desirous to win the applause of men at any cost. They use their ministry to the glorification of self, making special effort to please, rather than save souls from sin, and build them up in true Christian faith and living.

One would naturally conclude by observing the trend of the Church in these perilous times, that many of the leaders especially of the popular denominations, if asked which is the first and great commandment, instead of saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," they would likely say, "Be sure to keep in touch with the world and its customs, and follow the leadership of those who profess to be scientific and modern." And instead of saying "the second is like unto it, Thou shalt love thy neighbor as thyself," they would probably say, "Do not allow yourself to be singular in any way, but strive to be as worldly as your neighbors in all things."

We must conclude from the reports that come to us, that not a few of the present theological seminaries are hot-beds of skepticism and infidelity. Said institutions could be properly labeled "Theological Cemeteries," because in them, through the teaching of higher criticism and the fatal effects of the "New Theology" the faith of many is buried never to rise again.

Instead of accepting the regeneration course as prescribed by our Lord to Nicodemus, the modern plan to increase church membership in a wholesale way, is to eliminate the necessity of the new birth by adopting the "World Betterment" system, that is, to educate the people along the line of culture, sociability, sobriety, and morality.

The "Inter-Chuhch World Movement," or more properly the "'Church into the World Movement" had planned a marvlous growth in Mission and Church extension work, through questionable religious methods, and the extravagant use of money, but its wheels of progress were stopped through financial failure. Evidently the Lord called a halt to the anti-Christian movement. Any movement that is not carried on in accordance to the Word of God will meet with defeat in the end.

The spirit of anti-conservatism is becoming more and more prevalent in our own beloved Church. The doctrines of self-denial, separation from the world, and holy living are sadly ignored, and appear to have become obsolete in the lives of many. The spirit of liberalism and what is called "religious democracy," that is, "let every man do whatsoever is right in his own eyes," is the order of the day.

Of all the perils which confronted Paul, as recorded in II Cor. 11:24-26, I imagine that the "perils among false brethren" were the most trying, and the hardest to endure. The perils confronting us from without are very insignificant in comparison to those which are facing us within the pales of the Church.

"What shall I more say? For the time would fail me to tell of" the perils of war; the perils of anarchism; the perils of Bolshevism; the perils of famine; the perils of Unionism; the perils of politics; the perils of commercialism; the perils of Socialism; the perils of immorality; the perils of extravagance; and tne perils of anti-Christian teaching in "high places."

If the Church in general were well-grounded in the faith, steadfast in the doctrines of the Word, holding its sacred place as a separated people, living "in the world" but not "of the world," it would not be needful to sound the note of warning. But the Church, or at least many of its adherents, have to a great extent lost their bearings, and are rapidly drifting into forbidden paths, and the destructive practices of the world. Therefore, as Christians we need to "be strong in the grace that is in Jesus Christ" and be fully equipped with the whole Christian armor, that we may "endure hardness as good soldiers of Jesus Christ," and thus prepared to stand justified in His presence.

Dakota, Ill.

TITHING

By David Garber

For the Gospel Herald

We sometimes make the remark that those who do not give more than the tenth of their income to the Lord are robbing God; for, besides the tenth, free will offerings should be given. The general idea is that tithing is a matter of law; that because we are under grace we are not under obligation to give the tenth. Let us quote our Savior's own words: "Woe unto you scribes, Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these things ought ye to have done, and not to have left the other undone" (Matt. 23:23).

Note that the Master says not to leave paying of tithes undone. Judgment and mercy and faith are obligatory for New Testament saints—Why not tithes? "What therefore God hath joined together, let not man put asunder" (Mark 10:9). The giving of tithes was practised before the Mosaic law was given—by faithful Abraham. Jesus said that faithful children do the work of faithful Abraham. Jno. 8:39. "Know ye therefore that they which are of faith are the children of Abraham" (Gal. 3:7).

Abraham and Melchisedec were a prophetic figure of the faithful ones and Christ. "Now consider how great this man was (Melchisedec) unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. 7:4). But Christ our great High Priest is greater than Melchisedec. Will we receive the teaching of the "allegory?"

Tithes were meant to go for the support of the priesthood. HOW MUCH BETTER are God's methods still than man's inventions? It would do away with all the "beggarly" methods of "raising money" and also "head off" the clamoring for a salaried ministry—with twelve baskets full of fragments left to distribute among the poor and needy, and "open the windows of heaven to pour out blessings that there would not be room to receive it." "Prove me now, saith the Lord" (Mal. 3:10-12).

The ownership of the gold, silver, and "cattle upon a thousand hills" is the same under the New Testament as under the Old, and therefore to withhold the tenth is "robbing God" now as well as then. They that covet to be wiser than God may; "but wisdom is justified of her children."

Waynesboro, Va.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WHO WILL GO?

By Ursula Miller

For the Gospel Herald

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?—Isa. 6:8.

They are sobbing for Jesus in Asia,
And the dark lands of Africa plead
For someone to bring them the message:
We lazily pay no heed.
South America begs us and calls us
To bring her the Gospel's living light,
For many are in darkness daily dying,
To Christless and endless night.
The world with confusing, clamoring, crime
With its restlessly rushing, roar,
Needs the quietness found in the Savior,
A glimpse of the glorious shore.

He left His Word in the house of His friends,
And He calls for His own to go;
To carry the message thruout the world,
From the tropics to China's snow.

Hesston, Kans.

FROM OUR MISSION STATIONS

For the Gospel Herald

Canton, Ohio

(1939 3rd Street, S. E.)

This morning presents another beautiful leaf in the book of nature—a cloudless sky with the sun shining in all its glory and strength, and a calmness hardly characteristic of a February day; reminding us of the cloudless horizon in the soul's sky of the true child of God, in whose life and soul and experience the bright "Sun of Righteousness" is shining, illuminating and energizing the man who is as yet "tabernacling" in his house of clay.

Since Bible school has closed we are again applying ourselves to our regular routine of work. A goodly number of homes must be visited as soon as possible, some provisions to be placed, some sick to see, etc.

The labor conditions are about as bad as at any time, at least far from satisfactory. The crime wave too is going on at an alarming rate. Scarcely a night passes without a number of thefts, robberies, holdups, or murders.

The Bible school closed on the 11th with a farewell meeting in the evening, where all the students gave expression of what the School meant to them, many of them saying they considered the time and means well spent in having been here, and desire to have their lives to count for Him more than ever.

Among a number of resolutions framed by the student body, a unanimous vote of thanks was extended to the congregations and individuals who so liberally contributed in a material way to the wellbeing of the school.

The service was concluded by a short address by Bro. J. N. Smucker, making a strong and urgent appeal for all of us to give our lives and service to the Master.

At this writing all have returned home except Sister Nellie A. Yoder, who is detained with a severe case of mumps.

Yours for service,
Feb. 14, 1921. The Workers.

NOTES FROM DHAMTARI

For the Gospel Herald

Dear Editor and Readers of the Gospel Herald, Greeting:—It is 4 A. M. Everything is quiet except the creaking of the carts on the road several furlongs away, which are coming and going all night long at this time of year, hauling either timber or dye-stuff from the country to the south of us. The timber is used in this country and the dye-stuff is shipped to all parts of the world. I awoke soon after three and could not sleep again. I lay awake thinking of the duties the day will bring, and besides we have work these days, for which we can find time only at night when the rush of the day does not take all our attention, such as getting out the monthly and yearly financial statements and writing our papers for the annual report, etc.

Famine conditions are daily more and more impressed upon us. There are some people coming every day who are almost starved, and hundreds of people are on the mission relief works. At first the rate was annas 8, or 16 cents for digging and removing a hundred cubic feet of earth in the work of field-making on the Balodgahan farm, and then thinking that some may be taking advantage of it who are not absolutely in distress the rate was put down to 12 cents and then to 8 cents and still the number of diggers is increasing. The people said, "What can we do? we are starving and it is all we can get; if you put it down to 4 cents we will have to take it." At the present rate it is impossible for them to do more than to keep alive. But thousands will not be able to do that before the year is over.

The other day a man came with two little girls, one about three and the other perhaps five years old. He begged me so hard to take the girls into the Orphanage. He said their mother had run away, he could get no work, and that they had nothing to eat—which no doubt as true, as both he and the children looked thin and hungry. I had to send them away, partly because I had no room, and then there always is the fact that a child taken into the institution becomes a permanent expense for many years to come for some one, and whose expense shall it be? Some time ago we had to refuse two little girls who were fatherless. In each girl there may be great possibilities and it causes our hearts to ache when we must refuse them shelter, food, and clothing, and, above all, a Christian training. But if we would admit all who want to come in, perhaps later we would not have the means to support them and would have to turn them away. In all our work we must constantly keep the future in mind.

Our hearts were made glad yesterday when the mail came from home bringing the news that Ernest Miller's have received their permits to enter India and that they and Geo. Lapp's expect to reach India some time in March. We were disappointed to hear that Dr. Esch's and Mary Wenger have had another delay in getting to leave America. We hope they will be here in a few weeks.

At persent Punai Bai, head mistress of the girls' school and matron of the Orphanage, is critically ill of pneumonia. We hope and pray for her recovery. General health among the girls is better at present than it has been for months, for which we are very thankful in these days of much work and so few to do it.

Our church conference was held at Sunderganj the fourth inst. The past year has shown quite an increase in membership of the church. We are now past the one thousand mark. While numbers alone is not the only result of our work, spirituality and development of Christian character too are evident, yet we are glad to see the increase in numbers.

Will you continue to pray for the work here that the means given to help the needy may bring the greatest possible returns?

Yours in His service,
Anna Stalter.

Dhamtari, C. P., India.

HOW GRACIOUSLY THE FATHER PROVIDES

By J. D. Mininger

For the Gospel Herald

The mail received here is usually interesting. Today's mail was no exception to this. As proof of this I append herewith two letters received which explain themselves.

How kind of the Father that He allows us to be co-laborers with Him. Wouldn't you like to see and hear that mother when some of that Iowa beef will be brought to the place that she calls home?

But a greater blessing came to another home in Kansas City the other day when the father and mother of four sweet Sunday school girls accepted Jesus Christ as their Savior.

It is so precious to just step out of sight and see God work.

Kansas City, Kansas.
February 10, 1921.

Dear Friend:—

I write you a letter to let you know how I am at this time. I am up around the house once more, thanks be to all heaven, but I am still very weak since Christmas. Baby has been very sick and the doctor gave her up; but she is much better now. My little boys have just recovered from pneumonia. In fact, we all have been under the care of the doctor, but we are all getting around a little but I will not be able to work any more this winter. If I ever get able to work any more this winter I will be glad. I have lost my health, but I am glad to be living; but I had a close call, Sister Mininger. We are in a destitute condition for something to eat. I am just up against it for to go on with these four little mouths to feed. The men are all out of work. My neighbors and one can not help the other. My friend has been good. He has done his whole duty. He gave me coal and something to eat and looked after us in general. But now that he is out of work. He says he walked until his feet were sore, looking for work and cannot find any, so he is not able to give us a dollar. I had the doctor every other day ever since the sixteenth day of December until this week and buying medicine for the whole family. And now I am up against it until he can find work to help us out, for I can not work any more. I am getting two dollars a week from the county, but that only buys bread and a can of milk. I had to wean poor little baby. I am writing to you, for you good people are the only people I know have a heart and the only ones that practice what they preach. You are like my God. You never turn me away when I ask for mercy. You came to my relief, so I have the same confidence in you that I have in God. I believe you will help me when all else fail, so please, Sister Mininger, if there is any way on earth that you can help us to get something to eat, please do so, or if you know where a man can get a day's work, let me know for we are very much in need. I was more than thankful for the Christmas basket, but I was too sick to enjoy it. I just made it over Christmas eve, until Christmas day, but I just shed tears of joy to know you still thought of me. So I will close by saying, Please pray for us.

Feb. 9, 1921.

Dear Brother:—

We are sending you today, by express from ——, one quarter of beef, hoping it will reach you in good shape and that you will enjoy it as much as we enjoy sending it.

Yours truly,

Kansas City, Kans.

REQUEST FOR PRAYER

Requests for prayer are made for an old man who is outside of the fold of Christ, has never fully surrendered his life to Christ, tho he has had many calls and opportunities. He is 72 years of age and has "a hard row to hoe" in every way.

Also for a sister who would have more faith to cope with a perplexing situation that takes more patience than she seems to have.—R. W.

OUR RUSSIAN RELIEF WORK

By Orie O. Miller

For the Gospel Herald

III. First Mennonite Church Service in Constantinople

In a number of ways this was the most unusual church service that I ever attended. Three weeks previous to it, no one would have ventured to guess the situation that finally made it possible. During the week preceding, Sunday, Nov. 22, I received a number of letters, written by Mennonites from the various Russian Refugee ships lying in Constantinople harbor. On Thursday evening, Bro. Schroeder of Halbstadt, who happened to be in Sebastopol when Wrangel's defeat came, who was unable to return to Halbstadt on this account, and who had taken refuge on one of the ships coming out, succeeded in coming ashore and found the office of our Unit.

It was not until Saturday afternoon and Sunday that we found the time to visit other ships from which these letters were sent. On that Sunday evening at nine o'clock, we succeeded in bringing ashore on a small boat put at our disposal by the American Embassy, the first group of twenty-one Mennonite young men. With these our Mennonite Home was opened. Bro. Schroeder and I planned for the first service on the following Sunday, but because of continued appeals from still other ships on which others were, it took all the spare time of the next ten days, including the following Sunday, in taking off thirty more of these men. Putting them into the Home meant furnishing clean underwear, towels, blankets, and plenty of good food of which they had practically none during those terrible days on the crowded ships. But by Sunday Dec. 5, the Home had become somewhat organized, and the boys settled into their new life, and it was the wish of all to have some kind of service.

We numbered fifty-two, and with one exception, all young men between twenty and thirty years of age. All of us came from Mennonite families and communities; all of us in a strange land and strangers to each other still something that we had in common drew us together and made us feel at home in the service we held. This feeling was deepened and our emotions stirred in a most peculiar manner, as we mingled our voices in singing "Gott ist Die Liebe." The meeting was held in one of the larger rooms in the Home. The room had only the bare floor and plain white plastered walls. For the service we had no benches to sit on, there was no pulpit or table and there were no song books. The absence of both preachers and women from the audience tended to make the service still more unusual. But several of the men had brought their German Testaments, and they all knew by memory at least the first verses of some of the more familiar hymns, and with this equipment the service was held.

A few opening songs were sung, and the singing showed that those who sang came from churches where congregational singing had not yet passed out. A Scripture was read, and the Lord's prayer repeated. Then upon request of the men, I spoke in broken German for a little while. The theme of our thinking together was the strangeness of our present situation which suggested the mysterious way God often has of working His will and of revealing His plans. We thought together of the Christian parents, brothers, sisters, wives, and friends we had back in the home communities, wondering how it was with us both physically and spiritually, and how important it is that during our absence from them we live the lives that they have every reason to expect us to live. The attention shown by every man, the tears in our eyes and hearts as we thought of the home people even then both in Russia and America praying for us, convinced us all that the feeling of each was common to all. Another two verses of "Gott ist Die Liebe" and the closing prayer ended the service.

The problems connected with this Mennonite Church in Constantinople, which is not an organized body but which will within a few weeks number a hundred members, are and will be, unique and baffling. Will you pray for this group, both for us who have come from you in America and for the others who have come from your brethren in Russia that in our contact with each other, and with those that do not know Him in this wicked and large city, the simple Faith for which our forefathers stood may be consistently upheld in our own lives.

Constantinople, Turkey.

(To be continued)

Family Circle

WHY MARGARET CAME HOME

Sel. by Clara Eby Steiner

"Come home, Margaret, come home."

This was the burden of Effie Edson's letter to her sister Margaret. Mr. and Mrs. Edson wrote less impulsively, but they both wanted Margaret to give up teaching for a while and make one of the home household again. They had always considered her position as teacher a temporary one. They wanted their eldest daughter at home.

Now Margaret was not in need of rest. She was popular as a teacher. She was attached to new friends she had made. More than all, she was deeply interested in the work of the church of which she was a member. There were many ties to break if she resigned her position in a distant town.

Besides, Margaret's bank account was very small just then. She had paid many of her sister's bills while she was in school, and had long borne what she called her share of the family expenses. She had paid off a mortgage on the homestead, and, making an estimate of all she financially contributed to the well-being of the family, Mr. Edson had in consideration of the same given her a legal title to the home she had redeemed. He had deeded to her the old homestead "to have and to hold."

"I think it would be the most foolish thing in the world for Margaret to go home," said Cousin John, when he heard she was considering the question. "Her father has retrieved some of his business losses, it is true, but she has an uncommonly fine position, delightful society, perfect health and had by all means better 'let well enough alone.'"

Margaret asked nobody's advice. She said to herself, "Why is it so hard to yield to their wishes? Is there any opportunity involved in this?" After careful thought she wrote home as follows:

"Dear Mother and Father: It is very sweet to know and realize how much you all desire to have your absent one at home again. Forgive me if I make one condition. On one consideration I will come. You know how I have felt at times about family worship. If you will let our home acknowledge itself a Christian home, if you will allow family prayers in the simplest form possible when we meet daily as a family, I will come home. I know you will say, father, that you are 'not a professor,' and I do not ask you to yourself take any stand. I know how you feel about it. I know, too, all that you would say, mother, of the irregular habits of the family in rising, coming and going, and at meals. I know, too, that you attend church as often as your delicate health permits, and sometimes go to communion, and that you were glad when George and Effie joined the church that winter while they were staying at Uncle Farnsworth's, although you see no claim that a family altar has upon us as a household.

"All I ask is this: at the breakfast-table, whether all or few are present, before anything is served just let me from my pocket Bible read a few verses and then offer a few words of prayer. At the other meals let me ask a blessing. It will not be awkward, formal, nor shall it be disorderly, as you, mother, may fear. If the rest of the family are not there, we will not wait. All I ask is just a pause three times a day and a brief family acknowledgment of the Lord. If you will indulge me in this, I will come home and once more be what you called me when a child,

Your 'stay-at-home girl,'
"Margaret Edson."

"Just like Margaret," said her brother George, when her letter had been passed around at home.

"How impracticable!" exclaimed his younger sister Effie. "I don't think it would be proper at all for Margaret to lead a service, as long as father and mother are at the head of their own house."

"Margaret's house," interrupted her father.

"I think it will be horrid if Margaret is going to 'take on airs,'" said Effie.

"Margaret is incapable of 'airs'" said Mrs. Edson, checking her daughter, "but I wish she did not want to go to extremes in some things."

"That's just it," said George. "We have a pew in church, some of us are there every Sunday, and father 'puts in an appearance' often enough to keep up the dignity of the family. We subscribe to charities, too. I don't think we are heathen, if Margaret does."

"And," continued Effie, "we have the Sewing Society meet here once a year, and I am in the Bible-class. Besides, not a single family where I go to tea has a blessing asked, and they are church members' families, too. I go out a great deal—Uncle James says I'm 'almost a gad-about'—and nowhere do they have a blessing asked. Oh, yes, I forgot. At Deacon Spinner's they have a blessing. Of course, it's proper in deacons' and ministers' families. But I think it's an antiquated, puritanical idea, only observed now-a-days in the familes of officers of the church. The Rathbones and Van Martyrs and Clarksons and Holts, all church members, don't do it."

"I told Margaret when she was at home in vacation that I thought such things were better left undone unless they could be done 'decently and in order,'" said Mrs. Edson. "We are irregular at meals, your father has to hurry to catch the train, and we have such hosts of company coming and going that everything is in confusion, and I do not think it would be 'the thing' for our family at all."

"I can fancy a full-fledged tea-party of my friends and how grotesque it would seem for Margaret to 'officiate,'" said Effie. "I think the idea is out of all reason, unless, indeed, papa, you would do it yourself," she added ironically.

They were all surprised when Mr. Edson responded, "I wish I could, my daughter, but I have no objection whatever to Margaret's doing it. I suppose it's summer boarding-house and hotel life, and the hurry people are in who do business in cities, that makes it less—what shall I say, Effie? less fashionable (?) among church members than it used to be. I'm sure if people profess such things I don't see any harm in it. I don't profess anything myself."

Mrs. Edson wrote to Margaret assuming that she was coming home and saying how rejoiced they all were. She incidentally mentioned that they had talked over the proposition Margaret made, but that Effie objected, and as Mr. Edson was not a professing Christian and did not choose to perform such duties, she did not see that the rest of the family were responsible or how they could take the stand Margaret desired.

Of course Margaret will waive the point," said Mrs. Edson as she addressed the letter. "She would not refuse outright to come for that reason alone. As long as she is willing to come at all, she will come any way."

"I have written Margaret that we are making preparations for her, tho we do not see that particular point just as she does," said Mrs. Edson to George. "Please post the letter."

The result was Margaret would not go home.

"I can't see why she is so immovable," her mother exclaimed in perplexity.

"It's very provoking," said Effie.

(To be continued)

Sunday School

For the Gospel Herald

Lesson for March 6, 1921—Matt. 26: 1-13

JESUS AMONG HIS FRIENDS

Golden Text.—She hath done what she could.—Mark 14:8.

Introductory.—Here we have a glimpse into the social life of Jesus. He was here in the house of Simon the leper, not in the capacity of a preacher, not to bring a message of warning to His enemies, but as one of a company of friends enjoying a brief rest and social repast. But let us notice that even in His social life He was not negligent about His Father's business. The true Christian shines with Christian lustre even in the midst of a social company. Jesus is a fitting and safe example, even in social life.

The first two verses in this lesson being a part of the discoures recorded in the preceding chapter, we shall pass them by and begin immediately with the stirring events connected with the lesson.

Plot of the Jews (3-5).—The Jews were as diligent about their work of destroying Jesus as He was in promoting the cause of salvation. Failing to overcome Him in public discussions, they now resorted to private plots against His life. With them it was not a question of whether He was the promised Messiah but of how to work Him out of the way. At the house of Caiaphas the high priest, there was assembled a motley crowd of chief priests, scribes, elders of the people consulting how they might kill Him. "Not on the feast day," they said, "lest there be an uproar among the people." The very men who according to the law were set apart to uphold the cause of God were here assembled in a murderous plot against the life of His Son. It is an illustration of how vile even the best of men become when they reject Christ

The Anointing (6, 7).—The scene is in the house of Simon the leper, in Bethany. They were at the table, Martha serving. At this time there came a woman up from behind our Lord, having a box of alabaster, very precious, and poured it on His head. It was an act of devotion, showing a consecration which even the apostless had not attained. As we see this woman pouring out upon our Savior the most priceless thing in her possession, we have a lesson for ourselves. God demands of us, not the things which we can easily spare, but the best that we have.

Two Views of the Incident (8:13).—To the disciples this looked like a waste. Judas wanted to know, "Why was not this sold for more than three hundred pence and given to the poor?" Of course, Judas had already at this time fallen from grace. On one occasion Christ referred to him as a "devil." John said that on this occasion he offered the criticism not because he cared for the poor but because he was a thief and wanted the money for himself. But even if this was the case it was also true that the other disciples joined in the judgment that this was a waste of money that might have been put to better uses.

On the other hand, Jesus commended Mary for the sacrifice. "Why trouble ye the woman?" said He, "she hath wrought a good work on me." He then went on to tell them that in this "she hath poured this ointment on my body, she did it for my burial;" and that "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

The difference in viewpoints was this: The disciples were still looking forward to the remarkable elevation of Jesus upon the throne of Judea, while Jesus was consistently looking forward to His death. They had an eye to glory, He to sacrifice. The nice social time they were having together was to their liking and in harmony with their view; but the sacrifice of this precious ointment in a service of special devotion to Christ was more in keeping with what was just ahead. Though unconsciously, this woman had really anointed Jesus beforehand to His burial.

Another question is brought to the fore thru this incident. Naturally we should practice economy. There is no more worthy object for which to save than that of relieving the wants of the poor—except the one great cause, the glory of God and the promotion of the cause of salvation. This is where most people begin to economize—it ought to be the last. Christ saw enough in the cause of salvation to dedicate His life to this end—we should give of our very best to the same cause.

One more thought: In the eyes of man the ointment would have done more good by converting its value into cash and relieve the sufferings of the needy; but even in this case they were mistaken. Had that money been spent for charity it would have relieved, temporarily, the sufferings of a few. As it was, the whole world, for many generations, has had an object lesson in true devotion and sacrifice that could have been lost but for this incident. Even from a business viewpoint, this was the best investment that could have been made.—K.

Our Young People

OUR NEEDS (Topic to be supplied by local committee).

Topic for March 6

MOTTO

"Walk worthy of the Lord unto all pleasing."

THE STUDY HOUR

I. The Topic.—You will notice that in this topic there is liberty to be used by the local program committee in each congregation as to what topic is most needed to be used at this time. If there is some special subject which you have been desirous to have brought before the young people to fit your own needs as a congregation, now is the time which is provided for that topic. Possibly you would prefer to have a special talk by your minister or someone who has a special message for young people. Whatever the plan let it be a meeting that fits the needs as the Lord may show them to you.

It might be well for the Committee in charge of the Young People's meeting to take a prayerful look at the work and see whether there is something specially lacking or something that needs strengthening in the lives of the people of the Church and community and especially among the young people. Then select such a topic for the occasion as may help what the Lord has enabled you to discern. We shall offer a few suggestive Scriptures with topics that in study you may discover needs in your own life and in the life of your associates and Church.

II. Suggestive Scriptures and Topics.

1. The Working of the Ideal Church.—Eph. 4:1-16.
2. The Progress of the Growing Christian.—II Pet. 1:1-11.
3. Ideal Christian Service.—Rom. 12:1-8; I Cor. 15:58.
4. Practical Suggestions.—I Thes. 5.

PERSONAL THOUGHT

Are we living so true to the Lord that He can show us our needs?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Need."**
2. Commit to memory a choice passage of Scripture.

For Young People

1. How May We Improve Our Lives?
2. A Live Church at Work.
3. Living in the World and Kept From the Evil.

For Older People

1. Helping the Undeveloped.
2. Building Instead of Faultfinding.

SEED THOUGHTS

"Some temptations come to the industrious, but all temptations attack the idle."—C. H. Spurgeon.

* * *

There are few signs of the soul's state more alarming than that of religious indifference, that is, the spirit of thinking all religions equally true—the real meaning of which is, that all religions are equally false.—F. W. Robertson.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 24, 1921

Field Notes

Seven hundred thousand undernourished children in Germany will receive one hot meal daily until August 1, 1921 from the American Friends Service Committee, according to a statement issued yesterday by Wilbur K. Thomas, executive secretary, which announces that funds are now available for this extensive program of child-feeding.

Bro. Daniel Kauffman, Editor of this paper, is on the sick list as we go to press. He went down with a bilious attack on Friday of last week and was in bed several days. He is reported much improved today (Monday) and we hope and pray for his speedy recovery to perfect health. We suggest that the readers unite in prayer to this end.—R.

The weekly mission bulletin, furnished by Bro. V. E. Reiff, Elkhart, Ind., contains the following items of interest:

"A card from Bro. C. D. Esch, written Jan. 19, says they were nearing Port Said and the party has had a good voyage, and are enjoying good health.

"Mexico interior would now be accessible but no one ready to go"

"Eight more workers are needed for city missions and charitable institutions."

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

The Sunday school at this place was again reorganized for the year 1921. The following officers were elected: Supts., Henry Wolfer, Howard Stahl; Secys., Fannie Hostetler, Emma Rogie; Treas., D. W. Hershberger; Chors., Velma Buck, Howard Stahl.

At our annual business meeting, officers were elected as follows: Trustee, J. B. Mishler; Secy., Dan Hershberger; Treas., Harry West; Church Chorister, Maggie Shetler; Cor., Lloy A. Kniss.

The business meeting took action to equip the present recitation rooms and provide and equip additional ones in the basement of the church, so as to meet the needs of the Pacific Coast Bible School.

The smallpox and measles are gradually decreasing and those affected are recovering nicely. Many were affected but the disease is in rather mild form.

This opens the way to begin revival meetings at the various meeting houses. In the near future meetings are to be begun at the Bethel A. M. Church by Bro. S. G. Shetler. Following this, Bro. Shetler plans to conduct meetings at Albany and Hopewell, the Lord willing. Pray for the work here in behalf of the lost ones that many may be gathered in.

Sister J. J. Hostetler of this place has requested to be anointed on account of a siege of sickness which has become more serious recently. She is improving again since the anointing.

In the near future weekly singing classes will be conducted, the Lord willing, by Bro. and Sister S. G. Shetler. One class will be composed of children and the other of adults.

The Pacific Coast Bible School has come to a close with a total enrollment of 115 taking the regular course. Thirty-six have completed the first year's full course, and the balance a part of the year's work. It is believed that the school started this year will be a permanent institution on the coast.

Yours in the cause of Christ,
L. A. K.

Lancaster, Pa.

(Mellinger's congregation)

Greeting in the Master's Name:—We are again thankful to the Lord for blessing our church with sixty-five precious souls which were received by water baptism Sunday Feb. 6. Bro. C. M. Brackbill baptized the class. On account of his ill health, (May each and all Christian people pray for him) Bros. I. B. Good and N. L. Landis preached the Word with power. May the dear young workers be not as idlers in the market place, but as laborers in His vineyard, the tree is known by its fruit not by the word.—Matt. 12:35-36. Let each shine as the stars in heaven and lighten someone's burden and make life sweeter as we near the time when the trump shall sound and He comes to gather jewels bright for His crown.

"Heaven above is brighter blue,
Earth around is sweeter green,
Something lives in every hue,
Christless eye hath never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauty shine,
Since I know, as now I know,
I am Christ's and Christ is mine."

A Sister.

Windom, Kans.

(West Liberty congregation)

Today (Feb. 13) Bro. Sanford Yoder of Hesston Academy was with us. His text was Matt. 28:19. Fourteen young souls were baptized by Bro. Yoder, and three others received into fellowship.

Feb. 13, 1921. — R. J. Heatwole.

Chambersburg, Pa.

(Strasburg congregation)

Dear Herald Readers:—We have many things for which to be thankful to the Lord. We are glad for the life-giving Word which we have heard from time to time, and expect again to hear, the Lord willing, from the lips of Bro. William Jennings of Concord, Tenn., who is to be at Pond

Bank on the evening of Feb. 14, at Chambersburg the next morning and at Marion in the evening. While these appointments will be filled before this appears in print, it will show our appreciation to have visiting ministers stop with us as they pass through Chambersburg.

The weather has been mild so far this winter. Health fairly good at present. Quite a few sick, but the Lord has seen fit to spare them thus far and they are recovering.

Feb. 13, 1921. J. S. Burkholder.

Mazeppa, Alta.
(Mt. View congregation)

Dear Herald Readers, Greeting:—On Feb. 1, Bro. Allan Good and Bro. N. E. Roth came into our midst and held a three days' Bible conference, which was well attended and gave us all a desire to let our lights shine more in this dark sinful world. The subjects discussed were:

The Primitive Church, Joy of the Believer, Christian Conduct, Dangers that Threaten the Church, Social Purity, Marriage, Christian Assurance of Eternal Life, Devotional Covering.

From here the brethren went to Duchess, Alta., for three weeks, after which we expect Bro. Good back with us again for awhile.

Jan. 29, Bro. Abraham Reist and wife from Reist came and on Sunday he preached two interesting sermons. They stayed with us for a week.

Our Bible study class still meet once a week to finish studying the Book of books.

Our sewing circle is still busy and well attended. The needs are great far and near, and believe the Lord is blessing the work.

Pray for the work at this place, and may we ever strive to live closer to Him each day.

Feb. 13, 1921. L. G. W.

Souderton, Pa.

On the evening of Feb. 1, Bro. Geo. Lapp conducted services at this place, making a last visit amongst a few of the churches before returning to India, with family. We wish them God's guidance and protection as they leave the homeland again.

We rejoice to state two young people have become willing to accept Christ as their personal Savior and unite with the visible body—the church. We pray many more will in some way be brought into the kingdom.

Our Sunday school record at present is usually over 330.

Three sisters who were attending the special Bible term at the Eastern Mennonite School, at Harrisonburg, Va., have returned home, greatly pleased with the work there. Twelve of our number, with Bro. Herbert Derstine as leader, are taking the correspondence course from the same place on Bible Introduction, and find it beneficial to them.

Bro. Mahlon Souder assisted in services here yesterday afternoon.

Have had a pleasant winter thus far, some sickness, but many blessings for which we are thankful.

Feb. 14, 1921. Cor.

Mount Joy, Pa.

Brethren and Sisters, Greeting:—The Lord has abundantly blest us.

Bro. Wm. Jennings of Concord, Tenn., was with us on the evening of Feb. 10, and preached a helpful sermon from I Jno. 5:13 that made the sinner fear God and consider his path, and the saints to rejoice because their names are written in heaven.

I desire the sincere prayers of God's people that a great evil in my life may be removed and I may be at peace with God.

Feb. 14, 1921. Cor.

Westover, Md.
(Holley Grove congregation)

Dear Herald Readers, Greeting:—We were given a short visit by Joshua B. Zook and wife of Belleville, Pa. Bro. Zook's came here Jan. 29 and stayed till Feb. 7. During this time he preached eight very interesting and helpful sermons. May God bless the seed sown that it may spring up and bring forth fruits for His kingdom. We ask an interest in the prayers of God's people that the work may prosper at this place.

Yours in Christian Love,
Feb. 15, 1921. Ruth Hostetler.

Lancaster, Pa.
(Landis Valley congregation)

Dear Herald Readers, Greetings:—A series of meetings were held here Jan. 23 to Feb. 8, with Bro. John W. Weaver in charge. The Word was preached in power and purity. Twenty-seven precious souls decided for Christ. The interest was good, and the meetings were well attended. May each of us have a greater vision of what Jesus is to us, and may we ever strive to live closer to Him each day.

Yours in His service,
Feb. 15, 1921. H. S. Huber.

Peabody, Kans.
(Catlin congregation)

Greetings to all Herald readers:—Reasons upon reasons have we to thank our heavenly Father for His great blessings showered upon us.

Just closed a ten-day meeting last Sunday night, Feb. 13, held by Bro. E. D. Hess of Masontown, Pa.

On the 6th and 13th, we had three sessions each day.

On the first Sunday we were favored with visits from some brethren and sisters from McPherson, Canton, and Hesston.

As a result of the meetings there are seven confessions and the believers strengthened and others counting the cost.

On account of a severe attack of lagrippe, our minister, Bro. J. F. Brunk, was unable to attend the meetings, but are glad to say he is improving at this writing.

The Lord willing we expect to have Bro. S. C. Yoder to break the bread of life to us on Sunday, Feb. 20. On account of sickness our sewing circle has not met for several months, but we hope soon to be able to have another meeting, the Lord willing.

Pray for the work at this place.

Feb. 18, 1921. E. H. A.

Birch Tree, Mo.

Greeting in Jesus' name: A few lines from this place might be of interest to some. Bro. P. J. Shenk came on Jan. 4, and preached to us for almost a week, each night, encouraging Christians and warning sinners. One soul was moved to join in with our little band for which we praise the Lord. On last Sunday, Feb. 13, our aged Bro. Andrew Shenk, who has helped us for twenty some years was with us and gave us three powerful sermons, encouraging us on in the holy faith, also receiving Sister Johnson into the Church. We desire to see many more brought to Christ. Are having spring-like weather, a little cooler just now.

Pray for us of the Berea congregation that God's will may be done by and through us.

Feb. 18, 1921. Cor.

Landisville, Pa.

The program of the Landisville and Salunga Sunday School Workers' meeting, to be held Saturday evening, Feb. 26, is as follows:

Lesson for March 6, "Jesus among His Friends,"—Bro. Abraham Brenneman.

Lesson for March 13, "The Lord's Supper,"—Bro. John Gochnaur.

Lesson for March 20, "Jesus on the Cross,"—Bro. John Seifert.

Lesson for March 27, "The Living Christ,"—Bro. Harry Frank.

Clayton F. Erb, Sec.

Feb. 18, 1921.

Behold, I come quickly: hold fast which thou hast, that no man take thy crown.—Rev. 3:11.

Miscellaneous

WISDOM CROWNED

By Ursula Miller

For the Gospel Herald

Vanity of vanities; all is vanity.—Eccl. 1:2.

Darkness entered his heart!
Sin and idolatry.
Dishonored the latter part
Of his life, and frivolity.

Wisdom his first great gift
Bestowed by the Father's hand.
Skillful as law, to sift
Right and wrong of his land.

Darkness crept in unaware;
O, the ways and the windings of sin!
Wisdom, less faith, has no share
In God's love. So sin slipped in.

Hesston, Kans.

REAL JOY IN SACRIFICE

By John W. Weaver

For the Gospel Herald

I have been wondering how many of us are making any real sacrifices for the cause of Christ. It is true our people have in the past been very liberal in helping the helpless and needy, for which we are glad; but I fear after all there are probably comparatively few of us who have parted with things we might have needed, to help others who are less fortunate than we are. My heart is indeed very sorely grieved and I am very much pained to see what vast sums of money are spent by our own people in extravagance, **expensive and fancy houses, finest kind of furniture, many expensive musical instruments, elaborate funeral displays, high priced automobiles,** and many other foolish things which cost needless money and time Now let us be candid. Where is the spirit of sacrifice? My brethren, who will be to blame if the next generation gradually drifts away from the simple life? What are we thinking about when we try to outstrip each other in luxuries and extravagance. Are these things consistent with what we profess? Recently a very well to do family desired to buy an automobile. The brother said to his companion, "Now we migth buy a large machine and could pay for it. But why should we set such an example?" They concluded to buy a small machine which would permit them to be on a level with the poorer members of the Church and enable them to give the difference in price to help further the cause of Christ. How about that as an example? We have not often heard of any of our people selling their musical instruments in order not to be offensive to those who protest against them, and thus obtaining funds to help people who are starving.

After reading the following, let us ask God to help us to undergo a real thorough self-examination of our own hearts. Remember we must give an account of our stewardship.

'There is a simple story told that contains its truth in its very naturalness and simplicity. It reveals a bit of the real life ever going on all around us unnoticed. A minister in a certain small town in an eastern state received from the home mission board of his church a letter asking for a special offering for a needy field in the West. With the letter was literature setting forth the need. The call appealed to him and with good heart he prepared a special sermon, calling the attention of his people to the great need.

"Sabbath morning came and he preached the sermon. But somehow it did not just seem to hook in. That banker down there on the left looked listless, and yawned a couple of times behind his hand. And the merchant over on the right, who could give freely, examined his watch secretly more than once. And so it was with a little tinge of discouragement insistently creeping into his spirit that he finshed and sat down. And he remained with head bowed in prayer that the results might prove better than seemed likely, while the church officers passed down the aisles with the collection plates.

"Meanwhile something unseen by human eye was going on in the very last pew. Back there, sitting alone, was a little girl of a poor family. She had met with a misfortune which left her crippled. And her whole life seemed so dark and hopeless. But some kind friends in the church, pitying her condition, had made up a small fund and bought her a pair of crutches. And these had seemed to transform her completely. She went about her rounds always as cheery and bright as a bit of sunshine.

"She had listened to the sermon, and her heart had been strangely warmed by the preacher's story of need. And as he was finishing she was thinking. 'How I wish I might give something. But I haven't anything to give, not even a copper left.' And a very soft voice within seemed to say very softly, but very distinctly, 'There are your crutches.' 'Oh,' she gasped to herself as though it took away her breath, 'my crutches? I could not give my crutches: they're my life.' And that strangely clear voice went on, so quietly, 'Yes—you could—and then some one know of Jesus—if you did—and that would mean so much to them—He's meant so much to you—give your crutches.' And her breath seemed to fail her at the thought. And so the little woman had her fight all unseen and unknown by those in the church. And by and by the victory came. And she sat with a beautiful light in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

"And the man with the plate came down the aisle to the end. It seemed hardly worth while reaching into the last pew. Just little Maggie sitting there alone, with her one foot dangling above the floor. But with fine courtesy he stopped and passed the plate in. And Maggie in her childlike simplicity lifted her crutches, and tried rather awkwardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her strange gift on the plate.

"And then he turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadying the crutches on it with the other. And the people commenced to look. And eyes quickly dimmed. Everybody knew the crutches. Maggie—giving her crutches! And the banker over there blew his nose suddenly and reached for his pencil, and the merchant reached out to stop the man returning up the aisle.

"As the pastor stood with his eyesight not very clear to receive the morning's offering, he said, 'Surely our little crippled friend is giving us a wonderful example.' Then the plates were called back toward the pews. And somebody paid fifty dollars for the crutches, and sent them back to that end pew. When the offering was counted up it contained several hundred dollars. And the little girl, crippled in body but not in any other way, hobbled out of the church the happiest little woman in the world.

"She had recognized and obeyed the inner voice. That was the simple explanation of her giving. And her gift, small in itself, touched with sacrifice, became worth several hundred dollars in its earning power. And the original investment was returned for its usual service. And her gift has been increasing in its earning power as its recital has reached other hearts, and the end is not yet. I do not know just where Maggie is now. But I know that she will be a greatly surprised woman some day when she finds out what God has done with her sacrifice-hallowed gift. She recognized and obeyed the inner voice. That is the one law of giving, as of all living."

"She hath done what she could." The more we sacrifice for the Church and her interests the more will be able to "rejoice in the Lord always."

Union Grove, Pa.

BIBLE NORMALS

By Ezra C. Bender

For the Gospel Herald

The plan of a Bible normal that I am presenting is not altogether an innovation, but I know of no school or schools under the direction of the Mennonite Church which are taking the place of this. This plan is presented especially in behalf of our country young people—those from the farms.

There are several months in the winter when most of our farmers have quite a bit of leisure time but at the same time they are not entirely free to leave the place. Then again there are many young people that could leave home for a month or so but do not see their way clear to go away several hundred miles to one of our schools, from a financial or other standpoint. These are actual conditions right around us. If the Church would have her young men and women to be strong—and there is no question about that—she should make use of this opportunity

to build them up; for if she does not employ them or teach them at this time, nine cases out of ten the world will.

How is the Church to meet these conditions so as to make the best use of this opportunity? It has already been hinted that our Church schools are too far away for many of our young people to attend their short Bible terms, therefore the problem requires another solution. Is it not possible or even feasible to have special Bible normals nearer home? If every conference district would have at least one normal, think of the many young people that would be built up in the faith and prepared for special service that would never be fitted for service otherwise. I might suggest that this normal could be shifted from one place to another as our regular conference is. Most of our churches have one or two class rooms besides the main room which would be a great advantage to such a school. We feel sure that there would be no trouble to get board and rooms at very reasonable rates for those coming from a distance.

How would such a school be conducted? There should be at least two instructors, not necessarily both ministers. First of all, they should be unquestionably sound in the faith, but they should also be very apt teachers. They should be such that understand the young people and are able to lead them.

Of course the main text book should be the Bible. There should be one course especially prepared to show the pupil the most important divisions of the Bible. Unless a pupil can rightly divide the Word of Truth, he will find the study of the Bible a wearisome task, but if he is taught to rightly divide the Word by the Word, it will be an exceedingly interesting study. There should also be a teachers' training course in Sunday school pedagogy Our Sunday schools would be much more efficient if all of our teachers would really know how to teach, even as our Savior did.

There is a great need of another study that we wish to emphasize. You may call this study Classics or Literature or some other name. The most of the current so-called literature is not only of no benefit to the reader but it is degrading. Much of this kind of literature is read by many of our young people. However there is much wholesome and inspiring literature to be had also. The aim of the above course would be to get the pupils interested in real literature by making a study of some of our best religious books. If they will get started rightly to read good books, they will not have a desire for the trashy literature. Our young people will read; and they will read that which is interesting to them. If the Church wishes to have her young men and women to be strong, she will not only discourage the reading of trash, but will get them started to read edifying literature.

Some of the results of such normals would be: the leading of many of our young people into a continuous Bible study; and this would result in the strengthening of the Church, and many would get the real vision of service and would gladly say, "Here am I; send me."

Martinsburg, Pa.

SOME SUNDAY SCHOOL HISTORY IN LANCASTER COUNTY

By M. G. Weaver

For the Gospel Herald

In 1887 the first Sunday school was organized at Hershey's meeting house, with Bishop C. M. Brackbill, then a young man, as superintendent; and the same year a school was opened in the Old Road meeting house, both in Lancaster county. Several schools were started as branches of these two places, leaving the original schools as strong as before; both were recently organized for the ensuing year; Hershey's with Henry Hershey, and John B. Hershey, as superintendents, Frank Leaman secretary and treasurer, Martin R. Hershey and Elmer Eby choristers. Old Road: Jacob Martin and Harry Reeser superintendents, Henry Eberly secretary and treasurer, John S. Rohrer and Henry Harsh choristers.

At Weaverland, and Bowmansville the first successful Sunday schools were organized in the spring of 1893. S. H. Musselman was the first superintendent for the Weaverland school, and held the office as one of its heads, with the exception of one year, ever since its first start. The other officers of the school are Isaac G. Sensenig secretary, Christian Rutt treasurer, John H. Martin and Harry Lichty choristers.

At Bowmansville, the superintendents are Jacob M. Weber and George Horning; Wm. G. Good is secretary, N. G. Good treasurer, Wm. G. Good and Harry Weber choristers.

At Churchtown, where Benjamin Weaver, (now bishop) was the first superintendent, in 1894, the recent organization resulted in the election of Eli D. Wenger and Jacob S. Weaver superintendents, Eli Z. Martin secretary, J. B. Weiler treasurer, Reuben H. Shirk and Jacob Summers choristers.

When Groffsdale and Metzler's schools were first started in 1896 Noah H. Mack (now bishop) was superintendent of both, and continued in that capacity until he went to the Welsh Mountain Mission in the spring of 1899.

The organization of these two schools, for the next year gave the Groffsdale school W. H. Benner and Shelley Musser superintendents, Noah H. Nolt secretary, Amos Musselman treasurer, D. M. Wenger and Reuben Horst choristers; Metzler's Gideon Eberly and John B. Sauder superintendents, Wayne Brubaker secretary, Henry Metzler treasurer, Elmer Metzler and Reuben Horst choristers.

At Lichty's where John W. Weaver (now preacher and evangelist), was its first superintendent in 1897, Harry E. Sauder and Weaver H. Hurst were chosen superintendents, Benjamin Weaver, Jr., secretary, Aaron Z. Good treasurer, George G. Sauder and Earl Sauder choristers.

At Goodville, which was started in 1900, Wayne S. Martin and Horace K. Martin were chosen superintendents, Aaron B. Weaver secretary, John Buzzard treasurer, B. W. Witmer and Aaron Hollinger choristers.

At Martindale, where evangelist John W. Weaver was the first superintendent (in 1907, while he was still a member of the old Weaverland Mission committee), the school was reorganized with Noah W. Hurst and Harry W. Hess superintendents, Landis Sensenig secretary, John J. Nolt treasurer, Jacob M. Horst and Aaron Weaver choristers.

Red Run was first organized by the Weaverland Mission Committee, in 1913, with Barton G. Horning as superintendent, who has been reelected for the eighth time with Howard Good as assistant, Harry Horning secretary, Daniel Lied treasurer, and Elmer Horning and B. F. Weaver choristers. The pulpit at this place is filled every two weeks by appointments made by the Mission Committee, but the Sunday school is self-sustaining, and the officers and teachers who have this school in charge hardly ever miss its sessions.

At New Holland the reorganization was, Joseph S. Graybill superintendent, M. G. Weaver assistant, M. G. Sauder secretary, Noah N. Sauder treasurer, and Levi A. Weaver and Amos H. Hershey choristers.

At this place services are held every two weeks on Sunday evenings in the Methodist church, with Bishop

Noah H. Mack as pastor, and the Sunday school is held every Sunday afternoon, in the same place, while the congregation owning the building hold their services on alternate Sundays, and their Sunday school in the morning.

This Sunday school, started in 1915, was the last one to be formed in the Weaverland district, and one of the latest to be started in Lancaster county by the Mennonite Church.

Bro. I. B. Good conducted a series of meetings at this place for two weeks, covering the holidays, preaching to crowded houses nightly, which resulted in a number of confessions.

The weekly teachers' meetings for the six schools of Weaverland district were organized for the year with Wayne S. Martin, Weaver W. Hurst and George G. Sauder as supervising committee.

Fifty years ago the Mennonite Church did not have a single Sunday school in operation in Lancaster county, but if our historical dates are correct, there is one school in the county which can celebrate its fiftieth anniversary next May or June, and two others which can look back over fifty years of experience some time in the spring of 1922.

There was, however, a very successful Sunday school conducted in the Pike school house in Rapho Township, during the summers of 1863-64, and part of '65, on purely Mennonite principles by Jacob N. Brubaker, then a young man of twenty-five years, and afterwards bishop and presiding officer of Lancaster Conference for many years; and another Sunday school conducted in the Stumptown meeting house during the summers of 1867 and 1868, in which the principal figures were David Witmer (an influential preacher of the district) and John Buckwalter and his wife. The historian has no trouble in tracing the early organizations of the Sunday schools in this county to the influences of these two trials, and especially to the Rapho Township school and its young teacher, whose hand and master mind and great soul was used by God to lead his co-workers in the vineyard of the Lord to see the possibilities in this line of work in the Church. During the last year we had the supervision of fifty-five Sunday schools in the county, in which about ten thousand children received instructions out of God's Word, along lines which caused Bro. Jacob N. Brubaker to consider the necessity of instructions of the youth of his people.

The influential forces growing out of the small beginnings by so many brethren in their young years, should spur us on to nobler and more efficient acts, even though they may seem of little account to us now.

New Holland, Pa.

GLEANINGS

From the Sunday School Union and Mission Meeting Held at South Union Church, Mar. 24-25, 1920

To be a good Sunday school teacher one must be a Christian, a loyal church member, a true friend, apt to teach, faithful to duty, a student of the Bible, not a quoter of other people's opinions but an expressor of conviction, adaptable, willing to undertake hard things and must take heed of his life.

Do we want young people to teach God's Word? Do we want them to prepare? Does the home teach young people to teach? Do we try to teach while children want to be taught, or do we wait to teach until the boys and girls do not want teaching? Do our homes show lovalty to church activities? Do our lives teach?

Our Sunday schools should pray for our mission interests and develop spiritual life.

The Church should bring the Gospel to the world

Because—85 per cent. of the people live as though there were no God, no heaven, and no hell.

Because—10,000,000 children in the United States are outside of the Sunday school.

Because—only one young man in ten enters a church door.

Because—God is the author of power and source of missions.

Because of God's boundless grace.

The Church should bring the Gospel to the world through the power of the Holy Spirit; God speaking through us.

John L. Yoder, Secretary.

HEARD AT A MISSION MEETING, PEORIA, ILL.

Words fail to express the full meaning of God's love to the world, and the greatness of God and the nothingness of man.

A debt is a duty, an obligation, a responsibility that has been assumed. We owe a debt to those around us, and can pay that only by being true to God. There is a tremendous debt to pay, as we today are responsible for that which has not been paid. When we fully appreciate the Gospel of Jesus Christ we will be willing to assume our portion of that debt.

It is the plan of God to make Jesus known to the world.

We need a united church to give the message of Jesus to the world.

The present world conditions call for the Message of Jesus. The world today is in a very serious condition, distress such as was never known; many European nations are in a deplorable condition. Nothing but the Message of the Savior will bring peace out of the present turmoil.

The Missionary worker needs an experimental knowledge of salvation through Jesus Christ. Look to God for encouragement and not to the results of his work. Workers for God need a burning love for souls of men and lead a holy life received from God.

America is the greatest place for opportunity in the world.

It is one thing to have inspiration and another thing to have facts and information.

Western civilization travels. Its effects are apparent for good or evil.

John Roth, Secy.

Morton, Ill.

CHRISTIAN SEPARATION

By Abram L. Histand

For the Gospel Herald

God requires His people to be separate, and not conformed to this world. We can easily see what becomes of those who want to be separate and at the same time smuggle part of the world into their lives. The two won't mix.

Take, as an example, the obedience of Noah. It was a wonderful blessing that God wrought through him. Had he disobeyed God and failed to build the ark, what would have become of the world? His command from God required him to forsake the world entirely.

The children of Israel were to be a separate people. They were forbidden even to marry among heathen nations because they were God's chosen people and mixed marriages would bring divisions among them.

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). Our works must prove that we have been completely transformed. We must have a different character. If we have a new mind ("born again") we will be able to judge right from wrong. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

We are admonished not to mingle

with the world. If we are the friends of the world, we are God's enemies. If we forsake the world and yield to Him, then are we His friends indeed. We want this position—

1. That God will receive us when He comes to receive His own—the called-out ones.

2. That God may be honored. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:11). It seems that there are many people who think they can honor the Lord by going pleasure seeking on Sundays. If you were to go out some Sunday afternoon and stop the large crowds of automobilists and ask them the question, "Are you a Christian?" no doubt the majority would say they were. But what about such Christianity?

3. That we may be able to help sinners to salvation. The Bible tells us that there is a "great gulf" fixed between the good and the bad in the hereafter (rich man and Lazarus).

4. That our motives, thoughts, words, and deeds may be righteous.

5. That our appearance may be better, our attitude more cheerful, our humility such that we esteem others better than ourselves; that we may not be selfish but charitable.

Not only in action, but in appearance also, should we give heed to the Bible teahcing on nonconformity to the world. If we go to the large cities we see the policemen, soldiers, chaffeurs, etc., dressed in their respective uniforms that their positions may be readily recognized. So likewise ought the Christian be distinguished in appearance from the worldling. God told the children of Israel how to dress (different from the world) so that men could see what they represented, where they belonged.

We should follow the dress bulletin from heaven (the Bible) and not the fashion bulletin from Paris. We should be adorned with a "meek and a quiet spirit, which is in the sight of God of great price."

Harrisonburg, Va.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

No definite news has been received from our Unit in Russia during this past week. According to the cablegram mentioned last week, Bro. Miller is now in Switzerland or Germany where he planned to meet with some of the Relief Organizations in those countries. Many of the Russian Mennonites have fled to Germany, some before the latest Bolshevik invasion and others since that time. A great many of the German Mennonites have relatives in Russia. Because of these facts they are much interested in the work which our Unit is trying to do there. According to previous plans, Bro. Miller will reach this country some time between March first and tenth.

* * *

The first direct news from our Russian relief work, outside of letters and cablegrams, was received at this office last week when Bro. John Warye spent several days here. Bro. Warye spent sixteen months with the Near East Relief at Caesarea, Turkey, where he had a number of thrilling and interesting experiences. He traveled from Caesarea to Constantinople via Samsoun and the Black Sea after some trying experiences in going hundreds of miles from Caesarea to Samsoun over almost impassable roads in an auto. After great difficulty he succeeded in getting the necessary permits to leave Samsoun, and arrived at Constantinople by boat a short time thereafter. Here he found Bro. Miller who was then alone, Bro. Slagel being in Constanza, Romania, with the supplies, and Bro. Kratz cut off in South Russia. Because of the great need Bro. Warye remained for a month at Constantinople and gave valuable assistance to our work there, helping to get the work organized and properly started. After Bro. Slagel returned, and the Brethren Stoltzfus and Brunk arrived, he proceeded again on his journey home.

* * *

Bro. Warye reports very favorably concerning our work in Constantinople. The need is very great, he says, and he feels that our Unit is contributing very definitely to that need. The confusion and congestion at Constantinople were almost indescribable, and are far from satisfactory now. People were in the most pitiful circumstances and in dire need of help. Many of those who fled before the Bolsheviki had been quite wealthy, and now are deduced to the direst poverty. Some succeeded in bringing some valuables along with them, selling them to get food and clothing. But now their supply of valuables is becoming exhausted, and more and more of these unfortunate people are becoming dependent on relief organizations for their existence. The work is becoming better organized and so there is not the awful confusion which existed at first. But the need will continue as long as the present conditions in South Russia continue to exist.

* * *

No particular apprehension was felt at Constantinople for the safety of Bro. Kratz. So far as is known by our government, no Americans have been seriously harmed by the Bolsheviks, though some are being detained in prisons in Moscow. Bro. A. J. Miller last week left Constantinople and will make an attempt to get into the Mennonite colonies and get in touch with Bro. Kratz. Word is anxiously awaited from Bro. A. J. Miller as to the success and outcome of his attempt.

* * *

Bro. Warye states that while all doors for taking supplies into South Russia seem to be closed for the present, there are hopeful indications that trade with the Bolsheviks will soon begin and ships will ply to their ports. It is reported that England has signed a trade agreement with the soviet government and will soon start trading. This will give an opportunity to get into the country at least, and possibly to communicate with those who are there. In the absence of any direct way of getting into the country, Bro. A. J. Miller is taking a very round-about course. It may be necessary for him to make long parts of the trip either by carriage or on foot. It will be a difficult trip to say the least. The church at home should remember him constantly in prayer, as well as the other members of our unit.

* * *

A conference of all relief organizations trying, or wishing, to do relief work in Russia was held at Philadelphia this week. Bro. Levi Mumaw, Secretary-Treasurer of the Central Committee, was the representative of our organization present at the meeting. While no definite results could be accomplished, plans were made to get all the information possible on the subject and communicate the same to organizations interested. The meeting was called by the Friends Service Committee.

Feb. 19, 1921.

SEWING CIRCLE REPORT

Jan. 31, 1921, the 19th Semi-annual meeting of the Sewing Circles of the Lancaster Conference District was held at the Vine St. Mission, Lancaster. Opening Hymn No. 60. Scripture reading, I John 1 by Sister Elizabeth Myers, followed by prayer.

Twenty-two Circles responded to the roll-call and special orders for work were received from Millersville Orphans' Home, Welsh Mountain, Lancaster, Columbia and Altoona Missions.

After the business of the meeting was concluded, Bro. Geo. Lapp gave a talk about India and the work there, which was much appreciated.

The meeting closed with a benedictory prayer by Bro. Lapp.

Mrs. H. E. Metzler, Secretary.

Fervent prayer stays not till it dwells
at the foot of the throne, where Mercy
sits and thence sends holy showers of refreshment.—Jeremy Taylor.

"The tender, kind, forgiving heart
Fervently asks God to impart
Blessings and mercies to its friends,
And thus much aid and comfort lends."

RECEIVED

By the Mennonite Relief Commission for War Sufferers during the month of January, 1921

For the Gospel Herald

General

Tim Showalter	$50 00
Paul Showalter	50 00
Firdale cong Ore	3 40
Rarwick River cong Va	50 50
Abraham Eby	120 00
S H Brunk	50 00
Joel H Yoder	25 00
Tim & Michael Showalter	59 11
Edwin Geil	5 00
Joseph Geil	21 00
Brethren of Roanoke cong Ill	35 00
Edward Selzer	50 00
A Friend Metamora Ill	10 00
Kolb & Longenecker congs O	20 00
Palmyra cong Mo	1 00
Mt Zion cong Mo	1 00
Cherry Box cong Mo	2 00
H Elias	50
Mrs J Kooker	2 50
Amanda L Rohrer	10 00
J M Shank	5 00
Salem S S & cong Ind	53 03
A Sister Vestabur Mich	25 00
A R Miller	5 00
Firdale cong Ore	4 87
Creston cong Mont	1 84
Springs Pa Y P B M	13 43
	$674 18

Germany

Beginners Class Metamora S S Ill	$3 25
Mary Weaver	1 75
West Center O O A M cong Kans	112 20
Fairview A M cong Ore	185 00
Norman Shantz	12 50
D M Schrock & wife	20 00
David Martin	4 45
O O A M cong Loogootee Ind	64 00
Rundschau Readers	603 45
Tim & Michael Showalter	25 00
Laura E Suter's S S Class	21 00
A Bro Broadway Va	100 00
Maple Grove cong Ind	10 00
	$1,162 60

Near East

Olive cong Ind	$18 50
Nampa Home Mission S S Xmas Offering	20 00
Grace Brenneman	1 27
Mt View S C Creston Mont	15 00
Y P B class Weidman S S Ont	10 00
Wanner S S Ont	5 00
Wellesley A M cong Ont	75 00
Members Salem cong Alta	75 00
Salem S S Alberta	40 33
Christian Albrecht	10 00
Dan Eigsti	10 00
Metamora S S Meeting Ill	25 00
Mrs Barbara Hiller	3 50
Samuel Christophel & Family	2 50
Emanuel Ulrich & wife	10 00
Harmony S S Ill	68 20
Orrville Menn Mission Church	170 87
No 111 Dayton Va	50 00
Pleasant Grove S S Ill	25 00
La Junta cong Colo	619 00
M H Hostetler & S S Class	12 65
38th Pacific Coast Mission Meeting	127 35
W W Acker	5 00
David V Springer	50 00
Thos Yoder	25 00
Mary Zook	15 00
Eastern Menn School S S Va	28 42
A Friend Stanton Mich	20 00
Women's Miss Comm O	60 00
Allensville A M S S Pa	150 00
Geo M Greiser	96 76
Mt View cong Alta	20 00
Mattie Hockenbury	5 00
Upper Deer Creek S S Ia	60 50
Science Ridge S S Ill	87 58
Spring Valley Rabbit Hunt Kans	12 00
Zion S S Ore	16 00
Walnut Creek cong O	500 00
Enos J Miller	25 00
Pike S S O	21 51
O O Menn Holmes & Wayne Cos O	955 00
D S Yoder & wife	6 00
Six classes Sycamore Grove S S Mo	30 00
F P Kauffman & Family	5 00
Spring Valley S S Kans	15 00
Protection cong Kans	9 50
Hesston College S S Kans	69 00
Junta cong Colo	132 50
Salem & Pike congs O	271 30
Canton S S O	60 00
Plainview S S O	10 00
Bethel S S O	21 50
Oak Grove S S O	70 00
Allen, Hancock & Putman Cos Mission Meeting Ohio	48 81
Salem cong Ohio	30 00
Berea cong Mo	1 27
Liberty cong Ia	1 68
Mt Zion cong Mo	8 50
Cherry Box cong Mo	10 00
Carver cong Mo	14 10
Trussie Zook's S S class	10 00
Alpheus Burkholder	15 00
Paul Trymby Huddle Va	75
A Sister Clearspring Md	3 00
Midland S S Mich	8 16
MBC Nappanee W S S Indiana	25 00
OMC Nappanee W S S Indiana	5 00
Old Sisters Class Nappanee W S S Ind	5 00
YMBC Nappanee W S S Ind	15 00
Mother Class Nappanee W S S Ind	5 00
YWC Nappanee W S S Indiana	5 00
Prim Dept Nappanee W S S Ind	5 00
Holdeman cong Ind	206 89
Gladsome Girls Nappanee W S S Ind	5 00
Noah Lehman's C Nappanee N S S	23 00
Clinton Frame S S Ind	10 00
Holdeman S S Ind	41 28
White Cloud cong Mich	3 75
Clinton Brick cong Ind	11 75
Goshen College S S Ind	4 25
Berean Class Elkhart S S Ind	5 00
Elkhart Literary Socitey Ind	5 00
Christiana Swartley's S S Class	3 00
Thomas cong Pa	83 98
Effie Hoover	5 00
Mary L Gingerich	5 00
	$4 875 91

Russia

North Clinton A M cong Ind	$231 50
Mrs Christian Litwiller	25 00
B E Rediger	50 00
Metamora S S Ill	29 30
A Bro & Sister Manson Iowa	50 00
E E Zehr	15 00
Gortner's Union S S Md	8 30
A Bro. Milford Neb	10 00
Stahl S S Pa	9 33
A M Conservative cong Md-Pa Dist Xmas Offering	228 01
John B Martin	10 00
John Alger	5 00
H D H Showalter	10 00
Elizabeth Alger	10 00
Minnie Showalter	10 00
M D Rhodes	10 00
D L Miller	75 00
Mrs John Snider	5 00
A Sister Calgary Alta	20 00
Rainham S S Ont	10 00
West Zion cong Ont	86 65
Mr & Mrs Elias Bricker	20 00
Wellesley Cedar Grove cong Ont	220 00
A Bro Shantz cong Ont	5 00
Poole A M cong Ont	26 30
Clayton S Weber	50 00
Mrs Dan Knechtel	4 50
Weber cong Ont	40 40
Allan Weber	60 00
Rainham S S Ont	10 00
Norman Shantz	12 50
B S Wismer	15 00
Wellesley A M cong Ontario	200 00
Ind-Mich Branch Menn Women's Work	11 25
A Sister Minier Ill	3 00
Wisler Menn cong Nappanee Ind	124 30
Thurman cong Colo	60 00
Martin's Creek S C O	31 50
Samuel Christophel & Family	2 50
Wm N Beachy	5 00
S E Hostetter	17 00
Salem cong Neb	418 24
Leetonia S S Meeting O	6 00
Orrville Menn Mission Church O	189 93
No 111 Dayton Va	50 00
Fairview cong N D	10 00
D G Kauffman & Family	5 00
Allemands S S La	8 75
Fosciand cong Nebr	20 71
C S Schertz	50 00
G J Yoder	25 00
Franconia conf Dist	800 00
Lydia Bachman	50 00
Jerry Stutzman	100 00
Mrs C F Jasper	7 00
David Martin	5 55
Elizabeth Martin	10 00
Bro & Sister Pigeon River Cong Mich	40 00
A Friend & Son Elk Lick Pa	30 00
Jacob Alwine	30 00
S S Lewis	1 00
O O Amish Menn cong Loogootee Ind	20 00
Bethel cong Ore	6 50
Providence cong Va	35 57
O O Menn cong Columbiana O	130 00
Rundschau Readers	331 20
Tuleta S S Texas	5 50
From One interested in Russia's needy Ones	25 00
West Union cong Ia	43 06
Daytonville S S Ia	5 44
E W Householder	5 00
Mt View cong Alta	67 19
Mary Edna McCullough's S S Class	10 00
Verna Good	100 00
N Kipfer	2 00
A Bro & Sister Hartville Ohio	25 00
Three Children of Orphans' Home	3 00
Mr & Mrs W A Ziegler	10 00
Mrs C S Beachey	10 00
A Bro. Meyersdale Pa	15 00
Peter Wagler	10 00
A Bro & Sister Harrisonville Mo	10 00
A Sister Oyster Point Va	100 00
O O Amish N E Dist Arthur Ill	172 00
H V Albrecht	5 00
H V Albrecth's Class of Sisters	5 00
Supt of Willow Springs S S Ill	5 00
Christian Albrecht's S S Class	5 00
C A Hartzler & wife	15 00
Salem cong Nebr	20 20
Pike S S Ohio	26 51
David Brecheisen	25 00
Zion Menn S S O	10 00
O O Amish Belleville Pa	57 77
A Bro East Union cong Ia	3 00
Sycamore Grove S S Mo	49 42
Mr & Mrs G J Gueng-erich	20 00
A D Hartzler & Family	5 00
A Sister Dale Enterprise Va	1 00
Spring Valley S S Kans	123 00
Milan Valley cong Okla	20 35
Eli Lehman	20 00
A Bro North Lima O	5 00
Bethel S S O	21 50
Canton S S Ohio	10 02
Oak Grove S S Ohio	70 00
Elmer Stultzfus & August Krauss SS class O	66 50
Children Classes of Midway S S O	12 50
Salem cong O	66 46
Canton S S Ohio	12 43
Palmyra Cong Mo	25 09
Cherry Box cong Mo	4 00
Proctor cong Mo	5 00
Carver cong Mo	50
Cherry Box SS Children Mo	26 50
Bethany S S Va	8 00
Simon Brunk	25 00
Dan G Shank	5 00
Lizzie Brunk	5 00
Effie Showalter's S S C	30 10
Pike S S Va	96 10
Roy Rensberger	5 00
Sam Eigsti	97 50
Pearson K Moyer	5 00
O O Amish Menn Montgomery Ind	109 00
Eleanor Rudy	5 00
Wm Hobbs	6 00
Amish Brethren Mich	12 48
Leo cong Ind	13 49
Holdeman cong Ind	206 89
Prim Dept Clinton	

Frame S S Ind	30 03
Clinton Frame cong Ind	129 84
Willing Workers C Clinton Frame S S Ind	10 00
Bethany S S Mich	11 00
B F Hartzler & wife	5 00
Middlebury cong Ind	36 47
Bethel S S Mich	20 00
T H Brenneman	10 00
John J Troyer	10 00
Melvin D Schrock	40 00
Mrs Fannie Schrock	60 00
Willing Workers YPBM Emma Ind	2 60
Acts 19:2	20 00
C A Shantz & wife	5 00
Helping Hand Class Elkhart S S Ind	5 00
Mother's Class Elkhart S S Ind	2 75
Good Samaritans Class Elkhart S S Ind	6 50
A R Miller	10 00
Brethren Reiff cong Md	27 00
Miller cong Md	102 48
Rowe cong Pa	57 00
Pleasant View cong Pa	20 00
Mt View S C Creston Mont	10 00
Lower Salford cong Pa	120 00
Skippack cong Pa	37 00
Providence cong Pa	40 00
Spring City cong Pa	55 40
Rockhill S S Pa	108 00
Doylestown S S Pa	60 84
Thomas cong Pa	90 00
Masontown cong Pa	55 00
Weaver cong Pa	22 76
Jacob A Blough	30 00
Pleasant Grove S S Pa	5 00
Blough S S Pa	150 00
V M Yoder	60 00
Paul Jacobs	60 00
Mr & Mrs J T Eash	60 00
Joseph Custer	60 00
E J Varns	60 00
Jacob S Shetler	60 00
Casselman S S Md	164 23
Scottdale Pa cong	10 00
Mr & Mrs L D Yoder	60 00
	$8 195 19

China Famine Relief

Mary Zook	$25 00
Rundschau Readers	111 41
A Friend Stanton Mich	10 00
Alpha cong Minn	6 05
Brethren Rowe cong Pa	85 50
	$237 96
Total for January	$15 145 84
Previously rep't'd	$466 979 73
Total	$482 125 57
Previously reported by E M B of M & C	$139 824 50
Grand Total	$621 950 07

Gratefully acknowledged,
V. E. Reiff, Ass't Treas.
Elkhart, Ind

Married

Gerig—Mayer.—Bro. Jacob Gerig, Salem, Oreg., and Sister Sarah Mayer, Baden, Ont., were united in marriage Nov. 9, 1920, Bro. D. H. Steinman officiating. May God bless them in their married life.

Godshall—Metz.—On Feb. 12, 1921, Bro. Jonathan B. Godshall and Sister Mamie G. Metz, both of the Souderton, Pa., congregation, were united in the bonds of holy matrimony at Franconia, Pa., Bro. A. G. Clemmer officiating.

Springer—Eash.—On Jan. 7, 1921, Bro. Pete Springer and Sister Lydia Eash were united in marriage at the bride's home, Roanoke, Ill., Bro. Peter Zimmerman officiating. May their life be one of joy and happiness in the fear of the Lord.

Grove—Kohr.—On Saturday, Feb. 12, 1921, Bro. Charles B. Grove and Sister Susan B. Kohr, both of Middletown, Pa., were united in holy matrimony at the home of the officiating bishop, Bro. Noah W. Risser. May they prove a blessing to God and His cause in their new relation.

Thomas—Myer.—On Feb. 10, 1921, Bro. Amos H. Thomas of New Danville congregation, and Sister Martha W. Myer, of Stumptown congregation, were united in marriage at the home of the officiating bishop, Bro. C. M. Brackbill, Kinzer, Pa. May God's blessings attend them thru life.

Aungst—Gantz.—On Thursday, Feb. 10, 1921, at the home of the officiating bishop, Bro. Peter R. Nissley near Mount Joy, Pa., Bro. Warren S. Aungst and Sister Anna N. Gantz, both of the Landisville congregation, were joined in holy matrimony. May the blessing of God attend them.

Risser—Brubaker.—On Feb. 10, 1921, Bro. Noah Webster Risser and Sister Frances Brubaker, both of Stauffer's congregation, Dauphin Co., Pa., were united in holy matrimony by Bro. John G. Ebersole at his home at Lawn, Pa. May the beautiful heavenly sunshine lead them in the path of humility.

Boese—Staffen.—Albert Boese and Anna Staffen were married on the evening of Feb. 2, 1921. They are both members of the Sugar Creek congregation near Wayland, Ia. The ceremony took place at the home of Bro. Simon Gingerich, the officiating bishop. May the Lord's rich blessings accompany them throughout life.

Lehman—Burkholder.—Bro. David Lehman, son of Bro. and Sister Daniel Lehman of Orrville, Ohio, and Sister Alta, daughter of Sister Barbara Burkholder of Marshallville, Ohio, were married Feb. 2, 1921, at the home of the officiating minister, Bro. I. W. Royer, Orrville, Ohio. May the blessings of heaven attend our brother and sister in home and Church.

Lehman—Witmer.—On Jan. 18, 1921, Bro. Clayton Lehman, Chambersburg, Pa., and Sister Esther Witmer were united in the holy bonds of matrimony by Bro. John S. Burkholder. May their life be one of happiness in the Lord.

Obituary

Brand.—Howard, son of Ezra Brand, was born Aug. 5, 1905; near Ashley, Ind.; died Feb. 8, 1921; aged 15 y. 6 m. 3 d. Funeral services were conducted Feb. 10, by Ben B. King.

Eash.—Annie Taylor Eash died Feb. 9, 1921; aged 52 y. 9 m. 7 d. She was married to Jacob M. Eash June 24, 1883, and is survived by her husband, two adopted children, and many friends. She was a faithful member of the Mennonite Church for many years. Funeral services at the Pleasant Grove Mennonite Church, near Salix, Pa., Feb. 13, 1921, conducted by E. J. Blough assisted by others. Text, James 4:14.

Zehr.—Bro. Michael B. Zehr was born in Waterloo Co., Ont., Mar. 2, 1845; died Dec. 29, 1920; aged 75 y. 9 m. 27 d. On Oct. 26, 1869 he was married to Elizabeth Oesch who predeceased him June 8, 1914. One son was born to this union. On Mar. 20, 1915 he was married to Nancy (Jantzi) Schmidt who survives. Funeral services at the home conducted by John Kuepfer and Solomon Kuepfer. Burial in cemetery near Wellsley.

Mayer.—Bro. Christian Mayer was born in Waterloo Co., Ont., Jan. 18, 1855; died Jan. 11, 1921; aged 65 y. 11 m. 23 d. Sept. 10, 1879 he was married to Barbara Spenler. To this union were born 1 son and 3 daughters. The son predeceased him in infancy. He leaves his bereaved widow, 3 daughters, 9 grandchildren, 2 brothers, and 1 sister. Remains were laid to rest at Steinman's cemetery, followed by a large concourse of relatives and friends. Services conducted by Bros. D. H. Steinman and Christian Gascho.

Buckwalter.—Susan K., widow of Henry L. Buckwalter, was born Jan. 29, 1851; died Jan. 21, 1921, at the home of her daughter, Mrs. Elias K. Lefever, near Witmer, Pa., of pneumonia after a week's illness. Her husband died a little less than a year ago from the same disease. She was a faithful member of Mellinger's Mennonite Church for many years, also Sunday school teacher. She is survived by 6 children, 15 grandchildren, and 1 great-grandchild. A son preceded her to the spirit world 19 years ago. Funeral services held Jan. 26, at Mellinger's Church by the brethren, David Landis and John Mosemann.

Weep not that her toils are over,
Weep not that her race is run;
God grant that we may rest as calmly
When our work, like hers, is done.
A daughter.

Jantzi.—Sister Nancy Shultz, was born June 12, 1867; died Jan. 19, 1921; aged 53 y. 7 m. 7 d. She united with the A. M. Church in 1883. She was married to John B. Jantzi on Nov. 4, 1890. To this union were born 3 sons and 1 daughter. She leaves her husband, 3 sons, 1 grandson, an aged mother, 4 brothers, 3 sisters. Her daughter and 1 grandchild preceded her. Interred at Wilmont Center cemetery. Services were conducted by Bros. D. H. Steinman, Chr. Zehr, and Christian Gascho.

Swartz.—Marion Steman, oldest son of C. Sherman and Lydia Swartz, was born July 18, 1910; died at the City Hospital in Lima, Ohio, Feb. 4, 1921; aged 10 y. 6 m. 17 d. He leaves his parents, two brothers, two sisters, four grandparents, and many relatives and friends. Funeral services were held at the Salem Church Feb. 7, by Andrew Brenneman, J. M. Shank, and Ben B. King.

"Alone unto our Father's will
One thought hath reconciled;
That He whose love exceedeth ours
Hath taken home His child."

Aikin.—Barbara (Stoltzfus) Aikin died Jan. 18, 1921, of pneumonia and other complications, following an operation in a hospital in Joplin, Mo. She was the daughter of Simeon and Magdalena Stoltzfus and was born in Lewisburg, Pa., July 13, 1869. She came to Kansas with her family in November, 1884, and was married to Cyrus F. Aikin at Herrington, Kans., March, 1889. She was a faithful member of the Christian Church, having joined early in life. The surviving relatives are her two sons, (Albert and Roy), one sister (Mrs. Susanna Kennel), three brothers (David, E. H., and C. H.).

Gingerich.—Catharine Hershberger was born in Wayne Co., Ohio, April 13, 1865; died Dec. 24, 1921; aged 55 y. 5 m. 13 d. In early life she became a member of the Amish Mennonite Church and remained a faithful member. She was married to Abraham Hershberger Dec. 14, 1891. To this union were born 3 sons. One son preceded her in death. She leaves husband, 2 sons, and a host of relatives and friends. She was a devoted mother and will be greatly missed.

A place is vacant in our home,
A voice familiar heard no more;
But over on the other side,
A beckoning hand invites us o'er."
By a sister.

Stoner.—Mary K., wife of Albert M. Stoner, Bainbridge, Pa., was born April 8, 1880; died Feb. 8, 1921; aged 40 y. 10 m. Death was due to apoplexy, after a short illness. She was a member of the Mennonite Church for a number of years and remained faithful until death. She leaves her husband and the following children: Anna, wife of Levi W. Ebersole, Elva, Menno, Mary, Paul, and Andrew at home. Her mother, Mrs. Annie Kraybill, and two sisters, Mrs. Phares Miller and Mrs. Edwin Souder, also survive; also one brother (Irvin). Funeral services

were held at Good's Mennonite Church Feb. 11, by Bros. Simon Garber and John Landis. Text, Psa. 103:14. Interment in Good's Cemetery.

Baecher.—Fannie (Stalter) Baecher was born near Flanagan, Ill., Apr. 18, 1874; died at her home near Eliott, Ill., Feb. 7, 1921, aged 46 y. 9 m. 19 d. She was married to Christian Baecher, Mar. 19, 1895. To this union four children were born: Emma, Jacob, Edwin, and Joseph. She united with the Mennonite Church in her teen age, to which she remained a faithful member to the end. She leaves her sorrowing husband, 1 daughter, 3 sons, an aged father and mother, and 3 brothers; also many other relatives and friends to mourn her unexpected departure. Services at the East Bend Mennonite Church near Fisher, Ill., conducted by Bros. S. S. Zehr in German and J. A. Heiser in English. Text, Psa. 90:12.

Blough.—Cyrus D. Blough was born in Somerset Co., Pa., Oct. 20, 1843; died in Ionia Co., Mich., Jan. 28, 1921; aged 77 y. He was married to Anna Rummel Sept. —, 1865. He united with the Church of the Brethren in 1867, of which he was a faithful member until death. He leaves his companion, a son, a daughter, 4 sisters, and 8 grandchildren. One daughter preceded him in death. In the fall of 1880 he moved with his family from Somerset Co., Pa., to Ionia Co., Mich. Funeral was held at the house of Gus Deardorf on the old homestead. On account of Sister Blough being sick the services were held at the house, conducted by Charles Deardorf. Text, Jno. 14:1. Burial in the Mennonite Cemetery. S. J. S.

Keim.—Ira J. Keim was born near Middlebury, Ind., April 30, 1876; died very suddenly (of heart trouble) in Middlebury, Jan. 11, 1921; aged 44 y. 8 m. 11 d. He was united in marriage to Ada Keim, Feb. 21, 1909. To this union were born two sons (Melvin 10 and Olen 6). These boys, with his devoted companion, are left here to mourn the loss of a loving husband and father. He is also survived by an aged father, one full sister (Mrs. Noah Kropf), two full brothers (Andrew and Menno), two half-brothers (Levi and Jacob), and two half-sisters (Mrs. Moses Bender and Mrs. David Nisley). He united with the Church of the Brethren Jan. 31, 1904, of which he was a faithful member until death. Funeral services at the Brethren Church at Middlebury, conducted by the Brethren, Homer Schrock and J. H. Fike. Text, Jas. 4:14. Burial at Middlebury Cemetery.

"'Tis hard to break the tender cord
When love has bound the heart;
'Tis hard, so hard to speak the word
We must forever part."

Yoder.—Lomie Hartzler Yoder, daughter of John C. and Emma Hartzler, was born near Harrisonville, Mo., April 4, 1895; died at her home near Hubbard, Oreg., Feb. 5, 1921; aged 25 y. 10 m. 1 d. In early life she accepted Jesus as her personal Savior, united with the A. M. Church, and remained faithful until death. In 1910 she with her parents moved to near Hubbard, Oreg., was united in matrimony to Bro. Silas A. Yoder, Nov. 1, 1913. She leaves a sorrowing companion, one son, three daughters, father, mother, four brothers, and four sisters. The immediate cause of her death was peritonitis. She was sick only three days. She was fully resigned to the will of God and gave the following comforting words to her loved ones: "I'm going to leave you. I know it's hard, but don't cry. Put your trust in God and do the best you can with the children. Show them the path to heaven. We all know what this world is made of, but you won't be left in this dark world alone. You know the promises. I'm not going out of the family, only going before. If you are true and faithful, we can meet again as an unbroken family." Funeral services on the 7th at the Zion A. M. Church conducted by D. B. Kauffman and F. J. Gingerich. Text, Rom. 14:8. Remains laid to rest in cemetery near by.

Iutzi—Jacob Iutzi was born Aug. 17, 1866 in Wilmot Twp., Canada; died of tuberculosis Jan. 28, 1921, at his home in Pigeon, Mich.; aged 54 y. 5 m. 11 d. He was married to Leah Jantzi having lived in matrimony about 15 years. To this union were born 2 children, Joseph and Esther. He leaves a sorrowing wife, 2 children, 3 sisters, 2 brothers, and a host of relatives and friends to mourn his departure. In early life he united with the Amish Mennonite Church and remained a faithful member till death. Though being afflicted with the disease for many years, he never complained. He often expressed himself, "The Lord's will be done." He was laid to rest Jan. 31, in Pigeon River Cemetery. Funeral services were conducted by Jacob Yoder and Sol Swartzendruber. Texts, Psalm 103:14-16 and Matt. 25:31-33.

However painful it may be,
To know that he has gone;
The thought is sweet that we may see
Him in that heavenly home."

A Niece.

Ellwerth.—Annie, wife of Daniel Ellwerth, died Feb. 9, 1921; aged 63 y. 6 m. 10 d. She had left home in good health the morning before to go to Lancaster to the dentist. She was accompanied by a daughter. While waiting for her turn at the dentist's office, she was stricken with a stroke which rendered her unconscious till the next morning, when the spirit took its flight. "Asleep in Jesus, oh how sweet." She was a faithful member of the Mennonite Church at Groffdale, Pa. She will be missed by many. She was so motherly to everybody she could extend a helping hand. She leaves a sorrowing companion, an adopted daughter (Bertha) with her husband, Elam Martin, and two children. Funeral at Groffsdale Church conducted by Bro. Benj. Wenger at the home and Bros. Benj. Weaver and Noah Mack at the church. "For me to live is Christ to die is gain."

"Silently, silently they pass away,
Silently, silently short is their stay,
From earth to heaven they take their flight,
Far from all sorrow and pain and from night;
To their Savior who is calling, Come home,
Come home, Calling come home."

By a niece.

Martin.—Amanda M., daughter of Jacob and Anna Krieder of Wadsworth, O., was born Sept. 2, 1865. On Dec. 17, 1920, she suffered a stroke of apoplexy and on the following day she quietly and very unexpectedly passed away at her home in Orrville, O., aged 55 y. 3 m. 16 d. She was married to George Martin Feb. 24, 1891. Six children were born to this union, four daughters and two sons. All the children with the husband remain to mourn her departure and were present for the funeral service. Also four grandchildren are left to miss grandmother's welcome. She is also survived by five brothers and three sisters. At the age of 18 years she publicly confessed Jesus as her Savior in a revival meeting conducted by Bro. J. S. Coffman at the Guilford Mennonite Church, Medina Co., O. She was the only convert during those meetings. She united with the Mennonite Church in which fellowship she continued faithful until death. For a number of years she was the only young person in the Mennonite Church in her community. We remember her as an earnest Christian and loyal in her devotions to the House of God. She will be missed in the services. She was a self-sacrificing and prayerful mother, a loving companion with a deep concern for the spiritual welfare of all her household. The services were conducted at the home and the Orrville Mennonite church by I. J. Buckwalter and I. W. Royer. Buried at the Martin's cemetery.

"The entire sum needed to save the lives of three and a half million starving children in the war-devastated areas of Europe is less than the cost of a modern battleship."—Herbert Hoover.

Items and Comments

A recent count of the money and securities in the United States treasury revealed the fact that it contained $97,000,000 in cash and evidences of indebtedness from allied nations amounting to $10,000,000,000. It was also found that during the war we sold 100,000,000 silver dollars to Great Britain for purposes of famine relief in India.

Although the War Department recently recommended a standing army of 500,000, and the present status is 225,000, and the authorized strength is 280,000, both branches of Congress recently concurred in reducing the army to 175,000 men. President Wilson vetoed the bill but both branches concurred in overriding his veto. The War Department has ordered the discontinuance of all enlistments except those who have had previous periods to their credit and will hold that attitude till the army is reduced to the strength provided for.

The text of the British mandatory over Palestine was recently given to the press by the Supreme Council of the League of Nations. It contains the following features: Great Britain shall be responsible to place Palestine under such administration as will secure the establishment of a Jewish national home; the "holy places" of Christians and Moslems shall be protected and the rights of religion shall be exercised; the court of International justice shall decide all doubtful questions regarding the terms of the mandate. Two classes of Jews seem to be interested in Zionism—the orthodox Jews who desire to re-establish Jewish religion; the brisk young idealists of western Europe and America who desire to make it an experiment of Socialism.

CONFERENCE ANNOUNCEMENT

The spring session of the Lancaster Conference will be held, the Lord willing, on Friday before Good Friday, March 18, 1921, at the Roherstown meeting house, two miles west of Lancaster City, Pa.

The bishops' council will be held on Thursday, the day previous.

Peter R. Nissley, Secy.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 3, 1921 (Gospel Witness Established 1905) No. 49

EDITORIAL

Our monthy Suuplement comes laden with a message that will be received with interest and gladness by many readers. Absorb its contents, then say, "Here am I. send me."

There was a very great weakness on the part of those men of Judea who believed in Jesus, "but secretly, for fear of the Jews." Our Savior's promise is, "him that will confess me before men will I also confess in the presence of my Father." Christ wants witnesses as well as believers.

"Thy speech bewrayeth thee," said one to Peter as he tried to hide his identity. There was something about his speech that betrayed the fact that he was a Galilean, no matter how hard he tried to appear somebody else. Brother, your life is the speech that "betrayeth thee." Many a Christian professor, though praying as emphatically as Peter swore, betrays by his life that he is after all a worldling. Make the full surrender to God, and your language, habits, business life, home life, and everything about you tells the story that you belong to the family of the great Galilean.

Strike at the Root.—The "Literary Digest" is making a commendable effort to help stamp out some of the vices that are gaining hold on the masses. Following is a sample inquiry sent out to various periodicals giving a sample of its work along this line:

"Clergymen and parents throughout the United States are becoming very deeply concerned over the influence exercised upon our young people by some of the new dances and the costumes worn by those attending them. One editor of a college publication declares in his columns that these dances and costumes are 'popularizing indecency' and show 'a shameless laxity.' What has your excellent and influential journal said on this situation? What should be said or done by clergy and parents to meet it?"

This, like every other evil, can best be dealt with by striking at the root. It is the outgrowth of the dance, the passion for display in dress, and the tendency of fashion to copy its forms from the underworld. These three great evils have proven their iniquity so completely, and in so many ways, that they should be outlawed by all churches and respectable people. Strike at the root.

The frailty of man is everywhere in evidence. One day he seems to be well and hearty, the next he is prostrate and helpless upon a bed of affliction. One day he looks the picture of health, and the next he is in eternity. Now he appears a Christian stalwart, and the next thing you know he manifests his humanity in a very faulty life. When Peter confidently declared that "though the whole world forsake thee, yet will not I," and a few hours later was found cursing and swearing, denying his Lord, he simply gave evidence of the weakness and frailty and unworthiness of man. The best of human beings are only what they are by the grace of God. The whole history of man teaches us the lesson of how necessary it is for us to put our trust in God, live close to the cross, spend much time in prayer and meditation, and walk by faith. We have nothing whereof to boast. We have much for which to give thanks to God, through whose grace alone we have been made heirs of eternal glory. "Humble yourselves under the mighty hand of God, that he may exalt you in due time."

A Point on Teaching.—Effective teaching depends on two things: (1) clearness in expression; (2) clearness in the minds of those taught as to the exact thing or things that the teacher has in mind. For example: You declaim very eloquently against sin. Your teaching may mean much or nothing, depending upon whether both you and your hearers have a clear concept of the particular sin or sins testified against. Abstract teaching is good as far as it goes, but it does not go very far unless there are in mind some concrete examples of what is included in the teaching.

Even in naming things, there must be a clear concept of the thing named before your teaching means anything. For example, mention the word "atonement," and you may mean one of a dozen or more theories of the atonement now extant. But when you couple the name with the substitutionary death of Jesus on the cross there is no mistaking of what you mean. The word "inspiration" may mean one of a number of different things. Couple it with the idea of God-inbreathed men writing the message of the Bible and as they were moved by the Holy Ghost and giving man the mind and will and Word of God, inerrant and reliable, and you can not be mistaken as to its meaning. "Nonconformity" is a word that is much conjured with. Couple it with the idea that it shuts you off from the fashions and follies of this world, and you have something to give others an idea of what you mean.

These illustrations may be continued to any extent. When you speak, be sure that you make yourself understood, so that people know what you mean to say. Words mean nothing, and are often confusing and misleading, unless they are coupled with some definite meaning.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

But speak thou the things which become sound doctrine.—Titus 2:1.

If ye love me, keep my commandments.—John 14:15.

OUR DWELLING PLACE

By Isaac R. Herr

For the Gospel Herald

The eternal God is thy dwelling place and underneath the everlasting arms.—Deut. 33:27.

Men build houses with care and counsel. In their wisdom they forecast every facility and security. The timber is seasoned and well selected from the choicest cedars of Lebanon. It must combine safety and strength with beauty and durability. It is chiseled and mortised, framed and put together with a scrupulous regard to exactness. The stones in the foundation are not the cobble nor boulder from the waste, thorny, and rejected places, but are from the rich quarries of Gilgal. Whilst the timber is hewn to the line, the stone laid to the plummet, the roof, the gables, and the facades are laid in asbestos, the dwelling in its appointments is to the queen's taste—a model of architecture surpassing in coziness, comfort, and convenience. Beauty jostles splendor. The inspector pronounces the dwelling a rare piece of human achievement outclassing all others. It is secure, convenient, comfortable, and in every way safeguarded against the unfeeling elements of time. But in this as in all cases the tooth of time makes its impress upon the things of time.

Decay and waste and insecurity cause a strange foreboding to the owners and occupiers of a dwelling in which they had their highest trust. They are now in a quandary, for they rested in a safety and permanence in which they are now greatly disappointed. By the way, they suffered other grievous disappointments. As the years rolled on there were children born in the home, just as children are born in the homes of the rich, the poor, and the humble. The germs of various diseases intrenched themselves on the nature of these young hopefuls and began gnawing at their vitals. It then dawned upon the head and counselors of this well appointed and convenient dwelling place that it lacked a sun parlor and the circulation of the pure and fresh ozone as it is wafted thru balmy woods and sweet smelling fields. Alterations are made to supply a crying need, the skill of the physician is tested to its utmost, yet the ailments or indispositions are neither abated nor relieved. Sickness has now taken its high water mark.

In their dire strait, in the distress of their affliction, in anguish of soul, bewildered, nonplussed, and distracted, the parents cast about for an anchor of hope, and in so doing, caught the vision and the realization of the text, that "the eternal God is thy dwelling place and underneath the everlasting arms." The mind and thought and heart were revolutionized. The tenets of their trust in the dwellings of earth and their appurtenances were cast to the moles and to the bats. A rich truth became the possession of their soul that you do not dwell in a tangible house, but live and dwell in the eternal God in the high achievement of thought, purpose, and spirit. A man dwells high above the contaminating things of this life when he thinks the most of God, has that nobility of feeling, and his deeds to register the fact that he is seeking a life during his sojourn here, his first, last and all the time effort; to which he is goaded because of his having tasted the powers of the world to come. Such a spirit and purpose will cast a deep and a black shade over the secondary things of life, seeking a living. The vital truth, the soul of the text, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," stands out in letters of living light, seek a life. That is what we are here for and not to seek a living. And no one knows of a better way than to make the eternal God his dwelling place.

A man without the eternal God as his dwelling place is in a ship on a wide body of water, in the middle of the fast flowing stream, without rudder, sails, or oars, and with a broken propeller, hoping that a favorable wind will waft him to the shore. He is moving helplessly to the rocks or a maelstrom to be stranded, but haply he is rescued in time to save his life. A man delivered thru the risen Christ from the maelstrom of sin is forthwith carried to a refuge, to a pavilion, to a fortress, yea to the eternal God, his dwelling place.

What is the issue when God, the eternal One, is our dwelling place? We are in His holy temple and all the earth—carnality, Satan and his ilk—keep silence before Him with whom we have to do, the true and the living God. He orders our steps aright; for it is not in man that walketh to direct his steps. He will teach us and guide us in the way of truth. Then will we have clean hands and work righteousness and speak the truth in our hearts. Who need fear when he dwells, lives in the shadow of the Almighty? Let him rejoice because the Lord is on his right hand and on his left hand, is his buckler and his shield, his fortress and his high tower. With favor will He encompass him. The short years of our lives must be the earnest of our inheritance, must be the elimination of the carnal, the earthly, the period in which we give a whole-hearted renunciation of the unseemly, the vile, and the vulgar, the wild and tumultuous life estranged from God and His living truths. And finally thru faith and by dwelling and living in loftiness of thought, in nobility of purpose, we crucify the flesh sufficiently that the Lord can say. "Thou hast ruled thy spirit well. Thou hast conquered. Come up higher and live and dwell forever in the ethereal world, in a celestial atmosphere with the angels and archangels, the ransomed and redeemed from the north and from the south, from the east and from the west." This celestial place far exceeds and transcends the dwelling place of this mortal life—full of carping and captious criticism, full of sickness and sorrow, full of guile on the lips of some with whom we commune and deceit in their hearts; yea, even worse still when some of the ministers are ambidextrous in giving a right handed or a left handed deal as it best suits their purpose to lord it over God's heritage. All these things will vanish and disappear as mist before the morning sun, when we have our thoughts and life centered in God, whose rod will make straight before our face.

Dwelling in His righteousness is living underneath the everlasting arms. Dwell in Him, and you sow the seed in the morning and do not withhold your hand in the evening, though be it, that you know not which shall prosper this or that. Dwell in Him, and He will gird the loins of your mind in soberness. Dwell in Him, and His joy shall be thy strength. Dwell in Him, and He shall feed, nourish, and defend you. Dwell in Him, and He will smite the lion and the bear, all your enemies upon the cheekbone, and will break the teeth of the ungodly. Dwell in Him, and He bids defiance to your enemies, by turning their hearts like rivers of water as he pleaseth. If He so orders they will be at peace with thee, for He upholds you with the right hand of

his power and speaks better things to their souls.

Dwell in God and He will indite your heart with holy matter, and will be an antidote to insecurity, to that monster evil that seeks to dominate your life even against your knowledge of the truth. Dwell in Him, and you need not fret nor worry—the eternal God is your retreat. The earth may rock, be shaken from center to circumference, and the pillars thereof be moved. The crash with stars or other worlds, if any, be feared. The sea may be deprived of the thick cloud, her swaddling band. Her bounds may be lifted, the decree so far shalt thou go and no further may be annulled. The morning stars may refuse to sing together, the universe may suffer the loss of her decress; but dwell in Him and no condition nor vicissitude in life can shake your faith in the safety, security, and permanence of thy dwelling place in the eternal God.

Let the nations know that they are but men, and in knowing this, may the men of state wield the scepter of righteousness. May they be apprehensive of an enemy within their own border threatening their citadel which is more to be feared than Alaric or Attilla, or any foreign foe. The enemy of sin is not only a reproach to a nation but when the measure of iniquity is full and still no repentance, it may be her speedy downfall. Sins of nations are already in their flood tide and are bulging out; what will the end be? They will be cast out in the multitude of their transgressions and will surely fall by their own counsel. There is but one alternative for nations and individuals to make the eternal God their dwelling place and underneath the everlasting arms.

Lancaster, Pa.

THE FAITH OF JESUS

By Dan Brenneman

For the Gospel Herald

Looking unto Jesus the Author and finisher of our faith.—Heb. 12:2.

We are commanded to "Have faith in God." As Peter says, Jesus went about doing good; healing the sick, casting out devils, for God was with Him. He looked away from difficulties and oppositions, committing His cause to Him whose will He came to fulfill. By faith He overcame all temptation, whether it came from Satan or the false expectations of Israel. By faith he performed the wonders in which the power and love of God's salvation is symbolized. Before He raised Lazarus from the grave, He, in the energy of faith, thanked God who heard Him always. Jesus believed. He is the author and finisher of faith. Without faith it is impossible to please God.

Jesus suffered and died that we should arm ourselves with the same mind. He knew that Israel would reject Him. The scourging, mockery, crucifixion, all stood before Him; and yet by faith He prophesied that the third day He should rise again from the dead. Who can attain the depths of His suffering on Golgotha?" "The stone which the builders rejected, has become the head of the corner. This is the Lord's doing and wondrous in our eyes." In His sufferings, as Peter tells us, He "committed Himself to Him that judgeth righteously." His last words were the act of faith: "Father, into Thy hands I commend my spirit." He is now at the right hand of the throne of God, far above all principality and dominions. He addressed these words to the churches:

"To him that overcometh will I grant to sit with me an my throne, even as I also overcame and am set down with my father in his throne. ..... I am He that liveth, and was dead; and, behold, I am alive for evermore."

Albany, Ore.

"YE MUST BE BORN AGAIN"

By Minerva Blosser

For the Gospel Herald

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—Jno 3:3.

Much has been said and written about evils making headway in the Church. Among these, the one most calculated to make shipwreck of the Church is a disregard of the above and many other like texts, and the deceived condition in which many are when received into the fold.

Too many are not conscious of the new birth. Some even claim that we are not to feel the burden of sin removed nor to know when we receive pardon for our sins. The only evidence of conversion that many have is the desire to join Church and live Christian lives. They can not say that they have received a change of heart or that Christ has set up His kingdom in their hearts, nor that God has accepted them as His children.

"The carnal mind is enmity against God: for it is not subject to the will of God, neither indeed can be. So, then, they that are in the flesh can not please God" (Rom. 8: 7,8). If the carnal mind, the unchanged heart, is admitted into the Church, how can pride and worldliness be kept out? Cutting off the branches of pride may keep it down to some extent, but is can not be destroyed while the heart has not been cleansed from its original sin thru the blood of Christ or, in other words, while the individual has not with all his heart accepted the atonement and received Christ into his life.

Conversion is the first step in the Christian life. Without it all ordinances profit nothing. Conversion is not taking upon us the profession of Christianity or putting on the name of Christ in baptism. It is not merely professing with the lips the name of Christ, for many profess that they know Christ but in works they deny Him. Some have a form of godliness but know nothing of its power. If profession had served the purpose, the foolish virgins would never have been shut out; but since they had no oil in their lamps they could not go into the marriage. Just so will it be with the church members who have the lamp of profession but have no oil (Holy Spirit). They will say, "Lord, Lord, open to us," but the terrible answer will be, "I know you not." As it was with the king's guest who had no wedding garment on, so will it be with those who are devoid of the righteousness of God. Our own righteousness must be cast off and we be clothed with the righteousness of Christ, or we will be cast out.

Many mistake conviction for conversion. Because they have been troubled in their consciences, asked God's forgiveness, given up their riotous living and assumed an outward humility, respectability, and sobriety, and have been baptized and obey strictly the ordinances and rules of the Church, they think they are now real converts. While conscience holds the whip hand over them they will read, hear, pray, and leave off their evil ways; but no sooner does conscience go to sleep than they are at their old sins again. Conversion is not the mere chaining up of corruption by education or morality. It is so easy to mistake morality, education, and outward polish for grace. It is "the grace of God that bringeth salvation" to men, and unless we are saved "according to His mercy" by the "washing of regeneration," the "renewing of the Holy Ghost," all our knowledge of the Bible and all our obedience to the outward forms and ceremonies of the religious life can not take us to heaven.

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Preacher's Page

HE CARETH FOR YOU

What can it mean?
Is it ought to Him
That the nights are long
And the days are dim?
Can He be touched
By the griefs I bear
That sadden the heart
And whiten the hair?
Around His throne
Are eternal calms,
And strong, glad music
Of happy psalms,
And bliss unruffled
By any strife.
Can it be that He cares
For my little life?

And yet I want Him
To care for me
While I live in this world
Where the sorrows be;
When the lights die down
From the paths I take,
When strength is feeble
And friends forsake,
When love and music
That once did bless
Have left me to sorrow
And loneliness,
And my life song
Changes to sobbing prayers.
Then my heart cries out
For a God who cares.

When shadows hang o'er me
The whole day long,
And my spirit is bowed
With shame and wrong,
And when I am not good
And the deeper shade
Of a conscious sin
Makes my heart afraid,
And the busy world
Has too much to do
To stay in its course
To help me through,
Then I long for a Savior.
Can it be
That the God of the universe
Cares for me.

Oh wonderful story
Of deathless love.
Each child is dear
To that heart above,
He fights for me
When I cannot fight,
He comforts me
In the gloom of night,
He lifts the burden
For He is strong,
He stills the sigh
And awakens the song,
And the sorrow that bowed
Me down, He bears,
And loves and pardons
Because He cares.

Let all who are sad
Take heart again.
We are not alone
In our house of pain.
Our Father stoops
From His throne above
To soothe and quiet me
With His love.
He leaves us not
When the storm is high,
And we have safety,
For He is nigh.
Can it be trouble
Which He doth share?
Oh! rest in peace,
For the Lord doth care.

—Sel. by Ada Hernley.

SERMON OUTLINE

By Oscar Burkholder

For the Gospel Herald

Subject:—The Family Altar

Text:—Daniel 6:10—"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime,." Deut. 6:6-7.

Introduction:—

1. Two important ways of keeping up the spiritual life.
   a. By prayer.
   b. By reading the Scriptures.

Discussion:—

1. **Why should we pray?**
   a. For strength. Psa. 27:14.
   b. For knowledge. IIPet. 3:18.
   c. For judgment. Psa. 72:1.
   d. For protection. Psa. 5:11-12.
2. **Why should we read the Bible?**
   a. To know God. Psa. 143:10.
   b. To know God's will. Psa. 27:11
   c. To know God's dealing with men. Paul. Judas.
   d. To know about our future home. John 14.
3. **When is the best time to read and pray?**
   a. Depends on family circumstances.
   b. Depends on immediate needs.
   c. Depends on number in family.
   d. Depends on whether family is all saved or not.
4. **What should be its nature?**
   a. How conduct it?
      (1) Should father always lead?
      (2) Should mother lead sometimes?
      (3) Should the children help?
      (4) Should it be varied?
   b. What to read and pray.
      (1) Some system of readings.
      (2) Definite requests in prayer.
         (a) A sick neighbor.
         (b) A neighbor's wayward son.
         (c) That bad friend.
5. **Some results.**
   a. A continual seed-sowing.
      (1) The hired help.
      (2) The stranger.
      (3) That important relative.
   b. A conscious growing stronger in the Lord.
   c. A more frequent seeking for God's counsel in life's affairs.
   d. Losing sight of self and a clearer vision of God.
      (1) Independence going.
      (2) Dependence coming.

Breslau, Ont.

Will it Pay?

"Perhaps in Heaven to me some day
A trusting saint may come and say,
'All hail, beloved, but for thee
My soul to death had fallen prey.'
And oh, what rapture in the thought,
One soul to glory to have brought."

The funniest thing about most of the newspaper "funnies" is the man who thinks they are funny.

THE GOSPEL FOR THE TIMES

If ever there was a time when we ought to appreciate the written Word it is now, when many denominations have drifted from orthodoxy, and their ministers have largely become mere figureheads and hirelings. Many are receiving great salaries as Christian ministers who are not Christians at all. They blindly persuade themselves that they are the ambassadors of Christ, yet they are not bearing His message to a lost world. Money and clergymen and church machinery do not make a church of Christ, any more than soldiers on dress parade make up an army.

Violating God's Commandments

You cannot live in violation of the commandments of the Lord and be a Christian. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jno. 2:4). There are more commandments than ten; we must measure up to the requirements of the New Testament. For a person to profess to be a Christian and yet go on breaking God's law is to be classed as a hypocrite and suffer the vengeance of God.

The multitudes are following the traditions of men instead of the Word of God which is to abide forever. The fact is, the broad road to perdition runs right thru the popular church, and it is just as easy to go to hell as a church member as it is an outside worldling—perhaps a little easier. Some time since, a Brooklyn pastor stated to his audience that refined young men and women do not need a change of heart; all they need is fellowship with the Church . These false shepherds have an aversion for the time-honored doctrine of holy living; they have improved on God's plan—the blind lead the blind, and both will fall into the ditch. These faithless pastors have gone against so much light their consciences are seared; God no longer speaks to them, and to trust in their words is to make shipwreck of the soul.

Such preachers never rebuke rich men, but pay them the highest honors, flatter them, and solicit their aid. They do not strike at the sins that are poluting modern society—fashionable sins, gilded sins that are just as loathsonme to God as the disease of leprosy.

One of these false shepherds recently did take a text of a similar nature—"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" —but he proceeded in this way:

"Ladies and gentlemen, I am persuaded that this text has about seen its best days. We can no longer give it the old interpretation." Then he proceeded to tell his audience that no one wanted the whole world, simply a portion of it.

The Life of Self-Denial

Jesus lived plainly and was a plain preacher. He said, on one occasion, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Iimagine this modern preacher taking this for his text and enforcing upon his hearers the necessity of their taking Christ as an example, living without concern for material things. He would soon lose his position—his proud, worldly church would not tolerate his straight preaching.

The present-day ministry cannot rebuke the sins of the flesh, for often it is as much depraved as the laiety. It is almost impossible to find those who are living self-denying lives. Anything that the appetite craves, any indulgence, any worldly pleasure is generally regarded as legitimate in church circles. Religious professors have forgotten the doctrine of the cross, and of cross-bearing. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The way to heaven is the way of the cross, the way of self-denial and crucifixion. It leads up to the heights of Calvary where fleshly appetites must be crucified.—Sel. by S. H. Histand.

"DO YE NOT REMEMBER?"

A lone traveler is in his chariot reading the Word, and God knows he is an honest inquirer, so He takes an evangelist out of a very good meeting and sends him to the desert way, that he may win a soul hungry for Him. "Understandest thou what thou readest?" says the God-sent man, and at once comes the cry for help, "How can I, except some man should guide me?" The man to guide is there, and he teaches this inquirer of the truth, and sends him rejoicing on his way.

The Holy Spirit is our Guide and He is always alongside of us to guide us into the truth, and to bring to our remembrance the things we were taught of the Lord.—Selected.

Blessed are the happiness makers! Blessed are they that are without friction, that make the course of life smooth and the intercourse of men gentle.—Henry Ward Beecher.

LOVE AND REVERENCE TRUTH

Sel. by B. B. King

No man is fit to preach the Gospel who has not a deep and abiding love and reverence for the truth. It is true that truth, religious truth, is to be found in the Scriptures, but unless we love and reverence it, we shall not find it there in its fulness and shall not bring it out in its brightness, and shall not impress it upon the minds of our hearers in its power. The preacher should always have the strongest conviction possible, in his own mind, of the truth of what he preaches.

The preacher should have such a love and reverence for the truth, as to lead him to present it, and rely upon it, in its own native simplicity, and light, and force, without attempting to mend it, modify it, paint it, lighten it, or soften it. The truth should never be distorted or exaggerated, with the view to startle, to produce a deep impression, or with a view to be thought eloquent. Such attempts appear like efforts to sharpen the sword of truth, sharper than God made it. Neither should the truth be softened, diluted, or obscured, until its glory is hid and its power is gone.

Ministers may be tempted to this course, to accommodate the truth to the predjudice of men. Some may think their hearers will embrace the truth half obscured, who would reject it when presented glowing and burning. Some may suppose that by softening the truth, by knocking off its sharp corners, or by concealing its burning coals, under doubtful and mystifying words, they will secure the attention and friendship of those who would be angry with them if they exhibited the whole truth without disguise. Such attempt to wind the edge of the sword of the Spirit upon the assumption that God has made it too sharp means failure to accomplish desirable results. No man is fit to preach the Gospel, whose love and reverence for the truth would not make him a ready martyr for it, rather then betray it.

But the timid say, "We must be prudent." Prudent? yes, we must be prudent; but it is not the dictate of prudence to exaggerate, obscure, or conceal the truth, but to carefully present it in its own true light, armed with its own power. Those who would assay to make the sword of the Spirit sharper by grinding it upon the stone of human wit, and those who would wind its edge with silk to make it cut without hurting, are too imprudent to preach the Gospel.

Ft. Wayne, Ind.

DYING WORDS

Of Christians

"The chariot has come, and I am ready to step in."—Jordan Antle.

"Eternity rolls up before me like a sea of glory."—Margaret Prior.

"How bright the room! how full of angels!"—Martha McCracken.

"Oh, how beautiful! The opening heavens around me shine."—Philip Heck.

"The next time I sing will be when Jesus folds me in His arms."—Shoeblack Jim.

"I wish I had the power of writing; I would describe how pleasant it is to die."—Dr. Cullen.

"The sun is setting; mine is rising. I go from this bed to a crown. Farewell."—S. B. Bangs.

"Can this be death? Why, it is better than living! Tell them I die happy in Jesus."—John Arthur Lyth.

"I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient to enter the presence of God with."—Trotter.

"Oh, that I could tell you what joy I possess! I am full of rapture. The Lord doth shine with such power upon my soul. He is come! He is come!"—Mrs. Mary Frances.

Of Sinners

"All my possessions for a moment of time!"—Queen Elizabeth.

"I am suffering the pangs of the damned."—Talleyrand Perigord.

"Give me more laudanum that I may not think of eternity."—Mirabeau.

"The devil is ready to seduce us, and I have been seduced."—Cromwell.

"I am abandoned by God and man! I shall go to hell! O Christ! O Jesus Christ!"—Voltaire.

"What blood, what murders, what evil counsels have I followed! I am lost; I see it well!"—Chas. IX, king of France.

"I would give worlds, if I had them, if the 'Age of Reason' had never been published. O Lord, help me! Christ, help me! Stay with me; it is hell to be left alone!"—Tom Paine.

"Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and to be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity, eternity! forever and forever! Oh, the insufferable pangs of hell!"—Sir Francis Newport.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHY MARGARET CAME HOME

Sel. by Clara Eby Steiner

II.

Mr. Edson got singularly interested in the matter.

"I never heard of such a thing coming up in this way in a family. I don't see what ails you all!" said this indefatigable man of business, who it was said sometimes, under great excitement, even let an oath slip from his lips, and who certainly had never attended a prayer-meeting within his wife's remembrance. "I believe in free speech, and it's Margaret's house, and she can, so far as I am concerned, come home and do as she pleases, or stay away if she prefers; and it does seem to me you ought to let her take her course, either one way or the other, and that you ought to do it gracefully. You don't give the poor child any peace either way."

And at last the point was definitely yielded, and Margaret came home.

She arrived late in the evening. The next morning Mrs. Edson seemed slightly perturbed as she arranged the cups and saucers. Effie and George had not yet come down. Mr. Edson looked approvingly and smilingly at Margaret. Her mother's fluttering hands became still.

Margaret quietly drew from her pocket her little pocket Bible and, without hesitation or formality, read a few previously selected verses from the Psalms, and then immediately turning where the mark had been placed between the leaves, read peerless words that fell so long ago from the lips of the Lord Jesus, and yet which were as full of power and sweetness as tho millions had not been receiving strength from them ever since. These two brief passages from the Word coming in the morning freshness and dropping so naturally in conversational tone from lips beloved seemed to Mr. Edson to be singularly full of meaning, and appeared to enfold wide-reaching principles. Was it because Margaret had prayed in secret that the divine Word might be blessed to him?

Then, as naturally as she had read, Margaret dropped her head upon her hand while they still retained their seats at the table, and as tho she were joyously, confidentially speaking to the dearest yet most revered of friends, she as briefly gave heartfelt thanks for family reunion, besought divine presence all the day, and prayed for a blessing upon each member of the family and for guidance and protection.

It was surprising to Mr. Edson that these words of acknowledgment of dependence upon the Lord had taken so little time. The most captious could not say the breakfast had cooled. Mrs. Edson herself could not say her husband had not often kept the family waiting longer while he read the head-lines of the morning papers and skimmed over the leading editorials; nor could she complain that anything had been done otherwise than "decently and in order."

Margaret made an appreciative remark upon noticing that one of her favorite dishes had been prepared in remembrance of her preference, and the conversation glided in easy channels as George and Effie, one after the other, dropped into their places.

Within a week a party of young people on their way home from an excursion filled the hospitable parlors of the Edsons with their merry chat. Soon the rooms grew dark with the rapid approach of a rainstorm, and when the tea hour arrived the extension-table had been accommodated to the occasion, and the gay group, with laughing voices, swept carelessly out to its light and cheer.

Continuing a debate on some topic of social interest which had been started in the parlor, the young folks began to seize and unfold napkins, and George Edson, who occupied his father's seat in that gentleman's absence, was about to help the cold tongue. He had already disregarded the mute appeal of Margaret's eyes, but he could not disregard her clear and ringing tone,

"Wait a minute, brother; you have forgotten!"

It cost Margaret something to say this. It seemed more polite to let the matter pass for once; but a principle was at stake.

The color flew to Effie's face and George glanced confusedly around, but with unruffled quiet, now that the sudden hush was secured, Margaret bowed her head and clearly, distinctly said,

"Bless, O Lord, this food to our use and ourselves to thy service; for thy Name's sake."

One thought was in poor, weak Effie's perturbed mind. She was a brave girl in some respects. She was not afraid to ride a fiery horse, or to encounter contagion if friendship demanded the sacrifice, but to run counter to Mrs. Grundy's dictum in her own immediate social circle was an ordeal that Effie violently recoiled from. The one thought in her mind was,

"Oh, I wish Kate Forsyth and her brother were not here!"

She had to answer a question addressed to her, and then thoughts born of the wish that the Forsyths were not present rushed into her mind helter-skelter like an invading troop.

"The Forsyths are used to everything in such exceptionably 'good form,' and are so aristocratic and fastidious, I am sure they will think we are cranks. They have everything perfectly elegant at home and the appointments are simply perfect. They are always talking about literary manners, criticisms, and opera, foreign travel and amusements. They live in such a world of cultivation and pleasure I am sure Margaret's matter-of-fact way of calling us to order and introducing such a different atmosphere must have jarred on them dreadfully. Why couldn't she omit it for once?"

But while these thoughts were scudding through Effie's mind she had to listen as best she could to an adventure of his which Frank Trivelt began to tell her, and this tea, like all teas, came to an end.

Margaret was much surprised a few days later to receive a note from Miss Kate Forsyth. It ran as follows:

"My Dear Miss Edson: I feel that you are one of the 'real people', and I may say as well one of the 'comfortable people' Cowper made mention of, to whom it is not necessary to apologize when one wants a favor. It is a case of conscience, dear Miss Edson, that perplexes me. I ask advice, information. I was very much impressed, touched, helped, the other night at your home, by the fact that you said grace at the table, and the more that it was done in such a sweet, social, natural way. It reminded me of long ago when papa was living; he always said grace at meals. Since he died there has been no one to do it. Brother Herbert sits in papa's seat. When I asked him years ago to say grace as papa did, he said it would be impossible for him, and that he was not even a communicant. In all these years it has never occurred to me, till I was at your house, that we ladies could! I told mamma about you when I went home, and she said it was very sweet of you. She said she could not trust her own voice, but I might follow your ex-

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Sunday School

For the Gospel Herald

Lesson for March 13, 1921—Matt. 26:20-30

THE LORD'S SUPPER

Golden Text.—As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—I Cor. 11:26.

Introductory.—In preceding lessons we have noted the fact that Christ had been looking forward to His betrayal and death and frequently talked about this to His disciples. For some time we have accompanied this little group of disciples in their journey toward Jerusalem where the Passover was to be observed. Christ being true to the law could not have done otherwise than to keep the feasts, just as other faithful (and some unfaithful) Jews did. They had previously made ready for this event, and now while even was come they went into the large upper room where the Passover had been prepared and sat down to the table to eat. It was at this time that Christ instituted two ordinances—feet washing and the Lord's supper or communion. It is this latter feast that we are to study in this lesson.

Eating the Passover (20, 21).—A careful reading—in Matthew, Mark, and Luke—of the conversation between Christ and the disciples just preceding the sitting down to eat makes it clear that it was the regular Jewish Passover that they were eating. The full company was there, including Judas Iscariot.

The Betrayal Announced (21-25).—"One of you shall betray me," was the solemn declaration of Jesus, being borne down with a heavy heart. Is it possible! It was enough to think that their countrymen had turned against them. Is it possible that now one of their own number should also turn traitor? No doubt they had noticed things about Judas that did not look very well, but they were not prepared to believe that even he would do such a thing as this. "Is it I?" was echoed around the table—and Judas, like all true hypocrites, put on a pious astonished look and said, "Is it I?" Whom can it be? Christ had a very simple way of making it known to John. He told him to watch, and whoever would dip his hand with Him into the dish that would be the one. Judas was the man, and he immediately went out. "Be quick about," was Christ's admonition as he went.

The Lord's Supper Instituted (26-30).—Judas gone, the rest were led a step farther. As they were eating, Jesus took bread and blessed it. Giving it to His disciples He said, "Take, eat; this is my body." After this He took the cup, blessed it, divided it among His disciples, saying, "This is my blood." It was a most appropriate time for the institution of this ordinance. They were together for the last time eating of the paschal lamb which pointed them back to the time when they were delivered from the bondage of Pharaoh in Egypt. They were now partaking of the flesh and blood of the great Paschal Lamb—Jesus Christ, "the Lamb of God which taketh away the sin of the world"—which points us back to the time when we were delivered from the bondage of Satan in the thralldom of sin. It was no mere accident that the communion was instituted on this occasion.

In connection with the institution of the communion, let us make a few observations:

1. There are two things typified in the chosen emblems or symbols: (1) the bread, reminding us of the suffering of Jesus; (2) the cup, reminding us of the atonement through His shed blood.

2. With reference to the significance of the communion, it is threefold: (1) It is a memorial of the suffering and death of Christ—"This do in remembrance of me." (2) It is an opportunity for witnessing—"As often as ye eat ... and drink ... ye do shew." (3) It is a comm(on)union—"Ye being many are one body and one bread."

3. We have noticed that the institution of this ordinance was at an appropriate time—the time of the Passover, which it supplanted. Let us now notice a point indicating an appropriate time of the day when it may be observed. The Jewish Passover was eaten at or near the time of the day (night) when the deliverance from Egypt was wrought—at night. Is there a more appropriate time for the observance of this ordinance than at or near the time of the day when the great Paschal Lamb hung on the cross for our deliverance—day-time?

4. Every individual should see that he or she is spiritually worthy—"Let a man examine himself, and so let him eat."

5. The Church should see that unworthy persons are not admitted to the communion—"I would not that ye should have fellowship with devils."

6. The communion is a figure pointing both ways—"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—K.

Our Young People

GOD'S PROMISES. (Jr.)—IKings 8:55; II Pet. 1:1-4.

Topic for March 13

MOTTO

"The Lord is not slack concerning his promise."

THE STUDY HOUR

I. When Promises are Sure.—We have often been deceived by some very good promises which we have heard people make to others. Two men make a trade and bargain to do certain things if the other will do certain things. One does his part and the other falls short. People don't like to trade with men who are not as good as their word in making their bargain good. A man or woman promises to come at a certain time to work or to visit or to discuss some matter. The other expects to see them but at that time this party has neither sent word nor come near. They are careless of their promises and are a sort of liar. Again some good promises are made with the most honest purposes but because the one who gave them is human, something may happen that the promise cannot be fulfilled. We always excuse people when we know that it is impossible for them to keep their word. Yet if they knew beforehand that they might fail they should always make such a provision. James wrote in Jas. 4:15, "Ye ought to say, If the Lord will, we shall live, and do this, or that."

Promises are only sure from those who are truthful, and able to fulfil what they promise. When we have such persons make a promise we can rest confident that we will have the promise made good. But there is still another thing very essential to the fulfilling of a promise. It is the one to whom the promise is given. He must fulfil his part of the condition. Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He cannot fulfil it until we have done the first part by coming to Him. Many of God's promises have the two sides: on God's side they are sure; but if we fail on our side, we will never have the blessing.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Promises."**
2. Commit Promises Made to Children.

For Others

1. Select different heads under which Scriptures are to be selected as promises and assign various individuals or groups for the various heads.
2. The following could be suggested as heads under which promises are found:—Affliction; Penitent; Tempted and Tried; Obedient; Humble; besides those suggested in the outline study. Encourage the finding of promises by individual search. Make a part of the meeting an experience meeting in which actual experience of blessings received by the grasping of particular promises may be told by those who experienced them.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 3, 1921

Field Notes

Bro. J. A. Liechty preached for the Oak Grove congregation near Smithville, Ohio, on Sunday, Feb. 20.—L.

Brethren D. H. Bender and Enos Miller of Hesston, Kans., worshiped with the West Liberty congregation near Inman, Kans., on Sunday, Feb. 20, conducting the services.—R. J. H.

Seventy-six dollars invested by children of our Sunday schools last year brought in 776 per cent. V. E. R.

$5300 per month are needed to carry on the work of our charitable homes and home and foreign missions. V. E. R.

Bro. Jesse N. Smucker of Smithville, Ohio, was with the congregation at Martins Church near Orrville, O., Feb. 20.—L.

Bro. I. J. Buchwalter and wife of Dalton, Ohio, visited a number of homes near Trail, Ohio, Feb. 19 and 20. The brother preached for the congregation at Kolb's Church on Sunday.—L.

A message from Bro. O. O. Miller, dated Feb. 23, informs friends in America that he set sail for America from Liverpool, England, on that day. The Lord grant him a safe voyage home.

Request for Prayer.—A burdened father sends us the following request: "A request to all those who have power with God in prayer: Pray for my son, for his soul's salvation. Your unworthy brother in the faith, ——."

Bro. D. S. Brunk and wife, well known to many of our readers, are spending several months at Gulfport, Miss., in the interests of Sister Brunk's health. Our brother furnishes an interesting article, which will appear in these columns next week, the Lord willing.

A recent letter from Wooster, Ohio, informs us that Bro. C. Z. Yoder, known to most of our readers, stood a successful operation in a Cleveland hospital, having a cataract removed from his eye. He has probably returned to his home by the time this reaches the eye of the reader.

Membership at Dhamtari.—Bro. M. C. Lapp of the American Mennonite Mission at Dhamtari, India, gives the present membership at that place at a thousand. Jan. 5 there were 974 members, with 30 to be baptized the following Sunday. We thank God for this number. We pray for more.

Bro. J. W. Christophel and Sister Hannah Smith of Wakarusa, Ind., were called to Lancaster Co., Pa., recently by the death and funeral of their brother's wife, Sister Mary Christophel of Strasburg, Pa. The brother filled an appointment at the Lancaster Mennonite Church on Thursday evening, Feb. 24.

Bro. E. J. Berkey of Orongo, Mo., began a series of meetings at Crystal Springs Church near Harper, Kans., Feb. 15. Good interest is reported. Souls are considering the matter of salvation. The prayers of the brotherhood are solicited.

Word reaches us that Bro. Amos F. Eby of Mount Joy, Pa., active in the work of the Church and gifted as a leader in song, passed to his reward Feb. 26. Funeral announced for March 2. The Lord comfort the bereaved family.

Mission Board Meeting.—A program of the seventh annual meeting of the Eastern Mennonite Board of Missions and Charities is before us. The meeting is to be held at Lititz, Pa., Tuesday and Wednesday, March 15 and 16. A good, strong program has been arranged, and the public is invited to the meeting.

Correspondence

Limon, Colo.

Dear Herald Readers, Greeting:—On Jan. 31 Bro. J. A. Heatwole was with us. Three young sisters were baptized. May the Lord ever be their Guide through life's journey.

On Feb. 3 the sale of Bro. Mahlon S. Yoder was held. He has since left with his emigrant car for Iowa. Sisters Mary and Lydia Yoder have also left for the same place. The writer's sale was held Jan. 27, and we expect to leave for Yoder, Kans. Best wishes to all Herald Readers.

Feb. 13, 1921. L. S. Miller.

Hesston, Kans.

Dear Readers, Greetings:—We have reasons to praise God for the blessings we received in our missionary meeting Sunday, Feb. 13. In the forenoon session Bro. S. M. Kenagy preached a missionary sermon using as his text, Jno. 20:21: "As my Father sent me into the world even so send I you." In the afternoon Bro. S. C. Yoder spoke on "The Supreme Need of South America." The great need in S. A. is not religion but the pure Gospel of Jesus Christ. The evening session consisted of three talks: "Needs and Prospects in the Missian Field" by Bro. D. H. Bender; "The Latent Power in the Church" by Bro. Edward Yoder; and "Consecrated Preparation" by Bro. S. C. Yoder. These were all very helpful talks. They gave us a better view of the needs, and gave us an inspiration to press on with more earnest effort than ever before. These meetings were all well attended.

Our annual effort by the Y. P. C. A. of the school was made on Tuesday morning, Feb. 22. Because of the present situation in India it was decided that this donation be made for the relief work at that place. The minimum was $500. A program was given to present conditions just as they are and to enable us to know how to give, after which the pledges were handed out. The whole amount pledged was $1,035.75.

The advanced department of the Sunday school at this place is putting forth special effort to help the starving in Russia. Each class has made itself responsible to either feed a child, feed and clothe a child, or feed, clothe, and educate a child.

Bro. S. C. Yoder visited several of the neighboring congregations during his stay here. We are nearing the close of another special Bible term, when a number of students will be leaving. We hope they have received a blessing by being here.

Feb. 21, 1921. Cor.

Jet, Okla.

To the Readers of the Gospel Herald:—On Feb. 9 Bro. John Hess of Manson, Iowa, came into our midst and remained till the 19th. While here he gave us eleven very heart-searching sermons. There were no confessions, but I feel certain that no one under the sound of the brother's voice can say that he did not proclaim the whole Gospel. The members of our church feel greatly encouraged to put forth more efforts to scatter the precious seed.

We are enjoying ideal winter weather. Wheat fields are nice and green. All these blessings remind us that the Great God above us is more kind to us than we deserve. We ask an interest in the prayers of God's children that we may ever be at our post of duty.

Yours in His service,

Feb. 21, 1921. Elsie Marie Miller.

La Junta, Colo.

Dear Herald Readers, Greeting:—Perhaps it might be of interest to some of the readers for a bit of news from the City Hospital which is being cared for by the Mennonites. For a little over one year this hospital has been in charge of the same Board that the Mennonite Sanitarium has.

The hospital is not so large a place, but it has room to allow its workers to do a great amount of good to those suffering in body. And while ministering to their physical needs it is the sincere desire of its workers to uplift them spiritually.

At present we have about 15 patients, sickness is not so great at this time and we are not rushed as at some times when an epidemic is raging but we find work to keep us all very busy all the time and at times more than we can do.

We have from 25 to 45 people to cook for three times a day. Have 7 nurses regularly, and from one to six special nurses with us at times, depending upon the sickness which is here to care for.

We expect to soon have the pleasure of a revival meeting at La Junta, conducted by Bro. J. M. Kreider—meetings to begin March 10.

We desire very much to be of use to our Master in our daily work and we ask an interest in the prayers of all our Christian friends that each worker may fill his or her place as pleaseth our heavenly Father.

Feb. 21, 1921. Gladys Miller.

Lebanon, Pa.

(Gingrich's congregation)

Thursday, Feb. 17, was the date that marked the dedication services of our new church building. The weather conditions were ideal, and a large crowd assembled. The opening service was conducted by Bishop Noah Risser, who read the scripture lesson from I Kings 8:12-31. Dea. A. B. Lutz read from II Kings 6:1, 2. The following bishops took part in the services: Ben Weaver, Noah Mack, John Ebersole, David Garber, and David Westenberger. Many edifying truths were presented. Bro. Geo. Lapp delivered a missionary sermon in the evening (text, Jno. 17:18) presenting the real conditions as they exist in India. May we all comply with the Bible conditions, in order that the work of the Lord may prosper at home, and on the foreign field.

Mary K. Umberger.

Feb. 23, 1921.

Allensville, Pa.

Dear Herald Readers, Greeting:—Our congregation was favored with a visit by Bro. D. B. Raber and wife of Aurora, Ohio. While here the brother preached a number of sermons which were full of whole-Gospel truth. We appreciated their visit very much, and the best wishes of our congregation go with them. They left on their homeward journey on Tuesday morning.

About 14 inches of snow fell Saturday night and many of our members could not get to church Sunday morning. The weather has been very pleasant this winter, there being very little real cold weather any time. Last week some farmers were plowing. The epidemics of measles and mumps which have swept our valley are about past.

There has been a good bit of sickness around here this winter with a number of deaths, three within the last two weeks. These sad bereavements are one of the Lord's ways of reminding us of our need of being ready when the summons come to us to lay down our earthly cares and meet God in eternity. God grant that we may all be ready when the call comes.

May God bless all Herald readers.

In His name,

Feb. 26, 1921. Oliver H. Zook.

Scottdale, Pa.

Dear Readers of the Gospel Herald. Greetings in the worthy Name. A flurry of winter weather has caused a brief cessation of the actual work of building preparations, but with the opening of this week there is renewed activity. Bro. and Sister J. E. Kurtz arrived in their car from Belleville, Pa., one day last week, and a few days later Bro. Milton Shetler and his family came from La Junta, Colorado—also by car. These are the first arrivals of a peaceable army of invasion that promises to make possible much better facilities for publishing good literature for our people.

Bro. J. W. Christophel and his sister, Sister Hannah Smith, stopped at Scottdale last Friday on their return from the funeral of their sister-in-law, wife of Bro. Noah Christophel of Strasburg, Pa. They left for Ohio, accompanied by Bro. Allen Christophel, on Saturday morning.

Bro. and Sister D. B. Raber of Aurora, Ohio, having spent the winter in the Valley of Virginia, stopped last week at Scottdale on their way west. Bro. Raber led the mid-week devotional meeting at the Church on Wednesday evening.

February 28, 1921. Cor.

A pastor, in one of our cities, resigned his church because he wanted to found a church of entirely good people without sin. In the first place, the best saints deplore their own sinfulness; and in the second, such a church would not have him for pastor. He needs to pray for more humility.—West. Recorder.

Not in husbanding our strength, but in yielding it in service; not in following an earthly, human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.

Miscellaneous

DECEPTIVE WEALTH

I stood a buoyant, hopeful youth at manhood's threshold wide,
With heart aglow, why not, forsooth, and full of manly pride.
I sought a place where I might write my name both great and high,
Besides the names of worth and might o'er which men joy and sigh.

The goddess wealth with shining wing sped close along my path;
Her siren voice seemed tuned to sing away all risk or wrath.
"'Tis gain, 'tis gain," she cried aloud, "that makes men great and known,
'Tis gain that makes the humble proud and stills the poor man's moan.

"'Tis gold that buries deepest down the voice and wrong of men;
'Tis gold that wins the brightest crown from hands of sordid men;
'Tis gold that wins the fairest bride from one more worthy, great;
'Tis gold that opens sure and wide the doors of church and state."

I turned about and followed hard along the path she went;
I made the lot of men more hard, nor cared for feelings rent;
I raised their rents, increased their toil, and sold the widow's home,
Till thousands came as gain and spoil from barter, trade, and loan.

And, as I counted o'er my gold, my cravings still the same,
I seemed to see a friend of old befouled in purse and name;
Upon each coin a widow's tear, each clink an orphan's sigh;
A wail for bread throughout the year the poor man's fainting cry.

I dashed aside the sordid gold and said: "Begone from me;
Give back my youthful manhood bold, from heartless greed all free;
Give me a brother's heart once more, a conscience strong and sure;
And, Goddess Wealth, for evermore I'll seek the good and pure.

—D. N. Howe.

SHARING OUR FLOWERS

By J. D. Mininger

For the Gospel Herald

> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.—Heb. 13:15.

"Let me give you some of my flowers to take with you. I enjoy mine all the more if I share with you." Thus spake a certain lady as she was in the yard among her flowers, when the city mission worker was leaving. Likewise I, here and now, take pleasure in sharing with the Gospel Herald family, a bouquet of truth handed by a dear brother some time ago. He showed me how the author of "Bible Models" (a book that well deserves a place in every Christian home) pictures David as a model of giving praise. Before handing you the bouquet, I have just one favor to ask, **Pass it on!**

"Have you had a kindness shown?
Pass it on.
'Twas not given for thee alone.
Pass it on."

It will not lose, but multiply its fragrance, by your so doing. Here it is:

"When David had learned to praise God for His mercies, he went on praising Him more and more. When he first speaks of praising God, he only speaks of doing it once a day. He says, 'My voice shalt thou hear in the morning. I will sing of thy mercy in the morning' (Psa. 59:16).

"Then it seemed as if he thought that once a day was not often enough to praise God, so he speaks of his 'prayer as being set forth as incense, and of the lifting up of his hands as an evening sacrifice' (Psa. 141:2). Then he speaks of 'praying and praising God in the evening, in the morning and at noon-day' Psa. 57:17). That was three times a day. And then here in the words we have chosen for our text, he says, 'Seven times a day will I praise thee! (Psa. 119:164). This shows how the spirit of praise was growing in David. First he said he would praise God once a day; then twice; then three times, and now he says, 'Seven times a day will I praise thee.'

"Now we might think that seven times a day was often enough for praising God, but David did not think so. The spirit of praise grew so strong in him, and his sense of God's mercies got to be so great that we find him saying in one place, 'I will bless the Lord at all times,' and in another, 'My praise shall be continually of thee' (Psa. 71:6). And again, he says, 'I will hope continually and will praise thee more and more' (Psa. 71:14). And so we may well speak of David as a model of giving praise.

"And if we look carefully at the book of Psalms which David wrote, we can see plainly how the spirit of praise was growing in him all his days. When he first began to write the Psalms, he had very little to say about praising God. In the first seven Psalms, the word **praise** only occurs once, but as he gets further on he talks a great deal more about it, and at last it seems as if he could hardly speak of anything else but of the thanks and the praise that he owed to God.

"The last psalm in the book is a very short one, it has only six verses in it, and yet the word **praise** is found thirteen times in that short usalm. He says, 'Praise God is his sanctuary; praise him in the firmament of his power. Praise him in his mighty acts; praise him according to his excellent greatness. Let Let everything that hath breath, praise the Lord.' How well we may say that David was a model of growing praise."

Kansas City, Kans.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12:2.

OUR TRIP SOUTH

By A. O. Histand

For the Gospel Herald

I will now give a more complete report of our trip south.

As stated before, we left our homes Jan. 4. We left our station, Doylestown, Pa., 8:12 A. M., Bro. F. H. Souder and wife joining us at Lansdale, Pa. The good Lord blessing, we arrived at Knoxville, Tenn., Jan. 5, and were met at the station by Pre. Ira Z. Miller and Bro. Chris Hiestand, who with their wives were visiting, and holding meetings at the Mission. We visited the Mission and had a meeting in the evening, four preachers being there, which was the first in the history of the mission. Pre. Henry Baer and daughter Martha of Hagerstown, Md., arrived in the afternoon, and Pre. Wm. Jennings and wife, of Concord, Tenn., were there also. The meeting was a joyful one, with several confessions, for which we praise the Lord.

After the service Pre. Miller and wife and Bro. Hiestand and wife left for Virginia, where they spent a few days before returning home. Bro. Baer continued meetings for some time. The next day (Jan. 6), Sister Anna Kauffman joining our company, we left Knoxville on 2:10 P. M. train for Allemands, La., and the good Lord blessing, we arrived there Jan 7., at 5:00 P. M., and were met by the brethren C. L. Ressler, Samuel Beachy, and Chester Wenger who took us to their homes and were very kind to us. They opened a meeting in the school house of Des Allemands, where we held 22 services with good interest taken by the natives. There were several confessions, for which we praise the Lord. Pray for them. On Jan. 14 some of us went down the Bayou in a motor boat, 12 miles, and held a meeting on an island in the home of John Frickey, which was well attended by the people on the island and good interest taken. About 15 families live on the island. Also held a meeting at the home of Bro. Samuel Beachy, his wife not being able to attend but one meeting at the school house.

Myself and wife, and Sister Anna Kauffman left Allemands on the morning of Jan. 27, for Slidell, La., Bro. Ressler taking us in his auto to New Orleans, arrived at Slidell 4:45 P. M. and were met at the station by Sister Lydia Neuhauser who took us to her home. We visited the few members here, and very much appreciated the association with them. Bro. Jos. Lee taking us around the town and country in the auto.

We left Slidell Jan. 28, at 8:55 P. M. for Concord and Knoxville, Tenn.,

arrived at Chattanooga, Tenn., the next day at 11:00 A. M., where we had to change cars and wait over 4 hours. So we went to see Lookout Mountain which was of great interest to us to see God's handiwork of the rocks so high in the air. We can see all things are possible to Him. We arrived at Concord about 8:00 P. M., Sister Kauffman going on to Knoxville. Myself and wife were taken to the home of Pre. Wm. Jennings for the night.

The next day, Sunday, Jan. 30, we were taken to Concord Mennonite Church where a Sunday school and missionary program was conducted in the forenoon, and preaching in the evening. Then we went to deacon Henry Powells for the night. The next morning we were taken to a funeral of a little boy, son of J. F. Brown and wife, where the service and interment took place. In the afternoon we left the home of Pre. Wm. Jennings for Knoxville and arrived at the Mission at 5 o'clock where services were appointed for three nights, which we filled by His grace and help; also made several visits in the town in the daytime. We visited the Colored College one morning, which was very interesting. This college is built by the United Presbyterian Church of the North, and managed by them. Superintendent and all teachers are white. They worship every morning before study in chapel room. It does me much good to see and speak to about 400 colored boys and girls of from 15 to 20 years of age.

Thursday afternoon, Feb. 3, at 5:10, we left Knoxville for home. The good Lord blessing our journey we arrived at our station, Doylestown, Pa., Feb. 4, at 5:50 P. M., and were met by our son Paul, who took us home to meet the dear ones we had left a month before. All was well at home, for which we praise the good Lord with many thanks for His goodness all the way through. It was God who induced us to take this trip, and we will never regret time and money spent, for it was His will to do so. I think these new fields should be visited more frequently.

Allemands, La., is a needy field. People are hungry for the true Gospel of Jesus. Preachers will not make a mistake if they will stop off here and hold some meetings. They need a meeting house here which can be gotten at a very low cost. If those who have plenty of this world's goods will send a mite to Bro. Chester Wenger this will soon be had. $1000 will build it. There will be several new members for the church. May God bless every effort to build the Mennonite Church at Allemands, is my prayer. Will you help?

Allemands is on the Southern Pacific R. R. 32 miles southwest of New Orleans. The R. R. Station is called Des Allemands. People traveling west through New Orleans, or east, from the west and southwest, through New Orleans, pass right through Allemands, and pass the homes of the brethren who will kindly receive those who feel to stop.

Preachers, are we doing our duty for the lost? Are we doing our duty that the world will get the true Gospel?

Doylestown, Pa.

"MAKING THE WORD OF GOD OF NONE EFFECT

By J. R. Shank

For the Gospel Herald

"In vain do they worship me, teaching for doctrines the commandments of men."—Mark 7:7.

Zealots for the law grew into the sect of the Pharisees, a party who boasted of their zeal for the Word of God and the keeping of all the commandments. But in the course of years Jesus came among them and found their zeal so far perverted that the spirit of the commandment was perverted to suit the system of interpretation which men in the pride and selfishness of heart had devised. Thus they had practically nullified the commandments of God.

What the Pharisee did with the law, some professed Christian teachers are doing today. Having received a set of precepts from whatever school of thought and life in which they have been environed, they proceed to amplify the teachings of the Word and build up systems of interpretation until we behold a vast amount of teaching which practically nullifies the teaching of the Word. It is with a burden upon my heart for the purity and simplicity of the Word as illuminated in the mind under the guidance of the Holy Spirit, to be brought before the people, that this message is prepared. It is not my desire to set myself up in a boastful manner as having the true view in every interpretation of Scripture, but rather to set forth the principle by which we are to be guided in the receiving of Scripture and to open our hearts to a willingness to be corrected wherein we fall into the error of the Pharisee.

Peter wrote words of warning concerning those who "wrest" the Scripture to their own destruction (I Pet. 3:16). Paul spoke of Satan's guise as an angel of light and of how his ministers could come in guise of ministers of righteousness (I Cor. 11:13-15). John in Revelation wrote of the terrible curse that comes upon those who add to the words or take away (Rev. 22:18, 19). How earnestly then should we approach the Word of God, with openness and freedom in the Spirit, allowing ourselves to be taught the spirit of God's Word?

Why should it be true that the same Scripture which one uses to prove a certain point should be used by another to refute it? Why should there be a division even in the same church circles who seem to profess the same doctrines in which one takes the opposite course from the other, as a manifestation of the spirit of the Word? Surely somewhere there is an overdrawing of meaning in the interpretation of the message given.

Extreme formalism has so built upon the ordinances and outward semblance of commandments that the spirit of the thing commanded has been lost and Christianity brought into contempt. For example, note the condition of the Catholic Church in South America and largely in all countries. This formalism is not limited to the Catholics, but it has invaded the churches of more evangelical doctrine and has had its victims in almost every congregation through all centuries of the Christian era. At the same time the anti-formalist has rode the hobby of spirit without any form until he has set aside the evident purpose and intent of the Word of God. Thus both have made the Word of God of none effect.

None who have received the teaching of Jesus as authority can doubt the doctrine of non-resistance. Yet it has been so modified by bringing in human weaknesses and human problems that it has been practically nullified in a large number of churches and by more teachers. Yet receiving it in its teachings as true, there are many who have emphasized some of its express forms as non-bearing of arms, non-participation in military service, non-going to law, etc., while in spirit they will violate the law of peace toward their home and community and church in tongue-lashing, and general retaliation by undermining schemes, etc. In either manner we behold the Word of God made of none effect by man's tradition. The true spirit of the command will not only keep the certain forms in spirit but keep the spirit of every form in which it may be manifest.

The doctrine of non-conformity to the world is unmistakably plain to every intelligent student of the Word. Its applications have been made in various lines such as business, society, politics, dress, pleasure, etc., etc. Some are keeping within bounds

of certain rules of Church in what they consider nonconformity, while the spirit of their life shows plainly that they are following the spirit of the world in their heart. Formalism even there becomes a means in their hand to make the Word of God of none effect. Again we see those who look at the extreme of formal dress or formal business rules or formal refraining from certain pleasures of the world, without the Spirit, and in disgust run to the opposite extreme, letting go of all restraint and granting liberty to go as you please, dress as you please, and do as you please while still holding to the name of Christian. Thus they make the plain teaching of the Word of none effect by their tradition of lawlessness.

Extreme Church authority in the hands of a few as in Catholicism has taken hold of Scripture which does grant authority to the Church, and have carried away from its true spirit into a monstrous beast stained with the blood of saints. It has made the commandments of God of none effect by its tradition. Likewise there are those who professing to be free take the liberty to dictate their own course, ignoring all Church organization and all authority from God's ordained workers and leaders and have set aside the plain Word of God by the tradition of Church anarchy in the guise of liberty from following the Spirit and their own conscience. Certainly it ought to take no deep scholar to understand the truth. That the Church in properly ordered leaders has a right to make regulations within the bound and spirit of the Gospel cannot be doubted by any who have read the Acts and the Epistles or the teachings of Jesus, and have entered into the spirit of the same. And those who carry it beyond bounds on the one hand and those who ignore it on the other are making the Word of none effect and bringing condemnation upon themselves.

Thus even the Bible as the inspired Word of God and acknowledged as such is made void by those who "profess that they know God but in works they deny Him, being abominable and disobedient and to every good work reprobate." Others seeking to justify their philosophy of life and practices, twist the Word to suit their theories and to justify their practices and bring condemnation upon themselves and ruin upon those who follow their deceivings. "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II Pet. 2:1, 2).

Is not our lesson plain? Brethren, let us not be deceived in any extreme of modern or ancient methods of making void God's Word. Our duty lies straight before us. We must keep ourselves in vital touch with God if we would not get away from the plain paths in which we find rest for our souls and in which our light may shine before a crooked and perverse generation. As clay in the hands of the heavenly potter, may we be moulded and shaped for His service. Fulfilling our mission in the Church of the living God which is the "pillar and ground of the truth," may we always live and walk in the Spirit and fulfill all commands. "And we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Carver, Mo.

SACRIFICE IN SERVICE

By Ada M. Kreider

For the Gospel Herald

A sacrifice is the giving or offering up of something valuable for the cause of Christ, or one whom we regard with devotion.

From early history, we believe, God's people have been familiar with the word sacrifice. In some ages animals were killed and offered. These forms of sacrifice were handed down thru many generations until they became only forms, and God condemned them because the people lost the spirit in which the sacrifices were to be offered.

Christ came and gave His life for the sins of all. It is our duty to accept Him and give our life to Him, and to be willing to sacrifice anything for Him.

We find great sacrifices in the life of Paul. When he found Christ, he gave up all that he might win Him—earned his living largely by toil and donations—poor and homeless on his journey to Rome. We find sacrifice also in other disciples of Christ as they left their occupations and followed Him.

We see the spirit of sacrifice in the lives of individuals today, who go out into the foreign countries, into the blackest heathendom, away from friends, loved ones, homes and comfortable circumstances, in order to save a lost world for Christ. Rom. 12:1, 2. Heb. 13:15, 16.

The spirit of sacrifice is shown in the everyday life of many Christians. No sacrifice is too great when it helps another soul to find Christ. It cannot be otherwise, for when once Christ enters into a life the power of His spirit so transforms the individual, elevates his motives, humbles him, and delivers him from the power of sin that he can no longer regret the loss of the things which he held dear before; but the true Christian considers it a real deliverance, for to let go of these things brings into his life the richness, fullness and freedom of life in Christ JeJsus.

Men lay down their lives for different causes in this world, some for a worldly object or perishable cause. A few are laying down their lives in the service of Christ whom they recognize as their Redeemer and for whose love they are ready to spend and be spent. No sacrifice that we can make for the cause of Christ is too dear.

Could we but understand the greatness of the sacrifice which redeemed us from the power of darkness, we would never more complain at our calling or lot in life.

We should sacrifice to help others, for giving joy and help to others is like throwing open the shutters, flooding the house with sunshine. The open heart is filled with radiance and true satisfaction. "It is more blessed to give than to receive."

We should sacrifice to work for Christ, for the busy life is the satisfied life. The busy people are the ones who respond to calls for service, who solve life's problems and achieve success. God tests His workers and trusts the worthy faithful ones with things worth while. He sometimes lifts the humble ones to places of responsibility and large service. "He that is faithful in that which is least, is faithful also in much.'

Earthly goods and selfishness bring permanent peace. Christ says, "My peace I give unto you, my peace I leave with you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." They can give no lasting satisfaction or reward. Jesus promises that no one leaves father, mother, brothers, sisters or friends but he shall receive an hundredfold of the same in this life, and in the world to come eternal life! At the very best these earthly things last only for a short time, but if we gain Christ we have something that endures thru all eternity. The Christian does not sacrifice for the sake of the reward that follows. In fact, he seldom thinks of that in his service. When Christ's love enters the heart it makes

Christian duty the highest pleasure.

True sacrifice can be no uncertain thing that is taken up and laid down, but it is the solemn working out of a deep conviction. In truth, then, there is no such thing as sacrifice for Christ, for the more we give the more we will receive. We are always the gainer and never the loser in the end.

It is when we withhold our best and cling to those things that are seemingly gains that we really sacrifice most, for then it is that we sacrifice Christ's richest blessings for things that pass away.

We need not fear that we give so much that our own needs will not be supplied. We should "seek first the kingdom of God and his righteousness, and all these things shall be added" unto us. Our Father knoweth what things we have need of. All things will fall into their natural place if God is placed first. He who remembers God first will forget nothing that he ought to remember, and will be truer in all the tasks he has to do.

Dare we henceforth call God's service a sacrifice? He truly sacrificed for us. He gave His love, which is so great that human minds can never measure it. He gave His Son to die for us. He gave it all as a gift, and what He asks of us it to accept it and carry it to those who know it not. Can we rise above our seeming losses and say as Paul, "I count it all joy?"

Altoona, Pa.

HOW MY PRESENCE SHOULD AFFECT OTHERS

By Freda Schlabach

For the Gospel Herald

There are things, affecting either ourselves or others, to which we devote our time and energies. It is impossible for us to do anything without being affected by it in some form.

Co-operation is one of the absorbing themes of the present. We should always work together when we can do so in harmony with God's Word, when such co-operation brings glory to God and blessings to humanity.

We should be regular in our attendance at Sunday school and all other Christian activities, that others may follow the example and come into closer touch with God. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

When we are faithful in material service in the sight of God we adorn the doctrine of God in all things.

Jesus is our pattern. We should allow our lives to be shaped after this pattern.

Roanoke, Ill.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

No news of importance has been received from our Unit in Russia this week. A letter from Bro. Orie Miller concerning the present status of the relief work in Syria, as he found it on his recent trip to Beirut, is at hand and will be published in the Gospel Herald in the course of a week or two. Bro. Miller will probably reach home about the time this issue of the Herald reaches the readers, or very shortly after.

* * *

A letter received by the parents of Bro. Martin Weaver, stationed at Urfa, states that he is well and not in serious danger, though traveling is forbidden by the Turkish government at the present time. Bro. Weaver succeeded, however, in getting to Aleppo on a business trip, from which place his letter was sent. All mail service to points in the interior has been suspended, and the only opportunity for our brethren to receive or send mail comes when a traveler or special courier succeeds in getting through.

* * *

The Russian Mennonites at Constantinople who are desirous of coming to this country are eagerly waiting for the necessary permission to enable them to proceed on their journey. The matter of obtaining the necessary visas for their passports is still before the State Department at Washington. Recent inquiry brings the statement that the matter is being given careful attention and a favorable decision is anticipated in the course of a short time.

* * *

The following items on Poland are extracts from a letter sent out by the American Friends Service Committee:

Poland is a land of tears and sorrow. "Of all the new-old nations 'liberated' by the war, Poland's lot is the bitterest," says Frederick J. Libby, one of the Commissioners of the American Friends Service Committee. "Mothered by anti-Bolshevik France, for her own selfish ends, Poland has been compelled to don armor over her swaddling clothes and extend the agony of four years of war with two additional years. With her doctors mobilized or dead, Poland is swept by typhus and threatened with cholera. Her people are hungry, naked, and cold. Her southern border, bereft of cattle by contending armies, starves miserably. Her eastern area has been devastated and robbed by seven or more armies.

"Crowded into huts and dugouts, subsisting on potatoes, cabbage, and a black bread that is made of everything but flour; children clad for winter in the one cotton garment of summer, they are predestined to furnish victims in sickening hosts for the epidemic already upon them. Yet even they are well off in comparison with the returning pilgrims from Russia who are coming back empty-handed to their native land."

Poland has thousands of refugees from Russia, some of whom walked hundreds of miles to reach their homes. The journey occupied many weeks and when they arrived in Poland they found their homes destroyed and farms stripped bare. In Werbkowice, the American Friends helped 54 refugees who traveled a distance of 1,500 miles from Buzuluk, Russia, the journey occupying three months.

"Their clothing was pitiful to behold; scarecrows can boast of better," writes Harry Stevens, an English Friend who is working with the Friends' Unit in Poland. "They wear home-made boots of plaited straw and an outer garment too thin and ragged to be patched. We asked them what they would do this winter and the answer was a shake of the head and a hopeless ' I don't know.'"

Mr. Stevens found the refugees living in hastily constructed dugouts. Six people with their stoves and household goods were crowded into a hole in the ground measuring 11 by 9 feet. A man and his wife were digging into a hill beside the road. They intended to complete their home with a lean-to of heavy basket-work and clay. While the "building" was in progress they slept in the open, despite the keen frost.

A family of six was living under a semi-circular canvas cover that had been the top of their cart. Another family was living with relatives,—eight people, five of whom were children—in a house, 13 by 9 feet, built into a hillside.

For seven years Galician Poland served as a battle-field and the rivers Strypa, Seret, and Koropec were used as bases by contending ramies. Across this territory the hurricane of war swept a dozen times. The land is seamed with trenches and disfigured by vast quantities of barbed wire. In the Tarnopol district 2,800 families live in dugouts. Hundreds are dying from starvation, cold, and disease. These people have neither live-stock nor farming inmplements. Their land was overrun by Russians, Austrians, Prussians, Turks, and Bulgarians successively during the World War, and afterwards by the Ukrainians and Bolsheviks. Horses, cattle, poultry, farm tools—everything was taken. The sparse timber was cut down, their houses burned and even school buildings were destroyed.

"It is heartbreaking," writes Miss Alizon M. Fox, from Poland, "to think of these poor people without food, clothes, or houses, this awful winter weather, and it is dreadful to see the poor little children walking barefoot and shivering thru the snow, with blue pinched faces and eyes that are old with a wisdom not usually found in childhood."

Feb. 26, 1921.

"Thou needst not call Him to thee from a distance; thy opening and His entering are but one moment; it is harder for Him to wait, than for thee."—Eckhart.

"Try a night of prayer on your critics. It works better than the criticizing spirit."

"YE MUST BE BORN AGAIN"

(Continued from page 955)

A person may have a complete understanding of the Bible and faithfully keep every outward commandment; yet if he has not been born again and become a new creature in Christ Jesus, all these will not avail. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

An unconverted person may be a faithful church member, very forward in the performance of duty, even giving all his goods to feed the poor—and yet having only a zeal that is "not according to knowledge" (Rom. 10:2). The hypocrite desires holiness, as one has aptly said, "only as a bridge to heaven and inquires earnestly what is the least that will serve his purpose; and if he can get only so much as will bring him to heaven, this is all he cares for." The true convert desires holiness for holiness' sake, for the sake of all that he can be and do for Christ, and not alone for the sake of getting to heaven.

When a person sees and feels his lost condition and the guilt that is resting upon him, and the penalty that Christ the sinless Son of God had to pay to make atonement for his sins, his heart is broken by the knowledge of his transgressions and he is humbled by the weight of sin resting upon his own soul. He sees that there is no good within himself but that all his "righteousnesses are as filthy rags" in the sight of God. Deeply penitent, he turns to Christ as the only refuge, the only means and way of salvation. He willingly, gladly, and determinedly forsakes all sin, asks God for Christ's sake to forgive and to receive him as His child, and to endue him with grace and power to live acceptably in His sight. He yields all to Christ without reserve, lays all at the feet of Jesus, willing that God should do with him according to His will. He is not only willing, but anxious and determined, that the old structure of self be removed, that God may create a new heart and renew a right spirit within him, that the Sun of Righteousness may arise and shine in his heart. When a person is thus humbled and penitent, God in His mercy will receive the seeking soul and speak forgiveness and peace. And now, with the consciousness of sins forgiven, of adoption into the family of God, of cleansing from sin and renewing of the heart, of the sanctifying influence of the Holy Spirit, the whole being is filled with gratitude and joy, and he is ready and willing to present his body "a living sacrifice, holy, acceptable unto God." For such an one God's will and commands are not grievous but easy and reasonable, and he keeps them out of true love and obedience and gratitude to Him who did so much for us. Thus, "by grace are ye saved."

He no longer desires to walk in the old paths of sin and worldliness but flees from every known sin, heartily engaged against it in his pursuit after righteousness and holiness. Tho he may often err through the weakness of the flesh, yet he will not excuse himself but willingly confesses his sins and seeks earnestly to grow in grace and strength and to be freed from every remnant of sin or weakness which sin may have caused, that he may live a holy, blameless life, acceptable unto God. His heart and affections are in heaven, for there are his treasures. Earthly pleasures have ceased their attractions for him. He loves God with supreme love, and can say with Paul that nothing shall separate him from the love of God which is in Christ Jesus the Lord.

Dear reader, where do you stand? Are you only a cold, lifeless, formal professor of religion, without the new birth, without eternal life, without Christ? If you are, do not put off the repentance until tomorrow but come while it is called "today." "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

Harrisonburg, Va.

OUR DUTY

Pray for the souls in darkness
Living in sin and shame;
Millions across the water
Have not heard His name
Pray till God lifts the burden,
Answers believing prayer;
Ours is a day of blessing,
We must the Gospel share.

Give of your dimes and dollars,
Give of your bank stock, too;
'Twill send the light to many
Over across the blue.
Give as you would if Jesus
Over the Treasury stood,
Then you will hear the plaudit—
"Ye have done what ye could."

Go with the joyful tidings,
Under the banner, Love;
Tell them of Christ the Savior
Who lives with God above.
Go with a burning message,
Tell of a God who cares;
Some there will leave their idols
And raise to God their prayers.

Send forth your best and brightest,
Fulfil His last command;
Think not of empty firesides,
But of the great demand.
Send forth your sons and daughters,
All on the altar lay;
God will receive your offering,
He will reward some day.

—Revivalist.

WHY MARGARET CAME HOME

(Continued from page 958)

ample and she would be very glad. Now, dear Miss Edson, I have two questions to ask: Is it right for me, the youngest of the family, to do so? You are the oldest; I have heard Effie say so. I have two brothers and a sister at the table older than I, besides mamma. Please tell me if you see any objection because I am the youngest. Then again, if you do not see any objection, will you please write out some forms for me to use? I should feel steadier, more reverent and self-forgetful, dear Miss Edson, if I had suitable words in my mind sanctioned by others' use—any way at first. Is this wrong? It seems to me, to say the least, such a rude thing never to acknowledge the mercies of Almighty God, never socially to express gratitude and dependence upon the great Giver. I hope you will be quite frank with me, dear Miss Edson, and believe me,

"Very sincerely yours,
"Kate Forsyth."

After reading it, Margaret silently passed the letter over to Effie.

"Why, of all things in this world!" exclaimed that young lady when she had read it half thru. Having quite finished the perusal of the gracefully-written pages, she came around to the low rocker where Margaret sat, and dropping a kiss upon he forehead silently left the room.

It was only a few days after this that a little private reading circle met at Kate Forsyth's and stayed to tea, and Effie was inexpressibly touched, though she could not have explained why, when Kate reverently in her own home did what Margaret had done in hers.

"Somehow it makes these things seem so real," said Effie to herself, "to see Kate Forsyth so in earnest. I don't understand it."

(To be continued)

YEARLY REPORT

Of Souderton Sewing Circle, Held 2nd Wednesday of each Month at Eastern Mennonite Home, Souderton, Pa.

No. of Regular Meetings	12
No. of Extra meetings	1
Average attendance	47
No. of garments	455
No. of quilts	41
No. of comforters	13
No. of Pillow slips	43
No. of sheets	12
No. of comfort slips	12
No. of mattress covers	4
No. of Linen articles	14
Collections	$375 94
Donations	136 21
Total received	$540 80
Paid out	465 55
Amount on hand	$75 25

Miriam Nyce, Sec'y.

Married

Zook—Glick.—Bro. David D. Zook and Sister Bertha E. Glick were united in holy matrimony on Feb. 13, 1921, at the home of the officiating bishop, Bro. Eli H. Kanagy. May God's blessings go with them thru life.

Warfel—Hess.—Bro. Joseph H. Warfel and Sister Lottie B. Hess, both of near Safe Harbor, Pa., were united in marriage on Feb. 17, 1921, at the home of the officiating minister, Bro. Aaron B. Harnish. We wish them the richest blessings of heaven.

Nissley—Cockley.—At the home of the bride's parents, Bro. and Sister Reuben Cockley, Bro. Cyrus Nissley and Sister Anna M. Cockley were united in holy matrimony on Thursday evening Feb. 3, 1921, the father of the bride officiating, assisted by the groom's father.

Leichty—Yoder.—On Thursday evening, Feb. 10, 1921, Bro. Peter A. Leichty and Sister Martha Yoder, both of the Leo congregation, near Graybill, Ind., were united in marriage at the home of the resident minister, Bro. A. S. Miller. May God's richest blessings go with them through life.

Mayer—Byler.—On Sunday, Feb. 13, 1921, Bro. Ezra Mayer and Sister Annie Byler, both of Pigeon, Mich., were united in marriage at the Pigeon River Church, Bro. S. J. Swartzendruber officiating. May God's richest blessings attend them through life.

Beck—Grieser.—On Feb. 3, 1921, at the home of the bride's parents, Bro. Samuel G. Beck and Sister Fannie F. Grieser, both of the A. M. congregation, near Archbold, O., were united in marriage, Bro. E. L. Frey officiating. May God's blessings accompany them through life.

Snavely—Newcomer.—On Thursday, Feb. 17, 1921, at the home of Bro. and Sister John W. Newcomer near Rheems, Pa., their daughter, Sister Lizzie K. Newcomer, was joined in holy matrimony with Bro. John G. Snavely, son of Pre. John B. Snavely of the Hernly congregation, Bro. Peter R. Nissley officiating. May the blessing of God favor them through life.

Obituary

Hockensmith.—Edgar Leavett, son of Harvey and Mary Hockensmith, died Dec. 29, 1920; aged 15 days. He is survived by his parents and grandparents. Services were conducted by J. F. Bressler assisted by J. F. Grove. Text, II Kings 4:26. Buried at Cedar Grove cemetery near Greencastle, Pa.

Cooprider.—Carrie Doueta, daughter of Irl and Lizzie Cooprider was born Jan. 22, 1921; died Jan. 30, 1921; aged 8 days. She has gone to join her sister who preceded her several years ago, and is awaiting the coming of her relatives and friends. Funeral service at the Milan Valley Church near Jet, Okla., by S. C. Miller and Simon Hershberger. Text, Mark 10:14.

Landes.—Ella Victoria, only beloved daughter of Howard and Katie E. Landes, died of diphtheria on Feb. 18, 1921; aged 3 y. 9 m. 1 d. She was not well for two weeks, but the few last days she suffered much. She lived in part of her great-grandmother's home. I am lonesome without her, but God's love was greater, so He took her up where she is at rest and no pain and death shall have her. She was buried Feb. 20, at the Lower Salford Cemetery. Service conducted by Bros. Menno B. Souder and Henry Clemmer.

"We are weeping, sadly weeping
Oh, we miss Victoria's voice and smile
She is sleeping, sweetly sleeping
Till the resurrection morn."

—Grandmother.

Denlinger.—Walter Leaman, infant son of Walter R. and Anna B. Denlinger, died Jan. 30, 1921, after an illness of ten days of pneumonia, aged 6 m. 27 d. He came to brighten the home but only budded on earth to bloom in heaven. He leaves his loving parents and one brother (Lloyd B.). A little brother and grandma preceded him to the home beyond. Funeral services at Paradise Church on Feb. 1st by John Senger and Jacob Mellinger.

Eby.—Sister Rhoda E., daughter of Christian and Fannie Eby, was born Aug. 31, 1909; died Jan. 31, 1921; aged 11 y. 5 m. With simple childlike faith she accepted Christ as her Savior and was baptized the evening of her death. She leaves to mourn her departure father, mother, 3 brothers, 1 sister and 4 grandparents. Services were held at the Reiff's Mennonite Church near Maugansville, Md., by J. F. Grove and J. F. Bressler from Mark 14:8 and Matt. 24:44. Buried in adjoining cemetery.

Shantz.—Enos C. Shantz was born on June 26, 1843, near Berlin (now Kitchener), Ont.; died Feb. 16, 1921; aged 77 y. 7 m. 21 d. On Feb. 21, 1883, he was married to Elizabeth Strickler, who died March 7, 1884, leaving no heirs. In his early years he united with the Mennonite Church of which he was a member till death claimed him. He leaves to mourn his loss one brother (Eli), two sisters (Mrs. Jacob Shelley and Magdalena) and a host of relatives and friends. Funeral services on the 19th at the First Mennonite Church, Kitchener, conducted by the brethren, U. K. Weber and Jonas Snider. Burial in the cemetery near by.

Rychener.—Daniel Rychener was born near Archbold, O., Dec. 21, 1848; died near Braily, O., Feb. 1, 1921; aged 72 y. 1 m. 10 d. He was united in marriage to Mary Eckley Dec. 18, 1873. This union was blest with 4 children, viz., Nancy Rashley, Esther Houser, Louisa Richardson, and Aaron Rychener. He leaves his sorrowing widow, 4 children, 12 grandchildren, 3 brothers, 4 sisters, and a large number of relatives and friends. Bro. Rychener accepted Christ in early life, united with the Amish Mennonite Church, and remained a faithful member until death. Funeral services Feb. 3 at Raker Church, conducted by S. D. Grieser. Text, Heb. 9:27, 28. Buried in adjoining cemetery.

Mylin.—Mary Ann, widow of the late Samuel M. Mylin (who passed away last June) was born in Lancaster Co., Pa., Aug. 2, 1847; died Feb. 1, 1921, after a nine months' illness of a paralytic stroke; aged 73 y. 5 m. 29 d. She leaves 3 sons, 3 daughters, 12 grandchildren, and 2 sisters. Two sons and 2 daughters preceded her in death. She was a kind mother and a faithful member of the Mennonite Church for many years. Her place at church was seldom vacant when health permitted. She longed so much to go home. Funeral services were held at her home and at the Byerland Mennonite M. H. Saturday, Feb. 5, conducted by Bros. Aaron B. Harnish and Frank M. Herr. Text, II Cor. 5:1. Interment in adjoining cemetery.

By the Family.

Oswald.—Peter Oswald was born May 25, 1843; died at his home near Charm, Ohio, Feb. 18, 1921; aged 77 y. 8 m. 24 d. For several weeks he suffered severe pain before death relieved him, but he bore his affliction with patience, looking forward to the time when afflictions will be no more. In his young manhood he united with the Amish Mennonite Church at Walnutcreek, Ohio, where he continued a faithful member until death. He was united in marriage Nov. 7, 1872, with Fanny Yoder. This union was blessed with seven children, one of whom preceded him to eternity. He leaves his beloved wife, 3 sons, 3 daughters, 1 brother, 1 sister, 18 grandchildren, and a host of relatives and friends. Funeral services were held at the Berlin Mennonite Church Feb. 21, Calvin Mast and Lester Hostetler officiating.

Hess.—Christian R. Hess died at his home near New Danville, Pa., Wednesday, Jan. 19, 1921, after a brief illness of heart disease. One day prior his 29th birthday. He was a faithful worker in the Mennonite church and Sunday school. He leaves a loving companion and two children; also mother, three brothers and three sisters. Funeral services held at the New Danville Mennonite Church Jan. 22, 1921, by the brethren, Aaron Harnish and Jacob Thomas. Burial in adjoining cemetery.

"It is sad that one we cherish
Should be taken from our home,
But the joys that do not perish
Live in memory alone.
All the years we've spent together
All the happy golden hours,
Shall be cherished in remembrance,
Till we see thy heavenly face."

Schnell.—George Charles Schnell was born near Winesburg, Ohio, May 3, 1857; died at his home near Berlin, Ohio, Feb. 17, 1921; aged 63 y. 9 m. 14 d. He was united in marriage to Lydia Miller Feb. 8, 1881, who was removed by death five years later. To this union were born two sons and one daughter. He lived in matrimony a second time with Fanny Stutzman who departed this life Nov. 14, 1919. This second union was blessed with two sons and two daughters, the two daughters having preceded to the spirit world. He leaves one brother, two sisters, four sons, one daughter, fourteen grandchildren and a host of friends. In his youth he was confirmed in the Lutheran Church. Later in life he united with the Mennonite Church where he remained a faithful member to the end. Funeral services were held Saturday forenoon Feb. 19, at the Martinscreek A. M. Church. Services were conducted by Calvin Mast and Lester Hostetler.

Kropf.—Christian Kropf was born in Waterloo Co., Ont., Sept. 22, 1843. In his early youth he accepted Christ as his Savior and became a member of the Amish Mennonite Church. He was married to Magdalena Iutzi of Waterloo Co., Ont., Nov. 22, 1868, which union was blessed with 4 sons and 6 daughters. He was ordained deacon in the Hay congregation in Huron Co., Ont., in 1890 and as minister of the Gospel in the East Zorra A. M. congregation in Oxford Co., Ont., in April, 1902. In this capacity he faithfully served to the end. He died in East Zorra Feb. 18, 1921; aged 77 y. 4 m. 26 d. and leaves his loving companion, 2 sons, 3 daughters, (Noah, Mrs. Noah Brenneman, Nancy, Mrs. Chris D. Roth, Mrs. Jos. J. Bender, and Samuel). Buried at East Zorra A. M. Church on Feb. 21. Services at the home by Bro. Jacob R. Bender (Mark 13:28-37) and the church by Bro. Chris Litwiller (Psa. 39), Chris B. Zehr (I Peter 1:22, 25) and Dan H. Steinman (Mark 13:31, 37).

J. R. B.

Kreider.—Amos H. Kreider was born July 19, 1856; died at his home in New Danville, Pa., Feb. 11, 1921; aged 64 y. 6 m. 22 d. Death was due to a stroke of paralysis which he received about five months ago and from which he never fully recovered, but bore his sufferings patiently without a murmur or complaint. He was a faithful member of the Mennonite Church nearly all his life. On Nov. 24, 1881, he was united in marriage with Lizzie G. Kreider, this union being blessed with 6 sons and 5 daughters. One son (Chester) preceded him in death 11 years ago. There remain to mourn their loss (which is his eternal gain) his wife and the following children: Elmer, Clayton, Benjamin, Amos, Mrs. Chas. M. Herr, Mrs. Wm. T. Conrad, Mrs. Lorin R. Kepperling, Celia, Mary, and Arthur. Funeral services were held at the New Danville Mennonite Church Feb. 15, 1921, by the brethren, Aaron B. Harnish and Jacob Thomas. Buried in the cemetery adjoining.

"We miss thee, oh, dear father
We miss thee from this place
We do not hear thy footsteps
Nor see thy smiling face."

Items and Comments

In a frightful wreck on the Michigan Central R. R. at Porter, Ind., caused by the collision of two passenger trains, between 30 and 40 people were killed and many others injured.

Germany having shown decided unwillingness to comply with the terms of the allies with reference to indemnities, England and France are taking steps to back up their demands with a show of military force.

Russian cities have suffered frightfully since the World War began. For instance, Petrograd, which at the beginning of the war was credited with a population of 2,500,000, is now reported as having only 750,000. "A ghost town," is the way one writer refers to it.

Since poison gas wrought such frightful havoc among the armies in the recent World War, it is now proposed to move against the cotton boll weevil and gas that enemy of a very important American crop. It is certainly more humane to gas insects than men.

Henry Ford is getting wide recognition over the way he goes about straightening out his financial difficulties. He announces that he is able to manage his finances without outside help from capitalists, that he has about 79,000 orders for cars to fill, and that his works will be running to full capacity in a few weeks.

According to Charles R. Crane, American minister to China, the greatest world disaster since the destruction of Pompeii is happening in China. He estimates that seven persons are dying of starvation every minute and 45,000,000 are facing starvation, with a third of them certainly doomed. In the face of such appalling figures, coming from different parts of the globe, nations are still talking war and making world problems harder by maintaining huge military organizations.

Elkton, Md., is a town with a unique reputation, having the name of being to marriage ceremonies what Reno, Nev., is to divorce cases. Because of the peculiarly liberal marriage of Maryland many couples who find it difficult to secure licenses in other states make pilgrimages to Maryland for this purpose. Elkton, with a population of only 3000, has become a mecca for such people, and 4600 marriage licenses were issued there in 1920. Easy marriages add to the business of the divorce courts.

The United States is having some trouble with the allies with reference to a small Island in the Pacific. It had been the announced policy of the United States not to ask any reward for its services in the World War. When the question of assigning mandatories came up, the United States, upon being asked what it wanted, made the modest claim of the little island of Yap. One would think that such a modest request would be instantly granted. But it happens that Yap is a very important situation for international cables, and the allies granted it to Japan. A very serious protest has been entered by the United States, and negotiations are on now looking to the adjustment of the difficulty.

Denver, Colo., has a mild sensation in the form of a religious sect that is confidently awaiting the end of the world. The leader of this sect, Joshua "Jehovah" Sykes, claims to have received a revelaton to the effect that the end of the world is coming before the time set for the inauguration of Harding and Coolidge. March 4 will probably see this self-styled prophet in the same class with others who made claims to similar revelations.

GOD DID IT

A well-known evangelist relates the following incident:—I first went to America many years ago, with the captain of a steamer who was one of the most devoted men I ever knew.

When off the coast of Newfoundland he said to me, "Mr. Inglis, the last time I crossed here five weeks ago, something happened which revolutionized the whole of my Christian life.

"We had George Muller of Bristol on board. I had been on the bridge twenty-four hours and never left it —George Muller came to me and said, 'Captain, I have come to tell you I must be in Quebec Saturday afternoon.' 'It is impossible,' I said. 'Very well, if your ship cannot take me, God will find some other way—I have never broken an engagement for fifty-seven years—let us go down into the chart-room, and pray.'

"I looked at that man of God, and thought to myself, what lunatic asylum can that man have come from—I never heard of such a thing as this.

"Mr. Muller," I said, "do you know how dense this fog is?" 'No,' he replied, **'my eye is not on the density of the fog, but on the living God,** who controls every circumstance of my life'—he knelt down and he prayed one of the most simple prayers—when he had finished I was going to pray, but he put his hand on my shoulder, and told me not to pray. 'First, you do not believe He will, and second I BELIEVE HE HAS, and there is no need whatever for you to pray about it.' I looked at him, and George Muller said, 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to get an audience with the King—get up, Captain, and open the door, and you will find the fog is gone.'

"I got up, and the fog was indeed gone.

"On Saturday afternoon, George Muller was in Quebec for his engagement."—Selected.

"Noah believed God's threatenings just as much as he believed His promises."

FAMILY ALMANAC

Our Family Almanac, for 1921, is now in print and orders are being filled. As usual, the Almanac calculations are made by Bro. L. J. Heatwole of Dale Enterprise, Va. There is, besides the regular calendar features, a considerable portion of original reading matter, prepared especially for the Family Almanac, instructive and interesting.

So long as the supply lasts, these Almanacs will be sent out at the following rates:

Single copy, prepaid,	$ .10
Dozen copies, prepaid,	.85
Hunderd copies, prepaid,	6.00

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENT

The spring session of the Lancaster Conference will be held, the Lord willing, on Friday before Good Friday, March 18, 1921, at the Roherstown meeting house, two miles west of Lancaster City, Pa.

The bishops' council will be held on Thursday, the day previous.

Peter R. Nissley, Secy.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

"The love of Christ constraineth us."

"I have planted, Apollos watered, but God gave the increase."

The relation of human effort to divine accomplishment is forcibly illustrated in this natural illustration. Natural and spiritual life are not human but divine qualities. Nevertheless, their best interests are greatly enhanced by proper human coordination. Spiritual growth has its source in Jesus Christ, but the more favorable the conditions that are made by man, the more rapid, yet normal, will be the growth. Christian work fails without divine approval but proper human organization and effort make growth far more natural than cumbersome organization and a lack of effort. In fact, the plan of salvation makes human beings a necessity, but when they make themselves the foundation, either, the work fails or drifts away from God.

All other things being equal, the better we make the seed-bed and the more efficiently we nurture the plant, the greater will be the increase. But all our attempts at planting or watering, if God withholds life, are wasted efforts. The work of the Church is to carry the Gospel to the uttermost part of the earth, but it is God's work to bless the efforts and save souls. The better our system of carrying, the greater will be the results, but efforts that are not first blessed by God, tend to hinder His cause. God is looking for planters and waterers who will look to Him for the increase.

The Mission Supplement is devoted to bringing missionary information to the Church, both as it pertains to the world in general and the Mennonite Church, along with the Savior's teaching on our relation to the lost world. That it may be of the greatest service, we need the prayers and co-operation of all the readers. We are thankful for the support that has been rendered in the past. For future co-operation, we make the following suggestions: (1) If any good, practical missionary thoughts come to your mind, send them in for consideration. (2) If you have problems that pertain to the mission work of the Church and desire to have a discussion of them, kindly inform us and we will try to either answer the question or have someone write an article on the particular subject. We do not promise to publish all material that comes in, but will at least give it consideration and use it if possible. The better your co-operation, and the more fervent your prayers, the better we will be able to make the Mission Supplement serve its purpose.

A normal missionary spirit is discussed from various angles by workers from different parts of the Church on other pages of this issue. The two principal features of this subject are **normal** and **spirit.**

The spirit of a person or organization determines the status from all angles. A teacher in one of our church schools once made the remark that one of the first needs of a school is to develop a school spirit and the nature of this spirit determines the future of the school. It is the inner conscience of an individual that controls the actions. It is a spirit of love, devotion, consecration, service, passion for souls, faithfulness in service that will manifest itself in genuine missionary service.

A normal spirit is one that assumes a status of service and maintains that status at all times. Spasmodic work that soon stops is not the kind that will accomplish much. It may arouse temporary activity but when the fervor stops, the work stops.

A normal missionary spirit will result in service in all departments of the work, and will not stress one kind of work at the others' expense.

To further develop and to strengthen such a spirit is the great task of the Church today. To fully do so will require the co-operation of homes congregations, Sunday schools, young people's meetings, church schools, mission and charitable institutions, and publishing interests. We are thankful for what has already been accomplished, but we have but "touched the hem." With the Word of God and the Holy Ghost as our guides, we may press into greater work. Is each one of us carrying out our part of Christ's Great Commission in our particular sphere of influence?

Co-operation and efficiency are an inseparable couple. Efficiency is an outgrowth of co-operation. Co-operation means literally, "working together;" efficiency means "working out." "Putting the two together we have 'working together we make out of' our circumstances the ideal towards which we aim." When Israel under Nehemiah were rebuilding the walls of Jerusalem, they were opposed by ridicule, discouragement among brethren, greed, heartlessness, and craftiness, but the wall was finished in a comparatively short time because one of the qualities manifest was, "The people had a mind to work." While Solomon's temple was in process of construction, "there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building" because all the framing and carving had been done long before the material was brought to the place for use. It was a picture of co-operation of all that had part in the work.

The various talents of different men make a powerful combination if they are properly working together. When these different elements are properly blended much of the energy that is used in adjusting friction may be used in pressing forward in the work. If there is an avenue of service where there should be no waste of energies, it is in God's service and when there is proper co-ordination, there is no waste. The discordant chords in our lives, or in the work of the Master, are the ones that are out of tune with the infinite love of God. God has promised to reveal His will in the work to all who are within His will, so that Christian co-operation is a question of being within His will. When each one is in this will, there will be a building of the body fitly framed and joined together, co-ordinating, co-operating, and efficient.

The great danger to be avoided in co-operation is compromise. Often smooth work is carried on at the expense of some vital Gospel principle. It needs to be the result of fellowship instead of comradeship, but when "our fellowship is with the Father" there is also comradeship with those that are His. Each problem presents its peculiar aspects but there are three general principles that underlie Christian co-operation:

1. "Let this mind be in you which was also in Christ Jesus."

2. "Let each esteem other better than themselves."

3. "Be ye a steadfast, unmoveable, always abounding in the work of the Lord."

These three principles are not opposed to each other; they will result in a strengthened Christian body. One sacrificed for the others will mean loss; the three emphasized with equal strength will assure a clear conscience towards God, towards fellow workers, and a maintenance of Christian principles.

A GLIMPSE OF OUR PRESENT MISSION AND CHARITABLE NEEDS

By J. S. Shoemaker

For the Gospel Herald

My God shall supply all your needs. —Phil. 4:19.

It is God which worketh in you both to will and to do of his good pleasure.—Phil. 2:13.

The foregoing Scripture texts make clear to us that there is an inexhaustible storehouse from which all our needs may be supplied. Some of these needs are abundantly supplied direct from this storehouse in answer to the prayer of faith. Other essential needs are supplied through the instrumentality of those whom God inspires "both to will and to do of His good pleasure." This inspiration frequently comes by way of observation, or through hearing some soul-stirring message, or helpful information given through the printed page. The source of the supply is divine, unchangeable and inexhaustible, but the agencies through which the supplies are distributed, in many instances are human, and inadequate to bring to a starving, famishing, and perishing world the blessings which are so much needed.

There has been, in the recent past, a hearty response in the way of liberal contributions from various individuals and Mennonite congregations toward the Relief work in the Near East, Germany, China, and especially to Russia. Liberal offerings have also been coming in for the various lines of work in India. Last but not least, volunteers have been forthcoming, thus opening the way for missionary appointments to India, South America, and in the home land. We praise the Lord for these responses, and pray that the Lord may move upon the hearts of all His servants to give their money, talents, and lives in a sacrificial way.

By getting a glimpse of our present needs may be helpful to inspire the reader to make still greater sacrifices for the relief of the needy both in home and foreign lands, and above all for the salvation of lost souls.

The Need of Mission Workers

It is impossible to establish, carry on, and extend mission and charitable work without the necessary workers. Appeals have been coming from charitable institutions and mission stations pleading for help in the work of extending Christ's cause. They tell us that the work is suffering because of the working force being too small. Mission bands are increasing in membership in our church schools, and the list of volunteers for mission work is encouraging, but in comparison to our present needs there seems to be a lack of available mission workers, both for the home and foreign field.

We believe that Mexico is a needy field and our Mission Board is desirous to take definite steps to establish a mission either within that country or near its borders, but thus far the way has remained closed because workers have not been available. We trust the call may be answered in the affirmative by some faithful soldiers of the Cross, saying, "Here am I; send me."

We praise the Lord that the South American call has been heard by at least four consecrated servants of the Master. They have answered the call by saying, "We will go." The appointments have been made, subject to the required medical and doctrinal examinations. The probabilities are that several others will be appointed for that field in the near future. An urgent call has come for a trained nurse to accompany the first party that sails for South America. Who shall it be? Who will answer, "Send me?"

Dr. Esch and family and Sister Mary Wenger have recently sailed for their field of labor in India. Bro. Geo. J. Lapp and family and Bro. and Sister E. E. Miller are billed to set sail for India Apr. 5. Thus the mission forces in India are being strengthened. Others have volunteered to work in that field, for which we are grateful. India's needs are great at present because of the serious famine conditions in that country. May the Lord raise up additional workers who are "strong in the Lord." Young men and women who are filled with the spirit of self-sacrifice, and exemplary in life, being loyal to the Church and her doctrines and otherwise qualified for work in the foreign field.

The Need of Funds

We appreciate the hearty response in the way of contributions which have come in for relief, charitable, and mission work during the past year or more. Over $13,500 was sent in for Russian relief work alone during the month of December, which certainly indicates that the brotherhood at large is charitably inclined. Nevertheless these liberal contributions have not been adequate to supply the various present needs. Some of them are urgent. I shall refer to a few of them, as follows:

Our home mission funds have been overdrawn over $1000, and the Sanitarium Fund about $500. We should be pleased if funds were forthcoming to meet these deficiencies and provide a balance in said funds.

Funds are needed to erect an Old People's Home at Eureka, Ill., as has been decided upon by the General Mission Board. Funds are also needed to rebuild the Old People's Home near Marshallville, O. Liberal donations for these proposed institutions will be much appreciated.

Our missionaries in India have made an appeal for funds to erect two new church buildings—one at Sunderganj, and the other at Balodgahan, at an estimated cost of $12,000 or more for the two edifices. We conclude from the nature of the appeals that the need is urgent. We pray for a hearty response to meet the need.

Our Missionary Preparation Fund is also overdrawn. Some of our young people who are available for mission activities in the Church, and are preparing themselves to that end, are somewhat handicapped because of a lack of means to meet the expense of their preparation. Such prospective workers need some financial assistance, providing they are inclined to be economical, and are faithful and deserving of our help.

The famine conditions in India at this time are such that it would be uncharitable on our part if we would fail to contribute of the means which God hath entrusted in our care, to help relieve the famine-stricken men, women and children in that country as well as those in Russia, China and the Near East.

Let me make a closing appeal. "Lift up your eyes and look on the fields." And after having done so, may you heed the Master's words spoken to His disciples, saying, "Freely ye have received, freely give."

Dakota, Ill.

A NORMAL MISSIONARY SPIRIT

A Symposium

For the Gospel Herald

I. What Constitutes a Normal Missionary Spirit?

1. A constant, persistent, and systematic effort on the part of those charged with the supervision of our mission activities to bring missionary information and intelligence to every member of the Church; to supply the ministry with missionary facts and material suitable for missionary sermons and addresses; to encourage the use of and to supply special literature adapted to the needs of our children and young people so that the Spirit may lead whom He will into direct service for the Master. Knowledge must precede interest, and interest precede volunteering.

2. A ministry and leadership that has a passion and compassion for lost souls akin to that of the Master; a ministry that does not only occasionally preach the obligation laid upon the Church by our Master to make known the Gospel to all creatures but who also exemplify daily the life of self-denial and sacrifice, and who seek to lay upon the heart of each individual member of their congregations the personal claim of Christ for a life of sacrificial service.

3. Every member interested in the evangelization of the world, the supreme task of the Church, not only to the extent of giving regular offerings for the work in home and foreign fields, but a personal and abiding interest in and concern for the lost in the immediate community. Parents who, like Hannah of old, dedicate their offspring to the service of the Master wherever He chooses to use them.

H. F. Reist.

Weslaco, Tex.

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1. A **heart** filled with the love of Christ. The work of winning souls for Christ is the greatest work and purpose for which we as God's children are intended; more honor and glory is brought to God by it than by any other activity. It must therefore be a **heart** service. It is a service of **love.** It must then be the **love of Christ** that prompts action from the **heart of service.** The love of Christ constraineth us (II Cor. 5:14).

2. A **yearning** for lost souls.—How can I sit in contentment and watch lost souls traveling up and down in this world, when I enjoy peace, after having been in the same dark condition they are in now? And a soul is worth more than the whole world (Mark 8:36).

3. A **vision** of the ripened field.—How can I work to accomplish an end if I have no end to work for? What is the missionary motive if I have no vision of the need (Mark 4:29)?

4. A **willingness** to work **anywhere.**—If I choose my own place to work regardless of conviction and Church say-so, it is a question whether I have a real heart of love, yearning for souls, and realization of the vision.

"Any little corner Lord,
In thy vineyard wide;
Where thou bidst me work for thee,
There will I abide."

Lloy A. Kniss.

Hubbard, Oreg.

Outside of the Holy Spirit filled life we can have no true missionary spirit.

Operative missionaries includes Christians engaged in farming and commercial pursuits with purpose of supporting missions.

The apostles forsook all and followed Jesus. Our lives must be consecrated to do God's service wherever that may be; living faithful lives while watching for our Lord's return, and allowing Him to mold us according to His will.

When we decide definitely as Joshua did, we may enjoy the fulness of the blessing of the Gospel of Christ and like Paul our efforts for winning others will be controlled by the love of Christ which constraineth us.

Daily devotion and communion with our heavenly Father is vital to effect missionary spirit and power in our lives.

Whether our lives are being used by the Church or doing what we can, visiting the sick, being thankful that we can give and living the Christ-life in our homes, our constant prayer and desire should be "All of Christ and none of self" as expressed by the poet.

"Lord Jesus, make Thyself to me
A living, bright reality;

"More present to faith's vision keen
Than any outward object seen;

"More dear, more intimately high
Than e'en the sweetest earthly tie."

V. E. Reiff.

Elkhart, Ind.

"Let this mind be in you which was also in Christ Jesus" who took upon Him the form of a servant and went about doing good. All Christians should be as missionaries after the example of Christ and thus perpetuate His work. Jesus wants messengers to go to seek and save lost men and women from sin. Some are hearing the call and answering, but many are not willing to toil and suffer. When He gives us a task, He also gives us power to do it. When He sends He also opens the hearts of those to whom we are sent. No task is too difficult for us to undertake for Jesus, for He says, "All power is given unto me." "Go..... and, lo, I am with you alway." The missionary spirit is a consecration of ourselves and our possessions; a willingness to toil and suffer and to do whatsoever the Lord shall appoint. It is sacrificing our privileges and

personal comforts to win others for Christ. It is looking upon ourselves as the servants of all, with the desire "not to be ministered unto but to minister." Thus will we grow like our Master.

Laura E. Suter.

Harrisonburg, Va.

II. How Develop a Normal Missionary Spirit in a Congregation?

To develop a normal missionary spirit in a congregation, one necessary factor is the faithful teaching of a definite and full consecration on the part of every individual member of the congregation. In too many cases there is upheld a double standard of consecration. Ministers, Sunday school teachers, and missionaries are supposed to be entirely consecrated to the Lord, while the average lay member feels that the matter is optional with himself, whether he shall yield his life and life plans to Christ. But Christ plainly states that "whosoever doth not take up his cross and follow me cannot be my disciple."

Too often full consecration is taught as being a special qualification for prospective missionaries, when the fact is that it is no more a qualification of a missionary than of one who stays at home. The time to teach consecration is in the Sunday school, in the Young People's Bible Meeting, in evangelistic meetings, and when people are admitted into the Church. When once every individual member of a congregation is fully consecrated to Christ, when he has taken Christ as absolute Lord and Master of his life, of all his plans, all his ambitions, and all his acts, then the congregation will begin to have something like a normal missionary spirit. Every member will then consider witnessing for Christ as his first business, and whether by prayer, by means, or by actually going out himself, he will be a real missionary.

Edward Yoder.

Hesston, Kans.

The first essential necessary to develop a normal missionary spirit is to observe the Master's instructions, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:38). If the leaders are full of the missionary spirit, the congregation will have the same spirit. No congregation can long withstand a minister who is alive on the mission subject. Unless the ministry has the missionary spirit, it is useless to expect the congregation to have it. The minister is not only the instructor, but also the leader of his congregation. He must not only care for their souls but direct their activities. Few of us realize the vast multitudes who have no knowledge of the Christian religion. It is not the will of God that any should perish and when Christ gave the Great Commission He made it the supreme duty of the Christian Church to carry the Gospel to every nation. We need missionary teaching regularly and the underlying theme of every sermon should be along missionary lines. To every Sunday school teacher comes an opportunity and responsibility to develop the missionary spirit. Let us remember that to go and teach all nations is our duty and we should teach along missionary lines from the pulpit, in the Sunday school, in mission study classes and in the home—at every opportunity.

D. Irvin Stonerook.

Martinsburg, Pa.

There is in the heart of every one that is born of God, a "normal missionary spirit," in the sense that it is inherited from our heavenly Parent, at the new birth. Individually, we are responsible for the development of this divine gift, which is a charitable interest in the welfare of our fellowman. To develop this interest we must exercise it. "Whatsoever thy hand findeth to do, do it with thy might."

As parents we should teach our children to cultivate a kind and helpful attitude toward all mankind. As teachers and workers we ought to teach and live the self-sacrificing life, in behalf of the wayward and lost. All should be upon the altar—life, friends, service, and money. Matt. 10:39.

As ministers let us "put them in remembrance" of the importance of HIS harvest, and that the fields "are ripe already." As a congregation we will pray "the Lord of the harvest to send forth laborers into HIS harvest."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

A. G. Brubaker.

Mifflintown, Pa.

To develop a normal missionary spirit, ministers, deacons, Sunday school superintendents and teachers should be only such that take a positive attitude favoring mission work. They should recognize the fact that Rev. 3:16 is a sad picture of the professed church of today, lukewarm, rich in this world, unconcerned, with Christ on the outside waiting to be admitted. Get Christian professors converted and a missionary spirit follows as a natural result. A Christian observes Matt. 28:19, 20 with pleasure. This inborn spirit may need direction.

"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Pray that He will take some from your congregation to carry the message of salvation to others.

Give missionary information. Report actual conditions of needy fields visited by you. Visit needy fields to see conditions. Have returned missionaries and mission board members describe existing needs and conditions. If possible have a mission study class to get a better understanding of the work being done by the Church and also studying conditions in other needy fields. Have frequent mission meetings. Try to impress people that faith without works is dead, and that good works following faith are not only the keeping of ordinances and refraining from doing evil but also the being actively engaged in carrying the message. Service brings joy. Give the Bible teaching concerning giving (Prov. 3:9; 19:17; Mal. 3:10; I Cor. 16:2; II Cor. 9:7; Matt. 10:8).

"Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (Isa. 28:10.)

Harvey N. Yoder.

Elkhart, Ind.

The greatest essential to the promotion of a normal, active missionary spirit is the possession of the Great Missionary in the heart. Christ must first have possession of the heart of an individual before the individual can possess this spirit. If the members of a congregation are more interested in temporal affairs than in the eternal, a change of heart is necessary.

It is often true that this spirit is lacking in a congregation because of a limited knowledge of the great need. Surely this lack of knowledge is uncalled for now when there are so many mediums through which we may learn of the need. One way in which the need may be brought before the congregation is through the pulpit. An occasional missionary sermon is surely beneficial. The church papers help a great deal in fostering this spirit by giving information as to the needs, the work that is being done, and in keeping in touch with all the missionary activities of the Church. Then we have the mission study class, the Sunday school, the young people's meeting, and the Sun-

day school library, all of which if rightly directed will do a great deal toward fostering a normal missionary spirit.

The value of prayer and the imperative command of our Lord when He said, "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest" (Luke 10: 2), cannot be too forcibly impressed upon the congregation. It is often the case that the one who prays this prayer is called to answer his own petitions.

Anna M. Kreider.

Palmyra, Mo.

No church can be happy, much less an individual, that is not earnestly interested in the Lord's work. If the church is zealously anxious for the extension of Christ's kingdom it is a missionary church: that is, missionary interest has a large place in her thought. If not, then how can the missionary spirit be developed?

In order to have this spirit developed it is not enough that the pastor has the missionary spirit; but the whole congregation must work unitedly to arouse the interest.

Of course a missionary pastor will make a missionary congregation. If he has a passion for souls, he will do everything to encourage young people to find the place God has planned for them. Frequently he will tell them about our own mission stations in India and South America; also the home and rural mission work. He will know the needs and get the congregation to pray. The reason why our congregations do not pray for missions as they ought is because they do not know. People never pray, certainly not intelligently, about anything of which they do not know. Knowledge creates interest; knowledge directs activity in giving. God never excuses ignorance.

The superintendent of the Sunday school, also the teacher have a splendid opportunity to bring mission information before the school or in the class. Have different members of your class bring mission notes which have been collected previously and spend about five minutes of the regular lesson period listening to them.

If the missionary spirit is to be developed in the congregation the parents have a large place in making it so by providing a missionary atmosphere at home. This can be done, (1) By supplying missionary literature, such as our church papers, good missionary books, and also by encouraging the young to study some mission book (Our church has a very good one out now on Home Missions, written by Alta Erb). (2) Encourage the children to go when the Lord calls.

Vera Hallman.

New Dundee, Ont.

III. How Strengthen a Normal Missionary Spirit in the Church as a Whole?

A normal missionary spirit is only the expression of a normal spiritual life. If we are spasmodic in our missionary activity, it is because there is fluctuation in the fervor of our religious spirit. This is the case with the individual, and it is true as well of the Church. It follows, then, that anything which makes for permanence and regularity in the spiritual life of the Church will be a means of strengthening the normal missionary spirit of the Church. Now the most unstable thing about us is our emotions, our feelings. The religious experience which is spasmodic is the one built on these feelings. The experience which is normal and healthy is the one built upon a calm, clear faith, regardless of emotional states. The church which has a strong, dominating group of such faith-full members will always have a strong, continuous missionary spirit. For it will be a missionary spirit which is built upon the lasting facts of an unsaved needy world, and a salvation which can meet that need. It will not depend upon emotional states produced when some particular need is presented. There will always be a ready response to such appeals, true, but the response will continue for long after the feelings which have been thus aroused. Let us get away forever from the idea that a missionary spirit may be superficially imposed upon any group by arbitrary methods. Missionary work is a thing of God's Spirit, and there is no other approach to the problem.

Paul Erb.

Hesston, Kans.

There is sufficient evidence to prove that a normal missionary spirit has taken root in the Mennonite Church. To foster the growth of this plant should interest the Church in general. To observe the following we believe will be helpful:

Unity.—Unity of mind in doctrine, discipline, and work is a great strengthening condition in the Church for any kind of the Lord's work. It produces a wonderful amount of confidence in those who guide, in those who work, and in those who hear and behold. On real unity, there is much room for improvement in the Church. Submissiveness, coupled with prayerful and energetic service will bring good results along this line.

Organization.—Well organized for the work, and keeping busy under the regulation and direction of the organization generally results in much effective work. Every avenue of labor will be looked into and every feature of the work touched much more effectively under a well supervised system than otherwise.

Giving.—Regular offerings should be taken up in every congregation. Whether monthly or weekly, they should never be omitted.

Teaching.—Teaching along missionary lines and calling the Church to prayer and meditation in behalf of the Church and her work should be continuous from pulpit and press; also in the Sunday school and the home.

The Lord's Altar.—Those who hear the message from God's Word, or the call from the field, should give prayerful heed, and allow the Lord to take possession of their hearts and substance. When thus on the Lord's altar, keep busy in the corner where the Lord has placed them, doing such service as the humble believer always finds. The Lord never misses the humble, faithful ones when He calls for special service.

The Holy Ghost.—In God's arrangement, the Holy Ghost does the preparing, calling, and the sending. All this, however, we must not forget, He does through the Church. When the Church has learned to do her work in the order the Lord has arranged for her, her work will increase, and the Church grow strong in the Lord.

Noah H. Mack.

New Holland, Pa.

In a church where the missionary spirit is normally manifested there is no doubt but that there are many members who are not interested. This condition obtains in practically all congregations to a greater or less extent. There are a number in each congregation who are loyally supporting the missionary cause both with prayers and money. If there are quite a number of such members then the congregation appears actively engaged along this line and one feels that here is a congregation that is normal in missionary activity. Yet the same congregation might accomplish twice or three times as much if every member were normal as a number are. Hence, in order to strengthen the normal missionary spirit in the Church as a whole, the problem is not so much to urge those who are loyal to be more loyal, although this is good, but in some

way to get the disinterested ones as active as those upon whom the Church is depending for missionary support.

There are two things that help a great deal in bringing this condition about. The first is to present facts about missions in such an attractive and convincing way that all arguments against helping are refuted. When this is accomplished the second thing is to have some definite plan for missionary work ready, such as supporting an orphan or a native worker. Experience teaches us that as soon as a person is shown the need of a certain cause that that is the best time to get that person started to help supply that need. To increase or strengthen the normal missionary spirit in the Church, let those who are normal persuade those who are sub-normal to become normal. The more there are that are normal the stronger will be the normal spirit.

Oscar Burkholder.

Breslau, Ont.

When you speak of strengthening the normal missionary spirit it is taken for granted that said spirit already exists, and is in need of being made stronger. There are two things which might help:

First—Teach the message of missions as the message of Christ. When He said, "Go ye" it was a part of the "all things" which were to be taught to all people; that to neglect this command is just as much a wrong as to neglect any of the others. Too often in speaking of missions the appeal is only to the emotions and as a result is of little effect. When people know in their inmost life that this is the command of Christ, and not only an appeal from men, they will become more loyal in their support of the mission cause.

Second.—Give the people more missionary knowledge. Tell them of the real problems which the missionary is facing from day to day. Teach them the value of one soul. When people realize the value of a soul more earnestness will be manifested in spreading the Gospel.

Elkhart, Ind. D. A. Yoder.

Men are looking for better methods. God is looking for better men. Most of our active mission workers and givers are in the Sunday school. Why not have more Spirit-filled teachers who are not only satisfied with their pupils knowing what to do but that they also act out their convictions—the real test of successful teaching?

H. N. Troyer.

Harrisonburg, Va.

The Church as a whole is able today to see what a normal missionary spirit will do when it compares the work of twenty years ago with the work as it stands at present.

As a result of the missionary enterprise of the Church we stand face to face with a work (in its various phases) of extensive dimensions which condition calls for an intensified zeal and earnestness. The normal missionary spirit must be strengthened in us if we want to succeed. God will not let the work fall down if the whole Church keeps right.

Unity is the essential element in strength. So the closer the Church is bound together with the ties of unity and love the stronger she is and the more effective her efforts (Jno. 17:20-22). "For we are labourers together with God" (I Cor. 3:9). "United we stand, divided we fall." One of the shortest and surest roads to failure in church work is **discord** (Mark 3:25).

We can strengthen the normal missionary spirit in the Church as a whole if we all give encouragement to the work. Pray for those in the foreign field; help the ones in preparation by prayer and if needs be by means. Continue the mission study classes. Keep on preaching missionary sermons; and give special heed to the Lord's admonition, "Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest" (Matt. 9:38).

N. B. Stauffer.

Aldersyde, Alta.

THE FIRST AND LAST MISSIONARY TO ANTIOCH

By Chris Graber

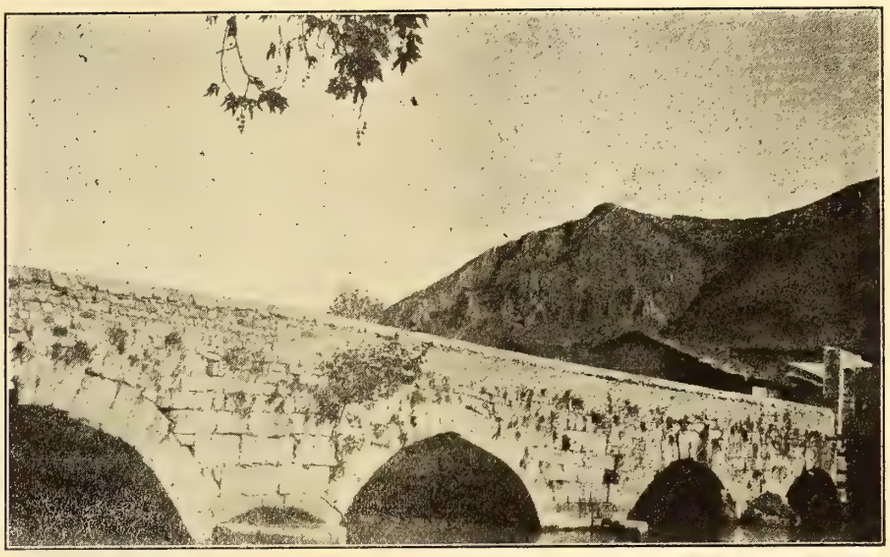
For the Gospel Herald

At Antioch, according to Acts 11:26, the followers of Jesus were first nicknamed "Christians" to distinguish them, as a class, from Jews or Gentiles of which they were a combination. "Neither circumcision .... nor uncircumcision, but a new creature" (Gal. 6:15). This city has ever held a foremost place in the minds of Christian people for several reasons. To missionarily inclined persons it holds a peculiar charm; because here missionary work, as such, had its beginning. To those interested in church history it ever holds untiring interest; for since the time of the church fathers, until now, Antioch has been the home of the defenders of varying religious belief as regards both fundamental church doctrine and also what might be termed some non-essential argumentative type of personal belief. Numerous caves cut in the sides of the cliffs surrounding the city are testimony to the fact that here at one time resided hermits who wanted to be "out of the world" and wholly in a celestial atmosphere. They expected by this separation and self-denial to gain spiritual discernment which they felt was impossible to a man living in the hurry and flurry of the world. We must all admit that it is hard enough to keep our eyes on Jesus in this late twentieth century; yet having confidence in Jesus as a man whose prayers were answered and reading Jno. 17:15, may we rest assured that God the Father will " keep us from evil" as God the Son prayed Him so earnestly.

Just a few lines descriptive of the city. Modern Antioch, or rather present-day Antioch, is a vastly different city from the Antioch of 30 to 50 A. D. The ruins of a large amphitheatre just east of the city are perhaps remains of the sport-loving Romans built while they were in supremacy. Parts of ancient walls, still standing, point out the boundary line of old Antioch, far beyond the farthest extremity of the present city. Large granite pillars lying about the city are silent witnesses to the fact that, some time in the past, beautiful and stately buildings graced the city, where the filthy hovels of Antioch now stand. You are told that a large room cut into the mountainside, now fronted by a bit of masonry, is the only remaining evidence of the once active missionary congregation of Antioch. After living there for two months I came to the conclusion that the heart condition of those early church members has long since been replaced by other conditions less conducive to peaceful living, mutual helpfulness and world evangelization.

The first time that Antioch's first missionary left the city he was a relief worker. Acts 11:27-30. A great many people wonder if relief work after all is justifiable. They wonder if "soul first, body afterward," is after all not the divine order. They read Matt. 6:33 and are perplexed when they apply it to the relief program, the direct aim of which is bodily relief. But when we read the latter part of Acts 11 and see that those early Christians thought relief for the brethren in Judaea was necessary and how they supported it to the

limit of their ability, we are encouraged in the conclusion that when dearth reduces people to poverty today, it is a Christian's duty to minister to their material needs. But we must read further. Reading through Acts 12 and 13 we see how that after the need for this emergency bodily relief work was over,



"Old Bridge across the Orontes River on road toward Selucia. Paul undoubtedly crossed it when starting on his first misssionary journey."

the same men were put to the other and more positive Christian work. The second time that Paul left Antioch he went out as an evangelist to preach "Christ and him crucified." Thus when we along with our relief work conduct other lines of more positive Christian work it is in accord with early Christian thought and if we search the Bible further, in accord with the whole spirit of Christianity as taught by the Bible. One man a relief worker at one place; another a preacher somewhere else at the same time, enables us to do more than if we had to wait until our relief workers get through in the East to send them to preach in India, South America or elsewhere. By conducting a relief program alongside of her regular missionary and evangelistic work, our church extends her usefulness just that much more.

May this suffice for Antioch's first missionary.

Antioch's last missionary was Dr. Martin. He is a native of Ireland and a member of the Reformed Presbyterian Church. He came to Antioch when quite a young man. The mission then was not much developed and most of the success of the late Antioch mission, just previous to the World War, was due to the efforts of Dr. Martin, divinely guided.

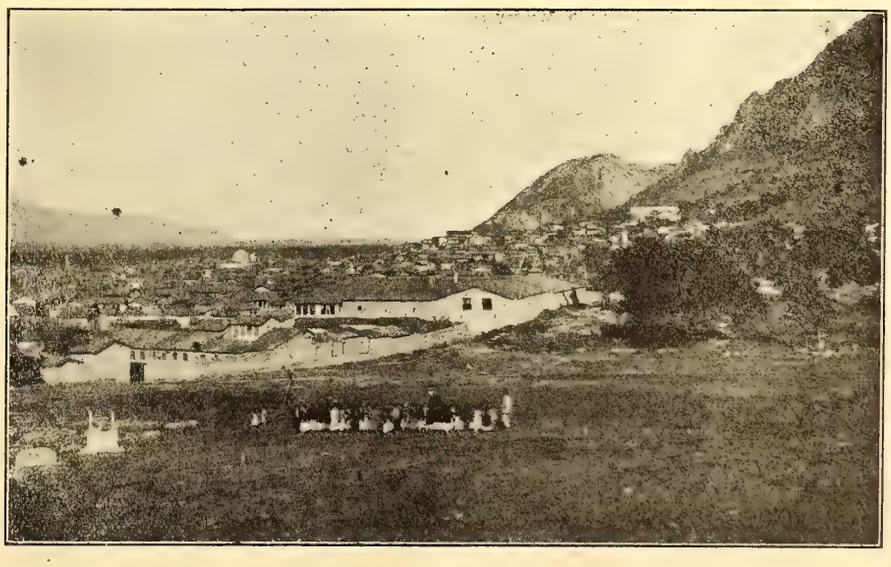
In those early days when he came to Antioch, missionary work was not an easy matter. The Moslem government was very strict with the Christian work carried on under its subjects. He was not allowed to build a church building. So he built his dwelling house with a large room where he held his church services. Later when he started the girls' school the classes also met in this room. He constantly had to work against governmental interference.

This went on for a while. Finally however, this strict ban was taken off. Then Dr. Martin built a church building to accommodate his growing flock. He also built a school building for the school which had an ever-increasing enrollment. Everything was going along nicely when Turkey entered the war.

Dr. Martin, being a British subject, had to leave at once. Antioch is ten hours, by carriage, from Alexandretta where there are steamboat connections with larger ports. There are no railroads in these parts. The wagon road leads from Alexandretta to Antioch but nowhere else. Further into the interior there are simply mule paths. So Dr. Martin had to leave all his furniture, his large library, his school equipment and all. He was lucky to get away himself. He went to England and being an old man has not returned yet.

I was the first foreigner to live in this city after Dr. Martin's departure in 1915. The church house was an empty building, defaced in many ways. The school house was also robbed of all its furniture. The school bell was taken down and put on a Moslem school. The dwelling house was used for a Moslem school. A hole, about a foot square, was cut in the door of each room so that the superintendent could look in from the outside. The library was mostly destroyed. The household goods were stored in several upstairs rooms but were moved and hunted over so often that what remained was badly marred and broken, I could scarcely find enough good furniture to make a sleeping room comfortable. Most sad of all, however, was the fact that of the large congregation only a few families remained and those were "like sheep without a shepherd."

Some years ago Dr. Martin's wife took sick and died. She was buried in the mission compound. A marble tombstone was sent from England to mark her last resting place. During the war the Turks took it away and so when Dr. Martin comes back to Antioch to spend his last days, among the people where he spent his life, he will find his wife's grave unmarked.



"Beautiful and stately buildings once graced the city where the filthy hovels of Antioch now stand."

Dr. Martin expected to arrive at Antioch early last spring but owing to unsettled political conditions and his advanced age he deferred going there for the present. A young man by the name of Little, also from Ireland, was studying the language with the missionaries at Alexandretta last winter. They say it takes about a year to master the Arabic language sufficiently to get along. So perhaps by now this young man is ready to rebuild the work of six years ago.

May God bless the work at Antioch.

Noble, Ia.

THE MENNONITE SANITARIUM

By Allen H. Erb

For the Gospel Herald

IV. The City Hospital

The City Hospital of La Junta is a small two story structure built by the citizens of La Junta. The principal contributor was T. T. Woodruff, philanthropist of La Junta, whose continued support in the operation of the hospital made the hospital possible. At his death, the La Junta Hospital Association took very kindly to the suggestion to lease the hospital.

About this time the Mennonite Sanitarium was filled with patients. Both tuberculous and general cases were being cared for. It was evident that to segregate the two clases of patients would relieve the crowded condition and would also be more nearly standard from a professional standpoint. It is not well generally to admit tuberculous cases with general cases as tuberculosis is an infectious disease. Then, too, expansion in our Nurses' Training School demanded more general training. For these two reasons, the Sanitarium Board considered leasing the City Hospital. The Executive Committee of the General Board gave permission to the Local Board to make the lease.

The general terms of the lease specify; time eighteen months—Jan. 1, 1920, to July 1, 1921; rental to be $1.00 including use of building, grounds, and equipment; the Sanitarium Board is to assume full management and control; the La Junta Hospital Association is to allow the use of the money received from endowment belonging to the City Hospital.

The building was badly in need of soap, water, and paint. After taking possession we first cleaned it quite thoroly and then applied several coats of paint. The cost was considerable. Over half this expense was borne by us. Equipment was also low and we were compelled to add considerable. Because of war prices we held our purchases down to the minimum.

For some time it seemed as tho we would be compelled to carry considerable deficit but at the end of the first thirteen months we were able to report a balance of $41.63. The workers who labored so faithfully and economically in this deserve due credit, but we give all honor and glory to God who alone made it possible for us.

The work has grown and developed even beyond our expectations. There is not a large first class hospital in any of the territory contiguous to La Junta in any direction. Pueblo, Colo., is the closest to the west and Dodge City, Kans., to the east. There are only small private hospitals owned and controlled by the local physicians in the nearby towns. These facts alone would have insured considerable patronage. Up to the present time there were admitted to the hospital 410 surgical cases, 263 medical cases. and 67 obstetrical cases. The number of hospital days was 5742. (The time of one patient in the hospital one day is a hospital day.)

The workers required for this work are a head nurse, a night supervisor, about six pupil nurses, two kitchen workers and a janitor. At times workers have been short and the work has fallen very heavily on those that remained. Our present vacancy is that of janitor. Bro. Caleb Winey has been serving in that capacity for seven months but must return to his home March 1.

We ask the question in any undertaking, "Does it pay?" This question is asked wisely. In this case we are convinced to give an affirmative answer. First, the State Board of Nurse Examiners have recognized our work favorably and shortened the required time of affiliation; second, it has furnished us an opportunity to furnish hospital beds for all classes of people. Statistics show that the number of hospital beds in the country is inadequate. As a Christian Church it is certainly our duty to help provide for this need of the sick man. It is in keeping with both the life and teaching of the Great Physician; third, it has enabled us to reach by our lives and service all classes of men in all of the surrounding community. All classes of people get sick, consequently all classes get into the hospital. As a result we have found a point of contact with a larger number of people. The opportunity for Christian testimony has been increased in the same proportion as the point of contact. If increased opportunity has been given for Christian testimony, the work has paid. Some people have received this testimony who would have received it in no other way. The circle of influence has widened.

La Junta, Colo.

OPENING THE WORK IN TRENQUE LAUQUEN

By J. W. Shank

For the Gospel Herald

Finally, after several months of searching in the town for a suitable hall for public services, a hall was found, seats were secured, announcements were made, and the evening came for the first public service. (It should be known, however, that regular preaching services and Sunday school were conducted in our private home since September. But these services could not be more than private.)

On the first evening in the public hall it happened that Sister Shank and Robert were away. Only Elsie and myself were here to see through this meeting. Perhaps the readers of the Gospel Herald may wonder why the first meeting should be an event of more than ordinary importance. I must explain. The people here know no more about a service in a mission than you know about a service in a Chinese temple. To them it is like some show coming to town. The missionary has no idea who will come nor what the people will do. In one sense the missionary feels as tho he is embarking on a great sea in a little rowboat. Now you can imagine how one clings to the promises of God on such an occasion. Has not Christ said, "Go ye into all the world ... and lo, I am with you alway?" Yes, that is a wonderful promise, and no true missionary forgets it even for one day. The human in one will cry out, "I am all alone," but a voice within coming from the indwelling Spirit, says, "No, you are not alone, for I am with you."

On this evening the people came in —men, women, and children—in number about forty, while at the door stood a dozen or more watching curiously to see what would happen. The theme for the evening was this: "Salvation is Free". Several hymns were announced and sung by about three persons including myself while many others followed about a half line behind trying to catch the tune. Everybody that can secure a book will try to sing without stopping to listen to the tune. The result is a very queer sort of music. The at-

tention was remarkably good and all were well behaved. At this meeting it was announced that a series of meetings would be begun on the following Thursday, Dec. 2. The first service was on Nov. 28.

On Thursday, Bro. Luayza of Nueve de Julio arrived ready to begin his work. It may be remarked that this man is a native worker for the Missionary Alliance. He is really more of a Mennonite than anything else, in belief and practice. He is a thoroly consecrated and noble man. On the first night after his arrival the seats in the hall were all full while some fifty persons stood at the doors and windows listening. Each night for a week the attendance continued very good. Sometimes there were more people listening outside than inside. Many of them are ashamed to come in. They are afraid someone will pass by and see them sitting inside, and they think, "What a disgrace that would be! People would surely think I am turning 'evangelico!'"

The audience changed considerably from night to night but there were quite a number who were present almost every night. One elderly lady came with her daughters. The first night they were giggling like small children, but the next night they began to listen and continued coming every night. As yet it is not possible to say what were the results of the meetings. Quite a number of persons expressed themselves greatly pleased with the teachings and several have expressed a desire to follow Christ. The task before us now is to follow up these meetings by visiting the homes. It is in the homes where we can talk frankly to the people and convince them of their needs.

During the meetings, every afternoon, Bro. Luayza and I went out with announcements and tracts, distributing them in the homes. On many occasions we were able to open conversation with people and we found a very sympathetic response to our message. One woman said, "Oh, I have been wanting so much to find the true way. That sounds good. I must surely come to hear more," and she came every night after that. Another said, "I have eleven children and cannot come at night, but I will bring them to Sunday school." A German who is married to an Argentine woman came one night to the services. He was perfectly delighted to find us. He said, "I was taught this sort of doctrine when I was a child in Austria. I think it is the only true way." He has attended every night since.

On Sunday night, Dec. 12, we had another meeting, myself in charge of the whole service, for Bro. Luayza had gone some days before. We had a fine audience of attentive men and women inside. At the door, however, there were a lot of young men who knew very little of anything good, and they tried to disturb those inside by turning a flashlight into the people's faces and into mine. Some of the men inside who wanted to listen became very much provoked at them. After the meeting a number of them came forward and expressed their regrets that there should be such ill-bred young men in this town. They assured me of their cooperation. We told them that we have no other weapon than Christian love and forbearance toward such people and that we have faith that those things will pass away, and that God will help us thru. It was really an inspiration to have men come forward and frankly promise their help. We hope we may be able to bring to these men the full significance of our message.

Brethren pray for the work here that God may be honored by the bringing of the Gospel to Trenque Lauquen.

Trenque Lauquen, Argentina, S. A.

THE MISSION STUDY CLASS

By Geo. J. Lapp

For the Gospel Herald

Mission study classes are held quite generally thruout the Church and are causing an increasing interest in the cause of missions. There are also devoted young brethren and sisters who, as a result of mission study, have convictions that they should give themselves to active Christian work at home or abroad.

We know of one class which studied missions for a period and the leader who was himself a volunteer suggested to the class that they spend a certain time each week in prayer that some one of their number be called to the mission field. After some months of such earnest, prayerful study the influence of the class was strongly felt and their own interest in the Lord's work deepened. Later the Lord called one of their number to serve in India. This same spirit should characterize every Mission Study Class. Such a group of students become able to pray intelligently for the work and also better able to intelligently read all literature pertaining to the mission work as it falls into their hands.

There are many books available for class use. Some treat of missions in a general way while others treat of special fields and special phases of mission work. There are others on biography which are worth while. The writer has lately become very much interested in mission correspondence work and its real value to classes. We are glad to note that some classes are systematically studying missions under the direction and help of some one of our schools. Where there may be one living in a community or cluster of communities who has taken several such courses and if his services are available could be used to conduct several such classes. It would be well worth the while to pay him a reasonable fee for the work.

Mission correspondence courses are offered by our church schools, or at least some of them. We also know of a splendid course offered by the Missionary Training Institute of Nyack, N. Y., under the auspices of the Christian and Missionary Alliance. We hope that the Bible departments of all our own Church schools will be in a position soon to offer good courses to our mission study classes.

The Mission Committee of the Mennonite Board of Missions and Charities have lists of books available for mission study classes and credit is given for the work. It might be of advantage if they could have under their direction some brother who would arrange correspondence courses and conduct them for the Mission Committee. Perhaps if sufficient demand is created such provision might be made. We have found that most mission classes would be willing to pay liberally for prompt proficient service in such correspondence work.

The mission study class can give expression to their spirit of activity by enlisting the interest of others in mission work. We know of whole communities that have been awakened by the earnestness of mission study classes. They have in some way awakened the interest of Sunday school classes and individuals by way of getting them to support an orphan in India, or giving for some special phase of home work, or even supporting a missionary at home or abroad. There are Sunday schools which are doing well in special support. The mission study class can be active in helping the young people's meetings to provide for their mission programs of various kinds. They can bring into the prayer-meeting burdens for missions and special workers who may be in special need at that time. They may be able to look out members of the Church who show very little interest in mission work and by tactfully approaching

them may thoughtfully and prayerfully drop a thought to them or in their hearing which will lead them to active interest in the cause.

The mission study class is in a position to know from actual study something of the sacrifice it takes to carry the Gospel message to those who do not know the Truth. Others who are really ignorant of what it takes, sometimes think, and say too, that missionary service is only an easy way of getting out of hard work. They do not realize the terrible strain, exposure, uncertainty of health and even of life, the sense of loneliness at times because of isolation from home and loved ones, as well as the various problems with which one has to cope as he seeks to bring the Gospel to the heathen and unsaved in the most effective way. The Spirit of course is the One who directs, but He does it through consecrated brains, nerves, and hands. And the poor missionary is put to a terrible task betimes. The mission study class member can help those who are skeptical about missionaries and their work. Then, there are those who would tell us that those who are ignorant of the Gospel are better off if they are left alone for "He that hath little, of him is little required," etc., little realizing that the real life of the Church is maintained thru her evangelistic and mission interests. That is why a live, interested mission study class is generally a spiritual class as well.

In closing, let me say that the mission study class can be a strong factor in helping the Church to keep her theology right. Some miserable blunders have been made in large international gatherings by unwittingly compromising vital principles of Christianity for fear that they might grate on the sensibilities of the educated, refined classes of no-Christians who showed a keen interest in the gatherings. The tendency was to hold up the points of contact between Christianity and the non-Christian religions to the neglect of the great outstanding difference, because of which missionary effort is put forth among non-Christian religionists and that is **Christ Jesus and His power to save from sin through faith in His atoning merits.** Missionaries on the field of battle, where they have to tenaciously hold to and preach the blood of Christ as the great remedy for sin, have been chagrined at the appalling compromises which have been made by those who though recognized as religious leaders have thus sought to gain the friendship of those whom they ultimately hoped to win. In your study of the comparative religions in the mission study class you will have seen many things which all the religions have in common. But you will have seen also that Christ and Him crucified is recognized only by Christianity. This is the keynote of the missionary message and must form the foundation for the theology of any Christian body. Have this well established in your minds and take God's Word as the supreme, unerring, inspired counsel and by letting your testimony ring clear you will strengthen the Church and help her to keep her theology right. This will gladden the heart of the missionary who is at the front seeking to bring Christ as the only Savior to the heathen.

God bless the mission study classes. May every congregation in our beloved Church see the need of them and see that they are organized in their communities.

Manheim, Pa.

MISSIONARY GLEANINGS

By J. S. Hartzler

For the Gospel Herald

With Soviet supremacy in Armenia and a great dearth in Gospel teaching, "What will the harvest be?"

* * *

The M. E. Church has just completed a new missionary home and church among the Yuma Indians to take the place of the one wrecked by the floods of the Colorado River in 1916. This one is built on higher ground.

General Booth has appealed for missionary farmers to work on a large tract of land purchased by the Salvation Army in Ceylon. He has received more than two hundred offers. One thing which is appealing in his plan is the definiteness with which he places the work before the people. Every mission board in the land should profit by his example of explicitness.

* * *

In 1919 the United States imported from Mexico and Peru, $18,000,000.00 worth of cotton; 5,500,000 tons of iron ore from Cuba; 1,000,000 pounds of monazite ore used in making Welsbach gas mantles from Brazil; $10,000,000 worth of tin from Bolivia; 17,000,000 pounds of raw sugar from Central America; more than 1,250,000,000 pounds of coffee from the Latin Americas. Yet how very little has the United States done to bring the Gospel to these countries?

* * *

A daily paper says, "Whatever its principles may be, whether good or bad, the practical application of Bolshevism is harmful to humanity, to the social life of the individual, and to the rights of property, and is therefore at variance with the principles of Islam, which requires happiness, tranquility, and general progress, and therefore forbid the taking of life and property of others." Good as far as it goes but is still far short of the Gospel which alone points out the way of LIFE. Think of the thousands of Mohammedans who are depending on a religion like the above for salvation.

Goshen, Ind.

FROM OUR MISSION STATIONS

For the Gospel Herald

Job, W. Va.

Dear Gospel Herald Readers: "Happy is that people whose God is the Lord." It is a glorious opportunity to be happily engaged in the Lord's work. He continues to remember His work here and it is prospering.

On Saturday, Feb. 19, Bro. Wm. A. Miller, Aurora, O., arrived here and expects to spend spring and summer here, working out during the week and assisting in church and Sunday school work on Sunday. We are greatly in need of more workers and his assistance will be greatly appreciated. He had been at the Eastern Mennonite School taking in the short Bible term.

Sisters Emma Zimmerman and Mary Harkins who were here assisting in the work last summer expect to come back this summer. We are certainly glad that there are more of His people who are willing to say "Yes" to the Lord, and fill their high calling.

Weather so far this winter reminded us more of spring than of winter. We wish to be remembered at the Throne. Rhine W. Benner.

Youngstown, O.
(314 Worthington St.)

On Sunday, Feb. 6, Bro. J. L. Yoder was with us in the regular service and broke the bread of life to us. On Feb. 20, Bro. David Lehman was present and performed a similar service. These visits mean much to the workers and are appreciated.

Nancy Miller of Lawrence Co., Pa., was with us assisting in the housework for several weeks. With the children of the day-nursery to be cared for and a sixteen-room house to be kept in order, there is always

more manual labor than two sisters can take care of and at the same time do the visitation work, as well as other kinds of needed mission work. Sister Mary Shumaker, West Liberty, O., also helped in the general work of the Mission a few weeks in February.

Mary Plank, Matilda Umble, and Mary Shumaker, of West Liberty, O., spent Sunday, Feb. 13, with us and took part in the work of the Sunday school and Bible reading. Visits of this kind are always helpful. On Sunday, Feb. 14, the Bible reading was based on the subject, "Regeneration." Many references were read by those recently started in the Christian life. Feb. 20, the subject was "Self-denial."

The congregation at North Lima furnished a bountiful supply of provisions for the month of February. Considerably more was sent in than was needed, but with the men sick or out of work, and families around us in need, it was very easy to find a place for the surplus, and by so doing get in touch with souls who need spiritual help.

The Sunday school is growing and doing good work. The attendance on Feb. 14 was 94, and last Sunday 84. But the enemy of souls is busy also and some of those who made a start in the Christian life have grown cold, and a few have not been to service or Sunday school the last few Sundays. The attractions of the city, and the lure of pleasure and evil companions draws them away from that which is good and pure, and the pleasures of the world choke the good seed which is sown.

Pray for them and for the work at Youngstown. C. K. H.

Peoria, Ill.

(900 Garden St.)

Dear Readers, A Happy Greeting to all:—The work here looks encouraging. Attendance and interest is increasing in both Sunday school and evening services. New scholars are being received into the Sunday school each Sunday. Just at present we find it hard to secure enough teachers to supply the need. We are also glad to report that more grown people are attending Sunday school.

Ministering brethren filled appointments as follows: Feb. 6, Bro. Ezra Yordy, Eureka; Feb 13, Bro. A. L. Buzzard, Metamora; Feb. 20, Bro. Samuel Gerber, Pekin. Sunday evening, Feb. 13, Bro. C. F. Derstine was also present and gave an interesting talk. We are thankful for the service given by these brethren; also the Sunday school workers who come in each Sunday.

On Feb. 9, Bro. E. E. Miller stopped at the Mission a few hours between trans, on his way to Sterling from Morton, having filled an appointment the evening before at the school house at Pleasant Hill, where a rural Sunday school was started recently. Saturday and Sunday (19 and 20), Sister Ella Schertz of Eureka visited at the Mission.

Employment conditions, as yet, have not improved much. Many have been out of work most of the winter. Just at the present time many are in need of the necessities of life. The supervisor of the poor remarked to the writer, "If it had not been for the mild winter we would have had to start a bread line or soup kitchens to care for the people." Another manifestation of God's love in giving such a mild winter. As it is there are many who are in need of food, clothing, and fuel. Those of us to whom the Lord has entrusted this world's goods should be constrained by the love of Christ to help those in need. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Yours for the needy,
John L. Harnish.

Feb. 21, 1921.

Philadelphia, Pa

(2151 N. Howard St.)

Dear Readers, Greeting in Jesus' name: We want to thank all who have helped us in any way, so that we were able to help families with provisions, as many were out of work, and are at this time, for shops and mills are closed, or are on short time. The city has opened soup houses in this district to relieve the situation for a time. In the midst of all this trouble, some are out on strike. The union men will not work, neither will they allow any one else to do so. Within sight of the Mission, as a man got off the car, he was knocked down, beaten, and kicked so that he died soon after. Pray for those who need Jesus so much.

The girls' sewing class has been well attended this winter, and they do such nice work.

The brethren, W. G. Bean and Benj. Weaver conducted services Feb. 6; Bro. Seth Ebersole, assisted by Bro. Simon Landis, on Feb. 13; Bro. John H. Mellinger talked to the Sunday school and the children's meeting; Bro. Levi Hershey, Landisville, Pa., was also with us; we appreciated a call from Bro. Levi Mumaw, Scottdale, Pa., on Feb. 17; Feb. 20, Bro. J G Ruth came through and delivered a practical message from Psa. 32:1, 2.

Measles are keeping some of the children away from Sunday school. Pray that the Lord may have His way in this corner, and a definite work be done.

Mary S. Denlinger.

Feb. 23, 1921.

Columbia, Pa.

(274 S. Fourth St.)

On Jan. 23 we had with us Bishop Peter Nissley and family. He preached a very interesting and inspiring sermon; also Deacon Abram Lutz who also took part in the services. On Jan. 30, we had a welcome visitor from the south, Bro. William Jennings, of Knoxville, Tenn., who preached a very inspiring sermon.

At the same time we had instruction meeting, and thirteen applicants received instruction. We also had with us Bro. Clayton Charles, J. C. Habecker, J. H. Mosemann, Ed. Strickler, Isaac R. Herr, and John Garber. Attendance in Sunday school, 159.

Feb. 6, we had with us Bro. Peter Kraybill and family, and his son, Lehman Kraybill, who preached a real missionary sermon for us. Feb. 13, Bro. Noah Mack and wife came into our midst and he preached a very inspiring and encouraging sermon especially for beginners in the faith. In the evening we had with us Bro. Joseph Boll, Jr., who also preached a helpful sermon.

Feb. 20, our attendance was very small on account of a snow blizzard. We were without teachers and preachers and we certainly did realize how great a help our co-laborers have been in the past. Beloved and dear ones in the faith keep on praying for our city missions and workers as we need your prayers continually.

Feb. 22, 1921. C. Z. Martin.

GLEANINGS

Larger Vision!

Christians should cultivate a broader horizon and cherish larger views. One of England's prime ministers, when seeking to persuade certain of his colleagues to adopt the wide policies which he advocated to them said to them: "Gentlemen, you should study larger maps!"—Christian Workers Magazine.

Unfaithful Stewards!

All Christ's power is at our disposal for the purpose of increasing His possessions (Matt. 28:18-20). And He has giv-

en to **every man.** You have some gift from Christ to help gather in the lost; how are you using that gift? The youngest child can **pray** and **give.** The young man and woman can **pray** and **give** and **go.** The older ones can **pray** and **give** and **help others to go.** But last year one thousand two hundred churches in the United States **did nothing for missions!** Dare we think of the unprofitable servant's doom? May we win the words of praise from our Lord in that day!—Sunday School Times.

The True Missionary Spirit

Before Pastor Fetler and his party of twenty-six missionaries departed for Russia last fall, he impressed upon them the need of being "crucified men to preach a crucified Savior." A number of them had the conviction that they would fill martyrs' graves, but for this they were ready if by any means they might bring a few souls to Christ. Pastor Fetler himself remarked, "We know that Russia is just an open grave, but we go into that land just as a corn of wheat which is quite willing to fall into the ground and die, if our Master shall be able to have some fruit therefrom." Let this spirit animate us all and the revival for which many have been praying a long while will be here.—Moody Monthly.

Thoughts for Workers

You do not test the resources of God until you try the impossible.—F. B. Meyer.

Man is looking for better methods. God is looking for better men. Man is God's method.—E. M. Bounds.

Sin travels faster than salvation. Salvation must press forward at all hazard to overtake and quench the prairie fire.—General Booth.

Efficiency may go a long way, but only sufficiency can go all the way. Many of God's workers are efficient, but between efficiency and sufficiency there is a wide gap. Our sufficiency is of God.—C. W. Magazine.

—Adapted.

Increase in Bible Study

Because of increased demand for Bibles, the American Bible Society has decided upon a budget of $1,222,367 for Bible distribution for the coming year. Inhabitants of Turkey, Austria, and Central Europe are making a larger demand than formerly. Through the adoption of a new phonetic script, millions in China will be able to learn reading in a short time which will provide millions of readers. This Society has been in existence 105 years and in this time has issued 140,000,000 copies of the Scriptures in 150 languages and dialects.

Catholics Become Mohammedans

A large number of Roman Catholic converts in India without caste determined to challenge the right of caste Catholics to the exclusive use of the Church, and as a test entered it during a service. On hearing of this unprecedented audacity of the hitherto casteless worshipers, the castemen ejected them without any protest from the ecclesiastical authorities. Chagrined at this display of un-Christian spirit, some of these casteless Catholics are reported to have renounced their church and embraced Islam. Caste has been encouraged among Catholic converts on the specious plea that other Hindus would thereby be attracted to the church.

—Christian Patriot.

Transferring Talents

Matthew was a tax-gatherer for Caesar before Christ called him to call for God the tribute of souls that bore God's impress. And what have we done to render unto God the things that are God's? Yonder is French Indo-China, a lovely land, with 22,000,000 souls stamped with the image of God! Oh, the glory of gathering tribute for God! Bring to Him the lowliest, vilest specimens of humanity in the islands of Polynesia, and soon they become known as walking "the way of the shining face" (as the heathen call Christianity). Bring them, copper-skinned, golden-hued, or white as silver, to the heavenly mint, and soon they are melted down and sent forth new in Christ, shining, with His likeness clearly stamped upon them.—The Sunday School Times.

Ten Missionary Needs

More missionary faith.
More missionary prayers.
More missionary sermons.
More missionary intelligence.
More missionary conviction.
More missionary self-sacrifice.
More missionary consecration.
More missionary giving.
More missionary volunteers.
More missionary rejoicing for victory.

—Missionary Review.

And this is Only one Example

One out of every three of the young children in Siberia is doomed to death from disease, exposure, and under nourishment, according to the estimate furnished the American Red Cross Commission by the Russian Red Cross, which has been studying the situation in the large cities in western Siberia. Countess Tolstoy, a relief worker and a relative of the famous novelist, says these figures are conservative. She believes the figures will even increase during the cold weather which will keep them indoors, suffocating in the hot, moist, fetid atmosphere of the huge refugee barracks, or else shivering in the ransackle box cars. If accurate statistics were kept, the world would be appalled at the wholesale loss of life among the little ones of a country struggling to be free.—Friend of Russia.

Neglecting the Savior's Commission!

Many of us believe that the return of Christ is at hand, and that the midnight cry is vibrating through the darkness. "The Bridegroom cometh!" But how have we spent the intervening time? The Church has been sleeping or at least slumbering, instead of watching (Matt. 24:42-51). We have all been asleep concerning our duties. Instead of spreading the Gospel, we have been spreading our bread and butter; instead of saving souls, we have been saving dollars. May God awaken us to the fact that **today** nearly one hundred thousand heathen are dying in hopeless horror, for we have never given them the Gospel! **Every hour** four thousand eternal souls are dragged into the blackness, without having a chance to hear of the Savior. Four thousand people! Can you see them? May God give us such a vision of the dying millions that our trivialities of life may be burned away by the one consuming passion—God's great passion—to save the lost!—Sunday School Times.

The One Ray of Hope

The Bible makes no promises of a converted world. Christians are in the world to (by the grace of God) work out their own soul's salvation, and to bear witness of Christ's redeeming power to their fellows. The things worth while in the world today owe the debt of their existence to godliness. The following from the pen of R. A. Torrey should spur us to greater, not for Russia alone, but for the entire world; not in the hope of regenerating the world, but of bearing a faithful witness, and giving a good account of our stewardship:

"What is to be done? Throw Russia overboard? Not for one moment. The thing is to regenerate Russia. And there is only one way to regenerate Russia. The only thing that will regenerate Russia is the same thing that will regenerate America. The only reason America is a (comparatively) safe country to live in today is because we have the Gospel preached in this country from our very foundation. What Russia needs today is the Gospel preached in the power of the Holy Ghost. The only hope for Russia is in the Gospel."

Anti-Caste Sentiment in India

Caste has long been regarded as one of the greatest obstacles to the progress of Christianity in India. The restrictions of caste have been almost unbreakable except as men have renounced it to become Christians. It is the exclusiveness and untouchability of certain classes that have kept lower classes from progressing

as they might have otherwise and, also, many have been hindered from accepting Christianity. At a recent address, reported by the "Missionary Review of the World" the Maharajah of Kolapur, India, made the following, among other remarks:

"It augurs well for the future that notwithstanding such leaders, Hindu society is gradually losing its faith in untouchability and my subjects will deserve self-government to the extent to which they show themselves prepared to treat one another with brotherly feeling."

The Resurrection the Church's Hope

Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." It is the thought of being raised in the likeness of Christ that is the guiding star of the Christian faith. The religions that have not this promise are without the most essential hope and show it in moral decay. For illustration we quote from the "Geographical News Bulletin":

"Perhaps the queerest thing about the religion of the common people of China, considering their tendency toward contemplativeness, is the lack of anything like an ideal conception of an after life. In the majority of Chinese minds there is neither an idea of a purgatory where sins may be expiated preparatory to entrance into a realm of happiness, nor of a paradise to which may go the souls of those who have earned the right of happiness in the after life. They do not believe in life after death, but their only abode hereafter is a sort of a modified hell, a region of dimness, hopelessness, and discomfort."

Chinese on Nicodemus' Problem

The following extract from the "Missionary Review of the World" gives the view of a Chinese Christian concerning the new birth. While put into quaint terms, it bears a simple statement of Christ's teaching:

"If we had an ambition to become citizens of the sun and were suddenly transferred there in our present state we would not find ourselves adapted to its conditions. We would need a different body than that which we now have. We are seeking to be citizens of the kingdom of God. Jesus said, 'Ye must be born again,' because such a transformation is necessary to adapt us for that new country. Suppose a fish wanted to live on dry land and succeeded in getting there. Would he not be very wretched? If we got into heaven in our present condition we would be just as much out of our element as the fish is when he is on dry land and we would be just as uncomfortable. Only when we have been cleansed by the Holy Spirit and transformed by the power of the Gospel will we be suited to become citizens of the kingdom. Therefore, 'Ye must be born again.'"

Missionary Happenings Here and There

Wu Ting Fang, former ambassador to the United States from China, has given $5000 for the purchase of the island of Taikam, on which it is proposed to found a leper asylum.

The flood of immigration has turned once more to America. Ten to thirteen thousand immigrants are arriving at Ellis Island each week. The great majority of these are Jews. These are not returning to Palestine because of the strict immigration.

There are now in Jerusalem about 40,000 Jews; in New York City, 2,000,000. In Palestine there are at least six mission stations; in New York perhaps half a dozen missionaries to the Jews.

Most of the Jews going to Palestine are of two classes: the ultra-fanatical, who would count it an act of righteousness to kill a Jew who preached the Gospel; and the nationalists, or Zionists, many of whom are at heart atheists, socialists, or anarchists.

In all Moslem lands the women are best reached thru medical work. The graduation of the first class of trained nurses from a Presbyterian hospital at Tabriz a few months ago marked an important step forward in mission work in western Persia. — Adapted from Moody Monthly.

An Effective Weapon of Work

A missionary to Moslem lands describes two methods of dealing with Moslems, the method of argumentation, and that of loving approach along the lines of least resistance. The results are thus summarized:

In the first method, Christianity was placed against Islam, the Christian worker against the inquirer and the whole conversation drifted almost inevitably into one of argument. We thus aroused against us all the man's prejudice, patriotism, loyalty, deepest religious experience, and everything that he held dear. If he won the argument, we were almost sure to lose the man.

The other was one of witness rather than argument. Instead of placing one religion against another, we appeal to the man's heart and conscience. We speak to him as a man in sin, in need of a Savior, and bring him face to face with Jesus as the Friend of sinners. It is no new method, but that of Christ and the apostles. In every argument there are two persons concerned, the worker and the inquirer. One is pitted against the other. When a man truly witnesses for Christ, there are not two, but three persons concerned, the Spirit of God, the witness, and the inquirer.

It has been calculated that the impressions that come to the mind thru the eye are twenty-five times as strong as those that come thru the ear. It is safe to deduct that the faithful witness of Jesus is many times as effective as testimony from an unfaithful witness or from argumentation.

Light Amid Darkness

Someone has said that persecutions, like the pressure in the winepress, bring out the sweet juice, and a purified, Spirit-filled Church is the result. The entire Korean Church has been undergoing such a persecution and it is said the entire Church has been on her knees praying earnestly for a revival which has come at last. Following is on of the touching incidents:

A certain influential pastor was arrested and assigned to a cell scarcely 10 x 12 feet, where thirty other prisoners were incarcerated. They had only space enough for one man to lie down at a time, so they took turns sleeping, being awakened at the expiration of the hour when another would take the place. He found many of his fellows non-Christians while others had been Christians but had grown cold in the service. He preached to them in whispers and they sang in the same way. In this same prison there were forty-eight conversions thru this one pastor's influence, and many who had grown cold found that the severe persecutions only warmed their hearts in the Lord's service.

It is further reported that in a territory 20 by 30 miles, new churches have sprung up until there is not a spot within the territory that is not within easy walking distance of a church. The Church's greatest dangers exist when "sailing is apparently easy."

White Son Pray for Yellow Son

A young Chinese student wrote the following in a letter to a worker in his territory:

"My dear Cline, I hope you pray for our China in your prayer. I be sure God will be blessing our China if His white son pray for His yellow son."

It is further reported that this Chinese student has successfully passed the examination for entrance in Peking University, where he will study for the Christian ministry. He has won fifty-one other young men, besides his immediate family to Christ, during the short year and a half of his own Christian life.

Evangelism at a Discount

The following statements by Griffith Thomas portray some of the real dangers existing in China.

"There are Christian institutions where 50 per cent of the teaching staff are non-Christians."

"Shanghai is the center of all religious societies and the headquarters of all the organizations: there are 284 missionaries resident in Shanghai and only 4 doing evangelistic work."

"In Canton there are 10 missionaries, not one of them doing evangelistic work."

"Out of twenty-six graduates of a Christian university giving a four-years' course, twenty-five had gone back into full heathen Chinese life."

"Last summer 'The Bible Union of China' was organized. It now has a membership of 500. Its purpose is to circulate the Bible, religious literature, and advance evangelism."

"There have been proposals to translate into the Chinese language that deplorable book called the shorter Bible."

There is a more hopeful report given. Here as at all places, wisdom is always on the side of Christian orthodoxy.

"Missionaries have been told for years that all the scholarship was on the modernist, higher critical side. They were entirely ignorant of the work of the past ten years, which puts the latest, truest, and best scholarship on the conservative side."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald

For January, 1921

GENERAL

Susie Gilmore	$10 00
John Alger	5 00
Enswiler Bros & Sisters	5 50
Freeport cong Ill	32 82
Union cong Ill	15 27
East Union cong Ia	54 60
Lower Deer Creek cong Iowa	60 20
Warwick River cong Va	26 50
Mrs Mary Funk	5 00
Leetonia SS Meeting O	18 62
Salem cong Wayne Co O	15 10
Fairview A M S S Ore	14 56
Endowment Interest	35 00
A Sister Warner Okla	3 00
Rundschau Readers	55
Pleasant View cong Okla	20 00
Leetonia cong O	17 94
Waldo cong Ill	20 50
West Union cong Ia	49 04
Children of Pleasantview S S Ohio	20 00
Pleasantview S S O	59 33
Beach cong Ohio	130 00
Mt Zion cong Mo	1 00
Cherry Box cong Mo	1 00
Bethel cong Mo	4 50
Mt Clinton S S Va	97 12
Weavers S S Va	103 83
Pinto cong Md	2 29
Schellburg cong Pa	2 00
Berne S S Mich	76 20
Forks cong Ind	29 60
Clinton Frame cong Ind	42 32
Midland cong Mich	13 50
Bowne cong Mich	13 75
John Stock	5 00
Albany cong Ore	11 94
Hopewell cong Ore	21 32
Firdale conge Ore	3 89
Filer cong Ida	4 40
Nampa cong Ida	6 24
East Holbrook cong Col	25 88
Pleasant Valley cong Kans	6 00
Yoder cong Kans	22 46
Spring Valley SS Kans	23 00
Roseland cong Nebr	10 00
Alpha cong Minn	8 50
Lake View cong N D	5 00
Berea cong Mo	50
Liberty cong Ia	6 00
Mt Zion cong Mo	20 40
Spring Valley cong N D	18 11
Cherry Box cong Mo	1 25
Coalridge cong Mont	5 00
Bethel cong Mo	4 00
Carver cong Mo	1 25
Clyde Park cong Mont	2 75
	$1 218 53

INDIA

General

David Burkholder	25 00
Hanover S C Pa	35 00
John Alger	10 00
Sugar Creek cong Ia	75 00
Plum Creek S S Nebr	24 94
Warwick River cong Va	2 00
Orrville Menn Mission Church O	50 13
I M Kauffman & wife Pocomoke Md	100 00
Science Ridge S S Prim Dept Ill	17 69
Zion cong Ore	16 00
Phila Friends Pa	127 00
Springdale S S Va	10 00
Endowment Interest	172 15
Allensville Pa S S	14 20
Children of Allensville Pa S S	3 72
Bethel cong Ore	6 50
E & A Troyer	10 00
Girls of Elsie Yoder's S S C	6 00
A Bro & Sister Harrisonville Mo	15 00
Mr & Mrs J B Stutzman	5 00
John Martin	5 00
Eleanor Rudy	5 00
Thomas cong Pa	27 70
Casselman cong Md	4 91
Springs cong Pa	16 00
Kaufman cong Pa	34 46
Scottdale cong Pa	28 05
Weavers S S Va	57 33
J H Eigsti	100 00
Jonas Loucks & wife	10 00
Mrs Henry Culp	5 00
Goshen College S S Ind	2 50
Reiff cong Md	119 43
Chambersburg S S Pa	67 00
Pleasant View S S Pa	15 00
Souderton cong Pa	28 95
Line Lexington S C Pa	15 00
Souderton T M Pa	25 25
Doylestown cong Pa	90 00
Creston cong Mont	3 36
La Junta S S Colo	29 50
East Holbrook cong Col	37 20
Nora Weber	10 00
Vineland S S Ont	47 51
Vineland YPBM Ont	49 00
Salem S S Alta	30 80
Shantz YPBM Ont	8 73
Wideman S S Ont	18 15
Christian Bergey	5 00
A Sister Shantz cong Ont	5 00
Waterloo S S Ont	100 00
Manheim Bible Study C Pa	7 50
A Bro Pa	5 00
Indiantown S S Pa	9 00
Harry R Senger	10 00
Old Road S S Pa	20 00
Frazer cong Pa	40 10
Hanover Y P M Pa	18 00
Canton S S O	17 20
Salem & Pike congs O	200 00
Bethel S S O	31 00
Palmyra cong Mo	20 77
Berea cong Mo	1 10
Liberty cong Ia	7 50
Mt Zion cong Mo	2 50
Spring Valley cong N D	11 61
Cherry Box cong Mo	4 75
Coalridge cong Mont	10 00
Carver cong Mo	50
	$2 142 69

India Missionary Support

Wideman S S Ont	$14 75
First Kitchener Menn cong Ont	250 00
Lydia H Smith	75 00
Warwick River cong Va	1 50
A Bro & Sister West Liberty O	62 50
Yellow Creek S S Ind	125 00
Middlebury cong Ind	25 00
Goshen College S S Ind	50 00
Sister of Reiff cong Md	8 00
West Liberty cong Kans	109 00
Spring Valley SS Kans	37 50
	$758 25

India Missionary Children Support

Warwick River cong Va	$1 00
Bethel & Guilford SS O	22 00
Little Folks Class Wolf Trap S S Va	6 75
Children East Union S S Iowa	94 00
Pike S S O	62 13
Chauncey Hummel	6 00
West Liberty cong Kans	19 65
LaJunta cong Colo	13 48
Larned S S Kans	7 50
Penna S S Kans	20 00
Salem cong & S S Ind	133 00
Bertha Yoder	2 25
Willard Wyse	6 16
Lester Wyse	6 00
Ray M Wyse	4 50
Monroe Wyse	5 75
Edith Kauffman	4 75
Dora M Short	7 75
Florence Yoder	1 13
Elsie Yoder	2 18
Ralph Nofzinger	2 75
Fern Nofzinger	2 75
Myron C Short	1 20
Walter J Short	1 20
Melvin Yoder	1 46
Bertha G Emmert	4 70
Ruth Troyer	4 75
Clinton Frame S S Ind	9 00
Middlebury cong Ind	1 50
Paradise Prim SS C Md	8 00
Little Boy Maug'nsv'l Md	10 00
	$473 29

Native Workers Support

Investment interest	$10 00
Levi J Miller	60 00
Doylestown S S Pa	30 00
Spring Valley cong N D	5 00
Nappanee W cong Ind	50 00
Class 9 Forks S S Ind	5 50
D L Leatherman	10 00
Esther & Mary Leatherman	5 00
Latschar YPBM Ont	60 00
Esther Groh	15 00
Shantz cong Ont	60 00
Floradale YPBM Ont	60 00
Cressman cong Ont	20 27
Waterloo cong Ont	73 20
Elton Wismer	15 00
St Jacobs YPBM Ont	30 00
Baden Mission Ont	15 00
Millersville YPM Pa	142 00
E Petersburg YMBC Pa	7 50
Ephrata YPM Pa	45 00
	$718 47

India Bible Women Support

Katie Nussbaum's SS C	$3 00
Jonas Smucker	16 50
Harmony S S Ill	48 00
Logan Co S C O	6 00
Y P B C Volant Pa	15 00
Investment Int	10 00
Old Sisters SS C Oak Grove cong Wayne Co Ohio	12 00
Katie Nussbaum's SS C	3 00
John Boss	24 00
Doylestown S S Pa	18 00
Old S't'rs C Bethel SS O	17 50
Bowne cong Mich	6 00
Class 10 Olive S S Ind	3 00
Vineland S C Ont	8 00
Ephrata Y P M Pa	18 00
	$208 00

India Medical

Women's Miss Com O	$200 00
Old Sisters C Plainview S S Ohio	4 75
Mr & Mrs J B Stutzman	15 00
A Sister Clearspring Md	6 00
Mrs Brackbill's S S C	4 30
Nappanee cong Ind	50 00
Interest Investment	1 50
	$281 55

India Famine

D S Weaver & Family	$220 00
Ella Hartman's S S C	2 05
Friends W Liberty O	100 00
Lisette Roth	12 50
Warwick River cong Va	6 00
Franconia Conf Dist Pa	500 00
G J Yoder	25 00
Phila Pa Friends	10 00
Springdale S S Va	10 00
Pike S S O	130 00
Mary Hoover	3 00
Mary Brunk	9 00
Mary Zook	50 00
Investment Interest	90 00
South Union & Walnut Grove Bible Conf O	49 13
Young People & Children Wood River SS Neb	4 70
A Bro & Sister West Liberty O	106 25
Friends of the Cause Chicago Ill	110 00
Mattie Hockenbury	5 00
A Friend of the Needy Grantsville Md	25 00
A Bro & Sister Minot ND	25 00
E & A Troyer	10 00
Friends—Kansas	193 00
Naomi Blosser	5 00
A Bro & Sister Harrisonville Mo	15 00
E E Martin & wife	75 00
A Friend Stanton Mich	15 00
D G Kauffman & Family	5 00
A Sister Clearspring Md	3 00
Crown Hill YPBM O	7 00
O O Amish Elk Lick Pa	10 00
Mrs Dora Myers	20 00
Holdeman cong Ind	300 00
Pleasant View cong Mich	10 15
Aldebaran Lit Society Goshen Ind	12 00
Roy Sloat	25 00
Olive S S Ind	53 24
M J Hostetler	4 50
Palmyra cong Mo	10 00
White Hall cong Mo	22 75
Lake View cong N D	7 25
J W Witmer	100 00
Kitchener S S Ont	75 00
Hagey S S Children Quarter Fund Ont	63 65
Sherkston S S Ont	69 85
Hagey cong Ont	10 00
Helping Hand S C Vineland Ont	5 00
Ruth Wambold's SS C	1 25
Susie C Hess	50 00
Millersville Pa YPM	29 68
Bossler's S S Pa	10 00
A Sister Rohrerstown cong Pa	20 00
A R M & wife R 8 Lanc Pa	25 00
I Z Musselman	400 00
Shoopes & Strickler Congs Pa	38 00
Mr & Mrs Phares B Longenecker	10 00
Scottdale cong Pa	25 00
A Bro Reiff's cong Md	5 00
Rockhill cong Pa	108 00
Protection cong Kans	5 00
	$3 345 95

India Hospital Endowment

Lucinda Miller	$10 00

India Hospital Building

Peter Roth	$5 00
M S Steiner	5 00
Investment interest	17 50
Endowment interest	28 20
	$55 70

India Personal

For Dr Cooprider—
by Beginners Dept Metamora & Union SS Ill $5 00
For R R Smucker & wife—
by Beginners Dept Metamora & Union SS Ill 5 00
All Workers Personal—
by Philadelphia Friends Pa 25 00
Eva Brunk—
by Mt Zion cong Mo 8 75

$43 75

Native Woman Teachers Support

A Sister Souderton Pa $6 00
Mary K Zimmerman 6 00

$12 00

Native Nurse Support

Fuss Sisters Lansdale Pa $8 00

India Widow Support

Doylestown S S Pa $5 00

India Orphans

Prim Coll Oak Grove & Pleasant Hill S S O $51 00
Amanda Musselman's S S Class 75 00
Sister May Gauger's SS Class Phila Pa 25 00
Hunsberger Family Phila 25 00
Bro & Sister Buckwalter 25 00
First Grade Waynesbore Public School Va 10 00
Slate Hill & Churchtown S C Pa 30 00
Lillian Ebersole's SS C 15 00
Alta Nunemacher's SS C 34 50
E E Zimmerman 15 00
A Little Boy Maugansville Md 1 00

$306 50

India Lepers

Phila Friends Pa $10 00

Hope Evangelistic Station

Simeon Huber $50 00
Lewis P Showalter 100 00
Simon Brunk 12 50
R F Swartz 10 00
S E Rhodes 50 00
Isaac Kulp 10 00
A Bro & Sister Reiff cong Md 500 00
Investment interest 10 00

$742 50

India New Missionary

Willow Spring cong Illinois $177 11
Willow Springs cong Ill 8 00
First Kitchener cong Ont 77 09

$262 20

India High School

Endowment interest $8 65

India Bible School Building

Blooming Glen S S Pa $114 00
Perkasie S S Pa 100 00
Frank E Witmer 35 00
Prim SS Classes Lititz Pa 5 00
Friends Pa 5 00
D S Weaver & Family 50 00
Investment interest 5 30

$314 30

Village Primary School

Mt Zion cong Mo $82 00

New Church Bldg Balodgahan

D S Weaver & Family $50 00

New Church Bldg Sunderganj

D S Weaver & Family $50 00

Missionary Preparation

Investment interest $161 05
Interest on Debentures per Canadian Treas 31 83

$192 83

Total for India $10 081 68

SOUTH AMERICA MISSION

W Fairview cong Neb $77 71
H B Winey & wife 35 00
Warwick River cong Va 5 00
I M Kauffman & wife Pocomoke Md 100 00
Clearwater cong Alta 10 00
Investment interest 500 00
John Boss 6 00
Walnut Creek cong O 25 00
A Bro & Sister Harrisonville Mo 10 00
Bethel & Sycamore Grove congs Mo 60 22
Berea cong Mo 30
Mt Zion cong Mo 2 00
Nappanee N cong Ind 30 08
Line Lexington SC Pa 15 00
Chambersburg S S Pa 40 00
A R M & wife R 8 Lancaster Pa 25 00

$941 31

Pehuajo Building

David Bergey $25 00
Jacob Axt 100 00
La Junta cong Colo 13 47

$138 47

South American Bible Women

A Class of the East Union S S Ia $21 00
C A Shantz & wife 5 00
Helping Hand C Elkhart S S Ind 2 00

$28 00

South American Native Worker

Endowment interest $5 30

South America Auto Fund

No 3722 New Holland Pa $15 00
Howard & John Harman 6 00
Paul Trymby Huddle Va 1 00

$22 00

Total for S America $1 135 08

MEXICAN MISSION

Nappanee N cong Ind $29 40

CITY MISSIONS

Altoona

Stahl cong Pa $25 00
Weaver cong Pa 23 75
Scottdale cong Pa 52 28

$101 03

Canton

Beach cong O $50 00
Martins YPBM O 6 00
Nora Weaver 2 00
Florence Bittinger 2 00
Geo Lehman 1 00
A Brother 5 00
Mrs Metzger 1 00
A Brother 1 00
Provisions:
Harvey Miller 1 25
S E Allgyer 1 75
Henry Horst 1 50
Jacob Nussbaum 1 20
Abner Hochstetler 1 70
Perry Daniels 8 00
Eli D Yoder 1 00
A Friend 3 25

$87 65

Chicago Missions

Warwick River cong Va $1 00
Endowment interest 154 78
Nappanee N cong Ind 38 58
Elkhart cong Ind 18 50
Thomas cong Pa 12 72
Metamora & Union Ill SC for Mrs Knopp 5 00
Sister Buzzard 1 00
Bro Good 1 00
Bro & Sister Burkholder 4 00
Sister Guth 2 00
Sister Slagel 1 00
Sister Combs 2 50
Amanda Frey 3 00
Hernley Bros 5 00
Miller & Eash 35 00
Provisions:
E C Beachy 9 00
J Ramseyer 2 61
S S Eash 2 50

$299 19

Ft Wayne Mission

Nappanee N cong Ind $71 72
Yellow Creek cong Ind 42 00
Nappanee W cong Ind 25 00
Elkhart cong Ind 18 50

$157 22

Kansas City Missions

Investment interest $26 00
Woodriver cong Nebr 16 77
Protection cong Kans 13 60
Larned cong Kans 17 00
Larned Kans Birthday Offering 6 00
LaJunta cong Colo 13 47
Hesston cong Kans 24 33
Roseland cong Nebr 6 90
White Hall cong Mo 3 75
Berea cong Mo 25
Mt Zion cong Mo 2 50
Cherry Box cong Mo 1 35
Bethel cong Mo 3 00
Coalridge cong Mo 10 00
Manson cong Ia 44 15
Mary Mensch 10 00
Vina Blosser 1 00
Samuel Eicher 1 00
Amanda Frey 1 00
Elam Hernley 2 00
Dan King 1 00
Ralph Yoder 2 00
Herman King 1 00
Forrest Yoder 1 00
A D Hartzler 2 00
J M Brunk 1 00
J J Zimmerman 1 00
J M Kreider 1 00
Provisions:
per E Beachy Ia 7 50
Provisions rec'd in December
Penna cong Kans 16 05
Wood River cong Neb 27 14
Crystal Springs cong Kans 23 80
E Union cong Ia 18 33
Catlin cong Kans 9 86
Protection cong Kans 12 00
South English cong Ia 14 72
W Union cong Ia 20 51
Sycamore Grove cong Mo 20 97
Spring V'l'y cong Kan 8 02
Ple's'nt V'l'y cong Kan 10 60
Hesston cong Kans 18 32
Sugar Creek cong Kan 30 22
Milford cong Nebr 19 13

$471 24

Knoxville Mission

Warwick River cong Va $1 00

Lima Mission

Florence Bittinger $1 00
Carbuator Company 26 00
Provisions:
M L Troyer 1 80
C D Brenneman 40
E E Troyer 1 50
J Y Smucker 2 20
Henry Mueller 2 50
Endowment interest 5 00

$40 40

Peoria Mission

Willow Springs cong Ill $14 00
Miss Conf Offering 49 39
S S Offerings 10 72
Visitors 2 00
Provisions:
Bro Suter 1 50
Ezra Yordy 2 00
C M Ulrich 4 00
Anna Ulrich 75
C H Yordy 1 25
John Boss 4 00
John Eigsti 4 00
Clothing:
Morrison S C Ill 5 50

$99 11

Toronto Mission

Blenheim cong Ont $16 74
Snider cong Ont 8 50
Sister C Snider 1 00
Sister P Groff 1 00
A Sister 1 00
Provisions:
Bro A Burkholder 6 00
Vineland & Markham congs Ont 65 00

$99 24

Youngstown Mission

Mission S S Off $8 80
Miss Sun Evening Off 10 77
Miss Coll for Evangelists 22 45
N S Burkholder 50 00
C K Hostetler 50 00
Wm Yoder 1 75
Mrs Eva Yoder 3 50
Otis Johns 1 30
N Lima Ohio cong 14 00
Oak Grove & Salem congs Wayne Co O 9 00
Lawrence Co Pa & Mahoning Co O balance of Outing Fund 4 00
Nany Miller 1 00
House Income 22 25
Day Nursery 7 60
Endowment interest 60 00

$266 42

Total City Missions $1 651 90

CHARITABLE INSTITUTIONS

Children's Welfare Home

Plum Creek S S Neb $8 78
Investment interest 9 60
Children Pleasantview S S Okla 41 00
Harvey Yoder 1 00
Reuben Yoder 75
Ammon Miller 2 50
Velma Miller 2 86
Berea cong Mo 85
Mt Zion cong Mo 2 50
Bethel cong Mo 4 00
Carver cong Mo 25
Cherry Box cong Mo 75
E Holbrook cong Colo 27 06
A L Hedding 1 00
S J Kaufman 1 00
Samuel Eicher 2 00
Samuel Freyenberger 9 14
Jno Slagel 4 00
C D Yoder 1 00
J J Zimmerman 50
Provisions:
Misses B & M Swartzendruber 1 25
F P Kaufman 6 00
Alvin Selzer 20 00
I G Hartzler 3 00
Mrs D R Good 3 60
OO cong S Sharon Ia 15 00
Special Support 214 25

$383 64

Orphans' Home

Perry Miller	$5 75
Earl Miller	2 75
Martin Miller	2 75
Ina Miller	1 25
Bertha G Emmert	4 70
Harvey Yoder	1 25
Reuben Yoder	1 00
Albert Mire	5 00
Beach cong O	50 00
A little Girl Clearspring Md	2 50
Thomas cong Pa	12 73
Scottdale cong Pa	10 05
Endowment interest	20 00
S S Class Attica Mich	1 38
Provisions:	
Clive S C Elkhart Ind	18 00
Goshen S C Ind	15 00
Crownhill S C O	21 00
J J Beechey	25 50
Noah Thut	1 00
Jacob Gascho	7 50
Jacob Nussbaum	5 00
George Kanagy	1 50
J S Kanagy	1 50
Manasseh Bontrager	1 90
C A Hartzler	12 25
G S Yoder	60 00
C H Byler	13 75
Farm Income	100 00
Special Support	489 00
	$894 01

Orphans' Home School

Readers Youth's Christian Companion	$96 44

Orphans' Home Hospital

Mrs Eri Yoder	$5 00
Mrs D A Bontrager	5 00
Emma R Zook	5 00
Mrs C A Shantz	5 00
Mrs J B Moyer	5 00
Mrs Nancy Kulp	5 00
Mrs N A Lehman	5 00
Mrs Donald Decker	5 00
Nora Hershberger	5 00
Mrs A J Yoder	5 00
Mrs Fred Lambright's S S Class	5 00
Mrs G L Mishler	5 00
Lizzie Haarer	5 00
Mrs E K Greenawalt	5 00
Mrs I R Detweiler	5 00
Nappanee West S C Ind	15 00
Mrs Sylvester Miller	5 00
Mrs Kennel	5 00
Mrs S D Hershberger	5 00
Mrs S H Plank	5 00
Emma Wenger	5 00
Ella Wenger	5 00
Anna Hoover	5 00
Mrs Wm Gehman	5 00
Ida Eigsti	5 00
Mrs J H Smucker	5 00
Iva Yoder	5 00
Mrs A R Miller	5 00
Mrs Minnie Horning	5 00
Cora Shantz	5 00
Nellie Stahly	5 00
Mae Detweiler	5 00
Elizabeth McGown	5 00
Sarah Bleile	5 00
M J Bechtel	5 00
Bowne S C Mich	10 00
Sugar Creek S C O	100 00
Maria Loehr	5 00
Nellie Kreider	5 00
Sarah Stover	5 00
Lizzie Detwiler	5 00
Lizzie Brubaker	5 00
Emma Rohrer	5 00
Alevia Newcomer	5 00
Ella Kreider	5 00
Melissa Landis	5 00
Alice Baker	5 00
Martha Kreider	5 00
Martha Rohrer	5 00
Maria Stover	5 00
Bertha Hunsburger	5 00
Laura & Mabel Newcomer	5 00
Lizzie Stouffer	5 00
Clara Kreider	5 00
Mrs R S Yoder	5 00
Louisa Lohr	5 00
Mrs R M Luther	5 00
Mrs Levi H Weaver	5 00
Susan Veil	5 00
Manheim Sister S C Pa	22 00
Mrs Jacob Gindelsperger	5 00
Mrs Jonathan Yoder	5 00
Lizzie B Bergey	5 00
Margaret L Gehman	5 00
Mary L Gehman	5 00
Mrs Levi Knavel	5 00
Mamie Moyer	5 00
Bessie Moyer	5 00
Mrs E C Schertz	5 00
Martha J Brenneman	5 00
Mrs Moses Brenneman	5 00
Zion cong Ore	5 00
Sue Etta S Alderfer	5 00
Lizzie P Alderfer	5 00
Mrs Anna Eigsti	5 00
Mrs Simeon Brenneman	6 00
Mahlon B Derstine	5 00
Miss Ellen S Beidler	5 00
Two Sisters of E Petersburg Menn cong Pa	5 00
Mary Wenger	5 00
Mrs Abraham Mensch	5 00
Mary H Mensch	5 00
A Friend Telford Pa	10 00
Nannie E Showalter	5 00
Henry A Clemens	5 00
Maud Hostetler	5 00
Mrs J E Yoder	5 00
Mrs D N Smucker	5 00
Mrs C P Yoder & Daughter Leah	5 00
Mrs J C Kanagy	5 00
Mrs Mattie Miller	5 00
Mrs Reuben Zook	5 00
Mrs I Z Hertzler	5 00
Mrs M P Yoder	5 00
Belleville A M S C Pa	15 00
Friends Allensville Pa	6 00
Mrs H C Swarr	5 00
Lizzie Groff	5 00
Verna Good	5 00
Stella T Landes	5 00
Sallie Yoder	5 00
Mamie K Tyson	5 00
Mrs J T Eash	5 00
Miss Susie T Bean	5 00
Mrs M L Troyer	5 00
Mrs Martin Z Miller	5 00
Waldo S S Ill	22 66
Mrs Albert Fulton	1 00
Lizzie Prowant	5 00
Mr & Mrs A C Ramseyer	5 00
Jane T Nice	5 00
Mrs S P Good	5 00
Belleview S S Kans	5 00
Goshen College S S Ind	1 00
Mrs Eli D Yoder	5 00
Mrs Ezra R Garber	5 00
Rhoda R Eby	5 00
	$738 66

Old People's Home

Nappanee W Cong Ind	$50 00
Lakeview Cong	1 50
Berea Cong Mo	25
Blough Cong Pa	19 00
Scottdale Cong Pa	49 13
Warwick Riv Cong Va	1 00
Annuity Interest from Magdalena Boss Contract	88 40
Endowment Interest	566 00
Farm Income Ohio	50 00
Maple Grove Cong Pa	15 50
	$840 78

Old People's Home Bldg Ill

Williw Springs cong Ill	$419 15
Peter Graber	100 00
Elmer King	5 00
P R Schertz	50 00
E R Schertz	25 00
Ben J Schertz	500 00
F D King	9 00
G I Sommer (Bond)	500 00
Manuel Wagner	50 00
J J Camp	50 00
Surrey cong N D	25 00
Coalridge cong Mont	20 00
Investment interest	132 50
	$1 885 65

La Junta Sanitarium

Litwiler Income	$20 00
A Brother	1 000 00
First State Bank of Swink	10 00
Mt Zion cong Mo	25
Hospital Fees	1 604 03
Farm Income	1 000 00
	$3 634 28

La Junta City Hospital

Hospital Fees	$1 484 30
Windom S C Kans	19 82
La Junta Hosp Ass'n	150 00
	$1 654 12
Total for Charitable Institutions	$10 127 58

MISCELLANEOUS FUNDS

Rural Missions

Ft Wayne cong Ind	16 76
Sam Miller	1 80
Nappanee N cong Ind	58 22
Hopewell cong Ind	15 00
Howrad-Miami cong Ind	37 72
Bowne cong Mich	18 17
Cherry Box cong Mo	1 00
	$148 67

Educational Fund

Casselman cong Md	$3 58
Stahl cong Pa	11 07
Orrville Menn Mission Church O	54 01
	$68 66

Mary Burkhard Personal

Logan Co S C O	$2 50
Scottdale cong Pa	4 50
	$7 00

G. L. Bender Personal

Phila Friends	$5 00

Russia Bible Fund

YPBM Manson Ia	$15 00
Stahl S S Pa	20 00
Amos Neuhauser	20 00
Zion cong Ore	25 00
Union cong Ill	19 51
Sugar Creek cong Ia	32 00
Allemands S S La	20 00
Bro & Sister Pigeon River cong Mich	10 00
Catherine Ruvenacht	20 00
W Union cong Ia	20 00
Bertha S Eberly	50
E M B of M & C	10 00
Pleasant Valley Prim Dept Kans	1 55
Yoder cong Kans	9 50
Cedar Grove cong Pa	67 03
Chambersburg S S Pa	30 00
Paradise S S Md	8 51
Masontown cong Pa	8 00
Boyertown & Hereford Cong Pa	2 00
	$338 60

Ind-Mich Church Bldg Fund

Nappanee N cong Ind	$50 78
Yellow Creek cong Ind	41 00
Howard-Miami cong Ind	29 60
Olive cong Ind	30 00
Fairview cong Mich	11 27
Bethany S S Mich	6 88
	$169 53

Ind-Mich Missionary Preparation

Nappanee W cong Ind	$50 00

Pond Bank Building Fund

Brethren of Strasburg Pa	$2 00
Chambersburg cong Pa	265 25
Marion cong Pa	25 00
	$292 25

Millersville Orphanage

A Bro Reiff cong Md	$1 00
A Little Boy Maugansville Md	1 00
	$2 00

Southwestern Pa S S Conf Miss Fund

Stahl S S Pa	$30 71
Casselman S S Md	5 92
Masontown S S Pa	10 22
Blough S S Pa	12 50
	$59 35

Southwestern Pa Conf Fund

Casselman cong Md	$1 79
Stahl cong Pa	5 53
Scottdale cong Pa	10 00
	$17 32

Southwestern Pa Book & Tract Work

Scottdale cong Pa	$10 00

Kans-Nebr Conf Evangelistic Fund

Penna cong Kans	$50 00

General Church Bldg Fund

E Holbrook cong Colo	$28 48
Orrville Menn Miss Church O	32 07
Endowment interest	14 17
	$74 72

Evangelizing Fund

Endowment Interest	$133 30

Aged & Disabled Missionaries

Endowment interest	$200 00

Bible Fund

Endowment interest	12 50
Total for Miscellaneous Funds	$1 638 90

SUMMARY

Canadian Treasurer	$1 402 23
Eastern Menn Board	1 094 28
Franconia Miss Board	521 20
Franklin Co Pa & Wash Co Md Miss Board	1 175 72
Ind-Mich Miss Board	1 979 88
Kans-Nebr Miss Board	566 86
Middle Dist Va Board	340 78
Mo-Ia Miss Board	308 24
Ohio Miss Board	585 03
Pacific Coast Miss Bd	51 15
Southwestern Pa Miss Board	458 89
Menn Board of M & C	17 369 41
Total for January	$25 853 67

Gratefully acknowledged,
V. E. Reiff, Ass't Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 10, 1921 (Gospel Witness Established 1905) No. 50

EDITORIAL

"It is good to sing praises to our God."

The Christian professor who lets go of the idea that the Bible is absolute authority in all matters of faith and life is "like a ship at sea without rudder or compass."

The little chat about taking front seats which Bro. Wenger gives us in this number of the Gospel Herald, though not written on the most important of subjects, is after all worthy of our thoughtful consideration. Read it, ponder over it, and see how nearly you agree with what it says.

Our New Building. — On another page we publish an article on this subject which will be of interest to our readers. It will answer a number of questions that are being asked concerning this work. Other information will be given from time to time as the work proceeds.

We are surrounded with evidences that spring is approaching. Some warmer weather, birds singing, sun moving northward, and a few more things tell a story that makes farmers feel that they should be busy preparing for seeding time. Two thoughts come to us as we pen these lines: (1) Our zeal for improving opportunities to advance our material interests should be at least equalled by our zeal for the promotion of the cause of Christ and the Church. (2) Let us beware, lest in our zeal for things temporal we lose sight of the spiritual side of life. These thoughts are not new, but they are timely. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

The Mennonite Church has many critics, some favorable and some not so favorable. Among the unfavorable kind are criticisms from every angle. But whether they come from those who were once with us or those who have never known what it is to be a Mennonite, whether from those who criticize the Church because it is too strict or too liberal, the criticisms usually agree in this that they seek to discredit the Church and especially its leaders. On the other hand, there are those who have never been with us who appreciate the work of the Church in defence of a whole-Gospel religion, in the matter of living the holy life, in standing against present day liberalism.

As a church, and as individual members of the Mennonite Church, we want to be careful to maintain a Christian attitude toward unfriendly critics, and also to live before God in a way that will merit the most favorable comments of the friendly ones. The whole is summed up in Paul's advice to Timothy: "Study to shew thyself approved unto God."

The mission spirit includes a threefold burden on all who possess this spirit: (1) the burden for truth, (2) the burden that others may know and accept the truth, (3) the burden that all the world may know and receive this glad message of salvation.

"How shall they hear without a preacher?" And how shall the preacher bring them the truth unless he first knows it? Every true missionary is eager to know the "all things whatsoever" which Christ commanded His disciples to make known to all nations, to know the exact and the whole truth of the Gospel of Christ, to be "approved unto God ... rightly dividing the word of truth." No true missionary is indifferent to any of the truths found in the blessed Word.

Neither is any true missionary selfish in wanting to keep this truth to himself. It is in accordance with the Spirit of God to make the truth known to others. Thus the shepherds made haste to tell others that our Lord was born, the women at the tomb went out quickly to tell others that our Lord had risen, and "they that were scattered abroad went everywhere preaching the word." The true missionary church is not only eager that it may know and keep the commandments of God but it is not satisfied until all its members have risen to this standard and all its neighbors have been made acquainted with the whole Gospel of Jesus Christ and all it includes. The modern spirit of keeping silent on unpopular doctrines lest we may offend is not the missionary spirit. If you are filled with the love and the truth of God you are also burdened to make this truth known to as many others as you can.

This burden to make the truth known brings with it the spirit of sacrifice. It was this that prompted our Lord to make the supreme sacrifice that all the world might be reconciled to God; that prompted Paul's assertion that he could count himself accursed for his brethren's sake; that has constrained thousands to become martyrs to the Christian faith that others may know and accept the truth and seek the pardoning and saving grace that God is ready to bestow upon all that believe in the Lord Jesus Christ. Sacrifice is a necessary result of the missionary spirit.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

But speak thou the things which become sound doctrine.—Titus 2:1.

If ye love me, keep my commandments.—John 14:15.

DISARMAMENT

"Put up the sword!" The voice of Christ
once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes, over trenches heaped
With nameless dead, o'er cities starving
slow
Under a rain of fire, through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers,
sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be
heard.
War fails, try peace, put up the useless
sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights
grow cold,
And round the fire the Mongol shepherds
sit
With grave responses listening unto it!
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of
look,
Whose awful voice the hills and forests
shook.
"O son of peace!" the giant cried, "thy
fate
Is sealed at last, and love shall yield to
hate."
The unarmed Buddha looking, with no
trace
Of fear or anger, in the monster's face,
In pity said, "Poor fiend, even thee I
love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence
shrank
Into the form and fashion of a dove,
And where the thunder of its rage was
heard,
Circling above him sweetly sang the bird,
"Hate hath no harm for love," so ran the
song,
"And peace unweaponed conquers every
wrong!"

—J. G. Whittier.

IS MAN A THREE-FOLD BEING?

By David Burkholder

For the Gospel Herald

> And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—I Thess. 5:23.

This subject seems to be one of the deep things of God which Paul wrote and which Peter claimed were hard to be understood, and which are more or less shrouded in the "great mystery of godliness." At least, they are too deep for me, and I have never been so fortunate as to meet one who could make the matter clear to me. I want to say right here that I do not write this article with the intention of expounding the above text, but rather to give my own opinion in the form of a question for information from some one who is more able to handle the subject Indeed, the text seems to imply that soul and spirit are two different things, and with the body would make man a three-fold being, as a great many people claim him to be.

Here we give the opinion of a certain commentator: "It is very evident, says Dr. Doddridge, that the apostle refers to a notion which prevailed among the rabbis as well as philosophers (Pythogarians, Platonists, and Stoics) that the person of man is composed of three substances: the rational spirit, the animal soul, and the visible body."

Here we notice that this commentator does not sanction the theory that man is a three-fold being as a Christian fundamental, but looks at it as a heathen notion and rather intimates spirit and soul in man to refer to the same thing. This also corresponds with Webster's definition, which is as follows:

Spirit. 1. Primarily, wind, air in motion; hence, breath.

2. The soul of man, the intelligent and immortal part of human beings. (See soul.)

Ghost. Spirit, the soul of man. To give up the ghost is to die. To yield up the spirit is to expire." Webster.

In duly considering and comparing the definitions as given by Webster we see that he holds spirit, ghost, and soul as being the same thing; namely, the soul.

Some one may say that this is merely man's opinion, and that it conflicts with the Word of God. I will let each reader judge for himself; but since Webster was such an accomplished lexicographer, one who devoted forty years of his life to that subject, his opinion is worth consideration.

We will now consider the person of man from the viewpoint that he is only a two-fold being, composed of body and soul. A study of scriptures on this subject reveals that what is said about the spirit may also be applied to the soul. The spirit and soul may be saved and renewed, they are both the breath of the Almighty, are both immaterial and immortal. The body without either one is dead. The spirit unrenewed will go to hell, the same as is written of the soul. The spirit of the saved goes to heaven, just as the saved soul goes there. The spirit may be grieved, vexed, troubled, sorrowful, angry, revengeful, delighted, holy, stirred, seek and bless God, rejoice, humble, haughty, and it crieth—all of which is equally true of the soul. But we must be careful not to get this spirit or soul of man mixed with a host of other spirits mentioned in the Bible and which also dwell in man. In the unsaved soul or spirit we find the spirit of bondage, fear, error, whoredom, antichrist, lying, jealousy, divination, etc. These spirits may signify the temper or disposition of mind.

When the spirit or soul is renewed or saved, then these evil spirits leave and good spirits take possession—such as the Spirit of Christ, of adoption, glory, grace, truth, meekness, knowledge, judgment, faithfulness, prophecy, wisdom, promise, counsel, patience, etc.

To say that spirit and soul is one seems to conflict with the text, and perhaps also with Heb. 4:12; but to say that they are two distinct substances is also contrary to the whole tenor of Scripture—according to my understanding.

To take it for granted that man is a three-fold being, that soul and spirit are two separate and distinct substances, as some people believe and preach from the pulpit, raises a number of serious questions in my mind. In the first place, to say that they are two separate substances and both immortal, immaterial beings because "that which is not seen is eternal" and must exist somewhere throughout the ceaseless ages of eternity and at death both must leave the body, raises the question whether they will continue two separate beings and at the resurrection both be reunited in the same body. For instance, when Christ died He committed His Spirit to the Father, if that was not His soul that was so exceeding sorrowful in the garden of Gethsemane, what was it? If the rich man's soul is in hell, where is his spirit? Is it there as a separate and distinct being?

In conclusion I would say, I have not written this article to stir up argument, but rather for information. Some one may say, "Oh, this is none of our business; we can wait until we shall see as we are seen, or know as we are known." But then people are not all like-minded. Some are much more inquisitive than others. Again, Paul says to the Thessalonian brethren, "I would not have you ignorant, brethren, concerning them that sleep, that ye sorrow not as others who have no hope." When a man leaves a certain community to locate elsewhere, we do not blame him if he makes inquiry beforehand about the place he is to move to. The place to which we must all move, sooner or later, is of far more

importance than any place here on earth. I hope that some brother who is "mighty in the Scripture" will take up this subject and favor the readers of the Gospel Herald with an article that will make this subject clear.

Nappanee, Ind.

THE NEED OF CONSECRATED PRAYER

By Orrie D. Yoder

For the Gospel Herald

In the Home

And she (Hannah), vowed a vow, and said, O Lord of hosts, If thou wilt indeed, look on the affliction of thine handmaid, and remember me and not forget thine handmaid, but wilt give unto thine handmaid, a man child, then will I give him unto the Lord all the days of his life ____.

__The Lord hath given me my petition which I asked of him, Therefore also I have lent him to the Lord; as long as He liveth He shall be lent to the Lord.—I. Sam. 1:11, 27, 28.

In this prayer there must have been something that was very vital, because it was only a short prayer, yet, it moved the mighty hand of God to do that which was impossible for man to do. The influence of that prayer is helping people to serve God today, although, thousands of years have gone since it was offered to God.

Why did God so marvelously answer Hannah's prayer and give her a son, while fathers and mothers of today are praying that their children should be saved, yet in spite of all prayer and teaching they are wandering away from God? There is a very great difference between the prayer of Hannah and the prayers of many fathers and mothers of today. We will notice some essential qualities in this prayer. It was offered while Hannah and her husband were engaged in worship and sacrificing to the Lord. The fact that they attended their yearly sacrifice shows that they loved God—so the foundation to this prayer, and to all true prayer, must be "Love to God". It was not her own selfish interests that prompted Hannah to pray for a son, but she was interested in the work of her Lord whom she worshiped. Hence she prayed that if the Lord would give a child she would give him to the Lord all the days of his life. That was consecrated prayer and it moved the mighty hand of God.

Why don't fathers and mothers of today quit praying all the time that God might save their children, and commence to pray as did Hannah of old, that God might use their children in His work all the days of their lives? There are too many who do not love the Lord as Hannah did. They would rather labor to the end that their children would have a big farm or inheritance, instead of praying that the Lord would take them and use them in the great work of spreading the blessed Gospel of Jesus Christ. If fathers and mothers do not love God to the extent that they are willing to pray that He would take them and use them in His service, no matter where on earth that may be, who is to blame if they wander away and become eternally lost? If parents will consecrate their children to God and pray to that end, the matter of their salvation will be a small thing to accomplish.

In the Church

"These all continued with one accord in prayer and supplication" (Acts 1:4). What was there in this prayer that moved the mighty hand of God to the extent that the Holy Ghost came with such mighty power that three thousand souls had to cry to God for salvation? Why was it that they gathered together in the upper room to pray? It was because they loved their Lord and Master Jesus Christ enough to obey Him, who had commanded that they were to tarry at Jerusalem until they were endued with power from on high. They were praying in the upper room, not that they might have an easy time, now that their Lord had gone to heaven, but that they might be fully prepared to follow Him who came not only to live but also to die, so that He might do the will of His Father and save the world from sin. They no doubt remembered their calling. Their call was not as many people of today think it is—not a life of ease on earth and then a home in heaven when they die, but a call that meant selfdenial of anything and everything for the sake of their Master who had been with them and gave His life for them and for all the world.

Why is so little being accomplished thru the prayers of the Church today? The one and only reason is that we do not love our Savior enough to consecrate our service to Him, so that He can answer our prayers. We are praying for more love to God and more power of the Holy Ghost; yet when the Holy Ghost wants to show us the love of God, and to use our means or us to show God's love to the world, then we often reject the Holy Spirit. We are praying for more money and time to carry on the work of the Lord, and yet we will not give all the time and money to the Lord that we already have. The great trouble is we are asking the Lord to come in our church instead of praying that we might be in His Church. We are praying that the Lord might be on our side, instead of praying that we might be on the Lord's side. John 3:16 tells us that "God so loved the world that He gave." God nowhere says that He loved the people of America any more than the heathen of Africa or India. John 3:16 is one of the most familiar passages of the whole Bible; but how many people show by their lives that they really believe it? God gave His Son for the whole world, and any one who wilfully neglects to give prayers, money, or whatever God requires for giving the Gospel to the whole world, is rejecting the love of God. That is why the prayers of the Church today are counting so little. When people once reject the great love of God their prayers must become selfish. God does not answer selfish prayer. If we want God to answer our prayers we must consecrate ourselves to Him. If we want God to give us more we must use to His glory what we have; or it will be with us "From him that hath not shall be taken that which he seemeth to have."

"There was power O Lord, in the old time prayer.
It thrilled every heart and lingered there,
Till we in Thy glory seemed to share."

Lord, send that Power again.

Mattawana, Pa.

FARMERS' UNIONS

By A. Reist

For the Gospel Herald

Is it right for nonresistant Christians to belong to farmers' unions?

We have noticed this question, or similar ones, several times of late. While they have always been well answered, we feel that too much can not be said on this subject, or against things that have a tendency to draw people away from God.

First, we wish to direct your attention to what Christ says in Matt. 6:33: "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you." Everything that does not help us to seek the kingdom of God and His righteousness should be avoided. Neither a farmers' union nor any other worldly organization has this effect.

A short time ago we heard a man say that since all other classes were well organized farmers should like-

(Continued on page 998)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Norrisown, Pa.

(21 W. Marshall St.)

Dear Herald Readers, Greeting.—We are very grateful to God for His wonderful blessings which we receive from His kind hand in many and various ways, and especially at this time. We have just ended a series of Gospel instructions and evangelistic meetings conducted by the brethren, J. W. Weaver, of Union Grove, Pa., and J. C. Clemens, of Lansdale, Pa., with four confessions and others considering the matter very seriously. May God abundantly bless these young souls in their wise choice which they made, and those that are considering the cost. May God give them the courage to take a stand for that which they know they ought to do.

The work at this place is prospering under God's blessings and the leading of the Holy Spirit. May God continue to bless the work here and elsewhere, for Jesus and the Gospel's sake is our prayer. We would ask that the brotherhood in general remember us in their prayers.

Yours for the Master's cause,
Mar. 1, 1921. Allen A. Freed.

Canton, O.

(1939 3rd Street, S. E.)

By request of the committee of the Canton Bible School I submit a brief report of the last meeting of said committee.

Committee met in the Mennonite Church in Orrville, O., Feb. 18, to close accounts of this year's work and to consider needs for the future well being of the school.

After prayer by Bro. Buckwalter and reading and acceptance of the minutes of the previous meeting, a brief report of the work of the school was given by each instructor and committee member present who was in working touch with the school. In the main all reports were very encouraging and commendable.

Number of students who took examination, 38; irregulars, 7; total in attendance, 50.

By motion the treasurer was asked to pay all expenses incurred by school, together with a very moderate weekly allowance to those giving their entire time to the work of the school.

By motion the brethren, J. N. Smucker and Jno. D. Miller, were added to the present school committee; also the brethren, I. W. Royer and J. N. Smucker, were appointed to plan finances, the securing of students and the arranging of the curriculum for 1922 Bible school.

The unused provisions of this year are to be given to such as are in need.

Sufficient funds are left over to start the work of another term of school.

Gratefully submitted,
Mar. 2, 1921. N. E. Troyer.

VISIT TO KNOXVILLE

By Ira Z. Miller

For the Gospel Herald

In our recent visit to Knoxville, Tenn., in company with Bro. and Sister C. J. Hiestand, it was our privilege, not only to have a friendly visit with former acquaintances, but also to have an active share in the mission work for a little more than a week.

We are impressed with the spirit of self-sacrifice and devotion manifested by the workers. But when we see the indifference the people manifest towards God, and their blindness to the blessings of Christ, as well as the poverty and distress which one meets, we realize that we need to have the spirit of the One who came "not to be ministered unto, but to minister, and to give His life a ransom for many." One of the sad things noted was that among the professed Christians—there was such a dearth of real Christian virtue that it is hard to impress many people with the importance of yielding their lives to God. God grant that in our lives we may manifest the saving power of Christ that will bring conviction to the lost.

We believe that the Mission has begun a great work in the Sunday school which has an enrollment of about ninety; also in the day school for neglected children, which is worthy of our ardent prayer and support. We trust the Lord will raise up others in this great work.

We also spent a few days at Concord, visiting the home of Bro. Jennings, our minister at Concord and at Knoxville. We are also glad that since our return, Bro. Jennings has been able to spend a few weeks among the congregations in Pennsylvania, faithfully preaching the Word.

Since the Church is expecting to erect a house of worship on the grounds, may all who are able lend a helping hand that the possibilities also of a spiritual building may be increased. Eternity will reward those who share in the work.

Bainbridge, Pa.

VISIT TO THE KNOXVILLE MISSION

By H. H. Baer

For the Gospel Herald

This mission is conducted by Bro. and Sister C. B. Byer. The city contains about 80,000 inhabitants and is noted for its cotton and woolen industries. It is an up-to-date city, with good railway and trolley service.

The Mission is located in a section of laboring people who need the help of Christian people to lift them to a higher plane of morality and spirituality. While some confess they had at one time been members of some church, most of them confess that they have fallen back. They were not "shepherded" very well, so they fell back. At present there are twelve that hold membership at the Mission. From what I learned, some of these are well-established in the faith and doctrines of the Gospel. While mission work is slow in the cities, we must remember that one soul is worth more than the whole world, and we need to sow the seed with patience and await the harvest.

The enrollment of the Sunday school is ninety. Were it not for the Mission, that part of the city would have no place where the children could be instructed in the Word. At present the Sunday school is held at the home of Bro. and Sister Byer. The first Sunday I was there was rainy, yet there were sixty-four in attendance. This part of the city is clay, the streets are not paved, and you may realize the condition of the floor after Sunday school. In many of our larger Sunday schools, the attendance is not nearly so good on rainy days.

At present they are planning to build a church as soon as funds can be raised. It is very inconvenient for Bro. and Sister Byer to have these services in their home, and it would also give better opportunity for the Sunday school work. It would also make it possible for the people that live in that community to attend services more easily. If each of us who live in the eastern part of the American section of the Lord's vineyard would give some of the Lord's money towards building a church at Knoxville, the needed amount could soon be furnished.

Our Mission Board, with the help of the Church, built a church at Pond Bank, Pa. There were twelve members before the church was built who worshiped in a schoolhouse. Since

last fall twelve more have been added. I believe it is paying 100 per cent.

As we are sending financial aid to our stations, let us not forget to also send our prayers to God in their behalf. The apostle Paul, the great missionary, requested the brethren to pray for him that the work might prosper. Our mission workers need all the support we can give them. They meet problems and make sacrifices that we in our congregations never think of making.

I was also made to realize the importance of cottage prayer meetings. The devil is busy and it is necessary to enter these homes, sing, pray, read, and explain the Scriptures. These are evenings well spent and makes them realize that the Spirit has been present in their homes.

The Mormons have begun services in some of the homes not far from here, so this adds to the problems of the workers.

In connection with the Mission is a private school, a few rods from the Mission, taught by Sister Anna Kauffman. There is only room for twenty scholars. Most of these are children of members. Here the children get the training they so much need.

Sister Lizzie Wenger has a day nursery in her private home beside the school. They are children of parents who are not able to take care of them. At present she has eight that are from one to eight years old. This nursery is not under the supervision of the Mission. My daughter, Martha, is her helper at present. Sister Wenger puts all her time to this work. Let us not forget her with our donations. Her address is 709 University Ave.

God bless the mission workers in all the various fields of labor, knowing that their labor is not in vain in the Lord.

Hagerstown, Md.

OUR RUSSIAN RELIEF WORK

IV. Mennonite Relief Work in the Russian Refugee Camps

By Orie O. Miller

For the Gospel Herald

During the first few weeks, after the 130,000 Russian refugees came out of the Crimea, and were living in such miserable conditions on the ships in Constantinople harbor, there was not very much that our own Unit was in a position to do to help them. Bro. Kratz had remained in Russia, and Bro. Slagel was somewhere on the Black Sea with all the supplies; which left our unit in Constantinople very short in funds, personnel and other resources. However, even while not having done much actual relief work, our plans and activities in getting ready for the South Russia work had left favorable impressions on the various Government officials in Constantinople. It was during the first week after our return from the Crimea, that Admiral Bristol, the American High Commissioner in Constantinople, invited the Mennonite Unit to be represented, on a central Executive Committee, whose purpose was the directing and co-ordinating of all American Relief activities in connection with the existing Russian refugee situation. During the rest of November, most of the Relief given to these people had to be given them on the ships. The American Red Cross was fully equipped to handle this phase of the work. We felt that we could do most then, by assisting them with funds, and further assisted them by taking off the ships all Mennonites whom they found there, and assuming entire responsibility for them.

But soon these refugees began to be taken off the ships in large numbers, and temporarily housed in a number of camps in the vicinity of Constantinople. It soon became evident that those in the camps were also in dire need of some of the things necessary even to the most elemental living. Some of these camps had previously been soldiers' camps similar to the training cantonments in the United States. Here were barracks and sanitary arrangements, even if of a very crude order. Other camps consisted of hundreds of tents pitched on the side of some hill. With the rainy season on in this country, one can imagine the life that this meant for these people. Plans were accordingly made to have all of these camps inspected by some American representative, and after getting these reports decide on some co-ordinated work. The decision was passed in this Central Committee a few days later, that the American work in the three refugee camps Floria, San Stephano, and Makri Kuey, be directed by the Mennonite Unit. Since then we have concentrated our efforts entirely on these three camps, leaving the other and larger ones to the American Red Cross, and Near East Relief.

We had, at the time, no available workers of our own to put in charge of this work, and very few supplies. The Near East Relief kindly loaned us one of their workers, Miss Doris Nevin, for as long as we would need her. The American Red Cross agreed to furnish us the lacking supplies free of charge, until our own shipment should come in. While the giving of relief to such large numbers, without a proper system of investigation, and in camps where the population is constantly shifting and changing is unsatisfactory in a number of ways, still when one visits these camps now, and compares with the condition in them two weeks ago, the difference is marked.

To give something of a concrete idea of what has been attempted in these camps, we will give a portion of Miss Nevin's report dated December 18 covering the work for that day in two of the camps:

"San Stephano. Has received new refugees—and has in all about 1300. We have given them enough stoves and wood to heat the rooms where the sick are for at least four hours a day. When the next requisition is filled and delivered every one of the nineteen barracks will be heated and lighted, the French furnishing wood for the extra stoves. All children and babies will receive milk. Each sick person will have enough flour to make the necessary supplementary diet. There will also be sugar for the sick, and newspapers, writing paper, shoe laces, pencils and towels for everybody.

Makri Kuey. This camp is not filled to its capacity. We have given money for wood, so that each barrack can have the use of a stove for a few hours each day. We supply cocoa, soap, milk and sugar and have clothed several children. The people in this camp have also been furnished writing materials, combs, shoe laces and will have newspapers. The spirit of these people is good, and they are anxious to have a Christmas tree for the children. We have been able to make a few inquiries in Constantinople for the people there, and one woman has been brought in to the Franchet d'Esperey Hospital to have her baby. The refugees here, are the most content and well cared for of the three camps."

It is in order to explain that the French government has been rationing all of these Russian refugees on the ships and in the camps with their regular army ration. But clothing, heat, soap, supplementary food for the sick, writing paper, etc., etc., it is necessary for others to furnish.

Just what this camp work will develop into, for the balance of the winter, cannot yet be foreseen. As soon as more definite plans are made by the governments in charge as to the final disposition of these refugees, or as soon as the population in these particular camps settles down to the idea of spending the winter there, and the shifting about from place to place is stopped, then definite plans for the continuance of the work can be made. It may be advisable then for us to give up two of these camps to other organizations, and concentrate our own efforts more intensively on one. This would mean placing a permanent worker there, doing more thorough investigating of needs before helping, opening some kind of industrial work, beginning work on getting these people back into productive living, providing schools for the children, opening a bureau whose purpose would be bringing families and relatives together, etc., etc. For the next few weeks all that can be done is to continue along the lines already started, and by that time our prayer is that one of our Mennonite sisters will be here, to continue the work as the work opens by that time.

Constantinople, Turkey.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHY MARGARET CAME HOME

Sel. by Clara Eby Steiner

III.

(Concluded)

Margaret had her trials, but they grew easier. One day her father brought home an old friend who was traveling with his entire family. They were domesticated several days in the Edson household. In the flow of uninterrupted talk Mr. Edson was about to serve his guests at the first meal as George had tried to do when Margaret checked him, but Mr. Edson honestly forgot, and as soon as reminded said, "Excuse me, daughter," with sincere regret; and when Margaret, in the Name that is above every name, prayed in words that the Lord Himself taught, "Give us this day our daily bread," each member of the family sojourning with the Edsons responded clearly and heartily, "Amen," and little Hugh, just three years old, echoed the family chorus from his high chair, and the artless "Amen" helped Margaret very much.

After this the Edsons joined their guests at every meal in pronouncing the "Amen," and they continued the practice when their visitors departed. So fervent was Mr. Edson's voice that Margaret, especially after the morning Scripture reading and longer prayer, began to feel that they were attaining indeed to "family worship."

Cousin John from another town stopped to dinner one day in passing thru, and he shook his head as he saw Margaret busy in little household duties, and inwardly reflected,

"What a shame for that girl to give up such a really brilliant position, where she was made a pet by the first families and had all sorts of opportunities open to her, to come and bury herself in this gossipy, hum-drum, respectable old Rip Van Winkle town! I don't see what she did it for."

When he heard Caspar Edson's fervent "Amen" following Margaret's invocation, perhaps Cousin John was never more astonished in his life. He forgot himself so far as to tilt back his chair and gaze around as if for an explanation; then, remembering himself, he observed proprieties, but his thoughts would have their way.

"As sure as I'm alive, Margaret has brought her batteries to bear on Caspar and he surrenders," was his inward reflection. "I don't see why this affects me so. Caspar's the last man in creation to be found among the saints, but something's got hold of him, and I'm glad of it!"

The two men, Cousin John and Caspar Edson, had been companions in boyhood, comrades in travel and adventure in early years, and counsellors in mature life. They could almost feel each other's thoughts. When they were alone Mr. Edson spoke to his old chum as though he was answering an unspoken question.

"Margaret's genuine, John. The rest of them, all sorts of Christians, always puzzled me. Never could tell what to make of them. I've been quite worked up under a sermon sometimes, and even thought I would consult a deacon coming home, when, true as you live, up he would come alongside and begin to discuss the minister's elocution and compare his style with some other preacher's, or criticize the choir or something, and I'd shut up like an oyster. I really think, John," and Mr. Edson looked at his old friend as though life and death were involved in the matter, "I really think, John, Margaret is anxious about my soul; she wants me to be saved," and suddenly breaking down, Caspar Edson buried his face in his hands and wept like a child.

Cousin John thrust his hands into his pockets and took a turn across the room.

"Caspar. I know she does," he finally said, coming and standing before his old friend. "and so do I; from the bottom of my heart I do. I've had my own thoughts too about these things; every sober man thinks sometimes, and I don't mind telling you that I often cry out, 'Lord be merciful to me a sinner!' And, Caspar, I know the Lord is good, and I'm with you in this matter. Won't you believe it, Cas?"

What passed between the two is doubtless written in the "book of remembrance," and when they parted there was a new bond between them. Outwardly they were the same busy, enterprising pioneers in business schemes, but more and more the Lord found dwelling-place in the contrite hearts that all unwittingly gave the impression to those each met and dealt with, "He is a good man. I believe in him."

"I have found out what Margaret went home for," often reflected Cousin John, "and I think it's the wisest thing she ever did."

Margaret was ill one day. When night came her father sent up word that if she would mark the passages for him to read he would read the next morning; and when a week later Margaret rejoined them at the table, he yielded to her wish and still led in the morning service.

"I'd feel better to kneel, wife," he said one day, "I'm such an awful sinner," and from that day the morning prayer was always led by his earnestly spoken invitation, "Oh, come, let us worship and bow down. Let us kneel before the Lord, our Maker."

There was a thrill thru all the community when it was known that baptismal waters welcomed by Caspar Edson had testified to his sincere repentance. Not that the community had regraded this man as worse than many other influential townsmen. No gross sins had ever been laid to his charge. But he had been considered hopelessly immersed in the world's affairs. It had been often said that he would never take time to think about his soul.

When, a few months afterwards, he was called to exchange worlds, father and daughter took sweet counsel together in the few days that intervened between the accident that caused fatal results and his transition to another life.

"I thank you for coming home, my daughter," Caspar Edson said, "and I thank you for 'showing your colors' and giving no uncertain sound. I'm a dying man, Margaret, but I feel my feet are upon the Rock. The waters do not overflow me."

And crushed, bleeding, yet rejoicing, Margaret thanked the Lord that in answer to prayer he had given her an "opportunity" worth going home for, had shown her that in the informality of home a Christian can be used to help the nearest and dearest, as well as to win souls of strangers in the organized plans of church work.

Long after Margaret Edson had returned to her post as teacher and to her Sunday school class and mission band the influences wakened by acknowledgment of the Lord in the Edson home stirred human hearts and helped bewildered lives. Guests had taken with them helpful influences. Example had taught and encouraged timid ones. And many other homes had learned that so far as giving welcome to the Lord's presence can make it so, every home may be like that of Bethany. Happy the church that has many such homes!

Sunday School

For the Gospel Herald

Lesson for March 20, 1921—Matt. 27:33-50

JESUS ON THE CROSS

Golden Text.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Introductory.—For a number of weeks, as we followed the Sunday school lessons, we saw Calvary in the distance. We have finally come to the Cross, in full view of the dying Savior. May we look at Him reverently, and learn the lessons which this farreaching event teaches us.

Why was He there?

There are a number of ways in which this question may be answered. In the first place, we are told that the deliverance of Jesus was according to "the determinate counsel and foreknowledge of God." Jesus says of Himself, "I lay down my life." Paul says, "He gave himself for us." It was a part of the Divine Plan to redeem the human family from sin and its awful consequences. Looking at this matter from another viewpoint, Jesus was there because of the bitter hatred and murderous jealousy of His people. He came as a messenger of the truth, and the Jews were not willing to receive it. They kept on plotting until they had Him on the croos.

What were the evidences of human hatred?

The story of His life reveals the murderous plots against Him on the part of the chief among the Jews. The cry of the mob, "Crucify him," reveals a murderous hatred, calling for blood. The cruel scourgings, the mockings by Jews, soldiers, and passersby showed that in this dark hour Jesus was practically without friends and that all the world had turned against Him.

How did He manifest His nobility of soul?

Not in the least did He resent the insults that were heaped upon Him. Though He might have called to His rescue the legions of heaven, He suffered all this persecution without a particle of resistance. He membered His persecutors, praying, "Father forgive them, for they know not what they do." He made provisions for His poor mother, committing her to the care of the disciple whom He loved. He heard the penitent cry of the thief by His side, and saved him for glory. After all was done He commended His spirit into the hands of the Father and peacefully fell asleep. On the cross, as elsewhere, He is our perfect example. "We should follow in His steps."

What are the evidences of His divinity?

His perfect example during all of these trying circumstances must not be lost sight of. His speaking the words of peace and pardon to the dying penitent thief could come only from the lips of either the Son of God or the rankest kind of an impostor (the latter being unthinkable). The darkening of the sun for three long hours in midday, the mighty earthquakes, and a number of other supernatural occurrences at this time all show that there was a super-man on the cross. So complete was the evidence of divinity on this occasion that even the heathen centurion and those who were with him were convinced and said, "Truly this was the Son of God." These were among the "many infallible proofs" which put the divinity of Christ beyond the possibility of a doubt.

What was accomplished through the death of Jesus?

Christ became "sin for every man." He was "the Lamb of God, which taketh away the sin of the world." Through His death He paid the ransom, making it possible for every man, woman, and child, in every clime and age, to be reconciled to God. As our great substitute, He paid our debt. Thank God, we are free—if we accept the terms.

What are some of the great lessons we may learn from this event?

1. The lesson of love. "God so loved the world that He gave." It was the love of Christ for sinful man that prompted Him to give Himself for our sakes. Love leads to sacrifices. "We ought to lay down our lives for the brethren."

2. The lesson of sacrifice. Christ was in no way obligated to do what He did, unless it was the obligation of opportunity. But He freely sacrificed the joys of heaven, became a man of sorrows, sparing not even His life. No sacrifice should be too great for us to make for the cause of Christ and salvation.

3. The lesson of non-resistance. Christ had "all power." But He used none of it in self-defence. In this, as well as in all other things, His example is perfect. "We should follow in His steps."

4. The lesson of obedience. He foresaw what was coming, yet He never once shrank from it. He was obedient to His mission, in every detail. Brother, no matter what the cost, let us not only preach "all things whatsoever" He has commanded us, but let us show by an obedient life how to keep these commandments. "We ought to obey God rather than men."—K.

Our Young People

SEPARATION FROM THE WORLD.—II Cor. 6:14-18.

Topic for March 20

MOTTO

"Be ye separate."

THE STUDY HOUR

I. The World and the Christian.—The world as spoken of among people is this big body of inhabitants upon the earth comprising all nations and peoples, including what they have, and what they are working at, and thinking about. People speak of the business world, the commercial world, the social world, the educational world, and the religious world. In speaking thus they mean that order of affairs, under the general head of which they speak, as it exists in the earth. We might add another set of terms that could also be used, like the **worldly** world and the **heavenly** world; meaning the contrast between the order of things in the realm of God and the things in the realm of earth. Every order of things is designed by some master hand or mind. The heavenly order is directed by the mind of God, while the worldly order has been usurped and is directed by the mind of Satan (I Jno. 3:19). However there are many in the world who still recognize the mind of God and are not moved by the mind of the "prince of this world." Jesus said of such in His prayer to the Father, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil;" "They are not of the world even as I am not of the world."—(See Jno. 17). From this present evil world directed by the prince of darkness or Satan the Christian is to be distinctly separate.

In the separation of the Christian from the world, we mean that the Christian is still here but is obedient to a different order of commandments and a different set of motives and purposes than that which is moving the world of people not born from above. Friendship with the world's set of motives and purposes is enmity against God. So all that are friendly in that respect are enemies to God (Jas 4:4).

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"World."**
2. Separating from Evil.

For Young People
1. Separation in Social Standards.
2. Separation in Business Standards.
3. Separation in Standards of Enjoyment.
4. Separation in Standards of Dress.

For Older People
1. Separation from Worldly Standards of Religion.
2. Separation from the Politics of the World.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 10, 1921

Field Notes

Bro. I. J. Buckwalter, Dalton, Ohio, conducted the regular services at Kolb Church near Dundee, Ohio, on Sunday morning, Feb. 20, 1921.

Bro. N. E. Miller of Springs, Pa., closed a ten-day meeting at Fentress, Va., on Tuesday evening, Feb. 22. One public confession and brotherhood encouraged.

Bro. Clyde Kauffman of Goshen, Ind., soon to take charge of the work at Brutus, Mich., filled the regular appointment at Yellow Creek Church near Wakarusa, Ind., on Sunday, Feb. 27.

Bro. H. S. Stevanus and wife of Waterloo, Ont., spent about a month recently in Bro. Stevanus' former home at Springs, Pa. The brother preached a number of acceptable sermons while there.

Bro. Joe Zimmerman from Milford, Nebr., filled an appointment at the East Union Church on Friday evening, March 4. On Sunday following he filled appointments at the South English Church. Y.

Mission Board Meeting. — It has been decided to hold the next annual meeting of the Mennonite Board of Missions and Charities with the Roanoke Church near Eureka, Ill. Fuller announcement later.

Baptismal services were held at Forks Church near Middlebury, Ind., on Sunday, Feb. 27. Eighteen young people were added to the Church. The home bishop, Bro. D. D. Miller, had charge of the services.

The Executive and Mission committees of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., on Wednesday and Thursday of last week. See Bro. Shoemaker's report on another page.

Bro. Clayton F. Derstine of Eureka, Ill., closed a two-week series of meetings at Olive Church, Elkhart Co., Ind., on Wednesday evening, March 2. During the meetings three people confessed Christ as their Savior, and more are expected to decide for Christ.

Bro. D. P. Lantz and wife, prospective missionaries to South America, are spending a few weeks among the congregations in Iowa, Illinois, Indiana, and Ohio. They expect, the Lord willing, to spend several months in Eastern Pennsylvania, and sail for South America some time in May or June.

Sister Lillie Burkholder, of the Glade congregation near Accident, Md., is spending her second winter at the Maryland Workshop for the Blind in Baltimore, Md. She manifests a loyalty to the faith that is commendable. As she seldom meets any of our people while in this institution, those passing through Baltimore would do a good deed by spending a little while with her. Her address is 601 N. Fulton Ave., Baltimore, Md.

The Executive Committee of the new Iowa-Nebraska Conference, met at the home of S. C. Yoder near Kalona, Iowa, last Friday, March 4, and among other things decided that the next session of the conference shall be held at the Lower Deer Creek Church near Wellman, Iowa. A full committee consisting of D. G. Lapp and Joe Zimmerman from Nebraska, Simon Gingerich from Wayland, Iowa, Perry Blosser from South English, S. C. Yoder from Kalona, Iowa, and C. J. Garber Alpha, Minn., were present. Y.

Correspondence

La Junta, Colo.

(East Holbrook congregation)

Greetings:—On Sunday, Feb. 20, a class of 9 young souls was baptized and received into church fellowship, Bishop Jacob A. Heatwole officiating. Bro. Heatwole used as a text for the occasion, Jno. 16:13, 14. The class originally consisted of 11, being converts in the revival held at this place from Nov. 26 to Dec. 5, but two of these moved with their parents to Hubbard, Oregon, Jan. 18. We believe all these services meant much toward arousing us to a deeper sense of our duties and privileges in Christ Jesus.

"Watch, therefore, for ye know neither the day nor the hour wherein the son of man cometh."

In His service,
Feb. 25, 1921. W. N. Nunemaker.

Metamora, Ill.

On Sunday, Feb. 20, baptismal services were held at the Metamora Church. Ten young souls were baptized and received into church fellowship, Bro. A. A. Schrock officiating.

Feb. 28, 1921. Cor.

Fentress, Va.

Dear Herald Readers, Greeting:—The series of meetings conducted by Bro. N. E. Miller of Springs, Pa., Feb. 13-23, were instructive and edifying. One public confession was made during the meetings. We believe the brotherhood was strengthened and will press on with a renewed zeal in the service of the Lord.

A number of visitors were with us during the meetings. Among them were Brethren Wynne Nice, Abram Histand, and Millard Detweiler of Doylestown, Pa., who had been in attendance at the special Bible Term at the Harrisonburg, Va., School; Bro. Sturtman from Ohio, and a num-

ber of brethren and sisters from the Warwick River congregation.

Bro. Isaac Myers and Jacob Shank of Greencastle, Pa., spent a few days among friends here recently.

Bro. and Sister C. C. Culp left today for their home in Ohio.

A number of brethren and sisters from this congregation spent Feb. 6 worshiping with the congregation at Denbigh, Va., where Bro. John M. Mosemann was conducting a series of meetings.

Our Young People's meeting, Feb. 28, was strengthened by talks by Bro. Ray Shank and Bro. Benjamin Brenneman of Denbigh, Va.

Mar. 2, 1921. Cor.

Lewistown, Mich.

Dear Herald Readers, Greeting:—As we read the letters in the Gospel Herald coming from different places, we rejoice in the reports of sinners accepting Christ as their Savior. As we look at our own town and community, we see singular conditions existing—souls lost in sin, the Word preached in power, souls seeing their lost condition and confessing Christ. The next important step is choosing a church home. If those who are established in the faith hesitate to take the step that would lead to the establishing of a church home here, how can we expect the babes in Christ to meet the conditions? During the past fifteen months there have meen a number of confessions here, but they drifted back into the world. When Bro. E. A. Bontrager and Bro. Troyer of Goshen came here Feb. 26 to receive them into church fellowship they were all undecided except one young sister who was baptized and one other was received by letter. The brethren remained with us until March 3, during which time they preached the Word with power. The attendance and interest were good. As Bro. Bontrager comes here each last Sunday in each month we trust that God will add to our number.

Pray for the work here.

March 5, 1921. Ida Buell.

Scottdale, Pa

Greeting in the Master's Name:—We have been favored recently with visits from a number of brethren from different places. Last week we had with us, for a day, Brethren J. S. Shoemaker, Abram Metzler, Silvanus Yoder, and N. E. Miller who were here in consultation concerning ways and means of erecting the new Publishing House building. Bro. Shoemaker remained over Sunday, favoring us with two helpful sermons, morning and evening. We also had with us Bro. Elmer Glick of Minot, N. Dak., who favored us with an interesting talk in young people's meeting in the evening. Bro. Glick has been spending several months in Mifflin Co., Pa., his former home, and at Harrisonburg, Va. From here he went to Orrville, Ohio, to spend a short time.

March 7, 1921. Cor.

JOINT COMMITTEE MEETING

By J. S. Shoemaker

For the Gospel Herald

The Executive and Mission Committees of the Mennonite Board of Missions and Charities held a joint meeting at the Administration Building, Elkhart, Ind., Mar. 2, 3, 1921. The following named members were present: D. D. Miller, D. G. Lapp, S. C. Yoder, J. S. Shoemaker, S. E. Allgyer, Daniel Kauffman, and A. C. Good.

We shall report all such actions taken by the Joint Committee as may be of interest to our readers:

Bro. S. C. Yoder was appointed Treasurer and Financial Agent of the Board to fill the unexpired term of office caused by the death of Bro. G. L. Bender.

The brethren, S. E. Allgyer and Daniel Kauffman, were appointed a committee and delegated to meet a number of prospective mission workers and ascertain as to whether they are available for certain mission activities either in the Home or Foreign field.

Bro. A. C. Brunk was given privilege to solicit funds for a new evangelistic station in India, with the understanding that he has the consent of the church leaders having the oversight of the congregations to be solicited

Bro. Paul Erb and wife being needed at the Hesston School, were relieved of their appointment as missionaries to India.

It was decided to hold the next Annual Board Meeting at the Roanoke Church near Eureka, Ill., during the third week in May. The brethren Daniel Kauffman and S. E. Allgyer were appointed to get out the program.

A committee of three were appointed to make investigation relative to making provision for the equipment of missionaries, and report to the annual meeting

A committee was also appointed to work out a suggestive plan or slate governing the allowance and time of furloughs for the South American missionaries, and report back to the Executive Committee at an early date

Bro. John L. Harnish was appointed Superintendent of the Peoria Mission until the end of the fiscal year.

The Local Board of the Los Angeles Calif., Mission, having turned over the deed of said mission property to the General Board, action was taken in accepting the papers, and assuming the oversight of said mission.

A committee was appointed to meet with the Local Board of the Orphans' Home, West Liberty, O., to consider plans for the proposed new barn and isolation ward at that place.

A committee was also appointed to meet with the Local Board of the Kansas City Missions and look into the needs of the work at Argentine, and report back to the Executive Committee.

The Mexican field, and certain rural fields were also considered but no action taken at this time.

We ask an interest in the prayers of all interested in the mission activities of the Church, that we may be divinely guided in all our work.

Freeport, Ill.

ACKNOWLEDGMENT

For the Gospel Herald

Dear Readers of the Gospel Herald:—It is with gratitude that we again publish the names of those who so kindly made contributions of S. S. cards and Picture rolls to the Mission at Dhamtari during the last six weeks, viz.

1. Mennonite Publishing House, Scottdale, Pa.
2. A. E. Mellinger, Ronks, Pa.
3. Dema Horst, Dalton, Ohio.
4. Rebecca Yoder, West Liberty, Ohio.
5. Mrs. Andrew Gut, Kouts, Ind.
6. Mabel Groh, Preston, Ont.
7. Mattawana S. S., Mattawana, Pa.
8. Salem Mennonite S. S., Tofield, Alberta, Canada, c-o Keturah Kauffman.
9. Mrs. Shank, Broadway, Va.
10. J. J. Hostetter, Denbigh, Va.
11. I. F. Kauffman, R. 2, Bloomfield, Montana.

We trust that the new year will find friends at home just as faithful in sending us Sunday school cards as they have been in the past year. Your noble efforts have counted for so very much to us here in our attempts to spread His Cause.

Yours for Him,
Lydia Lehman

Dhamtari, C. P., India.

Falsehood is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong; as no watches so effectually deceive the wearer as those that are sometimes right.—Colton.

Miscellaneous

MY SHIELD

Away, my unbelieving fear!
Fear shall in me no more have place:
My Savior doth not yet appear,
He hides the brightness of His face;
But shall I therefore let Him go,
And basely to the tempter yield?
No, in the strength of Jesus, no;
I never will give up my shield.

—Sel. by A. B. L.

AS I FIND THINGS

By D. S. Brunk

For the Gospel Herald

Gulfport, Miss., Feb. 19, 1921.

My wife and I came to Gulfport for her health. We expect to spend the winter and part of the summer here, if the Lord wills. Near this place a number of our brethren from Colorado have bought 5000 acres of cut-over land, with the intention of locating a colony of our people who are looking for some cheap lands. Any one desiring to know more about this place, can write me at the above address and I will be pleased to give any information they may desire, to the best of my ability. Some of the southern folks here are opposed to the Mennonites locating here, on account of our faith, and it has caused no small stir among the people. A few evenings ago they called a mass meeting at the court house to protest against the Mennonites coming to Mississippi. Those that called the meeting seemed to think that this proposed colony is coming from Canada and driven from there on account of being undesirable citizens. The meeting was called to order by the mayor of Gulfport. A chairman and secretary of the meeting were elected. The subject then being ready for discussion speech after speech was made and the following is the decision of the meeting:

Whereas, it is understood that a colony of people known as Mennonites are to migrate from Kansas and Colorado to Harrison county, Miss., and

Whereas, it is our intention and desire to do everything for the upbuilding of Harrison county, therefore, be it

Resolved, that we, the people of Harrison county, assembled in mass meeting, hereby approve of such immigration provided these people are willing to obey the laws of the state of Mississippi and the United States of America.

Bro. R. M. Weaver of Harper, Kans., and my son, John M. Brunk of La Junta, Colo., came with us to Gulfport. Bro. Weaver was well pleased with the country—the good market they have here and the mild climate. He decided to locate here, bought 240 acres, closed the deal and went home with the expectation to move here between this and fall. On the 8th of this month Bros. Sam Buckwalter and Ephraim Risser of Newton, Kans., arrived here. They too speak well of the country. Bro. Buckwalter expects also to locate here, if the Lord will. Last week Bro. George Diller and wife came into our midst from Lima, Ohio. They came to the South for the Sister's health, and expect to stay till some time in March, then return to their home in Ohio. We are loath to see them leaving us so soon, as it is quite a pleasure to us to have them with us.

Since we are here in Gulfport we have met a number of people that are very kind to us and seem to take pleasure in doing us favors and to make it pleasant for us. We surely appreciate their kindness. The people of whom we have rented are very kind to us and we believe we have their greatest confidence. So we feel quite at home here, but there is one special thing lacking and that is our Gospel Herald. Please send my Gospel Herald to Gulfport, Miss., Box 22½, Live Oak, till further notice. (This we do with pleasure. May the Lord direct you in all things.—Ed.)

Gulfport, Miss.

EMPTY FRONT SEATS

By S. B. Wenger

For the Gospel Herald

The way seats are filled at a place of worship is to a large degree an indication of the earnestness of the people. I used to think when I was a boy that the people who occupied the front seats near the pulpit were the most earnest and the pillars of the Church, and I can not get away from those early impressions.

When I go into a place of public worship and the audience room begins filling at the fartherest points from the pulpit, as far away from the preacher as possible, it is to me an indication that the spiritual fervor of that church has been frozen out by the cold, chilly atmosphere of an unconcerned congregation. How can that minister with such a manifested coldness and indifference feed the flock with spiritual food? We go into many churches today where the seating capacity is only half filled and it is often the rear end of the church that is filled, the empty benches being the ones nearest the pulpit. If I were a minister I would insist that the congregation **fill the front seats first,** and if there were any empty seats to preach to they should be the ones in the rear end of the church. It seems to me it must be very discouraging for a minister to preach to a congregation that stays as far away from him as is possible to be on the inside of the church. It is getting quite common to see a half empty church be empty next the pulpit. I am sure it would be more encouraging to the one who is preaching the Gospel to the people if they would manifest enough interest to gather close around him. Their interest in the work would help him preach.

Let us be in earnest about our religion and manifest it in all practical ways.

South English, Iowa.

THE LIFE BEAUTIFUL

By Alice Nissley

For the Gospel Herald

We look upon nature and see the handiwork of God. We are led to quote this verse:

"We often praise the evening clouds,
With tints so rare and bold;
But seldom think to praise our God
Who tinged those clouds with gold."

We take a prospective view over mother earth. We see valleys dotted with hills, mountains on whose summits the eagle, "king of the birds," builds her nest, and rears her young.

On the mountain slopes, in the valleys, we find productive fields intersected with streams of water, all intended for the comfort and sustenance of man and beast.

We need to praise the "Giver of every good and perfect gift." Man receives from God the wisdom and the knowledge how to build cities and towns, how to make comfortable houses for this temporal body to dwell in. Man has also been blessed with the gift of drawing landscapes, or any picture representing God's handiwork.

Talents, directed and guided by the Holy Spirit, in artist work as well as other occupations, should be governed and directed by God to whom belongs all the honor.

Man is fearfully and wonderfully made. All that God has entrusted to man "until he comes" should be used and spent only as the "Master" sees fit, and as the Creator intended.

The combined blessings of the natural and temporal kingdoms are but a small part of the Christian's blessings, and far from being equal to the blessings of the spiritual kingdom, or "The life hid with Christ in God."

The joys, the delight, the blessed communion and close fellowship; the sweet foretaste of heaven; the consciousness of knowing that we are Christ's and He is ours.

"To know Him is to love Him, and to love Him is to keep His commandments." To really know the Lord we are prompted to say as "Queen of Sheba" said, "The half has never yet been told."

We will daily look for His appearing or for that "meeting over there and see Jesus face to face. Allowing these thoughts to be prominent "purifieth us even as He is pure."

Christ is our example to pattern after. We, as His followers, are expected to live up to the Gospel standard, in our walk and in our conversation.

We are measured by what we say and do and the way we express ourselves.

Purity

Pure words can only be expressed from a heart containing pure thoughts. Unspotted religion includes pure words with a pure life. The Holy Spirit is the main factor. A tell-tale, busy body, curiosity-seeking spirit will not abide in the heart cleansed by the precious blood of Jesus.

Meekness

Blessings are promised to the meek.. God is pleased and protection is promised to such.

Quietness

Quietness is the result of a consecrated, worshipful spirit. To be in close touch with our Elder Brother, having the ever abiding presence of the blessed Holy Spirit. The realization of such an experience results in that calm, serene quietness that the world knows nothing of.

Peter says, "Let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit which is in the sight of God of great price." Paul says, "Study to be quiet and to do our own business, and to work with our own hands as He has commanded us." It is a hard matter to keep quiet and attend to our own affairs if we follow our carnal inclinations.

Only God, through His infinite grace and wisdom, can shape us to do that which is uplifting and edifying. When our aim is to live "above the world" these earthly cares and temptations will not have rule over us. We will meet them "in the strength of the Lord" as David did, and come out as conquerors. We need to live very near to our Savior. If we see His perfection we will more readily acknowledge our imperfections. Neither will we make mountains out of our brother's and sister's mistakes.

To have a heart "void of offense toward God" means a daily examination and washing of the Word. Heavenly quietness in a soul will make for peace. "The peaceable fruit of righteousness will be exercised in our relation to God and man.

We sing, "None of self and all of Christ," the only condition in which Christ can use us. We will not encourage the quarrelsome spirit nor that of rebellion to those who have rule over us. Boasting will be far from us; but in the spirit of meekness and true reverence to our kind heavenly Father, we will go about our duties in His name.

The Holy Spirit is our best Teacher, best Instructor, best Guide, and best Companion. In partnership with Jesus and the Holy Spirit much can be accomplished.

Love is the propelling power of all of God's works. God loved us, we ought also to love one another. Love deals no ill will to any one in thought, word or deed. In I John 4:16 we read, "And we have known and believed the love that God hath to us."

"God is love: and he that dwelleth in love, dwelleth in God and God in him." We are to dwell in love, be "rooted and grounded in love" that we may be able to comprehend what is the breadth, length, depth, and height of His love." We read in Eph. 3:19 we are "to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God."

What will such a life mean to the home, to the community, to the Church—a life "rooted and grounded" in the Word, firm on the Rock Christ Jesus? We should not give the best of our lives to Satan, and the remainder to God; but we owe all to God.

We can be lost with our names on the church book. We want to so live that daily we take account of our lives and see that we are just as certain our names are on the "Lamb's Book of Life" as on the Church Book.

We want to be "filled with love," so whatever befalls us, whatever is required of us, we will not be mean, we will not sneak, will not be two-faced, or follow anything that is evil —nor will we take revenge, for "Vengeance is mine, saith the Lord." We will want to lead lives exercising the beautiful virtues Paul enumerates: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Lives having the above characteristics will have a good influence. Short of this we know the outcome is far from edifying. The Lord will bless faithful efforts. He takes care of the results.

There will be misunderstandings, oppositions, misinterpretations of our desires and aims on man's part, but God understands—that is enough.

A Christian's walk "is by faith not by sight." That is the beauty of the Christian life. It would not help the world, nor would it be beneficial to the Christian to know the future in its fullness. It remains for us to simply trust in our Father's blessed keeping and in His counsel and leadership as well.

The life bautiful, as we repeated before, is the life "hid with Christ in God;" In partnership with Jesus, characteristics of His virtues, following His leadership, allowing His guidance, in fellowship with His sufferings; persecuted with Him, treading the path He has trod, walking in fear and trembling, pained to grieve Him, desiring to be ever true and faithful to Him, and looking forward to the "blest reward of the saints."

What will heaven mean to such a soul? Although our life has many dreary days, our friends forsake us. Those in whom we place much confi dence sometimes fail to be true. Should this discourage us? No! Jesus knows it all, and He is ever true.

Dear brothers and sisters, let us be true, honest, and sincere. May we ever aim to perfection and to live the life beautiful.

The beautiful life is not necessarily continuous as the life beautiful. We aim to live the heavenly life here and continue it in the world to come. When our life is at its close, we simply fall asleep in the arms of Jesus. He will lead us safely through the valley of the shadow of death."

There on the other shore we will know no more trials, conflicts, temptations, misunderstandings; no dark days nor cruel treatment or anything that means suffering. (All these experiences will be changed to "joy unspeakable and full of glory."

There, rightly speaking, we will start a blessed New Year. Here once in 365 days we have a New Year. **There** time will not be counted or measured by days or years.

Here we have the desires of the flesh to overcome; **there,** we will have spiritual bodies. **Here** Satan hinders us from serving the Lord; **there,** God will be loved and obeyed supreme. **Here** we make promises, form resolutions that we are going to do better. Our promises often fail; but **"over there"** we have gained perfection through Jesus Christ our Lord. **Here** pride, selfishness, unfaithfulness, disobedience will guide our lives to a certain extent; **there** we will have nothing of a sinful nature to contend with, but instead we will experience the true peace and happiness which we realize here only in part. **There** our prayer is changed to praise, our faith to sight; what we now know in part there we shall know in full, what is now imaginary then will be real. "Now we see God through a glass darkly; but then face to face." Brother, sister, what will that New Year over yonder mean to you and to me-

Will you be one in that beautiful land?
Will you be one?
There to dwell with the glorified band,
Will you be one?

As the old year of time passes away, may we meet the Eternal New Year.

"Clad in His righteousness alone,
Faultless to stand before the Throne."

Altoona, Pa.

JOHANN LOSERTH

By John Horsch

For the Gospel Herald

One of the most valuable papers in the Mennonite Historical Library in Scottdale is a document received recently as a donation by Professor Johann Loserth of the University of Graz, Austria. It is the original print of an imperial mandate against the Anabaptists, dated February 24, 1528, issued by Emperor Ferdinand I. which was to be read "from beginning to end in a loud, audible voice" from all the pulpits in the realm every third Sunday until Whitsunday of the same year, and thereafter on the first Sunday of every quarter. It demands that all Anabaptists must be executed without mercy, whether they recant their faith, or not, excepting only those who before Palm Sunday of the same year deliver themselves up to the authorities, renouncing their faith.

Professor Loserth is the author of a number of books on the history of the Anabaptists in Austria, Tyrol, Hungary, etc. For the Mennonite Lexicon which is now in process of publication in Germany he has written more than fifty articles, as stated by one of the editors, Bro. C. Hege. He is the foremost authority on the history of the Anabaptists in these countries. In consequence of the scarcity of food and the exceedingly high prices the times are hard for those who are depending on a salary which is utterly inadequate to secure the needed food. Professor Loserth is one of those who finds it impossible to buy meat or milk; fats also are rather beyond his reach. This information we have from a reliable source, namely from a Mennonite brother in Germany. The professor is now in his 75th year. He has already sold his library to obtain some means needed for sustenance.

If any one is moved to remember him with a small gift, it may be sent to our Publishing House in Scottdale.

Scottdale, Pa.

"Some bad people can't find a church good enough for them to join."

OUR NEW BUILDING

By Levi Mumaw

For the Gospel Herald

The past few weeks have been very busy ones for those connected with the management of affairs in connection with the details necessary for the preliminary work of the building operations planned for this summer for the accommodations of our Publication Activities.

In accordance with official action taken last August by the Mennonite Publication Board, at which time a building committee of five was appointed, definite plans have been drawn up and estimates made covering our needs and the cost of the same. The estimate has been placed at **$125,000.00** for a building erected and finished in accordance with the general outline accepted by the Board at its regular meeting. It is hoped however that the actual cost of the building will be considerably less. Contracts already placed indicate this.

The size of the building is to be 80 ft. x 110 ft., three stories above basement. The construction to be of structural steel, fire proof building blocks and concrete. Special attention is to be given to the fire proofing of the structure. All window frames to be of steel as well as the window sash and where exposed to other buildings, wire glass is to be used. The plan of the building is so arranged as to reduce the cost of operation of the printing plant to a minimum and sufficient room will be obtained to afford space for additional machinery that is needed at this time and also providing for any needs in the near future.

At the meeting of the Board, the Building Committee was instructed to study conditions and at any time it was thought advisable to proceed with the work to submit the same for consideration. In making close investigations since the first of the year, it was found that a considerable advantage in cost of building operations was obtainable at this time and after due consideration the matter was submitted to the Executive Committee of the Board and approved unanimously. The following facts are the basis for this conclusion:

Structural steel can be bought today at nearly one-half the price charged for it in 1920. Maple flooring is quoted at about the same reduction. Framing lumber is quoted at about ⅓ less than last year's prices. Finished doors can be bought for ½ the price of last year. Finishing lumber at about ⅓ the former prices. Cement is quoted on about the same basis of reduction. Labor wages also have been reduced. It has been found that structural steel plants are in position to furnish material promptly while a year ago it was very difficult to get deliveries. Transportation facilities have also greatly improved. Other advantages might be mentioned but this will suffice.

The question is being asked if there will not be further reductions later. This may be possible, but those who have given the matter special attention are inclined to believe that it will be the reverse as soon as certain labor problems are solved and the weather becomes favorable for outside work. We do not claim to be able to judge, but have the endorsement for our present action by those who are closely connected with building activities.

At the meeting of the Board, the management of the Publishing House assumed responsibility for the supplying of $50,000.00 towards the cost of the building, this amount to be carried as a liability of the House. This part of the finances, we believe, will be forthcoming and we have confidence in the Church that she will meet our needs for the balance of the funds needed.

A review of the finances of the Institution may be of interest. The following is a statement of the standing of the institution at the time of our last report, April 30, 1920:

Resources

Outfit, Equipment, etc.	$ 20,347.88
Stock in Books, Bibles, etc.	28,507.37
Stock in Paper, etc.	5,211.49
Real Estate and Buildings	23,861.78
Stocks and Investments	1,875.00
Subscription Lists	20,000.00
Annuities	1,600.00
Bills Receivable by the Board	1,500.00
Bills Receivable by the House	4,673.59
Accounts Receivable	10,554.12
Cash on Hand	10,904.11
Total	$129,035.34

Liabilities

Cash in Tract Fund	228.84
Net Solvency of the Board	128,806.50
Total	$129,035.34

Supplementary

Donations by the House previously reported	$ 13,777.08
Donations this year	5,522.18
Total	$ 19,299.26

The above net solvency has been made possible thru a net surplus or gain by the House and subscription lists amounting to $84,092.13 and donations of the House to the Church, the net donations from the Church would be reduced to $25,415.11 which would be the net investment, strictly speaking, by the Church in the present publishing plant.

It is therefore only reasonable to

expect the Church to share with us in the further financial needs of the House. It is but fitting that this institution should have a permanent consideration at the close of the prosperous period thru which we have just passed and which has been a very difficult period for the conducting of our work

The question has been asked "Why build a new structure?" This has been outlined in our general publicity work but may need repetition here. Our present building in which our printing is being done is a wood structure which had been built very temporarily. This building has been taxed to its utmost capacity and additional machinery cannot be installed because of a lack of room and also because of insufficient strength for it. The greatest need however is more room. The new building will provide both.

Another reason for our present action is to provide a building that will allow us to place our machinery so as to reduce the labor required for each operation to a minimum. This cannot be hoped for in the old building. The main brick building in which our offices are located, and book store as well, has answered its purpose very well, but in providing for the printing plant it is also very desirable to have all the offices and book room in the same building. Hence the conclusion has been reached that it would be more profitable to rent the old buildings and let this income meet the expense of the additional investment in the new building. This income is to help bear a part of the interest accruing on the obligation by the management of the House in the form of the $50,000.00 loan. The real estate on which the building is to be erected has been owned by the Board for some time and was acquired when the present buildings were purchased. It will be necessary to buy an additional half lot, which has been arranged for.

The question has been asked, "Why was not such a building erected when the plant was first installed?" This might have been done but the difficult task would have been to find someone that had enough faith in the venture to assume such an obligation. The investment then would not have been in keeping with good business methods. The responsibilities assumed at that time, no doubt, were more serious to the management at that time than the present plans are. Experience has been a continuous teacher during these years. The present needs could not have been anticipated then.

Returning to finances, it is the hope of the management and building committee that some general scheme of co-operation may be effected thruout the sixteen Mennonite Conferences co-operating in this work. By such an arrangement that the burden will be distributed to some extent. There are three methods by which each individual in the Church can help. We are confident that each individual member will want a share in the work, because of the benefits derived by each. To some it may mean the giving of several thousand dollars in direct donations, others may consider $500.00 their highest figure, and from that on down the line. Each offering will be appreciated and will help to such an extent. In some instances the giving of an annuity will be the most effective means of helping. Such offerings will be gladly received and the necessary conditions will be met. Last but not least, we will need a number of direct loans bearing interest at a rate that may be agreed upon. The time for these loans should extend over a period of three to five years. Shorter terms will also be accepted.

Scottdale, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The absence of any cablegrams from Russia during the past week probably means that there are no new developments of any great importance in that field. It is hoped that by next week we may have considerable first hand information from Bro. Orie Miller, who left Liverpool, England, on the final lap of his journey home on February 23, and whose arrival in New York is now daily expected.

* * *

A letter received from Constantinople during the past week states that there is great need for help on the part of our Unit to the German Lutherans, also refugees from South Russia and very much the same in character as the Mennonite refugees. The German Lutheran Church in America has not yet taken active steps for the relief and help of these people, but the present situation makes it almost imperative that something should be done. Our Unit, as much as possible, has been giving relief to these people on the same basis as to the Mennonite refugees, except that they have been unable to do anything for them in the way of securing passports to this country. Many of the German Lutheran young men are desirous of coming to America as farm hands, just as are the Mennonite young men.

* * *

A new home has been opened by our Unit for the refugees who are waiting in Constantinople, either for an opportunity to come to America or to go to Germany or other countries. It is situated on the Bosphorus, some little distance from Constantinople, and will accommodate about 130 men. A number of Lutherans are being cared for at this home, as well as Mennonites, and from thirty to fifty men are being cared for at the old home at Constantinople.

* * *

It is reported that there are still a number of Mennonites in the camps who have not yet been reached by our Unit. A number of new arrivals are reported, and these tell of the others still remaining. Passport applications are constantly being filed, and an answer to the applications from the State Department is eagerly awaited by those who desire to come to this country, as well as by all who are interested in the work.

* * *

One of the new phases of our Relief work in Constantinople is reported in our last mail communication from that place. It has been decided to allow underfed and mal-nourished children to come to the orphanage established by our Unit for one full meal each day, something on the plan of the child-feeding work carried on in Europe by the Hoover organization and the Friends Service Committee. There are many children who get sufficient food to keep them alive, but not enough to enable them to grow strong enough to resist sickness and disease, which eventually sap the life from their little bodies. Lack of proper nourishment leads to tuberculosis, rickets, and other children's diseases, which means a slow death and much misery, tho not classed as death by actual starvation. The new workers will be much needed when this phase of the work is developed.

* * *

A number of fugitives from South Russia, mostly Germans and some of them Mennonites, are at present confined in refugee camps in Germany. Some of these fled at the time of the collapse of the Wrangel government and others had fled previously. A cablegram just received from M. Horsch, a member of the German Mennonite Relief Committee, reads as follows:

"Have visited fugitive camp. Quick help needed. Nearly all desire to return to Russia. A few would like to go to America, and a few others to remain in Germany. Send representatives soon to investigate conditions together with our representatives."

* * *

A later cablegram from the same source throws more light on the situation. It reads as follows;

"Refugee camps are provided with sufficient food and clothing by German

(Continued on last page)

FARMERS' UNIONS

(Continued from page 987)

wise organize themselves into unions. When asked how they were getting along he replied that they were farther along than ever before, or would have gotten in any other way. But Christ says that "all these things" will be added unto us if we seek the kingdom of God and His righteousness.

These organizations have gotten so far along that if they can not get what they want—shorter hours, more pay, lighter work, etc.—they will call a strike, destroy property, and even take human life, in order to carry their points.

Of course, they say that the farmers never expect to go that far. Neither did the other labor organizations when they first started out. Besides there have already been strikes among farmers' organizations. The farmers today are undertaking things which eight years ago they said they must leave alone if they are to succeed as a union. Why? Because they have grown to the extent that they feel themselves strong enough to undertake most anything. Surely the child of God who asks whether it is right for him to join these unions must be ignorant of the character of the work they are doing.

Earthly treasures rust and decay. Thieves may break thru and steal them. Even tho we may take the best care of our riches, there remains this fact: Naked came we into this world, and in this manner we must leave it. Christ commands us to lay up treasures in heaven.

Reist, Alta.

REPORT

Of the Executive Committee of the Pacific Coast Conference District

For the Gospel Herald

The Executive Committee of the Pacific Coast Conference District met at Albany, Oreg., Feb. 14, 1921, in accordance with written notices sent out Jan. 25 and Feb. 7, to arrange the work for the coming session of conference.

The following members were present: C. R. Gerig, S. G. Shetler, A. P. Troyer, F. J. Gingerich, M. E. Brenneman, G. D. Shenk (proxy by J. P. Bontrager). S. G. Shetler was chosen chairman, and F. J. Gingerich secretary. A. P. Troyer was chosen as an additional member of the Executive Committee within the entire committee.

It was decided to hold the meetings in the Fairview Church, near Albany, Oreg., June 7-10, 1921, in the following order:

Tuesday—all day and Wednesday forenoon, Sunday School Conference.

Wednesday afternoon — Mission Board Meeting.

Wednesday evening — Sisters' Sewing Circle Meeting.

Thursday morning (9 to 10)—Ministers' Meeting.

Thursday and Friday—Church Conference.

Gospel sermon each evening.

Programs were prepared for all of the above meetings. A. P. Troyer and J. P. Bontrager were chosen to preach the conference sermons.

It was decided to prepare a circular letter, signed by the members of the committee, to be sent to every congregation in the district, giving a report of the work done and instructions for work necessary before conference.

Nominations were made for the officers of the Sunday School Conference, from which bishops, ministers, deacons, superintendents, and delegates elected by the various Sunday schools will elect by ballot at the opening of Conference.

Nominations were made by the committee for officers of the Church Conference. Bishops, ministers, deacons, and delegates elected by the various congregations in the district will elect the officers by ballot.

The chairman and secretary of the committee were selected to serve as temporary officers for the Sunday school and Church conferences until each has effected its organization.

The committee is sending out with this report a hearty invitation to the brotherhood in general to attend this conference.

All matters presented were considered, carefully discussed, and a unanimous vote was cast in all decisions. Perfect harmony prevailed.

S. G. Shetler, Chairman.
Fred J. Gingerich, Sec'y.

FINANCIAL REPORT

For the Gospel Herald

Receipts of Eastern Mennonite B. of M. & C. for February, 1921

Children's Home Millersville Pa

Kauffman fund	$100 00
Hersheys & Old Road congs	63 00
	$163 00

Columbia Pa Mission

Mt Joy Pa Y P M	3 15

General Mission Fund

New Danville cong	$30 00
Kauffman fund	250 00
Landisville Pa S S	18 00
Manheim Pa S S Colo Repairs	20 00
Interest on Savings funds	68 00
	$386 00

Gingrich Church Building Fund

East Petersburg cong	$136 19
Chestnut Hill cong	74 50
Mt Joy & Kraybills cong	11 00
	$221 69

India Mission

Bro & Sister Lanc Co	$2 00
Maple Grove S S Atglen Pa	31 45
A Bro Atglen Pa	15 00
Belleville Pa A M S S	30 00
Manheim Bible Study Class	7 50
	$85 95

India Famine Relief

No 3838 Pa	$10 00
Miss M Von Steen	20 00
Lebanon Co congs	26 00
Slate Hill cong	175 00
A Friend	5 00
Lebanon Co congs	8 00
Goods cong	109 14
Mrs Christ Lehman	1 00
H W Eshleman	2 00
Goods cong	5 00
Leah Shope	1 00
A Sister Norfolk Va	2 00
No 3931 Pa	15 00
A Family Erbs cong	5 00
Mrs Annie Rohrer	5 00
Alice Rohrer Shauback	2 00
	$392 14

India Bible School

Monroe Hostetter	$25 00

India Native Workers Support

E Petersburg Y M B C	$7 50

Knoxville Tenn Mission

K Loose S S Class	$10 00

Orphans' Home Hospital West Liberty O

Mrs Martha Kraybill	$1 00

Old People's Home Orrville Ohio

Kauffman fund	$200 00
Total for month	$1 495 43

Gratefully acknowledged,
Eli G. Reist, Treas.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 7:6. E. B.

The verse reads as follows: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

There were times when Christ was very free with His teaching, and other times when He maintained a discreet silence. At the time of His trials, for instance, men marveled because He held His peace. He acted out His own advice. When you know that a man is not after the truth, would not accept it if he received it, and would try to employ it to your own hurt if you insisted on giving it to him, you had better hold your peace. Such are times when "silence is golden." Truth is precious; and our aim should be to sow it in fruitful soil.

One caution needs to be given in connection with this discussion. We should be slow to pass judgment on the other man and adjudge him a dog or a swine not worthy of our honest endeavor to bring him to the light. For all we know, no matter how unworthy he appears, he may be ripe for the reception of the truth. But where it is a clear case that the truth would be received with contempt it is simply throwing away breath to try to force it on to dogs or swine.

Your own experience, if you give heed to it, will in due time reveal to you the wants which the Gospel meets.—Benjamin Whichcote.

Married

Horst—Good.—On Dec. 31, 1920, Bro. Michael Horst, of Peabody, Kans., and Sister Susanna Good of Elida, Ohio, were united in marriage at the Lima mission home by Bro. B. B. Stoltzfus. May God bless and help them to live for Him.

Martin—Wenger.—Elmer Martin of North Lawrence, Ohio, and Bertha Wenger of Dayton, Va., were married on Feb. 8, by Bro. J. D. Wenger of Harrisonburg, Va., at the home of the bride's brother, A. D. Wenger near Dayton, Va.

Horst—Frey.—On Jan. 26, 1921, Bro. Gaius A. Horst of Newton, Kans., and Sister Maggie Frey of Sterling, Ill., were united in marriage at the home of the bride's parents, Bro. A. E. Kreider officiating. May God bless them richly.

Martin—Lehman.—Henry D. Martin of Dalton, Ohio, and Sarah Lehman of West Salem, Ohio, were married on Christmas Day, 1920, by Bro. M. G. Horst of Wadsworth, Ohio, at the home of the bride's mother, Sister Leah Lehman near West Salem.

Leaman—Breckbill.—On Thursday, Feb. 24, at the bride's home near Lampeter, Pa., Bro. Harry S. Leaman of near Strasburg, Pa., and Sister Anna H. Breckbill were united in holy matrimony by Bro. Frank M. Herr of Willow Street, Pa. May God richly bless them thru life.

Sailors—Lowrey.—At the Mennonite Mission Home, Ft. Wayne, Ind., Bro. Lemoine G. Sailors and Sister Martha M. Lowrey were united in marriage, Feb. 26, 1921, by Bro. B. B. King. May the Lord richly bless and direct their way in His service.

Schrock—Bachman.—At the home of Bro. P. E. Bachman and wife near Tiskilwa, Ill., Dec. 22, 1920, their daughter, Alice, was united in marriage to Bro. Jesse Schrock of Flanagan, Ill., Bro. C. A. Hartzler officiating. The Lord bless them in the important step taken.

Martin—Yoder.—On Saturday evening, Feb. 19, 1921, Bro. Daniel Martin, North Lima, O., son of Bro. J. S. Martin and wife, and Sister Mamie Yoder, daughter of Deacon J. L. Yoder, were united in marriage at the home of the officiating bishop, Bro. A. J. Steiner. May God's blessings go with them.

Obituary

Edwards.—On Feb. 12, 1921, at her home in Beech Grove, O., Emma D., wife of Jacob Edwards, aged 48 y. 10 m. She had suffered much pain from cancer during the last two years. Her husband and six children survive. Funeral Feb. 15 at the Lutheran Church in West Brookfield, O., by I. J. Buckwalter and Wm. Myers.

Eby.—Rhoda E. Eby died very suddenly of hemorrhage on Monday evening, Jan. 31, aged 11 y. 5 m. She confessed Christ as her Savior a few hours before she died. She leaves parents, 3 brothers, and a sister (Amos, Ira, Irwin, and Naomi). She was buried at Reiff's Mennonite Church near Maugansville, Md., on Friday, Feb. 4. Texts, Matt. 24:44; Mark 14:8.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Loucks.—Robert Martin, son of Martin and Grace Loucks, was born near Wakarusa, Ind., July 29, 1919; died with pneumonia Feb. 19, 1921; aged 1 y. 6 m. 20 d. Surviving are his parents and 3 sisters (Hildah, Mary and Ethel). All that loving hands with the assistance of physicians could do the heavenly Father took him to Himself. He cannot return, but the parents and sisters can go to him. May the richest blessings of God be with them in their sadness. Funeral services were held at Yellow Creek M. H. Feb. 21, by A. B. Yoder and J. H. McGowen. Texts, Matt. 18:3 and Mark 10:14-16. Buried in cemetery near by.

Yoder—John Howard, son of Orie and Bena Yoder of near Atglen, Pa., died Feb. 21, 1921; aged 2 y. 10 d. Death was caused by measles followed by pneumonia. He leaves father, mother, and a little brother and sister (Willard and Elmira). Services conducted at the home by Amos B. Stoltzfus and John Kennel. Text, Hab. 3:18. Interment at Maple Grove Cemetery.

"God needed one more angel
Amid His shining band
And so He bent with loving smile
And clasped our darling's hand."

—By his grandmother.

Nissley.—Ellen Hershey, widow of the late Samuel L. Nissley, died at her home, 502 West James St., Landisville, Pa., from a complication of diseases, in her sixty-ninth year. She was a faithful member of the Mennonite Church for many years. Three children survive: Phares, Ella, and Samuel. Her mother, Mrs. Susan S. Hershey of Landisville also survives, and the following brothers and sisters: Phares, Mrs. Jacob Newcomer, Mrs. Elizabeth Denham, John, Mrs. Martin Peifer, Mrs. Anna Greider, and Harvey S. Funeral services were held in the Mennonite Church at Landisville, and was conducted by Bros. John and David Mosemann, and George Hoverter. Interment in Landisville cemetery.

Neff.—Frances M., wife of Bro. Jacob Neff of near Millersville, Pa., went to her heavenly rest Feb. 14, 1921; aged 56 y. 10 m. 27 d. There remain to mourn their loss a sorrowing husband and three children (Witmer, Mabel, and Floyd) five grandchildren (Irvin, Elvin, Clayton and Paul Heisey and Frances Neff), also two sisters, four brothers, and many loving friends. She united with the Mennonite Church in 1904 of which she was a faithful member doing what she knew for Jesus. She was a faithful, loving, and devoted mother for which she will be greatly missed in her home. She retired for the night's rest seemingly well when at the midnight hours when Jesus whispered taking her from this life she fell asleep in Him with scarcely a struggle. Funeral services were held Wednesday Feb. 16, at the Millersville Mennonite Church, conducted by Bro. Christian Lehman, Jacob Habacker and Daniel Gish.

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Zook.—Little Glenn, youngest child of Oliver H. and Lydia B. Zook, died at their home near Belleville, Pa., Feb. 9, 1921, as a result of measles and spinal meningitis; aged 5 y. 2 m. 18 d. Little Glenn was a bright, cheerful child and was liked by all who knew him. He had a weak heart and at the time he was afflicted with the measles his physical condition was apparently below normal. He didn't seem to have vitality enough to throw off the poison and as a result, it went to his brain and spine, resulting in his death. How we miss him! How our hearts ache when we think of our loss! And still, over in the realms of eternal deliverance with Jesus and angels and "lambs of God" we see him at rest, and we bow in submission and say, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

"We shall sleep, but not forever, in the lone and silent grave;
Blessed be the Lord that taketh, blessed be the Lord that gave.
In the bright eternal City death can never, never come.
In His own good time He'll take us from our rest, to HOME SWEET HOME."

Weaver.—Lydia S., daughter of Joel and Mary Blosser, was born Jan. 2, 1860; died Feb. 3, 1921; aged 61 y. 1 m. 1 d. On Sept. 20, 1877, she was united in marriage to John B. Weaver and in the spring of the following year she with her husband united with the Mennonite Church of which she remained a faithful member and lived a devoted Christian life until death called her home. To this union were born 5 daughters and 2 sons of whom 2 daughters and 1 son preceded her to the spirit world. Her father, mother, and 2 brothers also preceded her in death. She was born on the farm where she died and with the exception of one and a half year she spent all her life there. She was a kind and loving mother and one who was especially concerned in the spiritual welfare of her children and no sacrifice was ever too great for her to make for her family or the church of which she was a member, and her helpful counsel and kindly advice will be greatly missed by her family and friends. She is survived by her husband, one son (Joel S.), three daughters (Cora, Mrs. William Ramer, and Mrs. Henry Bechtel), three granddaughters and a host of relatives and friends. Funeral Sunday, Feb. 6, at the Old Yellow Creek Church house, Elkhart Co., Ind., was largely attended. Services by Bro. Benjamin Good, Orrville, Ohio (Text, Psa. 126:5, 6), and by Bro. Martin Ramer (Text, Mark 14:8).

Christophel.—Mary E. Krantz was born in Lancaster Co., Pa., Apr. 12, 1863; died Feb. 19, 1921; aged 57 y. 10 m. 7 d. She was first married to John Smoker, who preceded her in death soon after their marriage. On Jan. 18, 1900, she was married to Noah E. Christophel of Elkhart, Co., Ind. Soon after this they removed to Lancaster Co., and resided at Strasburg at the time of her death. To this union were born 2 sons (Wayne and Noah) and 1 daughter (Ada). Of these, Wayne preceded her in death about seven years ago. One son and one daughter, together with her husband, 1 step-son (Ira), 4 brothers, 4 sisters, and a large number of relatives and friends are left to mourn her departure. In early life, she united with the United Brethren Church and was a consistent member. In the winter of 1907-1908, she, with her husband, united with the Mennonite Church, to which church she remained faithful until death. She was a devoted wife and mother and a consistent Christian. More than a year ago she became afflicted with cancer and gradually became weaker, until she fell peacefully asleep. Funeral services were held at the Strasburg Mennonite Church, Feb. 22, conducted by Bros. Frank Herr and J. H. Mosemann. Text, II Cor. 5:11. Burial at Mt. Pleasant cemetery.

Dearest mother, thou art resting,
All thy pain and suffering o'er;
But again we hope to meet thee,
On that bright, eternal shore.

THERE'S NO POCKET IN A SHROUD

Use your money while you're living,
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

Gold can help you on no farther
Than the graveyard where you lie,
And, though you are rich while living,
You're a pauper when you die.

Use it then some lives to brighten,
As through life they weary plod;
Place your bank account in heaven
And grow richer toward your God.

Use it wisely, use it freely,
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

—Sel.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Items and Comments

China certainly has its share of trouble. Already on the verge of starvation, the provinces of Kansu and Shensi have been visited by a series of earthquakes which are said to have exacted a toll of 250,000 lives. Investigators have been sent into the district by the famine relief committee.

The little republics of Panama and Costa Rico are engaged in war at this writing. Compared with others of the world's conflicts, this would be considered but a triflle were it not for the possibility of involving larger nations in the struggle. It is to be hoped that the struggle may be quieted without much bloodshed.

According to ex-senator Beveridge of Indiana, who in an able series of articles in the Philadelphia North American set forth his views of the Sunday school and its work, the apostle Paul was one of the world's greatest orators. In all probability this was a correct estimate. But the greatness of this man's qualities consisted not in personal accomplishments but in his devotion to the cause of Christ and in the fact that he was God's chosen vessel to bear His name among the peoples of the earth. In other words, he spoken and wrote as he was moved by the Holy Ghost.

On March 4, in the midst of national good will, Harding and Coolidge were inaugurated President and Vice-president of the United States. With them an extra session of the Senate and the installation of a new cabinet gave evidence that a new administration is taking hold of the ship of state and a new policy is to be instituted. Christian people are praying that many of the troubles of war times may cease and that an era of good will may be upon us. The existing times afford an abundance of evidence pointing to the wisdom of the advice to pray for our rulers.

Europe is having its share of trouble. While relief workers are doing nobly in the work of relieving the sufferings of the needy millions, the spirit of unrest is manifest in practically all the countries of Europe and increasing the burdens. Ireland is still torn by civil strife, the Sinn Feiners being determined to win their independence. At this time the dispute between Germany and the allies with reference to the amount of the reparations is still unsettled, but the prospects are that Germany will again yield to force and agree to the demands of the allies. The Bolsheviks of Russia are facing another insurrection, but putting down opposition with an iron hand. The "silver lining" to the cloud consists in the fact that the nations are so war-torn that they are slow to re-enter another war.

CONFERENCE ANNOUNCEMENT

The spring session of the Lancaster Conference will be held, the Lord willing, on Friday before Good Friday, March 18, 1921, at the Roherstown meeting house, two miles west of Lancaster City, Pa.

The bishops' council will be held on Thursday, the day previous.

Peter R. Nissley, Secy.

RELIEF NOTES

(Continued from page 997)

government. It is ours to help them to procure work and to return home. Need of food much greater in the Erzgebirge than in the refugee camps."

* * *

The matter of sending representatives to Germany has been under advisement by the Mennonite Relief Commission for some time, and the present crisis is again under consideration. It will be noted however, that the present circumstance brings some new elements into the case, since the people referred to in the cablegram are Russians and not Germans, tho of German origin. The German Mennonites, in spite of their own needs, have been active in giving relief in the present Russian situation.

* * *

A communication from a Mennonite minister in Poland sets forth the needs of an orphanage and other institutional work now being carried on in that country by one, Doctor Theodor Zoeckler, who, it is stated is carrying on a very important work. Since it is on the borderland of Russia it is suggested that there might be a number of Russian refugees taken care of there, some of them who would perhaps desire to come to America. Money for a house and more land is stated to be the greatest present need of the institution.

March 4, 1921.

A CHRISTIAN HOUSEHOLD

* * *

Oh, happy house! where Thou are loved the best,
Dear Friend and Savior of our race;
Where never comes such welcome honored guest,
Where none can ever fill Thy place;
Where every heart goes forth to meet Thee,
Where every ear attends Thy Word,
Where every lip with blessings greets Thee,
Where all are waiting on their Lord.

Oh, happy house! whose little ones are given
Early to Thee in faith and prayer—
To Thee, their Friend, who from the heights of heaven
Guard'st them with more than mother's care.

Oh, happy house! where little voices
Their glad hosannahs love to raise,
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

Oh, happy house! where Thou art not forgot
When joy is flowing full and free;
Oh, happy house! where every wound is brought,
Physician, Comforter, to Thee!
Until at last, earth's day's work ended,
All meet Thee in that home above
From whence Thou camest, where Thou hast ascended,
Thy heaven of joy and love!

—Selected.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 17, 1921 (Gospel Witness Established 1905) No. 51

EDITORIAL

"Whatsover he saith unto you, do it."

"How shall we that are dead to sin live any longer therein?"

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

As Easter approaches we think more and more of the glory of the resurrection. If you have any special plans for this day, be sure that they are in harmony with this thought.

The divine motto, "Do all to the glory of God," should have a prominent place in every life. If our eating and drinking, our business and social life, our religious activities were all governed by this rule, it would work a revolution in many homes and afford a solution to many a problem.

Utah did a commendable thing when it passed a law prohibiting the sale of cigarettes and smoking in public places within that state. If now the leading organization within that state would take action prohibiting polygamy and abolishing Mormonism in general, it would give the state a still more commendable reputation.

Brother, when you are tempted to want some other position because you find you are in a hard place, examine yourself prayerfully and see if you had not better exercise a few more soldierly qualities and stick to your job. Paul's advice was, "Endure hardness, as a good soldier of Jesus Christ." There are times when a change of locations is the proper thing, but the shirking of responsibility is never a good reason for moving.

Our annual inventory will be taken in a few weeks, April 30 being the close of our fiscal year. It will be an advantage to those looking after this work if all accounts are closed up previous to that time.

Speaking of closing accounts, we might add that subscriptions should be counted in that list. A glance at the label at the top of this page will tell you whether your subscription is due. One dollar fifty cents will put your credit ahead one year, May we hope for several thousand renewals and a thousand new subscribers within the next month? We thank you for your hearty co-operation in the past. We hope for prompt renewals in the future. As you send in your renewals, will you please give list of names of those who might be interested in sample copies of the Gospel Herald?

"Agree to Disagree." —Two men have a warm discussion on some point of Christian doctrine. They find that they can not come together, so they "agree to disagree." In other words, they settle on the policy: "You believe your way and I'll believe mine—and we'll both let each other alone." Perhaps the reason they failed to come to the point where they could agree was that each one wanted his own way instead of God's. It is often the case that men "agree to disagree" and both ignore God's way.

Religous toleration is a fine thing. It is in accordance with the Spirit of our Master. But there is another thing that is quite as noble and fully as important as religious toleration, and that is loyalty to the truth as found in the Gospel of Christ and zeal to have every one rise to this truth. We sometimes make the mistake of letting a man go on in his error without any faithful effort to bring him to the light.

Heavenly zeal.—In talking with a brother recently concerning the welfare of the Church he made this remark: "Some of our workers who were quite successful in the early years of their public life have lost some of their former ardor and they are not accomplishing what they did formerly."

Both the cause and the result are well stated. Naturally, until the prime of life is reached, leaders in congregations, mission stations, and other church activities should continue to grow more efficient and more successful as the years go by; but this is not always the case, usually because some lose their "first love." Besides intelligence, skill, knowledge, capacity, and a number of other things necessary for the highest usefulness, there must be a heavenly zeal that moves one forward to endure hardships, make sacrifices, bear reproach, and keeps him everlastingly at his job. We need a wide-awake, prayerful, consecrated earnest, zealous, loyal, whole-hearted, never-tiring man at the head of every congregation, every mission, every charitable home, every school, and every other church enterprise. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"Perseverance wins success," is an adage which applies to consecrated Christian service as well as to other things.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

But speak thou the things which become sound doctrine.—Titus 2:1.

If ye love me, keep my commandments.—John 14:15.

GIVE EAR, OH DEAR LORD

(Psa. 5:7)

By Rufus Buzzard

For the Gospel Herald

Give ear, O dear Lord, to the words of my tongue;
Meditations consider of mine,
To the voice of our cry hearken thou God our King
For to Thee will I pray—I am thine.
My voice shalt thou hear in the morning, O Lord,
For I shall ever look up unto Thee,
Each morning direct unto Thee my true prayers
And feel Thy blest Spirit with me.

Oh listen, dear Lord, to man's faithful prayers,
Reward holy thoughts on Thee stayed,
And unto the voice of their cry hearken Thou,
Unto Thee all should pray undismayed.
My voice shalt thou hear in the morning, O Lord,
Since in Thee I can ne'er be mistaken,
Since Thou listeneth to every petition of faith,
Never shall I from Thee feel forsaken.

Oh lead he, dear Lord, in Thy true righteousness;
For in life closely men observe me.
Mine enemies watching my ways, help me live
That my ways before them straight may be.
For indeed there's no faithfulness in their mouth,
Yea, their inward life is wickedness,
Their throat is a sepulcher open for sin,
With their tongue flatter they and transgress.

Iniquitous workers of life shall not stand,
Nor shall foolish men e'er in God's eye;
Abhorred are deceitful and cruel, bloody men,
And those whom after leasing seek—die.
But as for me, I will come into Thy house
With rich mercies of Thine numberless
And in Thy true fear worship in humility
In the temple of pure holiness.

Yea, Thou art not a God that hath pleasure in sin
(In the pleasures of dark wickedness)
Therefore evil with Thine and man's home shall not dwell,
Being—that heavenly mansion of bliss,
That home wherein dwelleth true joy and delight,
Where saved souls, too, enraptured through song
'Mid the angelic choir and its seraphic bliss,
Their Redeemer with praises prolong.

Let all those, then, that put their trust in Thee rejoice,
Let them shout heaven-enraptured for joy,
Because thou defendest, and them dost protect,
May earth's fear of darkness destroy.
Yea, let all those that put their trust in Thee rejoice
Let them truly be joyful in Thee
If Thou, Lord, wilt the righteous crown and their souls bless
Their protection on earth Thou wilt be.

THE PRACTICAL ASPECT OF EVOLUTIONARY THINKING

(Address delivered at Hesston College, Hesston, Kansas, Feb. 21, 1921, by J. D. Charles.)

Heretofore I have spoken on popular evolution theories largely from the scientific viewpoint along the line of definition, history, progress, and fallacies. My subject tonight calls me to look at results and to show how the believing of any of the popular theories will color the whole life, and thus become a very practical matter. So then, may we noticce for a while the **practical** aspects of evolutionary thinking, referring as little as possible to tedious definition, history, and hard scientific problems.

I remember that after giving my three lectures on The Fallacies of Evolution in January of 1916, a few people accosted me with the question, "What value is there in such a study?" "We believe the Bible and that is enough." Well, that is a splendid program, and I sincerely hope that I will never even think to try to suggest a different one. Others queried, "Of what practical good is it all?" "I don't believe that man came from the monkey." "Our people do not as a rule believe any such nonsense, and why talk about it so much?" Again, others thought that it was even sacrilegious, to mention so materialistic a subject.

Now I highly prize these pure and tender consciences. I am real glad for such simple faith and thought. It is refreshing. But these very people may be influenced more than they may know by popular evolutionary thinking, and more than they often will readily want to admit when it is made known to them. I hope to be able to show, in part at least, how this is true.

While, as I have said, I do not intend to enter into long and tedious definitions, yet it is necessary for my present purposes to define briefly and clearly the popular evolutionary belief.

Evolution is a word used to point out a certain theory of the universe. It may be represented as the doctrine which sets forth the production of all things from a first germ by a procedure which may be described as a change from that which is the same throughout to that which is different; from the simple to the complex. The cause of this change is supposed to be in the final laws of matter, force, and motion. All these changes are supposed to come about through a power dwelling within matter—mineral, plants, and animals.

Le Conte has summed up all these ideas in a very brief definition. He says, "Evolution is a continuous progressive change, according to certain laws, by means of resident forces." Evolution is a supposed continuous development of material forms, organic and inorganic. A permanent progressive change is made a fundamental principle of evolution. It is held that there have been no breaks whatever in the process from its beginning in the first germ cell up to the development of man. Evolutionists say that gradually during unnumbered ages the higher forms of life have succeeded from the lower forms in an ever ascending scale. They insist that the chain must not be broken, and there dare be no retrogression, no degeneration, no going back. It is held that new forms have been evolved out of existing forms, and have not been produced by miraculous breaks such as the theory of special creation presupposes. And all this continuous development, mark you, is said to be by means of resident forces, and not by some power outside of nature. The phrase, "by means of resident forces," cannot be understood to mean that God is continually pouring His divine energies into existing forms. Whatever its author may have meant, the phrase has been understood to mean that the evolution of the forms of life takes place wholly by means of the forces already resident in existing forms, which had been imparted at the beginning of their career. By this theory it is held that it is the force **in** rocks which gave life; it is the force in the first cell that produced all these varied and beautiful forms of life we love; and it is the force **in** man that is moving him on and on to still higher forms of life.

But I must cease from this interesting exercise of defining evolution. I have no time to refute these points one by one. I refer you to my Fallacies of Evolution for this. But just in passing may I state that the weakest points are: (1) The theory is grossly materialistic and makes no room for the spiritual nature of man and the God of the Bible; man is his own god; (2) That in spite of the evolutionist's statement to the contrary there is much more degeneration than evolution in nature's course if left to herself; and (3) God the Almighty had a hand in bringing the first forms on the earth, and as the Bible says, with their full powers, and moreover, He still has a hand in giving, transforming, and sustaining life. Taking this last point first, God has in connection with man's work brought into existence new forms of plants and animals, but they have not come entirely through any simple resident force in themselves. And as to the second weak point, degenerate forms are becoming more and more numerous. It is a troublesome problem for the evolutionists to account for parasites—those numerous degenerate forms of life which feed upon other forms of life without doing any useful work. As to the first weak point, that evolution is grossly materialistic, that is the burden of my address.

And so I come to my subject to show how one's thinking is influenced by ad-

hering to such a belief. If evolution as thus defined by evolutionists themselves (and I firmly insist that they adhere to the theory as they have defined it, for purposes of discussion) is regarded as true, there are some results that are inevitable. When the theory is carried to its logical conclusion, as it must be when regarded as true, it leaves its mark in every practical phase of life and thought. How often, in standing up for the truth of God, have we been forced to say to those who confronted us, "That is evolution." "You are an evolutionist." "That is not the Bible."

I.

In the first place **evolution is fatalism** pure and simple. If we hold to evolutionary theories our thinking is bound to be fatalistic. We think of fatalism in connection with the heathen. They are subject to an unchangeable fate. Whatever happens must happen. A member of the family dies and it is astonishing how quickly a heathen man gets over the loss. And it is still more astonishing how heathen some cultured men are in this respect. The heathen man says, "It can not be helped, it was so determined," and with that the matter ends. But there can be no thought of real comfort in that. The devil has hold of the heathen and he leads them bound by the chains of fatalism. And because of this, the heathen are lazy, shiftless, irresponsible, and never acting freely. This belief lies like a dark curse on the life of the soul, making it stupid, indifferent, and immoral. But, above all, fatalism is thrust between the heathen and God, and makes God altogether superfluous. Fatalism seems to be an essential constituent of heathenism everywhere even among the cultured Greeks and Romans. Sufficient traces of it may be found in Christian lands among educated and uneducated so far as they are evolutionary and thus estranged from God.

Evolution is fatalism pure and simple. All that takes place is the inevitable and blind necessity of all that has previously happened to the evolutionist. Evolution is the black creed of necessity. The dark shadows of fatalism pervade the world, and cast their blighting gloom over the human race. Man is a mere automaton. He acts only as he is acted upon by some force over which he has no control. He is an effect; his body, his intellect, his consciousness, are only the result of the circumstances that have necessitated his being. Man is not living, rather, he is being lived. Evolution destroys personal identity and merges mankind into a whole. Mankind according to the evolutionist is marching forard like the French army at the battle of Waterloo. The French, in obedience to the command of their general, charged across the valley and up the hillside until they came to the sunken road. The front ranks paused on its brink, but those behind them crowded them into the road, and, in their turn, were crowded in by those behind them until the road was filled with bodies of men and horses, and the columns behind them crossed on the bodies of their comrades that filled the road. Life, according to the evolutionist, is a sunken road into which the front ranks of humanity are being crowded in order that those which follow may cross on their prostrate bodies. Irrational, purposeless, planless, humanity goes forward to meet its final doom.

Everything that man does, by the theory of evolution, has been previously received from his progenitors. What man thinks, wills, and does, he must think, will, and do. He can no more change his conduct than he can change the color of his skin. The blackest crime is as innocent and virtuous as the noblest deed. The blow with which the assassin strikes his victim to the earth, and the loving caress the mother bestows upon her child are equally automatic and inevitable. Heroism is a delusion and virtue is a dream. It destroys personal responsibility and makes enforcement of the penalty of any law a crime. Crime, sin, guilt, repentance, remorse, sorrow, virtue, merit, are nothing more than so many empty names. Man may take a life or save one, it matters not, the act is forced upon him by existing circumstances, and is wholly lacking in merit. Whatever is, is right. There is no unchanging law of morals, no absolute distinction between good and evil.

It is true that the evolutionist deduces certain moral maxims from his observation of life. He perceives that certain courses of conduct produce pleasure, these he calls right; but certain other courses of conduct cause suffering, these he calls wrong. He measures conduct from its visible results, and deduces principles of moral actions from his observations of such results. In this way he accounts for the ethical beliefs that are commonly received. But what poor grovelling thinking this is!

II.

Taking this fatalistic conception of evolution still further we come secondly to the place where **free moral agency and personal freedom are completely annulled and man becomes a mere animal.** Evolution makes a man a mere animal and he will then think like an animal. Of course man is somewhat more highly developed in his structure than other animals, but there is no real difference between him and the lower animals in the evolutionist's eyes. In his eyes animals have understanding, reason, consciousness, will, feeling, in a less highly developed form. The difference is one of degree, not of kind. Man according to evolution, is a more finely constructed machine than other animals. But he is simply a higher animal, and differs from other animals only in the degree of the development to which he has attained. But he does not differ in any essential particular from the lower animals. He is actually what animals are potentially. He is merely the product of organized matter as they are. He came from matter and in a little while to matter he will return.

III.

And this brings me to my third point. The doctrine of **evolution is incompatible** with the belief in the immortality of the soul. For this reason the belief in evolution has weakened men's belief in the heaven and hell of the Bible. In fact it is pretty general that people simply laugh at the idea of hell. The instant that death takes place, according to evolution, the brain ceases its operations; and as soon as the brain ceases to act, the soul ceases to be, for it is wholly dependent on the function of the brain. The soul is thought by evolutionists to be nothing but a highly developed form of instinct. Therefore, according to evolution man's soul is not a spiritual entity capable of surviving the body. Man cannot have a spiritual principle within him—an immortal soul—for there is nothing but matter out of which to evolve the soul. We know that it is an unchanging law that like produces like, matter produces matter, and never anything higher, though it may assume various forms. The idea of generating a spiritual entity out of matter is inconceivable. Animals can transmit only that which they possess themselves; and as man has evolved from the lower animals, he has nothing more than an animal soul. That man can not have a spiritual nature is manifest, for evolution does away with a personal God, and there is no source from which man could derive an immortal soul.

IV.

One point leads to another. We have now reached the point where we must see that the **evolutionary philosophy is fatal to religious belief.** The lack of faith in God, the Bible, the Church, and the sacred institutions of home and family is all traceable to the evolutionary system of a gross materialism. Our thinking has been colored that way. In a sense it is but natural. Evolution is atheistic in its teaching, though ALL who accept it are not atheists. The throughgoing evolutionist eliminates the idea of a Creator, and reduces everything to the action of atoms and forces which constitute the substance of all things. There is in fact nothing but matter and force which constitute the substance of all things. Divine sovereignty and special providence are annulled. As I have shown evolution is unmitigated and unmitigable fatalism. There can be no personal God for a real evolutionist. A personal God is unthinkable in his case. The evolutionary hypothesis is essentially materialistic, and denies all design. Matter and force are eternal. Everything has an immediate cause, and there is no cause of causes. Intelligence is the outgrowth of nature, and not nature the result of intelligence. The female bird creates the plumage of her mate. The bee creates the flower. Light creates the eye.

(Continued on page 1013)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago Ill.

(720 West 26th St.)

Dear Readers, we greet you in Jesus' name:—Since we have not reported in these columns in this way for some time, we shall give a few things that are still strong in our minds.

In our revival meetings in December we had 15 confessions. These were people from the ages of twelve to fifteen, boys and girls who have been coming to the Sunday school regularly. As we would expect, they expressed their desire to be Christians and forsake sin while they were strongly convicted. We had several meetings with them and prayed with them, had them pray, till we would not have doubted the conversion of all but one or two. However, when the meetings were over, and no one present all the time we soon saw a different conduct than we liked to see on the part of most of them. They could not see why shows were wrong after all, or what there is serious about dancing, and so on. This was merely an argument on their part to justify their actions for every one admitted that they cannot take Jesus with them to such places.

By this time you draw several conclusions. You question our ability and sincerity in personal work. You wonder, Do city missions pay? What are they taught in Sunday school? What will you do about it? and so on. It would be impossible here for various reasons for me to go into a discussion of these things at any great length, but I want to give a few thoughts.

The Gospel is given for all men and includes those in cities, no matter what the conditions are. The Gospel has proven itself in the city. Two things seem to be rather general. People will either accept Christ in their young years before they have tasted sin to the limit or else will drink in sin to the bitter dregs, and then come to Christ with a ruined body and a shrivelled soul. That leads us to put the emphasis on a few things. We do not believe that folks must first taste sin for a year or two before accepting Christ, but believe that as soon as they see their need of a Savior, come to Christ and receive pardon and become a child of God. This is easier said than done because our children have so many temptations around them and so many ways of evil before them that "self-denial" is a thing unknown to them and hard to understand when they begin the Christian life. Another thing, all of us do better work when under pressure, so we dare not expect too much from our city children who have no parental influence behind them that will either encourage or discipline them in the matter of religion. And so we are trying to nip sin in the bud as far as these young lives are concerned and then try and make the parents feel responsible for their children as well as themselves. This is no rapid process, requires prayer, patience, seed-sowing, personal work, and so on.

We need more workers. How I wish our church would realize this more. The work is suffering because we have not more workers. Some one or rather many in the Mennonite Church are missing something which some day will be regretted. Everywhere there are calls for help and we have not yet reached our quota. On the other hand, there ought to be a waiting list of efficient Christian workers waiting to be stationed. Honest effort coupled with hard work will always be repaid, which is true of our city mission work as well as any other work.

And so may we be faithful to His last command, and may we not give up till every one has heard and tasted of His love for all. Pray for us and our work.

In His name,

Feb. 24, 1921. N. J. Litwiller.

Altoona, Pa.

(1614 8th Avenue)

Greetings in our Savior's name:—"The Lord has been so good to us. May we thank and praise Him more."

This is the oft repeated testimony of a brother here at the Mission whose life is so different since Jesus came into his heart. He has been out of work since November, and often tells how before Jesus ruled in his heart and home, that before pay-day came there was scarcely anything in the house to eat and money was gone for drink.

But now he has been out of work so long and yet they always have enough to eat and some to share with others. During these hard times all the brethren at the Mission are out of work and have families to support. Many others we visit in the city we find in sad conditions. May we as God's children realize Christ's words: "Inasmuch as ye do it unto one of the least of these, ye do it unto me."

And with the poet—

"Not what we give, but what we share,
For the gift without the giver is bare;
Who feeds himself with his alms feeds three,
Himself, his sorrowing neighbor, and Me."

Sister Dorothy Hershey of Lititz, Pa., visited here for two weeks. We very much appreciated her presence, assistance and interest in the work. May others do likewise.

Sister R. L. Luther and mother, Mrs. Yoder of Johnstown, gave us a short visit. We were glad for their presence and interest manifested.

Bro. A. J. Bendle of Johnstown, visited here recently. He is intensely interested in the Master's cause, and gave us some inspiring thoughts.

Bro. M. S. Hershey, Kralltown, Pa., has been transferred since October to this city as manager of the Altoona McCrory five and ten cent store. He was one of the young men who suffered for the cause of Christ at a camp in South Carolina, and chose to obey God rather than men, no matter what the cost. His presence in the service is appreciated.

Bro. Abram Metzler of Martinsburg was with us on Thursday night. He gave a lesson on The Christian's Success, taking the necessary elements to be successful and proving each one of the following by different references from the Word. We need to be: (1) Steadfast, (2) Unmoveable, (3) Contented, (4) Courageous, (5) Endure persecution, (6) Strong, (7) Sanctified.

Sister Clara Steiner left for her home. Her few weeks' visit here was greatly appreciated by us and those who knew her in the city. She had formerly been a worker here.

Sisters Ada Kreider and Dorothy Hershey spent a few days at Martinsburg recently .

Bro. J. M. Nissley and wife were called home to Lancaster Co., Feb. 26, because of the death of Sister Nissley's father, Bro. Benjamin Herr. May the Lord comfort the bereaved ones, They expect to be gone a few weeks.

Bro. D. B. Raber and wife were with us recently. Their presence was appreciated in the services, and visitation work by all with whom they came in contact.

Bro. Lauver and myself, accompanied by Bro. M. S. Hershey, enjoyed the privilege of visiting the Martinsburg congregation Feb. 6. We also enjoyed (Saturday and Sunday, Feb.

12, and 13) a pleasant visit at the home of Bro. J. A. Thomas and attended Stahl church services. We were accompanied by my father, J. N. Byler.

Sister Florence Baker returned home from a six weeks' visit around Gap, Pa. She reports a very pleasant trip.

Sister Nannie Hershberger is staying with us during the absence of Bro. Nissley's. We are glad for her assistance.

Mr. Wise, a young man, came here on Sunday, Feb. 27. He is out of work, has no money, home, or friends. While at war in France he contracted a cough, the result of being gassed, and when he returned to his home in Kentucky he found his mother and father were both dead and he was left alone in the world without a relative or friend. He doesn't know of a relative in the world. He tells of the great lesson these hard times have taught him. He had earned high wages, says he had no one to care for him so he spent it as he went. He seems to be a good worker and very intelligent and clean and used clean language which in his life of hardship is very often not the case.

He seemed greatly impressed with all the services and always willing to go. He has gone to freight his way west in hopes of finding a job which he says he must have.

We people who have Christian homes and many friends interested in us cannot thank God enough for these blessings. May we remember him in prayer that no harm befall him and that the spiritual food received while here may not be in vain. "His word will not return unto Him void."

Remember the work at the throne that we may do and say at all times as He leads and directs.

Amount received since Feb. 26

Mattawana Sewing Circle cash	$5 00
Waynesboro S S clothing value	8 00
Mattawana S S clothing value	7 00
Maude Hostettler	1 00

Yours for the Master,
Mar. 7, 1921. Florence B. Lauver.

Peoria, Ill.
(900 Garden St.)

Greetings:—Three precious souls were received here by baptism last evening. Bros. Samuel Gerber and Ezra Yordy conducted the services. At the close of the service an invitation was given and two more confessed their need of a Savior. These were both grown persons. Others are counting the cost. We praise the Lord for the workings of His Spirit.

In His name,
Mar. 7, 1921. John L. Harnish.

NOTES FROM BALODGAHAN

For the Gospel Herald

To the Readers of the Gospel Herald, Greeting:—In looking thru the columns of the Herald, we were pleased to note the hearty response to the calls for help from the Near East and Russia.

And how encouraging it is to see the young brethren step forward and enter these needy fields, in answer to the Master's call.

We were caused to greatly rejoice today on getting a telegram from Karachi informing us that Brother Esch and family and Sister Wenger had arrived at that port, and were expected to land in Bombay on next Friday, Feb. 4. That means they may arrive at Dhamtari on next Monday. It is such a relief to have workers come and help us in this needy field.

We are taking in men, women, and children daily who come to us in a starving condition. We only admit the very worst cases, those who would otherwise die from starvation, and we are getting some pitiful cases who are driven out from their villages to search for food. We had two deaths in the camp today, and there will be several others who will live but a few days, as they were too near starved when they arrived here.

We have relief work where there are from 300 to 1000 people employed excavating earth, and making embankments for controlling water during the rice growing season.

While the work is heavy, yet we have much to be thankful for. People are becoming more interested in the Christian religion. Last evening at 9 o'clock, someone called from the outside and as I stepped to the door I met four young men of this village, and on asking them why they came one replied that they had come to interview me. I invited them in, and they were not long in telling me that they had decided to become Christians. On asking them for reasons for their actions, they stated that they had been thinking on and watching the Christians, and concluded that Christianity was the true religion, and that they were tired of Hinduism, as they realized that nothing was to be gained from worshiping images. After discussing their aims and desires, and having prayer, we sent them to their houses with a Testament in the hands of each of them. These young men have been taught in our primary school at Balodgahan. They requested that we do not give out the information of their intentions, as their people would become very angry, and do them harm. They will be instructed in the faith for some weeks and then received into the Church by baptism. We are so encouraged to note in the Herald that several gifts have been sent to the General Treasurer for the new Church building at Balodgahan. This congregation has grown to such a size that it is difficult to seat all the members and their children. In order that there may be room in the church for the Sunday school we have the primary department on the veranda of our bungalow. Calls are coming to us requesting us to open primary schools and station evangelists in their villages. Grand opportunities are offered us these days, to enter new villages and homes. We hope to see hundreds come into the Church this year.

Dhamtari, C. P., India.

A LETTER FROM INDIA

By Mahlon C. Lapp

For the Gospel Herald

(The following letter to the editor is of general interest to our readers, hence we pass it on.—Editor.)

January 31, 1921.

Greeting in the Master's name:—We would be glad to have you report to the Herald readers that we reached Karachi, India, safely, early this morning. Our boat will be held here two or three days to coal and to unload cargo after which we will sail for Bombay. By the end of another week we expect to be at Dhamtari if all goes well.

We have had a very pleasant voyage thus far. We have had a calm sea and a very congenial class of passengers. There are about eighty missionaries on board. We feel that it has been the answer to the prayers of our friends at home.

As we see the natives of this land with all their marks of sin and heathenism we feel, at least to some extent, our responsibility toward them. We believe also that it is only as we bring their lives in touch with Christ that we can help them. So again we ask to be remembered in your prayers that we may be able to do the work to which the Lord has called us.

Your in His service,
Mary Alice Wenger.

"The Master said, 'My sheep hear my voice,' that is, they recognize it. That sheep simile is immensely helpful here. The sheep live with the shepherd. It is by long daily intimacy with Him that they know Him so well."—S. D. Gordon.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHERE IS MY BROTHER?

By a Sister

O call my brother back to me,
I cannot play alone;
The summer comes with flowers—
Where is my brother gone?
The flowers run wild, the flowers and bees
Around our garden tree
Our vine is drooping with its load
Oh call him back to me.

And has he left his birds and flowers
And must I call in vain?
And through the long, long summer's hour
Won't he come back again?
And by the brook and in the glade
And all our wondering o'er
O while my brother with me played
Would I have loved him more?

He will not hear thy voice, dear child,
He will not come to me;
On earth no more, like summer's smile,
On earth no more thou'lt see;
A rose's grief, bright life and joy,
Such unto him was given,
And thou must play alone—thy boy,
Thy brother is in heaven.

Atglen, Pa.

IN PLACE OF MOTHER

"Oh, I wish I could see mother!"

The longing cry burst again and again from the whitening lips of the sick man.

"She'll be here in the morning—just as soon as the train can bring her," said the nurse soothingly. "And here's your wife, you know."

"Yes—Minnie. I'm glad she's here. But I wish I could see mother.'

"She'll be here in the morning," helplessly repeated the wife.

"Yes, but you heard what the doctor said—to get ready. He said I had only a few hours and—I'm not ready. Mother would help me—I wish I could see my mother!"

So it went on hour after hour till the broken-hearted wife fairly fled from the cry. It was late at night in the Deaconess Hospital to which the sick man had been brought, and the superintendent had retired. But there came a knock at her door, and hastily donning wrapper and slippers, the hard worked woman opened to hear the wife's pitiful story.

"He's not a Christian, and his mother is and he thinks she could help him. That is what he wants. She's a better woman than I am. And the doctor says he won't live till morning."

"I'll go to him," the deaconess answered promptly. "Maybe I can help him."

"Oh, if you only would!"

"And you come back with me, dear woman. You can help him by seeking the Lord with him."

It did not take very long. There were the precious old verses quoted, "Him that cometh unto me I will in no wise cast out," and "The blood of Jesus Christ cleanseth us from all sin." There were earnest prayers, the very words put into the mouth of the repentant man by the strong helper kneeling at his side, and soon the light came.

"I do trust—I will trust. Minnie—oh, Minnie, come with me. It's all light—I'm not afraid any more. He's just taking me to Himself. Oh, how could we have lived without him so long. Minnie, are you coming?"

And the wife sobbed back through her tears, "Yes, Harry. If he'll take me, I'm coming."

"He'll take you, Minnie. Why, He's taken me! And I want you to go back and tell everybody. Tell them how sorry I am that I waited so long, but, oh, tell them He's saved me! Even me!"

Marvelous was the change that came over the sick man. His eyes brightened and the very oncoming lethargy of death seemed for a moment to have been conquered. His mouth was full of praises and his soul full of peace.

After a little he bethought himself of the doctor's admonition to get ready and asked if it would be possible to secure a lawyer so late at night. The superintendent sent for a trusty man who lived near, and that preparation also was quickly made.

"There is no doubt about the conversion of that man," said the lawyer, as he was leaving the hospital. "Yet he's as sound and sane as if he had a hundred years to live."

Morning came and still he lingered. His mother came—not to be met with a cry of anguish, but to rejoice through her tears in the wonderful salvation that had come to her boy. There also came one of his neighbors, rather a rough looking man, and the superintendent doubted if his presence would be helpful. But after a little time he came to the office and asked if he could use the telephone. Consent was willingly given and the home town, fifty miles away, was "called up."

"Yes, he's alive; but he's going fast," was the message. "But he says it's all right, he's ready. And he says be sure and tell everybody he's saved!"

Blessed, blessed privilege, to take the hand of a seeking sinner and put it into the hand of a seeking Savior.—Selected.

THE WEDDING FEAST

By Lottie Stanton

For the Gospel Herald

This was one of several parables spoken by our Savior. It was spoken in the Temple at Jerusalem, April, A. D. 30. In Luke 14:16-24 we have the parable of the great supper, which is in some respects quite similar to the parable of the marriage feast. The two parables are, however, quite separate and distinct. The former parable was spoken during the Perean ministry some months before this. The parable of the supper tells of "A certain man" who made the supper, while in this parable it is a king who makes a marriage for his son. In the former parable the indifference of certain ones is shown, but there is at least an outward show toward the man who had invited them. Do we not see people today doing the same thing? They make an outward show of reverence toward the servants of God, but time after time, as did these people spoken of in the 5th verse of this chapter, when they make light of the bidding of the king to come to the wedding? People are rejecting by making excuses and going their way.

Some have so much to look after of this world's goods that they don't have time to answer the call, when they are bidden to the wedding, forgetting that all they have belongs to God. Sometimes it is associates that keeps them from answering the call, sometimes pleasures of the world, sometimes disappointments, not knowing God is willing to heal the wounded heart if they will truly trust Him. There are many different excuses which are keeping the call to the wedding feast from being answered.

Jesus says, "All things are ready; come unto the marriage." Will you still neglect, when Jesus so lovingly entreats you to come? **"Come"** is one of the most gracious words of Scripture. You have the power to stay away, but are urged not to do so. As we go on in the parable we find how the king's servants were abused and even slain, just as many of the servants of God have been.

Turning our thots toward Stephen, remember how he was stoned to death. John the Baptist was beheaded. The power of God is greatly manifested when His followers willingly suffer martyrdom as did these. We see in the 7th verse how the king was wroth, and sent forth his armies to destroy those who had abused his servants. Let us remember we have a King stronger than any natural king, who will care for His own.

(Continued on page 1016)

Sunday School

For the Gospel Herald

Lesson for March 27, 1921—Matt. 28: 1-20

THE LIVING CHRIST

Golden Text.—I am with you alway, even unto the end of the world. —Matt. 28:20.

Introductory.—This quarter we are departing from our usual custom. Instead of the usual review lesson at the close of the quarter, we have a separate lesson, an Easter lesson, very appropriate as a closing lesson for this series. It is fitting that we close this series of lessons with a glimpse at the triumphant side of Christianity.

The Women at the Tomb (1-7).—The gloom of our Savior's crucifixion and death was still hanging over the disciples. The remarkable demonstration of divine power at the time of the crucifixion must have made a strange and strong impression upon all people. The gloom of death and the uncertainty of what should become of their crucified leader did not dampen the ardor of the devoted women who were the last at the cross and are now proving themselves the first to present themselves at the empty tomb of our risen Lord.

It was early on Sunday morning when they started for the sepulchre, that they might anoint the dead body of their Savior. On the way to the tomb they reasoned among themselves as to who should roll the stone away for them. But when they arrived at the place they found that their discussion had been in vain, for—would you believe it?—their Lord had risen. The enemies of Christ had again suffered their defeat. Their precaution about keeping Him in the tomb had proved in vain. There appeared an angel from heaven and the keepers became as dead men. There was a mighty earthquake and the Savior arose triumphant over every foe. "The Lord is risen indeed!" When the women appeared at the sepulchre the angel gave them unmistakable evidence that the Savior had risen, and commanded them to go and tell the disciples what had happened.

Christ Appears (8-10).—As the women were on their way to inform the disciples what had happened, Christ appeared unto them. Evidently Mary Magdalena had turned back before this and saw the vision of Christ earlier. "All hail," said Christ to the group of devoted women who fell down before Him, took Him by the feet and worshiped Him. He then repeated the command that they go and tell the disciples, adding the direction that they go into Galilee, where they should see Him.

The Great Commission (16-20).—Much of what happened between Christ's resurrection and ascension is omitted by Matthew, who mentions but few of the "many infallible proofs" concerning which Luke speaks. But Matthew gives the fullest account of Christ's great commandment to preach the Gospel to all the world. When the disciples met Christ in Galilee, though they obeyed without question His direction that they go into Galilee to meet Him, it is said that "some doubted." Their doubts were quickly overcome, however, as Christ had no trouble to prove His identity. That it was not the doubt that afflicts the soul of the unbeliever is evident from the fact that the eleven worshiped Him at first sight. Christ having made Himself known and proven His identity beyond the possibility of a doubt, he proceeds to give them the Great Commission which has ever since been the battle-cry of every missionary Church. There was here a declaration of His power, a command for perfect obedience, and a covenant conditioned upon faithfulness.

"All power is given unto me in heaven and in earth." Christ had already demonstrated His power, and this declaration simply confirms it. It is a fitting introduction, reminding us that it is the commandment given by authority. He is the one Authority who alone is qualified to give us the commandment.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Notice the three things included in this command. (1) "Teach all nations;" (2) "observe all things;" (3) baptize all converts in the name of the Trinity. Every missionary message that lacks any of these three items falls short of the message of the Bible.

"Lo, I am with you alway, even unto the end of the world." A most fitting benediction this is. We need not hesitate to take our Savior at His word. His power is unlimited, and His promise is that He will never leave nor forsake His own. It is not for us to question whether we shall succeed in reaching "every creature" with the Gospel. Leave that to the Lord. What we want to do is to take Christ at His word, improve every opportunity, trust His promise, and leave the rest to God. The Church has fallen short of accomplishing what our Savior commanded, not that there are any limitations to God's power, but rather limitations to our faith and faithfulness.—K.

Our Young People

OUR RISEN LORD.—Rev. 1.

Topic for March 27

MOTTO

"He ever liveth."

THE STUDY HOUR

I. The Living Christ.—It is not a dead Christ with which we have to do. He liveth forever and is ever prepared to vindicate our right to the tree of life and to be present at the throne of God. But it is the living Christ who was dead that makes the living so much more powerful in our behalf. It is also the living Christ that inspires us with the fact that "because he lives we shall live also." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."—I Pet. 1:3.

How much different our life is with the knowledge of a living Lord seated "at the right hand of God," with "all power in heaven and earth," directing affairs in behalf of His chosen ones upon the earth and preparing for a future return to "reward every man according to his works." We need not wonder at the disciples who beheld Him as he lifted up His hands and blessed them while He ascended into heaven, that they worshiped Him there. And should not the thought of His presence as a living Lord cause us to worship also and to live daily as unto Him? "For our conversation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3: 20, 21.

The resurrection of the Lord declares him to be the Son of God with power.—Rom. 1:4. Such power should give us confidence that He is able to give us what He has promised.

II. The Text. Rev. 1.—Here we have a vision of the living Christ as He stands amid the seven golden candlesticks, representing Christ in the midst of His churches. Notice with what authority He is clothed as a living One, holding "the keys of hell and of death."

III. Outline Study

1. The Character of the Risen Lord.
   - a. The Son of God with power.—Rom. 1:4; Acts 2:32-36.
   - b. The Head of the Church.—Eph. 1:19-23; 4:15, 16.
   - c. Coming Judge.—Acts 17:31; II Tim 4:1.
   - d. The King of Kings.—Rev. 5:12; 11:15.
   - e. Our present Great High Priest.—Heb. 4:14; 10:12.

Gospel Herald

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THURSDAY, MARCH 17, 1921

Field Notes

A new congregation was recently organized in Davies Co., Indiana, with 20 members.

A very inspiring meeting was held at Bethel Church, West Liberty, O., on Saturday, March 12.

Sunday Feb. 27, two members were added to the Church in Ft. Wayne, Ind. R.

The Kansas-Nebraska Mission Board has leased a building in Wichita, Kans., to open a city mission about April, 1. R.

A very helpful rural missionary conference was held at the Shore Church March 2. It is an excellent way to bring missionary information to the congregations.

Bro. D. H. Bender of Hesston, Kans., whose sickness from diphtheria occasioned inquiry from numerous quarters, has fully recovered and is again at his post of duty.

Requests for Prayer: for the salvation of a father and several children are asked. May the Lord bless the efforts; also for one whole family and one middle aged soul.

Bro. I. J. Buchwalter worshiped with the congregation at the Canton, Ohio, Mission on Sunday, Feb. 27, at which time the brother broke the bread of life morning and evening.—C.

Change of Address. — Bro. David Garber, from Waynesboro, Va., to Jonestown, Pa.

Change of Address. — Bro. Harry Diener, formerly of Proctor, Mo., is now located at Haven, Kans., where he is at work in the Master's kingdom, assisting in the work at Yoder, Kans.

A card from Bro. G. J. Lapp tells us that the S. S. City of Harvard, on which Bro. and Sister E. E. Miller and the Lapps expect to sail, will not leave New York until April 15. We are glad to have our missionaries with us as long as possible, but share in their disappointment over the repeated announcement of delay.

Bro. Clayton F. Derstine of Eureka, Ill., is spending some time among the congregations in the Southwestern Pennsylvania Conference district in the interests of the new Publishing House building. He expects, the Lord willing, to spend about two weeks in this work, after which he will devote further time to holding evangelistic meetings.

Correspondence

Scottdale, Pa.

The week has seen a number of comers and goers at this place. Bro. Daniel Kauffman of this office spent the week end at West Liberty, Ohio, in the interests of the mission cause.

Bro. Clayton F. Derstine, Eureka, Ill., spent a few days here. He filled the appointment at the church Wednesday evening. On Friday, he and Bro. Levi Mumaw left for Springs, Pa. They also expect to visit a number of other congregations in the Southwestern Pennsylvania district in the interests of the new Publishing house building.

Bro. John Peachy of Mifflin Co., arrived the fore part of the week. He is giving valuable assistance in the building operations. A number of other helpers are expected to arrive soon.

Bro. and Sister Clayton F. Yake left last Friday to spend a few weeks at Lititz, Pa., their former home. Bro. Yake, in particular, is enjoying a much needed rest.

March 14, 1921. A. B. C.

Canton, Kans.

"The Lord hath done great things for us; whereof we are glad." Sunday, Feb. 6, Bro. S. C. Yoder of Kalona, Ia., came into our midst and preached a very helpful sermon from Psa. 119:97. He showed very plainly why we should love the law of God. Sunday, Feb. 27, Bro. T. M. Erb of Hesston, Kans., also came into our midst and after preaching a very helpful sermon, received one soul in the church by water baptism. May we pray for her that she may remain faithful.

Feb. 28, 1921. Cor.

Loogootee, Ind.

Dear Herald Readers, Greeting:—We have many reasons to praise the Lord for His many blessings. Feb. 25 the brethren, J. K. Bixler and Amos Weldy came into our midst. Bro. Bixler held a short series of meetings. They were well attended, and all were encouraged to press onward.

On Sunday he held a meeting at the home of Bro. Swartz. The little band was organized with 13 members and 6 were received by water baptism, making 19 members in all. Surely we have reasons to rejoice.

On Tuesday communion services were held. All partook and seemed to be drawn closer to the Master. Meetings closed Tuesday evening. Text, Ex. 8:1.

Bro. Weldy came to look up a location and expects, the Lord willing, to locate here for a time and help along in the work. He is a Sunday school worker. This is indeed a needy field. We are truly glad for help and pray that God may abundantly reward the brother for all his labors.

We have had a very mild winter here, and can see that spring is again advancing and the busy time coming on. We can see God has not forgotten us and may we as His children not get so busy with the cares of this life that we forget to thank Him for His many blessings.

We ask an interest in the prayers of God's people that the work may prosper at this place.

Your in His service,
Mar. 2, 1921. Cora C. Wagler.

White Cloud, Mich.

Greeting in Jesus' name:—On Feb. 8 the brethren, E. A. Bontrager of Midland, Mich., and Henry Weldy of Wakarusa, Ind., came and stayed with us over a week, preaching and teaching the Word of God with power. Brethren and sisters were encouraged and sinners invited to come to Christ and three souls made a confession and came into the fold of Christ. May God ever lead them into all truth, and bless the dear brethren in their labor for Christ, is our

prayer. Come again, brethren.

We ask an interest in the prayers of God's people that the work may prosper at this place.

Yours for the Master,
March 2, 1921. H. A. Miller.

Duchess, Alta.

Dear Herald Readers, Greetings:—We have again great reason to be thankful for what the good Lord has done for us. On Friday, Feb. 4, the brethren, N. E. Roth of Tofield Alta., and Allan Good of Carstairs, Alta., came into our midst and labored faithfully in the interest of the extension of Christ's kingdom for over two weeks—Bro. Roth leaving for his home on the 16th and Bro. Good keeping up the work for another week, leaving for High River, Alta., on the 23rd.

While here Bro. Good taught a Bible class for one hour in the forenoons which was followed by an hour's study of the Book of Ephesians under the direction of Bro. Roth, while he was here, and the remaining book study after his leaving was directed by Bro. H. B. Ramer. Each evening Bro. Good gave an interesting outline study on such vital doctrinal subjects as God: The Father, The Son, The Holy Spirit; Satan—The Satanic Trinity; Sin; Confession; etc., while on each of the three Lord's day evenings he was here, as also on the 21st and 22nd, he gave a masterly exposition on "The Prophetic Word" based on the Larkin charts, which appear to clarify the prophetic Word to an extent which is seemingly impossible when one first approaches that great subject, at once so seemingly mysterious, yet withal, so wonderfully important in these last days before Christ's literal return and the near consummation of the age, and these lectures were each evening followed by a sermon by Bro. Roth and these were continued by Bro. H. B. Ramer and Bro. Good after Bro. Roth's departure for home.

March 2, 1921. S. A. Weaver.

Ashley, Mich.

(Bethel congregation)

On the evening of Feb. 4, Bro. Silas Weldy began a series of meetings at this place. They continued to the thirteenth inclusive. During this time we listened to ten very interesting and helpful sermons.

We were made glad when five young people became willing to accept Christ as their Savior.

Five new families have moved here recently who expect to worship with us.

The average attendance at Sunday school for 1920 was fifty-four. The present enrollment is eighty-six. We have had a mild and very pleasant winter. Pray for us at this place.

March 5, 1921.
Frances Z. Oyer.

Coote's Store, Va.

Dear Herald Readers, Greeting:—I am glad that the Sunday school will soon begin, as we have only six months' Sunday school at this place. It makes us very eager to begin.

Bro. John Alger and wife and Bro. Ezra Shank of Broadway, Va., will be in charge of the work.

We earnestly crave your prayers that the work might go forward.

From your brother,
March 6, 1921. M. D. Emswiler.

Sterling, Ill.

Greetings to all Herald Readers:—We praise the Lord for His goodness.

Bro. A. C. Good spent a few days at Elkhart, Ind., last week in the interest of the mission cause.

Sunday, March 6, Bro. and Sister Parke Lantz were with us. They both spoke in the evening. We were glad to have them with us, before they leave the homeland for their chosen field of labor in South America. It adds to the interest of the work to know the workers in the field.

Sunday, March 20, is the time set for the quarterly Sunday school meeting at this place.

May the Lord bless all in His cause.

In His name,
March 7, 1921.
Melinda Ebersole.

Fisher, Ill.

Greeting in Jesus' name:—On Feb. 26 Bro. Amon Birky, who spent the past fifteen months, as a patient at the Mennonite Sanitarium at La Junta, Colo., returned to his home here. Bro. J. D. Mininger accompanied him from Kansas City to this place. We had the pleasure of having Bro. Mininger with us for an all day meeting on Sunday, Feb. 27, delivering three stirring messages during the day. The morning message was "Five great facts of the Bible." The afternoon: "The message of God to the Church of today." The evening: "The apostle Peter before and after conversion." This was a day long to be remembered. The messages were heart-searching and inspiring.

Two young people confessed Christ as their Savior. Thirty-two others came forward for special prayer and a desire to live closer to God. May God give them grace to gain complete victory and live the overcoming life.

Bro. Birky stood the trip real well, and is getting along nicely.

On Sunday, March 6, we were favored with a visit from Bro. Dan Zehr of Danvers, Ill., who preached God's Word to us. We are glad to hear our aged minister still proclaiming the Gospel message.

In His service,
March 7, 1921.
Josephine Schrock.

Midland, Mich.

Dear Herald Readers, Greeting:—We have great reasons to be thankful to our heavenly Father for His great blessings which He daily showers upon us.

Bro. D. D. Troyer of Goshen, Ind., stopped with us again over Sunday, while on his homeward way. On Sunday one young soul was received into the Church by water baptism. May the Lord bless her in her new undertaking. Added souls mean added responsibilities to those of us who have already been in the service. Bro. Troyer also preached four impressive sermons in which he reminded us of our duties towards one another and of the great love of the Father for His children.

May we implore the Father for grace to remain faithful till Jesus comes.

In His name,
March 7, 1921 Katie Bontrager.

Lancaster, Pa.

To all Herald Readers, Greeting:—We again praise the Lord for the many blessings He has bestowed upon us. On Thursday evening, Feb. 24, Bro. J. W. Christophel of Goshen, Ind., preached at the East Chestnut St., Mennonite Church, taking for a text Psa. 119:18. We are glad for the brother's visit, and invite him as well as others to visit us.

The angel of death again entered our ranks and took our aged Bro. Benj. F. Herr. Bro. Herr in his past life has done more for the Church at Lancaster than any other one. He lived a faithful Christian life.

On Sunday morning, Feb. 27, we had with us Bro. Joseph M. Nissley of Altoona, Pa. He gave a talk to the Sunday school and also preached following the Sunday school, taking for a text Isa. 66:16. The brother declared the Word of God earnestly and with the power of the Holy Spirit. He came in on account of the death of Sister Nissley's father. We invite him to come again.

On Sunday, March 6, ten precious souls were received into church fellowship by water baptism, at which time we had with us Bro. Jesse Har-

(Continued on page 1013)

Miscellaneous

MY PRAYER

I do not ask my God for mystic power
To heal the sick and lame, the deaf and blind,
I ask thee humbly for the gracious power
Just to be kind.

I do not pray to see the shining beauty
Of highest knowledge most divinely true
I pray that knowing well my simple duty
This I may do.

I do not ask that men with flattering fingers
Should point me out within the crowded mart
But only that the thought of me may linger
In one glad heart.

I would not rise upon the men below me
By pulling at the ropes of men above
I would that friends, a few dear friends, may know me
And knowing, love.

I do not ask for palaces of splendor
Or far amid this world delight to roam
I pray that I may know the meaning tender
Of home, sweet home.

I do not ask that of heaven's golden treasure
Upon my little blundering life be spent
Oh, I ask thee for the perfect pleasure
Of calm content.

Sel. by a Sister.

THE ART OF DISCIPLINE

By J. C. Clemens

For the Gospel Herald

He openeth also their ear to discipline. —Job. 36:10.

Well governed church bodies always make impressions beyond that which we can appreciate. We hear the expression, "That church has good order." Did you hear the racket those young people had again during the service at such and such a place? That particular church all dress modestly. They seem to be like-minded. Bishop Foster of the M. E. Church declares their discipline has become a dead letter. Its rules forbid the wearing of gold, of pearls, or costly array; yet no one ever thinks of disciplining its members for violating them.

One of our neighbors was recently taken to a Catholic hospital for treatment. We are told of the orderly way in which things are conducted there. How is this maintained? To illustrate: Some years ago a young lady from this community took up training in this institution. She was expelled and people only found out now through our neighbor who was told how it happened. She, another nurse, and a young doctor were engaged in the trivial act of splashing water. They were dismissed, all three.

The lesson remains: "While our people have espoused and represent the principles of Christ in many ways beyond that of many other Christian bodies, they are lax in certain parts of the vineyard in carrying out these principles."

We are very much the way we are taught. "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

To illustrate:—The milk dealers of Philadelphia recently notified their dairymen that they were going to retain one cent to every hundred pounds of milk to which they (the dealers) would add the same amount and use that money for advertisement, teaching people the value of milk and milk products. This would get them to use more milk and consequently demand a larger production.

The farmers coincided, having no alternative, but the principle will work out without a doubt. The program or discipline of a church can only be carried out as the people are willing to accept it. They will accept it only as they understand it. Therefore the need of efficient instruction and explanation.

The church is vested with power and needs to be firm. Matt. 18:18; John 20:23. When the people are preached into the church, and then left to find their own way, they are liable to fall back from whence they came.

Rules of discipline must be based on the life-giving Word, for Jesus says, "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free" (John 8: 31, 32). God could count on Abraham, for He would command his children and his household after him (Gen. 18:18). Not so with Eli, for his sons made themselves vile and he restrained them not (I Sam. 3:13). These two families are typical of the church in reference to the government or discipline. In order that she may be presented to Christ as a chaste virgin she must have care and oversight. She needs to be reasoned with. She needs to be Word-fed and Spirit-filled. Kindness, firmness, diligence in the way of preaching and teaching will go a great way to feed the flock of God. Watchfulness and prayerfulness in behalf of the stray ones. Charity and forbearance among the members so that the unity and oneness can be maintained and she will prove a beacon light on the shore of time to rescue the perishing and care for the dying. Lansdale, Pa.

THE AFTERMATH OF THE INTERCHURCH WORLD MOVEMENT

By Leander Smith

For the Gospel Herald

"But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due.—Matt. 18:29, 30.

"It required so much steam to blow the whistle that there was not enough left to keep the engines going," is the apt phrase by which a prominent minister characterizes the Interchurch World Movement.

I feel very sorry for those who were influenced by this gigantic scheme. They have obligated themselves for a large amount of money. Now the price of farm products and labor has gone down, so their obligation is becoming burdensome. Now the question is, Will they be considerate, or will they be like the servant in our text? We know that human lust is hard to bridle. There is no doubt but what each church that affiliated with this movement will have to raise its share of the stupendous debt to be met by the Interchurch World Movement. Indeed, it has been "a regretable experiment from the financial point of view;" there is no doubt about that.

There was no necessity for such a movement. Any church can more successfully raise the money necessary to finance its works by using the scriptural methods than it can by going out into "the no man's land" for help. One unanswerable argument against this movement was the extravagant way it used its funds. High office rents and big salaries consumed a large amount of its funds.

Another serious mistake it made was robbing the pastorate. The leaders of the movement in most cases were leaders in their respective denominations. There was a great howl relative to the deplorable shortage of pastors by these men who helped to bring about the shortage by taking men out of the pastorate and placing them into positions created by this movement.

This movement created a great many offices. It had all sorts of generals, captains, and various assistants. It took some money to finance this army of official dignitaries. Yet the men in charge insist that salaries were very ordinary. Who believes that the large number of pastors who entered this movement got less for their services than they did in the

pastorate? In fact, a bigger salary and better living conditions played no small part in influencing men to leave the pastorate.

Nor did this movement bring about the great promised revival of religion. The Interchurch papers made the impression that the whole country was being stirred mightily by the movement. But when that publication ceased, the great stir ceased. A movement that was given over so completely to the financial and material side of its program could hardly produce a great spiritual revival. The spirit of ecclesiastical pride, the desire to accomplish great things, and the impulse to exhibit human leadership, are not in harmony with the Spirit that makes revivals and deep spirituality shining realities.

To sum up, the bigness and humanness of the movement crowded out its spirituality. Its financial program was so big and its spiritual power so limited that it could not possibly survive.

It reminds us of the story that Lincoln used to tell about a boat that plied the Wabash. Its boiler was so very small and its whistle was so extra-ordinarily large that every time the whistle was blown the boat came to a standstill. It required so much steam to blow the whistle there was not enough left to keep the engine going. This is the impression that one gets when he looks upon the collapse of the Interchurch World Movement.

We hope that the lesson learned from this movement will be profitable for many. And that we may seek an unction from above when we enter upon the Lord's work.

Minot, N. Dak.

ONE QUESTION

By H. N. Troyer

For the Gospel Herald

While attending a Sunday school convention a few years ago, the question came up for discussion; "Why do we not remember more of what we are taught in Sunday school?" At first thought we imagine the question entirely out of order, but it still lingers until it comes upon us in full force and we wonder, WHY NOT?

Let us make a test upon ourselves and see just how much we remember of the last quarter of 1920. Or better yet, how much of this quarter we are at present studying do we remember? Now, carry this a little further and try it on some friend who has not read this article. In order to see the other side clearly, it might be well to even let one make a review and then give us what he got (with quarterly closed).

However, before going further, let us not be hasty in drawing conclusions while hunting for a solution. Above all, let us first put into practice and try out under practical conditions any suggestion we have or which may be given to us before making our final decision. It will, however, be a great help to all of us, as teachers, to have an open and frank discussion of the question with its probable solution.

Conscientious experienced teachers know that probably ninety per cent of what pupils learn and remember depends upon the teacher and his methods. It is largely the way a teacher adapts the lessons to the pupil's past and present experience which counts in making the lesson a part of the pupil. Only by the lesson becoming a part of the pupil can we expect action and results. Otherwise it will simply be hearing and not doing.

Teaching, to be effective, must result in action on the part of pupils. Our responsibility as teachers is not past when we have simply told them what we had to say and they can either take it or leave it. There is a way of approach and a way of presentation which will produce action. Notice Jesus at the well with the Samaritan woman. Too much of our teaching is done in general terms and not made specific enough to apply to the pupil's needs.

The longer we can hold the Sunday school lessons in our pupils' minds, just that much nearer will we succeed in getting action from them. Would it not be possible to so work out our lessons by the quarter or by the year that all lessons would contribute to one common thought at the end, and, by having this end constantly in view, we would emphasize that phase of each lesson as the most important. To illustrate this, let us take the next quarter's lessons and work out a suggestive outline. Look at the review first so as to get the thought to be emphasized.

Partial Working Outline for S. S. Lessons, Second Quarter, 1921

Lesson

1. The Ideal Christian
   - His relation to his Home
   - his Church
   - his Fellowman
2. Bible Teachings about Health
   - Physical Health necessary
   - God's work requires our best
   - Less time for ourselves and more time available for God
   - A sound body for a sound mind
3. Bible Teaching about Work
   - Vocation—Avocation
   - Working while waiting
   - Getting work and worker together
4. Poverty and Wealth
   - Right attitude necessary
   - Responsibility of stewardship
   - Methods of getting and giving
5. Bible Teachings about Education
   - Inspiration and perspiration
   - Development and spiritual growth
   - Dangers
6. Rest and Recreation
   - Need—Sabbath
   - How
   - Dangers
7. Working with Others
   - Necessity
   - Yoke fellows
   - Many workers—few leaders
   - Church Unity
8. Christian View of the Family
   - Value of Family Circle
   - Responsibility of each
   - The Church as a family
9. The Christian in the Neighborhood or Local Mission Work
   - Why every Church should start at Jerusalem
   - Opportunities at hand
   - Getting work and workers together
10. The Christian in the Nation or Home Mission Work
    - City
    - Rural
    - Prayer
11. The Christian's Responsibility to the World or Foreigns Missions
    - Go ye into all the world
    - Worth while of work thus far
    - New opportunities and how supply workers
    - Needs now
12. Practical Christian Service
    - Forgetfulness or helpfulness
    - One, two, or five talent responsibility
    - Good intentions not good habits
13. Review

THE IDEAL LIFE

- C ares for Health
- H ard at Work
- R ighteous Steward
- I s Studious
- S pare moments I Cor. 10:31
- T rue Light
- I nfluence strong at Home
- A lways interested in
  - Local Missions
  - Home Missions
  - Foreign Missions
- N ever tires because of what Christianity has done

Harrisonburg, Va.

FIRE BRANDS

By Isaac R. Herr

For the Gospel Herald

Samson's foxes looked in opposite directions, but met in the fire brands.

As men widely apart meet in the terms and conditions of an agreement; as a young couple in company with no serious intentions in time meet with their troth to each other plighted; as those that chase the will-o-the-wisp and others going out into the various walks of life to quit themselves as men; as the Pharisees and the Herodians with opposite views as to paying tribute to Caesar, yet forsooth made common cause against the Lord; as diversity of views, employments, interest and purposes

cause mankind to look in opposite directions, nevertheless their unanimity as to the yawning grave is their common fate.

As 150 pairs of foxes looking in opposite directions met in Samson's fire brands as his incendiaries to spread fire and destruction among the vines and olives, among the wheat and corn of the Philistines, as well as to set gloom and consternation in their hearts, so do the foxes and wolves of satanic commission go out in all directions into the rich harvest fields of the Lord with the fire brands of false doctrine, of deceit, of a good moral life, of "there is no hereafter," of "I will take my chances with the rest," and of what not, to set hearts into gloom and sorrow, and into a second death, unless by a plunge into that fountain opened in the house of David, that will snuff out the flames of infidelity, skepticism, and untruth already started in the hearts of the unwary.

No matter how diverse our views, our vocations, and even our avocations, our differences by birth; no matter how much we may be looking in opposite directions, as surely as Samson's foxes met in the fire brands, so surely can we meet in God's fire brand, in the Word of God which liveth and abideth forever.

God's touch with a live coal from off His holy altar touches us with a common purpose to set the fire of truth ablaze among the rich and ripe corn and wheat, vine and olive fields and with that divine Spirit to gather the golden sheaves ere the night fall when work ceaseth.

While the torch of destruction flickers and flames with a seeming increased intensity, shall the torch of truth want for heralds, Spirit-filled men to call a halt on the onward march of the unrighteousness and ungodliness of men?

Lancaster, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

A better conception of the work which our relief unit now at Constantinople is doing and a keener and more vivid realization of the need which actually exists, as well as a better appreciation and understanding of all the problems involved in this work, were obtained by those who heard the report of that work as given here at Scottdale by Bro. Orie Miller on Thursday of this week. Bro. Miller landed in New York on Friday afternoon, and reached home that same evening. On his way home he spent some time visiting Mennonites in Switzerland, Holland and Germany, and in investigating the organization and relief work which they are carrying on. He was absent from this country for about six months.

* * *

The work is of course of a great deal different nature from what was expected when the Unit was first sent. But no one could have foreseen this, and indeed it is difficult to see how things could have been planned much better than they were, even if the whole situation had been known at the time. It was impossible to get into South Russia to engage in relief work, but instead, the Russians came to Constantinople, and our Unit arrived there just at the right time to be of tremendous help and service in the great need which existed there after the collapse of the Wrangel government. Conditions there were desperate, and it was only because of the prompt action of various relief societies and agencies that the suffering was not a great deal more serious and more disastrous in its consequences. Most of us can have very little conception of what those in the war-torn countries have actually passed thru, and whatever has been given for their relief has certainly been given to a worthy cause, even tho much of the help has not gone directly to South Russia as was intended that it should.

* * *

Of the work and conditions in general perhaps not much more can be said than has been reported in these columns from time to time. Our brethren engaged in the work have faithfully tried to keep the Church at home fully informed on all that occurred. Bro. Miller reports that they have very much appreciated the interest and support which has been shown toward this work and that all the brethren there feel very keenly the responsibility of carrying on the work, especially under the uncertain and trying conditions of the past few months. There were times when their plans seemed to be completely defeated and the outlook looked very dark indeed, so that they very keenly realized their own weaknesses and limitations and were thrown more completely upon the Divine power for help and guidance. Only thus can God really accomplish His will thru us. It is no doubt true that some of our workers realize the need of prayer more keenly than ever before.

* * *

The main activities of our Unit at the present time, as has been previously stated, are: (1) the carrying on of the Mennonite Home for the Russian Mennonite refugees, and trying to arrange for them to come to America; (2) the orphanage work for Russian children (not Mennonites); (3) work in overseeing distribution and relief in several of the refugee camps in the vicinity of Constantinople; (4) clothing distribution among the needy of all classes; (5) general relief work of a varied and miscellaneous character. Most or all of these activities have been fully described in articles in recent issues of the Gospel Herald and in these Notes. An article on the clothing distribution will be given in the April number of the Christian Monitor.

* * *

The probabilities for opening work in South Russia in the very near future are not very bright. So far there has been absolutely no direct communication of any sort between Constantinople and soviet territory. Bro. Miller reports that rumors of violence and a reign of terror in some of the large cities had been received, but it was impossible to say how much was true and how much false. It is generally thought that as soon as something like an organized form of government has been established in the newly occupied territory the bolsheviks will resume trade with the outside world and there will be an opportunity to gain information concerning actual conditions existing in the country. This was the history of the northern part of Russia, and relief work was even carried on in a limited way by the Friends and others.

* * *

It is considered to be somewhat doubtful as to whether Bro. A. J. Miller will be able for the present to penetrate into the country as far as the Mennonite colonies where our relief work had originally been planned. It will be impossible for him to travel without coming in contact with people and officials and the fact that he is an American will be very readily detected. Travel seems to be almost completely restricted, and there is no mail service of any kind. However, Bro. Miller was planning to make the attempt, especially so on account of the desirability of getting word from Bro. Kratz, about whom nothing has been heard since the bolshevik advance.

* * *

Bro. Orie Miller reports that there was no fighting in Halbstadt where Bro. Kratz was located. That district was cut off from the rest of the Wrangel territory at an early stage of the advance, and so there need be no uneasiness on that score. The opinion of our brethren who studied the situation closely is that perhaps for a few days after the country around Halbstadt was occupied, the Mennonites there kept Bro. Kratz hidden, and when order was again restored he announced himself to the officials as an American. There is no case on record where the bolsheviks harmed any Americans. Newspaper reports indicate that twenty-nine Americans are being held prisoners at Moscow, but it is not thought that Bro. Kratz is one of them, because definite

information would probably have been obtained. It is now definitely known that Mr. Kilpatrick, the Red Cross worker who was reported killed, is alive and unharmed, one of the prisoners at Moscow.

* * *

That no news has been received from Bro. Kratz cannot be considered strange when it is remembered that travel is at present completely restricted. He speaks no Russian at all, and only an imperfect German, so it would be impossible for him to travel undetected. Further more, the fact that from fifty to one hundred Mennonites not at Constantinople and from the same section in which Bro. Kratz was located have not had word from their homes shows that no word of any kind can get thru, for the relatives of these young men would certainly be anxious concerning their fate, and would exhaust every possible effort to learn of their whereabouts and condition. Likewise, the young men, altho only several hundred miles from their homes have absolutely no knowledge concerning conditions in their home communities.

* * *

Bro. Miller states that the workers now at Constantinople are all busy, energetic, and well adapted to the work which is required of them. They are happy in their work and feel that they are doing something that is very much worth while. They are making every effort to uphold the principles of the Gospel and the Church, and are striving to live consistently and uprightly in the midst of the environment into which they are thrown. They desire our prayers, and as a Church we should not fail to remember them often before the Throne.

* * *

A number of interesting facts concerning the conditions and work in Germany were reported by Bro. Miller. The work seems worthy of our support and we hope that some definite contributions may come for that work. More information concerning it will be given in these columns next week.

March 11, 1921.

CORRESPONDENCE

(Continued from page 1009)

bold of York Co., Pa. who preached the Word to us. Three others were also reclaimed. We ask the prayers of His people, that these precious souls may be bright and shining lights in His vineyard.

On Sunday evening, March 6, Bro. Nissley preached at the East Vine St. Mission. Text. "What shall I do with Jesus who is called the Christ?" The brother made it plain that all of God's people will have to answer it. Pray for us.

Yours till He comes,

March 7, 1921. Lloyd S. Kemrer.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting in Jesus' name:—On Sunday evening, March 6, Bro. Clyde Kauffman preached his farewell sermon from Rom. 10:1 to a very attentive audience, and leaves for Alanson, Mich., this week to make that his future home, he having been called and ordained by the Indiana and Michigan Rural Mission Board, last fall, to take charge of the congregation at that place.

It is with a feeling of sadness that the church has to see him go, as he surely lived the life he professed, and was always ready to help where needed without shirking. The church will greatly miss him, but will gladly let him go for the extension of God's kingdom; and he can feel assured he has the prayers of the church back of him. It will mean much sacrifice and self-denial for a young brother to be ordained and sent away from the home church, severing family ties, and dear friends, to locate and take charge of a small church, away from close neighboring churches of like faith, not having their advice and counsel, but we believe that God will take care of him and direct to His honor and glory.

Will you kindly pray for the dear brother and his companion, as well as for the work at this place?

March 7, 1921. J. E. S.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—There have been sieges of sickness here this winter (and we have been the victims of one of them) colds, bronchitis, and such like. Bro. Willie Detwiler is on the sick list now, suffering from stomach trouble.

Nevertheless we can praise the Lord for many rich blessings of which many have been denied in other countries.

On Feb. 23, Bro. J. M. Kreider, of Palmyra, was among us. He preached for us that night and was also looking after the welfare of the Old People's Home. May the Lord abundantly bless his efforts. He also visited the whole flock at this place, and how we always enjoy his visits. I often wonder if our ministers know how strengthening it is to one that is weak in spirit and for the cause to see you on the way. Just a prayer and a song will help every one on the road to Christ. I know it has helped me. May the Lord bless them for their kindness.

Yours in His service,

Mar. 9, 1921. Cora Rutter.

EVOLUTIONARY THINKING

(Continued from page 1002)

The monkey creates the man. There is no God but necessity. Give the evolutionist a bit of matter and a little force to begin with, and he can produce the universe, if you will only give him time enough. He makes of these atoms and forces of nature a supreme God, attributing to them the same powers that are commonly attributed to the Almighty.

Those who accept the hypothesis of evolution must sooner or later dismiss religion from the field of respectable intelligence. And it takes but a moment's reflection that modern man trained in his evolutionary thinking has just about dismissed religion from his mind, being satisfied to make himself a god. "The fool who says in his heart 'there is no God' really means there is no God but himself. His supreme egotism, his colossal vanity, have placed him at the center of the universe which is thereafter to be measured and dealt with in terms of his personal satisfactions. So it has come to pass that after nearly two thousand years much of the world resembles the Athens of St. Paul's time, in that it is wholly given to idolatry; but in the modern case there are as many idols as idol worshipers, and every such idol worshiper finds his idol in the looking glass. The time has come once again to repeat and to expound in thunderous tones the noble sermon of St. Paul on Mars Hill, and to declare to these modern idolaters 'Whom, therefore, ye ignorantly worship, Him declare I unto you.'" (Pres. Butler of Columbia in Annual Report, Dec. 4, 1920.)

The revolutionary character of this doctrine does not seem to have been clearly comprehended by the professors of religion who accept it. Many sincere people have openly embraced the theory, seemingly with out least suspicion of its hostility to the fundamental doctrines of their faith. But evolutionary thinking is accepted by them at a fearful cost to their system of religious teaching. Their espousal of the system is found to affect their thinking. Hence they think disparagingly of the truth of the Bible, the Christ, the home, the Church, the Christian school, and are carried about by every wind of doctrine that blows, and recognize no God but themselves, no divinity but self. "What could break the spring of life more completely than to feel that our feet are tangled in a net whose meshes were woven for us by our ancestors, and for them by tailless apes, and for them by gilled amphibians, and for them by—God does not know what. It does not help the case in the least to do as some theologians have tried to do, and bring back into the theory by the aid of certain misconstrued and very much overworked passages of Scripture, the idea of a supreme Deity who has constructed the loom and designed the pattern of

the net and decreed the weaving of every loop. The chain of fate is not made less heavy by fastening the end of it to the distant throne of an omnipotent and impassive Creator." (The Gospel for an Age of Doubt, p. 216.)

"As a man thinketh in his heart so is he." A man who accepts evolution as a sole explanation of the physical world cannot discard it when he comes to the spiritual realm, but must apply it there likewise. He can not apply its teachings to account for the origin of all other things, and lay it aside in the realm of religion. If evolution has developed man from the brute creation with all his higher faculties, it is only reasonable to suppose that by precisely the same physical causes, it has given us the Christian religion. But Christ and the Christian religion are antagonistic to evolution at every point. If Christ and God be true let every other system be a liar. President Francis L. Patton has said: "You may put your philosophy in one pocket and your religion in another and think that, as they are separate, they will not interfere, but that will not work. You have to bring your theory of the universe and your theory of religion together." Professor George Howison, of the University of California, sounds this alarm: "It (Evolution) is a portent so threatening to the highest concerns of man, that we ought to look before we leap and look more than once. Under the sheen of the evolutionary account of man, the world of real persons, the world of individual responsibility, disappears; with it disappears the personality of God."

"As a man thinketh in his heart so is he." What has he worth while to think about when his freedom, his responsibility, his personality, his soul, his immortality, his religion, and his God have been stolen by the insiduous evolutionary materialism? Yet evolution robs him of all these essentials and makes him an individualized bit of matter for a temporary purpose. When this temporary purpose has been fulfilled, and he has contributed his small share to the survival of the fittest he is reabsorbed by the great mass of matter of which the earth is comprised.

You may say this is a belief in the transmigration of heathen religions. It is not even as good as that. It is too grossly materialistic. If time would permit I might show that savages are bound by the things I have mentioned, viz., fatalism, animalism, mortality, and atheism, but surely not more so than civilized people who will persist in being bound by the materialism of popular evolutionary thinking. These people are indeed farther from the truth than savagry, for apart from being fatalists and animalists, and largely mortalists and atheists, savages are after all animistic and recognize an after life. The great bulk of the fetters and troubles of common and ordinary men and women are due to the evolutionary thinking into which the age has fallen.

I am a lover of all true science, and especially biological science. It has done much for humanity in the way of discovery, in combating disease, in providing conveniences, in allievating suffering, and in innumerable other ways. I maintain that it should go on. Let nothing fetter its course of free inquiry. Let it set us to thinking, but thinking in the right direction—toward God and not away from Him. When natural investigation and thinking is kept in line with God's Word, nothing but the highest good can come of it. But let us often and reverently use the words of the apostle Paul as a prayer, "Learn in us not to think above that which is written." And here is the greatest fault of today—thinking above what is written in the Word of God. And the theory of evolution is largely to blame for it. This is the conclusion to which I would bring you. Once thoroughly established, this conclusion suffices to secure to humanity its most precious possession—that higher life, apart from which man misses all that distinguishes him from the brute, and is without any light beyond the grave, without any compass on his voyage through life, without morality, without law, without liberty, given up to the chances of brute force, a helpless and degraded thing. I refuse to accept such a horoscope for humanity. If indeed the first and final term of the world's history were force, I should be a pessimist of the blackest dye, both as regard society and the individual. An atheistic and materialistic democracy seems to me a very hell on earth. I should regard public liberty as a mere mockery, if I believed that man is inwardly a slave, hopelessly entangled in the universal mechanism. Liberty built up on such a foundation would be but a delusion and would quickly end in the most abject despotism. I am well assured that bad principles produce bad actions, bad thinking, and bad institutions; because I have too high an idea even of misguided man not to believe that he is really as he thinks. A nation, a home, a school cannot be taught with impunity that the moral law is a mere fiction, that duty is but interest disguised, and that apart from sensation there is nothing. I am altogether lacking in the breadth of mind which regards these theories as indifferent or simply curious; to me they are deadly and degrading. If they were true, we must needs acquiesce in them; but life would then be nothing better than a miserable farce. Happily they are not true; they are merely hypotheses which bewilder us only by their noisy repetition. They are contradicted by all that former speakers on this platform have said, in educational and religious addresses. They are contradicted by the most indisputable results of science and philosophy, not to speak of the rock of conscience, and the impregnable rock of God's holy Word on which they must ever split.

Hesston, Kans.

WAR SUFFERERS' RELIEF

Report of Eastern Mennonite Board of M. & C. of Receipts for War Relief Work for January and February, 1921

For the Gospel Herald

China Famine Relief

A R M & wife R 8 Lanc Pa	$25 00
A Bro Atglen Pa	15 00
E Petersburg Teacher training C	40 00
Ira S Miller	100 00
	$180 00

European Relief Council

Salunga Mennonite S S	$34 24
Anna Stehmans S S Class	20 00
E Petersburg cong & S S	181 70
Millersville & Roherstown congs	300 21
James Furgeson	5 00
Anna D Shank	10 00
Esther C Fritz	15 00
D W Shank	15 00
A R M & wife R 8 Lanc Pa	25 00
C B Leaman	5 00
Kauffman cong & S S	25 50
	$636 75

German Children Relief

New Providence cong	$31 00
Mechanics Grove cong	17 00
A Friend	25 00
Mattawana Pa S S	180 59
A Bro Atglen Pa	10 00
Mattawana A M cong	165 00
	$428 59

Near East Relief

Mrs E S Risser	$5 00
Kathryn Loose	10 00
A M S S Belleville Pa	7 96
E Chestnut St S S Lanc Pa	65 00
A Bro	10 00
A Bro	10 00
Ira S Miller	100 00
Class No 4 Landisville Pa S S	26 50
John Lamp	5 50
Lost Creek S S	25 00
Millersville & Roherstown congs	300 20
E Chestnut St S S Lanc Pa	7 00
Tolbert Burdell	5 00
	$577 16

Russian Relief

Katie Hollinger & Mother	$6 00
P R & N H	5 00
Mabel	1 00
A M Weaver	2 00
Cash Weaverland Pa	1 00
A Bro Weaverland Pa	50 00
Weaverland S S	100 00
New Holland S S	161 50
Annie Witmer	5 00
W J Hundrich & wife	10 00
Conestoga cong	9 00
David M Risser	15 00
A H & Lydia Huber	6 00
B B Buch	2 00
Lower Mill Creek Amish Dist	75 00
Lichtys S S	48 30
Churchtown Lanc Co S S	49 00
S E H	75 00
Bowmansville cong	293 76
Eunice Nunemakers Class Elizabethtown Sunday school	8 25
F B Auker	1 00
David E Stoner	2 00
Cross Roads S S 2 adoptions	10 00
Stoney Brook cong	100 00
A Sister Rohrerstown cong	10 00
Goodville S S	115 03

Delaware cong	20 00
Christian S Fishers Amish cong	16 00
Mellingers cong	10 00
Mt Joy S S	72 40
A Bro	5 00
Bowmansville cong	10 00
Middle Pequea Amish Brethren	101 00
No 3796 Pa	50 00
Harry R Senger	10 00
A Bro Erbs cong	10 00
Cash	1 00
No 3826 Pa Pledge	60 00
Cross Roads S S Pledge	10 00
Lauvers cong	8 20
Cross Roads cong	21 45
River Corner cong	250 00
Lauvers S S 2 Pledges	60 00
A Bro	25 00
Elizabethtown Pa S S	40 00
Mabel Buckwalter	20 00
Byerland cong & S S	350 00
Diller Mennonite cong	8 55
Amish Groffdale Dist	45 00
M B C Menges Mills Pa Pledge	5 00
Young Women Menges Mills Pledge	5 00
Conestoga cong	25 00
Delaware cong Juniata Co	25 00
Bosslers S S	19 12
Bosslers S S 2 Pledges	10 00
Lower Pequea O O Amish	239 25
O O Amish Upper Mill Creek dis	145 25
Paradise Pa cong	37 00
Amish Brethren	15 00
Pequea cong Amish brethren	119 50
S H Soudersburg Pa	5 00
Conestoga cong	195 00
Lauvers S S Juniata Co 2 pledges	60 00
Millersville & Roherstown congs	25 00
Manheim Pa cong & S S	128 51
Holly Grove Md A M cong	21 75
Lost Creek cong	14 00
Rissers cong	38 20
O O Amish Millcreek Dis	6 00
E Chestnut St S S Lanc Pa	100 00
Weaverland Conference Mennonites	2808 00
Matt 6:3 New Holland Pa	10 00
Millersville & Roherstown congs	20 00
Conestoga cong	12 00
Weaverland S S	173 50
Martindale S S	140 00
Lichtys S S	115 00
Goodville S S	17 50
O O Amish Pequea	60 00
Lauvers cong	24 00
Cross Roads cong	16 00
Cross Roads S S Pledges	10 00
	$7 009 02
Total for Jan and Feb	$ 8 831 52
Previously reported	139 824 50
Total to date	$148 656 02
Previously reported by Mennonite Relief Commission for War Sufferers	482 125 57
Grand Total	$630 781 59

Gratefully acknowledged,
Eli G. Reist, Treas.

Married

Cressman—Stager.—On Wednesday, Feb. 16, 1921, Bro. Amos Cressman of New Hamburg, Ont., and Sister Clarice Stager of Plattsville, Ont., were united in holy matrimony at the home of the officiating bishop, Bro. Manasseh Hallman. May the blessings of God favor them thru life.

Groff—Snyder.—On Tuesday, Feb. 15, 1921, Bro. Simeon Groff and Sister Violet Snyder, both of New Dundee, Ont., were united in holy matrimony at the home of the bride's parents, Bro. and Sister Samuel Snyder, Bro. Manasseh Hallman officiating. May God's choicest blessings attend them thru life.

Cressman—Gingerich.—On Wednesday Feb. 16, 1921, Bro. Manasseh Cressman of New Hamburg, Ont., and Sister Olive L. Gingerich of Baden, Ont., were united in marriage at the home of the officiating bishop, Bro. Manasseh Hallman. May the Holy Spirit be an abiding comforter to them, both now and hereafter.

Obituary

Horst.—Marion Lloyd Horst was born Dec. 25, 1920; near North Lawrence, O.; died Mar. 5, 1921; aged 10 weeks. He is survived by his father and mother (Ezra and Mollie), and two brothers and one sister. Funeral held on Mar. 8, at Newman Chapel by H. A. Shafer, assisted by I. J. Buckwalter.

Royer.—Sister Anna, widow of Samuel Royer, died Mar. 3, 1921, at the home of her son at Lancaster, Pa., of gangrene, aged 81 years. Funeral at Ephrata Mennonite Church Mar. 7, conducted by Bros. Benj. Wenger and Amos S. Horst. Interment at Cedar Hill cemetery. She was a faithful sister, leading a peaceable Christian life. She is survived by 3 sons and 3 daughters and some grandchildren. Peace to her ashes.

Troyer.—Irma Ethel, daughter of Bro. Abram and Sister Fannie Troyer, was born near Shipshewana, Ind., and died of pneumonia March 5, 1921; aged 10 m. 14 d. She leaves father, mother, 5 brothers, 2 sisters, 2 grandmothers, grandfather and a host of relatives and friends.

"An angel near and near did come
When sister sick did lie;
And gently fanned her faded cheek
And pointed to the sky."

Funeral at the Shore Mennonite Church conducted by J. P. Miller assisted by Y. C. Miller. Text, II Kings 4:26, latter clause.

Risser.—Anna C. Risser was born Aug. 20, 1847; died Mar. 1, 1921; aged 73 y. 6 m. 11 d. She was nearly blind for some time. A few weeks before she died dropsy set in which caused her death. She was a consistent member of Risser's Mennonite congregation for a long time and we shall miss her very much. May our loss be her gain. She is survived by her husband, 2 sons, 1 daughter, 2 grandchildren, 2 brothers, 1 sister and a host of friends. Funeral at the home of her son-in-law, Alvin Hernley, Mar. 4, and at Risser's M. H. Services conducted by Samuel L. Oberholtzer, John G. Ebersole, and Henry O. Musser. Text, II Tim. 4:6-8. Interment in the adjoining cemetery.

Roth.—Katherina Roth was born in Wilmendingen, Germany, May 12, 1862; died March 3, 1921; aged 58 y. 9 m. 20 d. She came to America in the year 1889, lived near Milford until death. She was baptized in the Amish Mennonite Church in Wilmendingen at the age of 15 and remained a faithful member until death. She had a stroke of paralysis 17 years ago on the right side, was better again until March 1, 1921; then she took sick with liver and gall trouble, which caused her death. She leaves 6 brothers and 1 sister. Father, mother, 6 brothers and 2 sisters have gone to their reward. She peacefully fell asleep and will rest until resurrection morn. We need not mourn as those who have no hope. May God comfort the bereaved ones. Funeral services by Wm. R. Eicher and Geo. S. Miller. Text, II Sam. 14:14.

Durstine.—Jacob Durstine was born June 10, 1837; died at his home near Scottdale, Pa., Mar. 7, 1921; aged 83 y. 8 m. 27 d. He is survived by 3 brothers, 1 sister, 5 children, 17 grandchildren, and 10 great-grandchildren. His wife and one son preceded him in death. He had been a strong, robust man,, until a few weeks before he died he took pneumonia which was the cause of his death. In his last days he was apparently interested in the welfare of his soul, expressing his intention to unite with the Church after he became well. But God saw fit to remove him from time to eternity before this step was taken. He was well and favorably known among a large circle of acquaintances. Funeral services at Alverton, Pa., conducted by Aaron Loucks and Daniel Kauffman. Text, II Kings 20:1. Laid to rest in Alverton Cemetery.

Floyd.—George B. Floyd was born in Lancaster Co., Pa., June 21, 1863. On Feb. 14, 1921, he suffered a stroke of apoplexy and 8 hours afterward quietly passed away at his home, aged 57 y. 8 m. 23 d. He was married to Maggie K. Landis Nov. 4, 1889. He was a member of the Mennonite Church for a number of years. He leaves his wife and the following children: Elmer, Enos, Mrs. Elmer Gibble, Mrs. Elam Brubaker, and Mrs. Elmer Shearer; also 4 grandchildren, 1 sister, 1 brother, also many other relatives and friends. Funeral services at Elizabethtown, Pa., conducted by Bros. John Weaver and Simon Landis. Text, II Tim. 4:6. Burial at Good's Cemetery.

"A place is vacant in our home
A voice familiar heard no more;
But over on the other side
A beckoning hand invites us o'er."

The family.

Miller.—Elias S. Miller was married to Catharine Beachey Dec. 12, 1878. Seven children survive, born in the order named: Norman, Nannie, Tillie, Mintie, Irwin, Harry, Eunice. Father's health had been failing for four years, but he was still well able to be around and do light work till last summer he seemed to be slowly sinking in spite of all that could be done for him. He tried all the leading doctors in reach, also took osteopathic treatment for some time. While these things all helped him they did not bring permanent relief. Late in October he placed himself in the care of a specialist in Cumberland who helped him very much for a time, but in December his health not being quite so good the doctor urged him to come to the hospital, as he could treat him so much better there. Of course we did not want him to go, neither did he think of going at first, but as the doctor urged him more strongly he decided to go, in the hope that God would prolong his life a while longer. He left for the hospital Jan. 7. Mother was not well but went along that morning but took sick with a severe cold upon returning home and was not able to visit father while he was at the hospital. She little thought it was the last time when she bade him goodby at the hospital. Father was improving so much that the doctor had decided to let him return home on the 16th, and it was thus a great shock to all of us on the morning of the 12th, as we were expecting to visit him that day, to be told that he had quietly passed away that morning at about 5 o'clock, the cause of his death being coronary embolism, or the lodging of a clot of blood in a valve of the heart. This the doctor assures us may happen to anyone, even to those in good health. How necessary then to be always ready for the great change. Father had spent the night in usual good rest and shortly before 5 o'clock he remarked to his fellow patient that he would be waited on and then take a good, long sleep. This man said he dozed for ten or fifteen minutes and by that time father was gone. Although father has left us, his influence will remain with us, and the memory of his beautiful, patient life and teachings we shall ever most tenderly cherish, hoping in God's own time to meet him again in a better world.

The family.

Faith is nothing else but the soul's venture. It ventures to Christ, in opposition to all legal terrors. It ventures on Christ, in opposition to our guiltiness. It ventures for Christ, in opposition to all difficulties and discouragements.—W. Bridge.

Items and Comments

"For the first time in history, the great Krupp works at Essen, Germany, have worked a year without making a single implement of war."

"A small army and the most formidable navy" seems to be the goal of the present administration at Washington in planning for national defense.

Mormonism is said to be the greatest religious problem now facing Great Britain. Despite serious opposition, Mormon missionaries are assiduously making headway in that country.

Queen Marie of Roumania is planning to visit the United States next autumn. It is her intention to see all phases of American life, including cowboys, Indians, factories, mines, and police courts.

The Chinese are making an effort to raise sufficient money within the country to materially reduce the suffering from famine. Sufficient to save a millions lives has already been raised.

The possibility of more trouble with the railroad systems looms large. The Pennsylvania System has announced intentions to reduce the wages of 209,000 men while the New York Central Lines have announced intention to cut the wages of 174,000 men—including those employed on subsidary lines.

Italian laborers are objecting to the making of appliances to be used in time of war. The reason assigned is that they have seen so many of their friends and homes destroyed that the thought of war is detestable. It is always the case in war that the ones that must bear the brunt of the responsibility oppose it the most.

A novel operation was performed at Lancaster, Pa., a few days ago. The eyeball of a four-year-old boy was struck by a sharp stone and deeply lacerated. It was found that an operation was necessary and the only means to save the eyesight. Accordingly, several stitches were taken in the eyeball and the operation is reported to have been successful.

It is reported that with the coming of spring there is to be renewed activity in Bolshevist circles in Russia. At the same time there is a revolutionary group very active in Russia, which is trying to overthrow the Bolshevist regime there. According to latest reports, Petrograd is under heavy fire and its fate hangs in the balance. Should the revolutionists be able to capture it, they would have made great headway in their drive. It is also reported that the masses are in sympathy with the revolutionists and 5,000,000 rubles is the price offered for the capture of Minister of War Trotsky.

CONFERENCE ANNOUNCEMENT

The spring session of the Lancaster Conference will be held, the Lord willing, on Friday before Good Friday, March 18, 1921, at the Roherstown meeting house, two miles west of Lancaster City, Pa.

The bishops' council will be held on Thursday, the day previous.

Peter R. Nissley, Secy.

THE WEDDING FEAST

(Continued from page 1006)

In the 8th and 9th verses we find the king sending his servants out again. He didn't tell them "you have tried long enough," neither does our King tell us to stop as long as He gives breath, but says as did the king to his servants, Go ye therefore into the highways, and as many as ye shall find bid to the marriage. They went as we should and gathered both good and bad, and the wedding was furnished with guests; so will the great wedding, the marriage of the lamb, spoken of in Rev. 19:9: Blessed are they which are called to the marriage supper of the Lamb. We are, if we all obey as did the servants of this parable.

When the king came to see the guests he saw a man which had not on a wedding garment. Have you? have I? should God our King call us just now to the marriage of His Son? or would we be like the man in the parable? When the king said, "Friend," notice he did not call him guest—didn't honor him as such. Neither will we be honored as such if we go to the marriage of God's Son without the wedding garments of righteousness—and like the man in the parable, be speechless. For there are no excuses for our not having the wedding garment on—if we will study, pray, and meditate upon God's word. The 13th verse gives the fate of those who go to the marriage with out the wedding garment. "Bind him hand and foot and cast him into utter darkness. There shall be weeping and gnashing of teeth"—utter darkness, "hell," weeping and gnashing of teeth; let us picture this scene before us. What a terrible picture. Who wants to go there. "None?" Then why be so careless and indifferent?

Duchess, Alta.

CONFERENCE ANNOUNCEMENT

Iowa-Nebraska

We, the undersigned Committee, appointed by the Merger Committee to arrange for our first District Conference, wish to announce the following:—

1. That the first District Conference be held at the Lower Deer Creek Church near Kalona, Iowa.
2. That Sept. 14 and 15 be the date for Church Conference and Sept 16 for Sunday School Conference.
3. That more definite announcements be made at some future time.

(Signed) S. C. Yoder, D. G. Lapp, J. E. Zimmerman, P. J. Blosser, C. J. Garber, Simon Gingerich.

"There is one divorce for seven marriages in Japan, one for every ten marriages in the United States, and one for every ten thousand in England."

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 316 W. 76th St., D. Parke Lantz, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 24, 1921 (Gospel Witness Established 1905) No. 52

EDITORIAL

"Christ is risen indeed."

"Do all things without murmurings or disputings."

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

The resurrection of Jesus suggests the precious thought that there will also be a resurrection of His people.

Faith in a personal God and belief that there is a personal devil are two essentials to the true Christian's faith.

Perhaps if there were no Protestant ministers who tried to be funny in the pulpit the moving picture shows might not have thought of caricaturing them for the amusement of the public.

In our joy over the fact Christ rose triumphant over every foe let us not forget that death comes before resurrection. The glory of the resurrection was made possible only because of the ignominy of the cross.

Lancaster Conference.—The first of our district conferences was held at Rohrerstown, Pa., on Thursday of last week. The bishops met in council the day before and spent a busy day in prayerful consideration of numerous problems pertaining to the welfare of the cause. There were present at the Conference about 115 bishops, ministers, and deacons—nearly all residents in the district. One of the features of the Conference was a ministerial meeting in which the mission cause received its full share of attention. It was a very warm meeting, and we believe that the cause of Christ was greatly strengthened in that district through the instrumentality of this conference.

Easter.—March 27 ought to be a record day for 1921 According to the established mode of reckoning time for Easter, it falls this year on the date mentioned. Though the day itself is of heathen origin, the uses which Christian people may make of the occasion justifies the improvement of the opportunity.

When we speak of Easter we think of the resurrection. Many a heart has been cheered by a simple recital of this great event in the life of our Savior. To the child the story of the resurrection is a source of joy, for two reasons: (1) It is a recital of how apparent defeat on the cross was turned into a glorious and joyous victory. (2) It is an earnest of our own resurrection at His appearing. We praise God for the victory, and for the blessed hope that "when he shall appear we shall be like him."

We earnestly hope that whatever joys the Easter season may call forth may be the kind that will accord with the joys of heaven. Many rejoice on such occasions because of the festivities which do nothing more than gratify the flesh. But the child of God, who owes his deliverance to the sacrifice of the "once crucified but now risen Redeemer," should think of nothing but the glory of the cross and the joy occasioned by the triumph of the risen Lord.

Elsewhere in this issue are a number of helpful articles on the resurrection and kindred themes which we commend for your consideration.

Indoctrination.—When a mere boy we were interested in hearing people discuss such controverted points as the mode of baptism, open or close communion, the Christian's assurance, and other doctrines upon which men differed. We noticed two effects from such discussions: (1) the spirit of controversy, (2) the deepening of conviction. Where the feeling is strong, the impressions are deep.

Today the spirit of controversy is as strong as ever, but unfortunately spiritual conviction is not so deep as it was formerly. Then the question which was supposed to decide all points of doctrine was, "What saith the scripture?" Today most people decide most questions from some other viewpoint. As a result we hear more about federation, social service, and kindred themes and less about conversion, regeneration, repentance, the sinless life, Christian ordinances, revelation, and the eternal destiny of man. This change is due to the fact that among professing Christians of today there is more of world and less of godliness than there was among professing Christians of a generation ago.

One of the great needs of today is indoctrination. Every child of God should be able to tell not only what he believes but why he believes what he does. Deeper convictions and greater reverence are sure to follow more thorough indoctrination. Preachers, teachers, parents, all Christian workers should exercise diligence in learning all they can about God and His Word and improve every opportunity to teach others also "the way of God more perfectly." Proper indoctrination is a sure cure for many of the otherwise incurable ills.

EASTERTIDE

THE DYING AND RISEN SAVIOR

Behold the Lamb on yonder tree
The Prince of Glory dying.
He's hanging there for you and me—
"Forsaken" He is crying.
O Man of Sorrows: Son of God—
On Calvary's cross they're slaying.
On Him His Father lays the rod—
The price of sin He's paying.

Behold He comes forth from the grave:
The power of death defying,.
The Father now by grace will save
The soul on Christ relying.
He died and rose that we might live
In Him alone believing:
Eternal life the Lord will give
To every soul receiving.

Behold the Christ on yonder hill
His earthly life is ending;
He now has done His Father's will
And so to heaven ascending.
Behold His saints with upward gaze
For their Savior yearning,
While all of heaven sing and praise
Because of His returning.

Behold the Lord on yonder throne
For His saints is pleading.
He is ever with His own
By His Spirit leading.
The Lord is coming for His bride
In the clouds appearing
In glory gathered to abide—
The blessed day is nearing.

—J. C. O'Hair in Gospel Banner.

THE EMPTY TOMB AND FIRST FRUITS

By Silvanus Yoder

For the Gospel Herald

> But now is Christ risen from the dead and become the first fruits of them that slept,.—I Cor. 15:20.

The idea we get from the Levitical law with regard to the offering of the first fruits is that of a pledge or dedication. Israel was to bring her first fruits as an offering to God, which was nothing short of a dedication of the entire crop. Paul frequently uses the term, "The first fruits of the Spirit," which no doubt he borrowed from the Mosaic law, whereby he wishes to teach us the assurance God gives those who have grasped His promises. In Eph. 1:13, 14 he speaks of the sealing of the Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession. In other words, the first fruits of the Spirit are the promises of God accompanying only a small down payment to insure us of a full possession at a later time. The earnest of first fruits of the Spirit is the hope of the believer and the earnest expectation of every child of God for a clear and undisputed title to a mansion prepared by Christ.

What does the empty tomb as the holy women found it signify unto us? What assurance does God give us when we are made in the graphic language of John to behold the tomb where Christ was laid, now robbed of its gloom and horror so much dreaded by the entire human race? Ah! well has Paul said, "If Christ be not risen, then is our preaching vain, and your faith is also vain." What hope of eternal life would we have if we were in doubt of His resurrection? Ah the dark foreboding future, the gloom and horror of eternity as we stand on its brink with no assurance of even an agreeable life beyond?

The heathen have imagined many vain ideas of the future life. Their many ideas with no assurance gives us no hope and nothing upon which to base our expectations. Modern spiritualism has nothing better, and to doubt the resurrection of Jesus Christ makes "us of all men most miserable."

The empty tomb and the first fruits of the resurrection are the assurance God gives us of a life of happiness beyond this vale of tears. "It is a faithful saying; for if we be dead with him we shall also reign with him." The hope of Job is not a vain imagination when he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God."

The sacred writings contain many promises and references pertaining to the future glorified life but not without the manifestation of God's power. Enoch and Elijah were caught up to meet the Lord. They were sought for and not found. The widow's son was raised to life, as were also Lazarus and Jairus' daughter. Christ also "showed himself alive after his passion by many infallible proofs" and upon this testimony to the power of God Paul tells us that "the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." There need be no question with regard to the condition of our future life, for in the language of David we are made to exclaim, "I will behold thy face in righteousness: I shall be satisfied when I awake with they likeness."

Goshen, Ind.

THE GREAT CONQUEROR

By Joseph D. Reish

For the Gospel Herald

Our histories are replete with the names of the military leaders who have conquered by physical might. Our newspapers give more than ample space for accounts of the so-called victories of brute force. But in this day when the world at large thinks in terms of physical prowess, proportionately but little thought is devoted to the world's greatest Conqueror, Jesus Christ, He who conquered man's greatest foe, Death, on the first Easter morning.

The greatest fact in the world is the resurrection from the dead of the Saviour, because it is of greatest significance to man.

The praises of the great Conqueror have been sung for a longer period than that of any other conqueror. Death ended the careers of those whom the world applauded and for the most part even memories of them have been lost in oblivion. But not so with the lowly Man of Galilee. Generation has succeeded generation for over 1900 years but each one produces more who celebrate His great victory on the annually recurring Easter Day than did on the one preceding it.

Christ had overcome the world of desire within Him, tho His temptations were sore; He had conquered evil around Him by revealing to mankind a higher ideal of life, tho error was deep-seated in the world; there remained only the universal slayer, Death, the foe most dreaded by man to challenge Him. I Cor. 15:26. The fatal dart was hurled at Jesus, the meek and lowly Lamb of God. whose heart bled and broke as He yielded. Even nature responded to the awfulness of the moment and spread a mantle of darkness over all, which appealed to some as the night of despair but to others it brought a consciousness of guilt.

Joseph's new rock-hewn tomb was untimely forced to receive the dead, the body of the Lord Christ, and its mouth was closed and sealed securely. A Roman guard was placed on duty so as to make Death's victory the more complete, but which in the end added more weight to the final triumph of Death's antagonist.

The night of gloom seemingly continued long and it is little wonder

that the hope of Jesus' companions was waning and that they said in their forlornness and grief, "I go a-fishing."

But the long extended night finally ended and the day dawned brightly over the hills of sorrow. The borrowed tomb where the Master had lain was empty, robbed, not only of its royal inmate but also of its gloom. Divine power had overcome its opposite, its enemy. I Cor. 15:50-58.

What means that empty grave? It means that the last enemy had been destroyed and that man need have no fear of Death nor even of them who can kill only the body. It means that your grave and mine and the graves of all our dear ones, for it is appointed unto all men once to die, shall sometime be empty. It means more, that upon it depends a regeneration of human life in all ages, to which nothing in ordinary experience of the natural life can correspond or respond. The change thus wrought in men and women by their faith in the resurrection of Christ and their hope in their own resurrection is the standing wonder of the world.

The light of Christ's life is our guide thru the gloom by which we are engulfed in this life. By His vicarious death and final and complete triumph over man's greatest foe He helps us to conquer. Whether we overcome the world and Death depends upon our attitude to Him, the Great Conqueror. May we know Him and the power of His resurrection. Phil. 3:10.

Berthold, N. Dak.

EASTER MEDITATIONS

By Chas. R. Wolford

For the Gospel Herald

"He is not here, for He is risen as He said."

What gracious and comforting words these must have been to the sorrowing women; and what joy it must have been to them as they hastened back to tell Peter and the others the good news, but their words seemed to them as idle tales, and they believed them not. Even Thomas, when informed by the others that they had seen the Lord, said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

What will this day bring to us? Shall it be as to those devoted women of old a day of joy and gladness, at the news of the resurrected Christ? or on the other hand, shall it be, as to those who believed not as idle tales? May this day be one of joy to every believer, and may we seek, not a dead, but a living Christ, who was dead, but is alive forevermore; and may we ever and always so live that when He shall appear, these bodies of our may be made like unto His own glorious body.

Holsopple, Pa.

CHRISTIANITY NO FABLE

By Noah Stauffer

For the Gospel Herald

Had the facts upon which Christianity is based been fictitious, had the story of the incarnation, death, and resurrection of Jesus been only a legend, and had the promise of pardon, purity, peace, and everlasting life and glory which Christianity holds out to men been a deception instead of a verity, does any one imagine it would have effected the transformation it has wrought on individual hearts and lives? Do we not remember the first big falsehood told by the devil in Eden (Gen 3:1-5) plunged the whole race of mankind into spiritual death? Have we ever learned that a lie hatched by good people can save men from perdition and lift them to heaven? can bless them with inward happiness and assure them of divine power? can comfort them in sorrow, strengthen them in weakness, sustain them in death and fit them for eternity?

That is what Christianity can do and has done in past ages to millions who have tried it, and is doing today to thousands. In short, when we remember that Christianity has built up the Christian Church and that the Christian Church has been the most powerful factor in creating modern civilization, it becomes an impossibility to credit the allegation or even to harbor the suspicion that it is founded on a lie. By its fruits it may be tested. Notwithstanding the imperfections that adhere to members of the Christian Church few will deny that its existence in world has been productive of wonderful results, and that it is not based on a cunningly devised fable but is a Scripture of Truth

Waterloo, Ont.

Pleasing God is walking with God, for we are told Enoch had this testimony that he pleased God. If you please God you walk with Him. When you fail to please Him you are walking in some other direction.—A. C. Dixon.

The funniest thing about most of the newspaper "funnies" is the man who thinks them to be "funny."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Do not all true Christians constitute the Church of Christ? Is there any scripture to prove that there is but one visible Church? M. G. B.

We never hear the denominational question raised but that we think of Christ's answer to Peter: "What is that to thee? Follow thou me." The one duty and responsibility that comes to each of us is to take Christ at His word, obey His commandments, and fellowship with those "of like precious faith." What God will do with those who do not look at the religious question from the same angle that we do, is not a matter for us to decide. In this connection, however, there are two things that we want to avoid: (1) the false conclusion that "there are good and bad in all churches and one church is as good as another;" (2) the idea that we are justified in not obeying all the Master's commandments simply because there are so many others who do not obey them. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Is God a worshipful Being? E. A. S.

Yes, and no. He has all the attributes that man can and should possess as a worshipful being. On the other hand, since God is the only Being that should be worshiped—even angels being excluded—God could not worship without worshiping Himself.

Was it God's will that Adam and Eve should fall? E. A. S.

It was not. We can not conceive of God commanding them one thing and wishing that they might do the opposite. They were told plainly that they should not eat of this fruit, being warned that they would die the day they disobeyed the commandment. "It is not His will that any should perish." and that is what Adam and Eve did when they transgressed.

But God manifested His goodness and love and greatness and wisdom and power in this that after man had grievously transgressed and shamelessly fallen He provided a better state for them and and for all others who would accept His promises and provisions by faith and remain steadfast to the end. "He maketh the wrath of men to praise Him."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the [illegible] —Mark 16:15

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago, Ill.

(1907 S. Union Ave.)

We are glad to report the blessings of God upon our work at the Mission. Bro. H. R. Schertz, who has been sick for some weeks, is recovering and able to be out of doors. We are hoping for a complete recovery soon.

Sister Emma Over spent some time at Metamora, Ill., assisting her parents in preparation for moving to Michigan. She is at present with her folks in their new home and expects to return to the Mission about April 1.

Bro. and Sister Parke Lantz, former workers in the Mission in California, are spending a few days with the missions in Chicago. They are busy preparing for their trip to South America as missionaries.

We have at this time five or six applicants under instruction for church membership. We are planning to receive them into church fellowship on Easter morning and also to have our communion service.

We are glad to say God is graciously blessing our efforts at the Mission and we have every reason to believe that He looks upon it as His own work. Every department of the work is very encouraging and we are praying that many souls may be won into the Kingdom.

Yours in the Master's service,
Mar. 12, 1921. A. H. Leaman.

Toronto, Ont.

(1324 Danforth Ave)

Dear Herald Readers, Greeting:—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." We are glad that the Lord has spared us to again write a few words to our dear readers in order to praise His dear Name.

We are glad to state that since Christmas God has blessed us with several new workers. Bro. and Sister Harvey Brown have been appointed as workers here by the Local Board and have been engaged in gathering in the precious sheaves and sowing the seed since Christmas. Sister Florence Payne has also been appointed by the Local Board and has been engaged in the great work for the Master since Feb. 1. It is encouraging to see definite results at the hands of these new workers in the short time they have been on the field. It brings joy to our souls when we see souls saved.

I am sorry to report that Sister Bertha Groh has had to undergo an operation, but glad to state that she is getting along finely. She has left the hospital again and is now at her home near Preston for some time to gain strength. I wish to thank you all for your co-operation in the work here, we feel prayer in behalf of the work and the workers is being answered. Souls are being saved and Christians are being strengthened. Interest is good in all the various meetings and the spirit of God seems to be working. The meetings are increasing in number so that we can hardly accommodate them and the Board is having it under consideration at present how best to relieve the situation.

Bro. S. F. Coffman was with us Sunday, March 6, and gave a very impressive sermon on "Salvation by the Blood." At this time there were three added to our number—two by confession of faith, and one by baptism. Pray for these and others who have just lately stepped out and are having hard and trying times.

We covet your prayers; though meetings are well attended and souls saved, there are so many hearts where the Blood has not been applied. So many self righteous, careless and indifferent and real wicked ones. The crime wave is something awful which is increased on account of the labor situation. Let us realize that the only remedy is Christ and the only way of conveyance of the same is the Church. Pray for us.

Mar. 12, 1921. N. B. Martin.

THE JUNIOR MISSION CLASS

By J. B. Yoder

For the Gospel Herald

The object of this class is to interest the boys and girls who feel themselves too old to be in the children's meeting, and yet have not reached the age where they can take an active part in the Y. P. Meeting.

The class meets the first Sunday in each month, usually in the afternoon.

The following officers are chosen from members of the class: Chorister, Scripture reader, secretary-treasurer, instructor (S. S. teacher), who is interested in missions.

It is the instructor's duty to preside over all meetings, keep order, ask questions, assign subjects, help solve problems too difficult for the pupil.

Each member of the class is given a subject, to be theirs for one year. It may be India, South America, China, City or Rural Missions, or any work carried on by the Church in various ways. Upon these subjects they write essays, get select reading, give talks, draw maps, and such other work as will develop talent, interest, and usefulness, so that in later years they are ready to take the more difficult work of the young people's meeting, Sunday school, and Church.

Members also invest money in something that will increase in value, the increase to be given to some mission cause, usually to an Orphans' Home. Some have tried garden, chickens, bees, and lambs, with good results. Usually what does good for the older folks does a little better for the boys and girls, as they usually give it a little better care. Some have had failures, to be sure; but it is liable to happen in any line of work That is the way we learn, and here is where the instructor is to help them try again.

Ten pupils to one instructor, is the rule. In case there are more pupils a second class is started. All classes meet in one room for the opening exercise, then go into separate rooms for recitation. It usually requires one hour of time to conduct this service, and give each pupil the chance to express themselves.

The class meetings are opened with song, Scripture lesson, prayer, followed by the program. Close with song and prayer.

Where congregations have had classes of this nature they would not think of doing without them, so long as they have children needing the instructions. It will be necessary to attend one of these live meetings to fully realize their great benefit. The results of this work can not be measured in this life. May we encourage those interested in starting new classes in congregations where there are none.

May God continue to bless the work.

Hubbard, Oreg.

As I go over to the East Side in New York, as I go across the river in Chicago, as I walk the streets and see the soap box orators of the I. W. W., my heart is not heavy, not a bit. When men's hearts are quaking for fear, says our Lord Jesus, look up, for your redemption draweth nigh. The Lord is coming.—Torrey.

OUR RELIEF WORK IN SYRIA

By Orie O. Miller

For the Gospel Herald

The section of Syria about Beirut is the first of the war-stricken territories of the Near East in which the life of the people seems normal again. Brethren Eash, Augsburger, and myself were especially impressed with this, on the morning of January 3, this year, as our Ford was taking us over the thirty-mile stretch to ancient Sidon. Donkeys loaded with vegetables for the Beirut market, women carrying baskets of oranges on their heads, men carrying loads of produce on their backs, children goading the donkey or running along the side, with the prospect of a day in town lighting up their faces; a little farther on strings of camels loaded with charcoal, or wheat, or straw; along the roadside well kept gardens, and every available foot of ground which could be prepared for the purpose, sown in wheat, all represented scenes which appealed to us as normal. Such must have been life here, ever since Bible times, when not disturbed by war. How different this picture, from the one we saw nearly two years earlier, when taking a similar trip in company with Brethren Loucks and Derstine. Then we passed thru villages that were entirely deserted, in which not a single house may have been left fit for occupancy. We passed orchards of orange trees which showed that they had received no care for years. Everywhere were signs of starvation, death, ruin, and decay. Even during the last ten months, which was the period of my absence from Beirut, marked changes for the better took place. During the past two years twenty-four Mennonites have been engaged in relief work in this country, and thousands of dollars given by Mennonites in America, have found their way thither. This should give us a special and peculiar interest in the coutry and its development. The purpose of this paper is to further note the changes occasioned during this period, what further need there is for relief activities, with a few thoughts as to the contribution being made by our own workers.

Syria was first taken from the Turks by General Allenby, and later placed under the mandatory power of France by the Allied Council. For the past eighteen months France has been establishing her government. Roads have been built and improved, some schools have been established by them and others granted a subsidy, and thru the prospect of a stable government private business has been encouraged and some building done. Even as early as last April, the Near East Relief closed all industrial work; since anyone who really wanted work could obtain it. A few evidences one notes of more comfortable living conditions and a greater degree of prosperity are: fewer beggars lining the streets, more automobiles, both privately owned and those for hire, the occasion for the latter being more people who can pay the extra fare taken by the auto over that taken by the carriage or "Araby", more new building being put up, and others repaired, and the better condition of domestic animals. Prices of living commodities are still extremely high in Beirut itself, and people complain about them. And, besides, many of the merchants feel keenly the fall of price in outside raw materials and manufactured products. This latter condition is world wide though, affecting all countries alike; while carefully compiled figures, made by an American in Beirut, show that the actual price of local market products is being reduced, the reduction amounting to an average of ten per cent during the months of October and November, and five per cent during December. So if above observations and facts can be taken as a criterion, Syria (or at least the Lebanon part of that country) is rapidly approaching again a pre-war status of life and living conditions.

These changed conditions have removed the need on the part of relief organizations for providing work for the people. The widow or young woman who learned to sew, knit, or do needle work in the Near East Relief workshops last year finds plenty of demand now for what she can do in her own home, aided perhaps by the sewing machine, which she bought from the Near East Relief on the installment plan. This widow is probably now again able to care for children, which have been kept alive in some one of the orphanages. The thousands who stood in line for their daily serving of soup or bread, are now able with their present wages to pay for what they eat.

But one thing these new times cannot do, and that is restore the fathers and mothers who starved or were killed, during those cruel war times. Those children, who lost both father and mother, and in many cases many of their other near relatives, are still the charges of the relief organization, and will continue to be for years to come. As stated above, the Near East Relief has been able to return many of these children to re-established homes, others have been sent to America with money which their relatives there have sent for that purpose, and several of the orphanages have been taken over and are being supported by the French and the British governments since they have assumed control of the affairs of these countries; but after all this, the family depending on America for life and support numbers between six and seven thousand.

This family is the present problem of the Near East Relief in Syria. These children do not now have the starved, pinched look of a year ago, when they were taken into the institutions. Now they are healthy, robust, happy, and active, just as normal boys and girls everywhere and always are. Last year the problems of feeding, housing, and medicine were supremely important, for on that depended the saving of their lives; now the problems of education, industrial training, religious development, and social environment demand a practical and satisfactory solution. The parents of these boys and girls will never come back to them. The Near East Relief must be to them all that father, mother, public school, and Sunday school are to the boy and girl of America. Better to have let them die a year ago than to turn them out of these orphanages a few years hence a charge and a menace to society. Happily the relief workers in Syria recognize their obligation. Together, they have worked out a comprehensive ten-year program for this work, which is now under consideration in America. After its approval, a definite call for the needed workers to carry out the plan will follow. A part of this call will come home to our people. One of the leaders in the Syria work expressed the sentiment of the organization, I believe, when he said, "To do certain parts of this job, we shall continue to need Mennonite workers, and shall call for them. We must have more men of the same kind and with the same spirit for work and service that you have furnished so far."

Of the thirty American relief workers in the Syria-Aleppo field, eleven are Mennonites who have been recommended for this work by our own Relief Commission. This makes the percentage approximately thirty-five. The whole personnel at the Schneller Orphanage, Jerusalem, the Assistant Treasurer of the Syria-Aleppo field, the Director of Mardin District, the Transport Directors of both the Aleppo and Beirut Areas, the persons in charge of Transport and Supplies in the Sidon, Urfa, and Gebail Orphanage centers, the person in charge of Supplies in the Aleppo Area, are from our group of workers. Our men, by living the plain, simple, consistent Christian life, have the opportunity of making a contribution, and creating an influence which is just as far-reaching and as definitely missionary, as any at present open to the young men of our Church.

Akron, Pa.

Not in husbanding our strength, but in yielding it in service; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Myer.

"Do all to the glory of God."

If half of the time spent in reading novels and other sensational literature were spent in the study of the Bible,—draw your own conclusions.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE CHRISTIAN HOME

Home is defined as a place of abode, of rest and comfort. A place to which we instinctively turn when the cares of life press upon us. When we are weary, discouraged, or ill, we want to go home. The Christian home is to be different from other homes, just as the Christian is to be different from other people. Paul said, "Come out from among them and be ye separate, saith the Lord God Almighty." What is there enjoined upon the Christian must necessarily apply to his home also.

It is the abode of a Christian family, where at least one or more members belong to the Lord Jesus Christ, not by profession only, but in reality. One reason why there are so few Christian homes worthy of the name is that there are so many Christians who are such only by name or profession, but sad to say their daily life and conversation is no different from that of other persons who make no pretense of being Christians.

The Christian home is a place where love reigns to such an extent that it is apparent even to the casual observer. We need in our homes more preserved Christians and not so many of the pickled variety. We need sweetness. One sour face and sharp two-edged tongue is likely to infect the entire family and instead of smiles and sunshine, there are dark clouds and mutterings of thunder, and often before it is all over there are copious showers, not of soft refreshing rain, but of bitter, briny tears.

Where there is love there is attraction and the toiler looks forward with pleasure to the time when he can get into that atmosphere of love. No other place has charms like home for no other place can offer love like home. Jesus said, "I, if I be lifted up will draw all men unto Me." It is the same Christlike love that compels the wanderer to turn his steps homeward.

If we have love in our homes the green-eyed monster, jealousy, will have no place in our homes, for "love thinkth no evil." It is in the home that training is imparted both by precept and example. Among other things an example of strict honesty and truthfulness is needed. Let me plead for habits of truthfulness in our children. Tell them the truth even if it hurts or costs you something. It pays. Some of the bedtime stories and things told to children to frighten them and thus cause them to obey, are buying obedience at a tremendous price. The price is the confidence which that child has in you with the likelihood that he will tell untruths to you in return.

The Christian home is a place where prayer and devotion is wont to be offered. Besides private devotions, we need to make more of the good old custom of our fathers and have family prayers. True we are rushing along at a tremendous pace and may not have time for this good old custom. Say, friends, which is better, to lose a little time to help the family to live that day for the Lord and help them to keep sweet and true and right, or else to go after business at break-neck and nerve-racking speed and let the children go to the devil if they want to as far as you are concerned? You will find time to care for their bodies, to clothe them, and to train their minds, but none to care for their souls. The time spent need not be more than ten minutes because the average prayer is not more than two minutes long.

Nearly always we find the Christian home more neat, clean and cheery than that where ungodliness prevails. The hope which the Christian mother has and the care with which she lives her life, will be reflected in her home. Contrast it with the home of the discouraged mother where you see filth and untidiness. O well, who cares whether things are nice and neat amid curses and blasphemy and ungodliness? Usually the Christian home is better furnished for the simple reason that the bread winner's money goes where it ought to go, into the home and not into the till of the saloon keeper, or the coffers of the theater manager or perchance into the pockets of the moving picture man or the proprietor of the pool room. All these things take from the home that which should go to make it comfortable and attractive. The amounts spent annually for these things which tend to debase rather than elevate men and women, as well as to throw them into bad company, if spent for the home would make it so much more attractive that the children would want to stay at home and enjoy themselves instead of going down town or to the home of a chum.

Better have the neighbors' children come in to enjoy the attractions of your home, even if they carry a little mud on your carpets or mar the furniture a bit. The carpets can be replaced and the furniture repaired at a great deal less cost than it takes to win back that boy or girl, who, because home was dull and unattractive, has by going away been led into bad company and formed bad habits. A little money wisely spent, patience and common-sense may keep them in the right way, but when they get started in the wrong paths, even your money, tears, and heartaches, may all be in vain.

The Christian home should have plenty of good, clean reading matter. Plenty of Bibles; not only the big family Bibles, but also those for every-day use. Enough, so that each boy and girl may have one of their own.

The wise father and mother will know the nature of the reading matter that comes into their home and will exercise a strict censorship upon it. It takes time and trouble but it is necessary. We have pure food laws to protect us in the food we eat, but we have no law that compels the avaricious publisher to put a label on the books and papers that he sends into our homes. There is no law to check him unless his stuff is so reeking with vileness as to cause it to excluded from the mails. If you want to keep their minds from being poisoned you will have to keep on the lookout yourself.

Napoleon once said, "What France needs is mothers." What we need today is more Christian homes. It has well been said, "The hand that rocks the cradle rules the world." That hand so shapes the destiny of future men and women as to determine what they shall be to the world, whether a blessing or a curse. In the home impressions are made for eternity. Would that I might burn this truth into your mind. Impressions are made for eternity. The plastic mind of the child is fashioned and fixed in the mold. If it is ever to be changed afterward there must be a breaking up process instead of the natural formation.

May your home be such as to inspire in those who go out from it a desire for the best things in life. The things of which Jesus spoke, when He said, "Seek ye first the kingdom of God and His righteousness." May it be such to those who remain in it at the evening time of life that it may be only a step, only a moving to another similar, only better home, when the Master shall bid you to the home above.—Selected.

Much of the unhappiness of life is self-inflicted. There is a sunny side if you will look for it.

Sunday School

For the Gospel Herald

Lesson for April 3, 1921—Rom. 12: 1-21

THE IDEAL CHRISTIAN

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Introductory.—Since eternal life is the gift of God and grace is freely manifested toward the ungodly when they come to Him by faith and repentance, some have imagined that there is no restraint in the religion of Jesus Christ upon the tendencies and propensities of the human race. Gal. 5:1 has been taken to be a confirmation of such an opinion. But the "liberty wherewith Christ hath made us free" is enjoyed by true Christians not because they freely and by choice violate the provisions of the moral law, but because they by nature—by the new nature given in the new birth—do the things required in the law. In the lesson for today there is a brief summary of the things required as the minimum conduct of the person professing godliness in the religion of Jesus Christ. Some of these provisions are directly the opposite of the standards of the natural man. Hatred of enemies, revenge for a wrong done, looking after the interests of self first—these are accepted as the ordinary standards of common justice. The opposite of these, here asserted to be the correct rule of conduct for Christians, is thought to be impractical for our day, a system of conduct for weaklings and cowards. As a matter of fact, it requires more courage to control one's self and forgive an injury than to return a blow or take revenge in some other form. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—J. A. R.

Lesson Story Briefly Told.—God's great mercy toward all people should make them willing to serve Him with all their heart. As the first verse of the lesson says: "Present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." And such a service requires that we are different from the people of this present time. Our minds must be renewed from God and we must not follow after the fashions of the world in any matter. In this way we will understand and experience the blessedness of the will of God.

The true Christian is full of love that is not pretended. He abhors the evil and holds fast to the things that are good. He is full of kindness and tenderness to others and gives to others the best. He is industrious in doing his work. He is full of earnestness in spirit and in doing the work which God would have him do. He has a hope which makes him rejoice. In time of tribulation, he is patient. In his prayers, he continues without getting weary. He is hospitable to everybody and especially is helpful to God's children. When others curse him, he blesses them. He is glad to see others happy and he sympathizes with those who are sad. He is not too high minded to associate with the poorest and weakest of men. If others do evil he does not return it. He is honest with all classes of men whether they are good or evil. He is peaceable on his part whether there is peace in others toward him or not. Those who do things deserving punishment, he leaves to the Lord to whom vengeance belongs. When an enemy is hungry the true Christian will feed him. When an enemy is thirsty the true Christian will give him water to drink. He does not let evil so provoke him that he gives up his loving kindness, but he does good, and thus conquers the evil in others, and makes them feel shame for the evil they have done, so that they will be inclined to become loving also.—J. R. S.

Genuine Love.—This might be made all-inclusive of what follows. "Let love be without dissimulation." Dissimulation means hypocrisy. It is not a true love which embraces the evil. True love is a good hater. It abhors that which is evil, and cleaves to that which is good. It is true love that has a feeling of brotherly love which shows itself in tender affection and is ready to give place to the other when honor of the best is before us to be given to only one. But unselfish love does not give the best because it is indifferent to things. Such a person is very much alive to the value of things and how much others appreciate them as well as he. He is "not slothful in business" but he is "fervent in spirit." In everything that he does he is "serving the Lord." Full of hope which makes him rejoice, and having patience in times of tribulation, he is continually living the life of prayerfulness before God. He sees the needs of others and is "given to hospitality." To persecutors he gives blessings. He has no curses for the evil doer. He is sympathetic so that he has joy with the joyful and can weep with the sorrowful. He has such an humble spirit that he condescends to the lowly and lets his mind enter into fellowship with his station of life. With enemies he returns good for evil.—J. R. S.

Our Young People

THE PLACE OF PRAYER IN CHRISTIAN SERVICE.—Col. 4:12, 13; I Tim. 2:1-4.

Topic for April 3

MOTTO

"Praying always with all prayer and supplication in the Spirit."

THE STUDY HOUR

I. Prayer and Service.—A servant presents himself before his master with the attitude of willing obedience whenever the master bids him to do anything. It is but natural that the servant should be in the spirit of the master's work if he holds such an attitude toward the master. As he launches out into the work he finds more and more needs to fill the master's desires with the details of the work. We see such a servant telling the master of the work and the needs and asking for the things which the master has at his disposal for the supply of every need. How the heart bounds with affection and gratitude as the master shows his approval and grants the requests of his willing servants. The greater the self-abandonment and the unselfish service the greater the trust and the larger the grants which the master will place at the disposal of such a servant. If an earthly master is so, how much more is it true of the Lord who knows every one intimately and is ready to supply every need according to His riches in glory.

II. The Text.—(a) Col. 4:12.—Here was a Christian worker who had the work of the Church at Colosse at heart and labored fervently in prayer for them. It shows how God lays the burden of certain churches or individuals upon His servants and then as they labor and pray, He blesses according to their request.

(b).—I Tim. 2:1-4.—This is a more general condition in which Christian workers in general should feel an interest. All men have a place in the heart of the Father. All men should have a place in the hearts of the servants of the Lord, and prayer should be made in their behalf as far as it is consistent with the Lord's methods of work, that they might be saved and come to the knowledge of the truth. With this larger outlook we need not grow narrow or ask in a way in smaller matters that the Lord's plans for the world in general would be hindered.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Pray."**
2. Help to Children Who Pray.

For Young People

1. Fellowship Between Servants and Master.
2. Conditions for Effectual Prayer and Service.
3. The Folly of Serving Without Prayer.

For Older People

1. The Blessing of Giving Place to Prayer in Service
2. Evidences of Our Labor's Being Blessed of God.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 24, 1921

Field Notes

Last Sunday was the date set for ordination at Pond Bank, Pa.

Bro. Ivan Groh preached for the Breslau, Ont., Church, March 6. S.

Five members were received into the Church by baptism at the Eastern Mennonite School a few weeks ago.—B.

Bro. Oscar Burkholder filled the regular appointment at Rainham, Ont., on March 6. S.

Bro. Peter R. Lantz of Orrville, Ohio, has been put in charge of the little congregation at Morrall, Ohio.

Bro J. C. Clemens of Lansdale, Pa., filled the regular appointment at the Philadelphia Mennonite Mission last Sunday.

Last Sunday evening was the time set for reorganization of the Sunday school at Stauffer's Church near Bachmansville, Pa.

Baptismal services are announced for March 27, to be held at Reiff's Church near Maugansville, Md. There are now six applicants for baptism.

Bro. and Sister Wm. G. Lauver are spending several weeks in Lancaster, Juniata, and Mifflin counties, Pa., before returning to their work at Altoona.

Bro. Benj. Zimmerman, moderator of Lancaster Conference, was called home from conference by the funeral of Bro. Samuel Zimmerman of Shiremanstown, Pa.

Bro. S. E. Allgyer of West Liberty, Ohio, made short stops at Canton and Youngstown missions while on his way to Eastern Pennsylvania last week.

Bro. A. S. Horst of Ephrata started a series of meetings at Hinkletown, Pa., on Sunday evening, March 12. Good interest is reported, and our prayer is for an ingathering of souls.

The many friends of Bro. Jos. M. Gross, of Blooming Glen, Pa., will regret to hear of his serious illness. Our prayer to God is that our brother may be restored to normal health.

Baptismal services are announced at Landis Valley Church near Neffsville, Pa., for Easter Sunday. There are twenty applicants for baptism at that place.

There are now thirteen applicants for baptism at Stauffer's Church near Bachmansville, Pa. These are to be received into fellowship on Saturday before communion services on May 1.

The Waterloo, Ont., congregation has taken steps to ordain a minister. Four young brethren are in the lot. Let us pray that God will choose the one who will qualify best for that work. S.

Baptismal services were held at Souderton, Pa., recently with the home Bishop, Bro. Jonas Mininger, in charge.

Bro. Jonathan Y. Hartzler, of Mifflin Co., arrived here last week to assist in the work of building the new Publishing House.

Among those attending the Lancaster Conference last week were Brethren Geo. S. Keener of Hagerstown, Md., J. B. Smith of Harrisonburg, Va., and S. E. Allgyer of West Liberty, Ohio.

Sister Anna Cockley, wife of Bro. Reuben Cockley of Churchtown, Pa., who has been suffering from nervous collapse during the past nine weeks, is slowly improving. The Lord speed her complete recovery.

Bro. I. F. Swartz of Blooming Glen, Pa., filled the regular appointment at the Eastern Mennonite Home at Souderton, Pa., last Sunday afternoon, and performed a similar service at Plumsteadville in the evening.

The Ministers and Deacons of the Ontario conference held a special spiritual welfare meeting at Breslau on March 9 and 10. The meeting was well attended and we believe it was a real blessing to all present. S.

Bro. Abram Horst, our deacon at Clear Spring, Md., has been suffering from ill health for the past six months. He asks the prayers of the brotherhood. May God speedily restore him to normal health.

Communion services are announced in the bishop district of Bro. Noah L. Landis of Neffsville, Pa., as follows:
Hammer Creek, April 17.
Indiantown, April 24.
Services at Lititz, Landis Valley, and Ephrata later.

Sister Susan Buckwalter of Paradise, Pa., an invalid for many years, is bearing her sufferings with faith and fortitude. An occasional letter from those interested in sending sunshine into the sickroom would be appreciated by her.

Bro. C. M. Brackbill of Kinzers, Pa., is a sufferer in the Lancaster General Hospital, where he underwent an operation recently. At his earnest request for help, the Lancaster Conference provided for an assistant bishop in his district. Accordingly, votes are being taken in the several congregations of the district looking to an early ordination.

Bro. John H. Mosemann of Lancaster, Pa., began a series of meetings at York, Pa., on Sunday evening, March 12. The Lord bless the meetings to the salvation of many souls.

Bro. D. N. Gish returned to his home at Millersville, Pa., recently after a week's labors at the Welsh Mountain Mission. In all, there were 20 public confessions. May we all pray that the work may continue and all applicants prove faithful.—L.

A Bible instruction meeting is to begin at the Souderton, Pa., Mennonite Church on Thursday evening of this week. Brethren Noah H. Mack and J. C. Clemens are the instructors. A similar meeting has been arranged for at Blooming Glen later.

The Executive Committee of the Ohio Mennonite Mission Board met on Tuesday of last week to arrange a program for their annual meeting, which is to be held at Midway Church near Columbiana, in connection with the Ohio Mennonite Conference.

Bro. A. O. Histand of Doylestown, Pa., who attended the Mission Board meeting at Lititz, Pa., last week, preached for the congregation at Elherstown on Tuesday night. Bro. Geo. J. Lapp performed a similar service in the same place on Thursday night.

A New Edition of the book, "Conversation on Saving Faith" is being printed by the Mennonite Publishing House for Bro. John W. Weaver, Union Grove, Pa. He states that all orders received by him before June 1, 1921, will be filled at 65c per copy, cloth.

Bro. Allan Good was with the Mt. View congregation, near Aldersyde, Alta., from Feb. 24 to Mar. 6, and during this time preached a number of helpful sermons. From here he was accompanied by Bro. Isaac Miller to the Carstairs district, where they conducted a three-days' Bible Conference, to be followed by a series of meetings.—N. B. S.

Bro. Silas Weldy, Wakarusa, Ind., is at present engaged in a series of metings near White Pigeon, Mich. This is one of our neglected rural communities, where two churches are closed. Some of our people have moved into the community, and prospecs for work there are quite encouaging. May God bless the work there.

Special meetings have been announced for the Rohrerstown—Millersville district, Lancaster Co., Pa., as follows:

Baptismal services at Rohrerstown, March 26, 2 P. M., with Bishop P. R. Nissley in charge.

Communion services at the same place on Sunday, April 3, with Bishop N. L. Landis in charge.

Communion services at Millersville April 10, with Bishop W. W. Graybill in charge. L.

Communion Dates.—As the season of the year is again fast approaching when we will endeavor by God's grace to commemorate the death and suffering of our Lord and Savior Jesus Christ, with the sacred emblems of bread and wine, I have for the convenience of many arranged the following places and dates that are under my charge:

Skippack, April 24.
Providence, May 1.
Vincent, May 8.
Bally, May 15.

Warren G. Bean.

Correspondence

Hydro, Okla.

Dear Gospel Herald Readers, Greeting:—Bro. J. W. Hess of Manson, Ia., came into our midst on the evening of Feb. 19, and remained till Feb. 28. During this time he preached ten very truthful sermons and also discussed the following subjects: **Conversion, Christian Fellowship, The Church and Her Mission, Evils that Threaten the Church, Danger of an Aimless Life, Social Life, Marriage, Present Day Delusions, Essentials to Spiritual Growth, Stewardship.**

Four converts and two applications for membership were among the visible results.

The brotherhood was also greatly encouraged and strengthened. We believe the brother did his duty toward us and God. Now we pray that we may also do our part and take heed and live up to God's will.

March 8, 1921.

Mrs. Henry Eichelberger.

Wayland Ia.

(Sugar Creek congregation)

On Sunday, March 6, seven young souls were received into the Church by water baptism. Our prayer is that these babes in Christ may grow in grace and knowledge and that they may always remain true to the vow that they have made with God. Services were conducted by Bro. Simon Gingerich.

March 9, 1921. D. W. O.

Fairview, Mich.

Dear Readers of the Gospel Herald, Greeting:—The Lord has blessed us and His work is still going on among us. Last Sunday, Bro. M. Steiner opened regular services, after which Bro. Menno Esch favored us with an edifying sermon.

In His name,

Mar. 9, 1921. Mary M. Zook.

Ephrata Pa.

Dear Gospel Herald Readers:—Since our last report things at this place have been progressing quietly. Bro. Orie O. Miller has returned home and we were all glad to welcome him back again and greatly enjoyed his talks on last Saturday and Sunday in the church, on the work of the Unit in Constantinople.

Bro. Amos Horst expects to begin a series of meetings on March 13 at the Union Church at Hinkletown. Pray for the work.

Our council meeting was held last Sunday morning, Bro. N. H. Mack preaching a searching sermon and all expressed peace and good will among us.

Bro. George Lapp and family were with us recently. We heard a good discourse on the great work in India. Bro. C. Z. Martin, Supt. of the Columbia Mission was also present and told many interesting facts about the vast work to be done at Columbia.

Our Sewing Circle is busy preparing children's clothing and about five quilts and comforts for relief work in Constantinople. We also expect to remember the work in India before long.

Mar. 10, 1921. Lizzie Mengle.

Los Angeles, Cal.

(241½ W. 74 St.)

Greetings in Jesus' name. Our number were rich admonished from God's Word yesterday. Bro. Henry Harder preached in the forenoon from Ex. 4:2; Bro. J. P. Bontrager, pastor of the little flock here preached to us last evening from Gal. 6:14, and Ex. 5:2.

This is our rainy season, but we had a goodly number of our members to service even tho it was unpleasant outside. We have our weekly prayer meetings every Tuesday evening, and we are always pleased to see the good attendance.

Bro. Samuel Bender of Iowa was appointed as superintendent of the Sunday school as Bro. Parke Lantz's have feen called to the South American field. Bro. and Sister Aaron Meck and Bro. and Sister Almon

(Continued on page 1028)

Miscellaneous

THERE'LL BE NO DISAPPOINTMENT IN HEAVEN

By Silvanus Yoder

For the Gospel Herald

There'll be no disappointment in heaven,
No broken engagements or fears;
No anxieties there for tomorrow,
For yesterday's sorrow no tears.

No more night in the beautiful city,
No darkness its splendor to mar;
No more evil forebodings of sunset,
No gloom from the regions afar.

There no crepe will be hung in the doorway,
No funer'l procession we'll see;
There no farewell will ever be spoken,
No parting will evermore be.

All deceit will forever be banished,
No lies will be spoken up there;
There no traitors will blacken the records,
Of heaven's celestial affair.

There no heart-rending scenes will be witnessed,
No news of disaster to bear;
There immortal we'll stand in His likeness
His glory and rapture to share.

Goshen, Ind.

JESUS IS COMING

By Naomi Yoder

For the Gospel Herald

Jesus is coming soon—do we realize it?

"Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Are you ready? Did you ever stop to think that the Lord may come before you see another day. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Because we know not when our Lord is coming, makes it very important that we read His Word and judge our lives by it. How often we fail to judge our own lives instead of others. "Therefore thou art inexcusable, O man, whosoever thou art that judgest another, thou condemnest thyself, for thou that judgest another doest the same things" (Rom. 2:1). We must read our Bibles daily and prayerfully, if we would grow in grace.

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (I Pet. 3:10, 11).

What is our daily conversation? Truly what we have uppermost in our hearts and minds will manifest itself in our conversation. Jesus said, "From the abundance of the heart the mouth speaketh."

"For to be carnally minded is death; but to be spiritually minded is life and peace." "If any man have not the Spirit of Christ, he is none of his." Let us be sure that we have the Spirit of Christ, for He is our perfect example.

"He that hath this hope in him purifieth himself even as he is pure" (I Jno. 3:3):

The grace of our Lord Jesus Christ be with you all. Amen."

McVeytown, Pa.

A STARTLING CONFESSION

Sel. by a Brother

Sir Francis Newport was trained in early life to understand the great truths of the Gospel, and in early manhood it was hoped that he would become an ornament and a blessing to his family and the nation; but his course resulted far otherwise. He fell into company that corrupted his principles and morals. He became an avowed infidel and a life of dissipation soon brought on disease that was incurable. When he felt that he must die he threw himself upon the bed and after a brief pause he exclaimed, "Whence this war in my heart? What argument is there now to assist me against matters of fact? Do I assert there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution when I feel a present judgment? Do I affirm my soul to be as mortal as my body when this languishes and that is as vigorous as ever? Oh, that anyone would restore unto me that ancient gowd of piety and innocence! Wretch that I am, whither shall I flee from this breast? What shall become of me?

An infidel companion tried to dispel his thoughts to whom he replied, "There is a God, because I feel continually the effects of His wrath. That there is a hell, I am equally certain, having received an earnest of my inheritance there, already in my breast. That there is a natural conscience, I now feel with amazement and horror, being continually upbraided with my impieties and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out as an example of His vengeance, rather than you, or any other one of my acquaintances, I presume is because I have been more religiously educated and have greater despite to the spirit of grace.

"Oh, that I were to be a thousand years upon the fire that never is quenched to purchase the favor of God and be reunited with Him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity! eternity! Who can discover the abyss of eternity? Who can paraphrase upon these words, 'Forever and ever?'"

Lest his friend should think he was insane, he said, "You imagine me melancholy or distracted. I wish it were either, but it is part of my judgment that I am not. No, my apprehension of persons and things is more quick and vigorous than when I was in perfect health! It is my curse that I am here more sensible of the conditions I am fallen into Would you be informed why I became a skeleton in three or four days? See, now then. I have despised my Maker and denied my Redeemer. I have joined myself to the atheist of profane views and continued this course under many convictions till my iniquity was ripe for vengeance and the first judgment of God overtook me when my security was the greatest and the checks of my conscience the least."

As his mental distress and bodily disease were hurrying him into eternity, he was asked if he would have prayer offered in his behalf. He turned his face and exclaimed:

"Tigers and monsters! are ye all become devils to torment me? Would you give me a prospect of heaven to make my hell more intolerable?"

Soon after this, his voice failing and uttering a groan of inexpressible horror, he cried out, "Oh, the insufferable pangs of hell!" and died at once, dropping into a very hell of which God gave him such an awful earnest to be a constant warning to multitudes of careless sinners—Tract.

DOING AS YOU PLEASE

Have you ever been to a place where people do as they please? Bro. Smucker told us last week of robber Arab tribes who are under no government except their own, who hold no allegiance to any nation and "they do just as they please."

According to the newspaper accounts one reads daily there are many people like these robber Arab tribes who desire to do as they please. Not only in the Far East or in the Near East; not only east of Suez but also west of it and west of the Atlantic.

Right at home you find a class of persons who desire just such a privilege. And they not only desire it but they take the liberty to do it.

Look at the revolutionary movements that are going on everywhere even in our own United States. You have the extreme type of these do-as you-please people in the Bolshevist and then all grades from there down to those who are willing to please others rather than themselves. And how rare these latter type. They are scarce because this is a selfish world with people working for selfish ends.

A professor at Northfield while looking over the great industrial plants of a certain city from an elevation with his friend made this remark: "There is our problem," pointing to those great and massive buildings, "the men who have raised those are the ideals of our students. They want to become men of that type, leaders of industries and masters of millions."

And it is not only the problem of Northfield, it is the problem of the religious schools everywhere and not only of schools but it is one of the greatest problems of the Church today. The problem of implanting in young folks and all her followers the idea of true greatness, serving others rather than themselves, pleasing Christ and being His unselfish servants rather than being do-as-you-pleasers.

And why my dear young folks do I talk to you about all this? Apparently you may think it doesn't concern you but let us see.

Did you ever do as you pleased? Now be frank with yourself. Tell yourself the truth only. Did you ever have your wishes or desires frustrated by your parents and you were peevish about it or did you even go and have them gratified any way regardless of their wishes? Well it is part of the natural experiences of all persons to meet with obstacles of this kind in life because we are all human. And all humanity is selfish and until that selfish nature is eradicated entirely by the full possession of Christ in our life it is the one great enemy of mankind.

Selfishness starts with the desire to do as you please once in awhile in disregrad to the request of parents or teachers. And when it gets a grip on you it is one of those nasty things that becomes so very difficult to root up. It grows unconsciously many times and only thru the vigilance of the individual is it kept in subjection, and Christ alone can eradicate it.

I don't know whether I can emphasize this enough but I am not overstating things when I say that the whole world has this loathsome do-as you-please disease in a greater or less degree and in various types and stages. It is this one thing that keeps the world from Christ. When He takes possession of one's life self-will must go. If it doesn't then He is not the one who rules. It is this one thing that keeps back the funds so necessary for the evangelization of the world; it is this thing that keeps young men and young women from saying, "Here am I, send me;" it is the thing that takes the youth of our land into worldly vocations instead of into the continued service of the Master.

A wealthy and successful business man uses this slogan in competitive argument when prices are concerned, "The fellow who works for you cheap usually gives you a 'cheap' job." This may be true in his line but he is talking entirely from a worldly standpoint and what he terms success is not real success.

The fact that the pay in His service is small is the reason why lots and lots of young folks never enter the service. But it is just another way of saying that they have not yet eliminated the selfishness from their lives. Or it is also another way of saying that they know not the value of worthwhile things for the pay a servant of the Lord gets far exceeds the pay the servant of Satan gets. Oh yes, it means the giving up of all that personal aggrandizement, and worldly honor, and achievement. But, —but the satisfaction now, the sweet contentment of knowing continually that you are living only for the best, that far surpasses all things else.

And now as you grow up into manhood and womanhood never once allow yourself "to do as you please." Train yourself in the way of unselfishness and dedicate your life and its will to God and you will have real victory, success, and supreme happiness.—Selected by W. D. Emswiler from "The Youth's Christian Companion.

DOING GOOD

By A Sister

For the Gospel Herald

> As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

There are opportunities on every hand for doing good. The whole world lies in wickedness and sin. God is the giver of all good gifts. We are to do the choosing. May we choose the best that we may be of most service for Him. Jesus when on earth went about from place to place doing all the good He could find to do. No cry of distress ever reached His ears in vain. On more than one occasion He wept as He thought of all the woe and distress that sin had brought upon the human family. Having finished His work on earth He went back to heaven. He says: "In my Father's house are many mansions. If it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

It is not by our good deeds that we are saved. We must have faith in Jesus, and the blood applied that was shed on Calvary, for you and me. Having that faith, let us therefore do good while we may, for we pass this world but once. If therefore, there be any kindness I can show or any good thing I can do to any fellow human beings let me do it now; let me not defer nor neglect it, for I will not pass this way again.

Dalton, Ohio.

SOME CHOICE QUOTATIONS

Collected by Enos B. Stoltzfus.

I Jesus have sent mine angel to testify of these things. I am the root and the offspring of David, the bright and morning star.—Rev. 22:16.

I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? —Jno. 11:25, 26.

By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.—I Cor. 15:2.

I am the way, the truth, and the life; and no man cometh unto the Father, but by me.—Jno. 14:6.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isa. 45:22.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—Jno. 1:13.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—I Pet. 1:23.

Walk after the Spirit, and ye shall not fulfill the lust of the flesh.—Gal. 5:6.

For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14. (Read also V. 16.)

If any man have not the Spirit of Christ, he is none of his.—Rom. 8:9.

Be not deceived; God is not mocked: for whatsoever a man soweth,

that shall he also reap.—Gal. 6:7.

And hereby we do know that we know him, if we keep his commandments.—I Jno. 2:3.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—Jno. 8:31, 32.

Dear readers, the only way to receive salvation is to accept Jesus Christ as our Savior; and the only way to continue saved is to walk as He walked and keep His commandments. He has written these things in the Book, and cautioned us not to walk after the commandments of men. Jesus said, "If ye love me, keep my commandments.....Ye are my friends if ye do whatsoever I have commanded you."

Love your neighbors and your enemies as God loved us, and you will have peace in this world.

A happy New Year to all.

Bird-in-Hand, Pa.

CORRESPONDENCE

(Continued from page 1025)

Fortner of Freeport, Ill., who have been with us for some time have left us and are homeward bound; we hope they will come again. There are quite a few visiting brethren here, who have been and are a great help in the work and we do not like to see them leave, yet duty seems to call them. We appreciate their help and hope that they as well as others will pray for us as they go home. God bless you all.

Yours for the welfare of lost souls,
Mar. 14, 1921. Catherine B. Culp.

Tofield, Alta.

Dear Gospel Herald Readers:—Greeting. We are truly grateful for the blessings we are enjoying as this place. Just now a class of ten converts are receiving instruction. These will be received into the Church in a few weeks. Bro. J. H. Lehman has been instructing the class in the absence of our Bishop, Bro. Roth.

Bro. Allan Good of Carstairs, Alta., was with us during the month of January conducting a Bible study class; also preaching several Gospel sermons. Two Sunday evenings he talked to us on the great subject of "The Second Coming of Christ." Many and helpful were the thoughts received. From here Bro. Good went to High River and Duchess,, Bro. Roth going with him to assist in Bible study work.

Sunday, March 20, has been appointed as the day for our council meeting. The following Sunday the class which has been under instruction, will be baptized. Communion will be held later. March 27, we also expect to have our quarterly Sunday school conference.

Sunday, March 13, the election of Sunday school officers for the coming Sunday school year, beginning April 1st, was completed. Following are those elected: Supts., Bro. Elmer Maurer, Bro. J. B. Stauffer; Sec-Treas., Bro. Joe Vogtlin; Chors., Will Stutzman, Aaron Hershberger; Cor., Keturah Kauffman. We trust that the year may be one of spiritual progress in the work of the Sunday school.

We regret very much to have Bro. Amandus Hartzler and family move from our midst. They will be greatly missed. May God bless them in active service in the community where they now live.

Health in the community has been fair. The winter has been very mild, blessings for which we are indeed grateful to our Heavenly Father.

Mar. 14, 1921. Cor.

Larned, Kans.

Dear Herald Readers, Greeting:—On Feb. 20, Bro. E. D. Hess of Masontown, Pa., began a series of meetings here, lasting ten days. One public confession, and our little flock of believers much strengthened to press on for the Lord were the results. The weather and roads were ideal for meetings and the attendance and interest were good.

We are expecting, the Lord willing, the "Christian Workers' Conference" of this district to be held with us during the Eastertide. We are preparing and anxiously waiting for the time, expecting much help and encouragement from this meeting. We invite all who can to be with us at this time.

Pray for the work here.

In His service,
Mar. 14, 1921. Elizabeth Zook.

Waynesboro, Va.

Gospel Herald readers, Greetings:—"Let every thing that hath breath praise the Lord." These words come to our mind, especially at this season, when the earth bursts forth in its splendor. And man, the noblest of God's creation, (it so often seems to us) is forgetful of his praise to Him.

We are sorry to say that Bro. David Garber and family have left us to make their home in Lebanon Co., Pa. They will be much missed, as they were always at services if health permitted.

Bro. Martin Weaver and family went to the same place, from the Hildebrand congregation.

Bishop A. P. Heatwole spent Sunday, March 13, in Eastern Virginia at a place where, no doubt, our doctrine has never been preached. We expect, the Lord willing, to have an all-day Mission meeting at Springdale on Good Friday. Keep on praying for the work at this place as well as all others.

Yours in Him,
Maggie M. Driver.
March 15, 1921.

Elizabethtown, Pa.

The program of the Elizabethtown Workers' Meeting, to be held Thursday, evening, March 31, is as follows:

Lesson for April 3, "The Ideal Christian," Bro. Ezra Garber.

Lesson for April 10, "Bible Teachings about Health," Bro. Isaac R. Herr.

Lesson for April 17, "Bible Teachings about Work," Bro. Abner Risser.

Lesson for April 24, "Poverty and Wealth," Bro. Charles Greider.

March 15, 1921. Committee.

Dale Enterprise, Va.

Greeting to all Gospel Herald readers. Bro. Harry Longenecker, of Middletown, Pa., who accompanied the body and family of Sister Mary V. Custer from Pennsylvania to this place and took part in her funeral service, broke the bread of life to the congregation at Weavers Church on the evening of Feb. 15. He left for home the following day. On the thirteenth of March, one sister was received into the Church by baptism at Weavers Church. While our hearts are made sad to see our brethren and sisters called out of our ranks by death, we also are made to rejoice that there are still young soldiers of the cross taking their places.

March 16, 1921.

S. M. Burkholder.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Our Y. P. B. M. was reorganized resulting in the re-election of Bro. Joe Hartzler for superintendent after which Sisters Ada Orendorff, Emma Roeschley and Esther Roeschley were selected to act as program committee.

Sunday, March 13, Bro. Sam Gerber was with us and officiated at the baptism of a class of twenty-two who seemingly have answered the first call. May theirs be a life of whole-hearted Christian service. May we who have made the same vow be true examples for the younger ones.

In His name,
Mar. 16, 1921. Agnes A. Gunden.

(Continued on page 1032)

THE FORKS IN THE ROAD

(The teaching in this article will be generally commended, except it be the absence of rebuke for the law violator and practical joker. The moralizing is effective in that it is without reference to any Power or Guide, outside human reason or understanding—no reference to the Word of God as a dependable warning against danger, no reference to the Holy Spirit as an unerring Guide, no reference to prayer for guidance, no hint of the wisdom of trusting in God for safety. It is a sample of much of the literature we get today—good as far as it goes, but void of religious teaching.—Editor.)

A story is told of an automobile speeder who is being chased by two officers on motorcycles. The man in the car outdistances his pursuers, and comes to a fork in the road. One road has a sign across it reading "Repairs Being Made—Road Closed." The man drives his car into the open road, gets out, takes the sign from the other road and place it across the one down which he is going, and drives on. When the officers arrive they go down the road that is being repaired with such speed that their machines are wrecked, while the man in the first car escapes.

All along the highway of life will be found forks in the road. They are numerous and confusing. It is difficult to decide which one to take to make our destination in safety. There are many signs at the forks in the road, telling which way to go, but we never can be sure but that some one has changed them.

The young man or woman who comes to the fork in the road where a decision must be made regarding a career, is apt to misled. The guideboard may read "This Way to Prosperity," and the road toward which it points may look an easy one to travel. Don't decide which road to take until you have found out whether the hand points the right way.

There are forks in the road where one way leads to happiness, and the other to despair. If the hand points toward the smooth, glistening white road which beckons you, beware! Perhaps some one has changed the signboard to lure you to ruin, for the road that leads to despair, at the fork, is paved with blocks of gold, whose radiance dazzles the eyes of those who look upon it.

No man or woman can go far on the highway of life without coming to the parting of the ways. All along the way are forks in the road, and the decision has to be made which one to take. The guideposts are many, some truthful and pointing aright, while others are false, and if you follow their advice will lead to calamity, despair and death.

Pause, whenever you come to a fork in the road, and be sure that you are on the right path before you go on. "There is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12).

—Sel. by Jason Miller.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Letters just received from Constantinople, written under date of Februray 23, indicate that Bro. A. J. Miller had not yet started from the interior of Russia, but was anxiously awaiting word as to when the next boat would sail for some Russian port. There are no regular sailings and the boats leave only at very uncertain intervals.

* * *

Just how the counter-revolution in northern Russia will affect the chances of our doing relief work in South Russia is somewhat difficult to say. Conflicting reports come as to the extent and the success of that revolution. According to some reports the movement is very general and wide-spread, with many of the Bolshevik soldiers joining in with the revolutionists. Other statements would make the situation appear less serious for the Bolsheviks. It is very probable that if it is at all as serious as reported the likelihood of being able to get into South Russia will be considerably lessened for the present.

* * *

Several of our workers have had short periods of illness, probably a touch of influenza, recently. At the date of the last letter received from there they were all improving and most of them were back at work. Their condition was not at all serious.

* * *

Our Unit at Constantinople reports receipt of the following food supplies donated by the United States Navy: 5000 pounds flour, eight bags kidney beans, eight bags split peas, eight bags rice, eight bags brown sugar, eight gallons butter, and five hundred pounds of ham.

* * *

Bro. Mumaw and Bro. Orie Miller spent Monday of this week at Washington, looking after the passports of the Russian brethren who desire to come to this country. They were again assured that every thing possible was being done to hasten the granting of the necessary visas, but that it was a slow process and would require some time before completion. Seven of the visas have been granted, according to statements of the head of the visa department, and others were returned to Constantinople with requests for further information. Each applicant must give a number of references and names of friends, and it requires some time for these to be looked up and the proper information secured. Many of those desiring to come are unable to give the address of relatives in this country, and this necessitates a further delay, altho not necessarily an insurmountable obstacle. It now looks as tho it will probably be late in the spring, if not summer, by the time many of them will be enabled to arrive here.

* * *

The boat on which Sister Vesta Zook and Sister Vinora Weaver were to sail, scheduled to leave New York on March 23, has been detained and the sailing date postponed until March 29th. If no further delays occur this will bring them to Constantinople about May 1st.

* * *

Bro. Orie Miller, on his way home from Constantinople, spent a short time in Switzerland, Germany and Holland, meeting the Mennonite relief committees in those countries. He found that they were very much interested in the work and were very glad to have the opportunity of learning at first hand something about the work. They are also especially interested from the fact that some of the Mennonites now in Constantinople desire to go to Germany instead of coming to the United States, and they are now prepared to take the necessary steps to secure the permission for them to enter the country.

* * *

Bro. Miller reports that the "Christenpflicht" which has been several times reported in these columns, and which has received substantial aid from the Mennonites of this country, is doing a very needy and much appreciated work. The work has been organized and conducted by Bro. M. Horsch. In a very thoro and painstaking manner he has succeeded in finding in the Erzgebirge the families who are most in need and has distributed coupons enabling them to get the minimum amount of supplies necessary for their physical existence. Owing to the great increase in prices and the depreciation of the German Mark, there are many poor people whose incomes or wages are entirely insufficient to enable them to live decently. With the help of the small sum thus distributed they are enabled to tide over the worst, altho with the very least possible amount of food and clothing.

* * *

Practically all of the funds for this work have come from this country. Sufficient funds are now on hand for about two months more, but unless more are available by that time the work will have to close as it has done several times already. Contributions specified for German relief will be forwarded for this work and the donors may feel assured that they are doing a worthy and a needed service.

March 18, 1921.

Married

Steckley—Troyer.—Bro. Edward Steckley of Albany, Oreg., and Sister Lillie A. Troyer of Conway, Kans., were united in marriage at the home of the bride's parents, Bro. and Sister M. Z. Troyer, on Feb. 20, 1921, Bro. D. H. Bender officiating.

Hartzler—Yoder.—On Feb. 20, 1921, at the Sycamore Grove Church, Cass Co., Mo., Bro. Ora J. Hartzler and Sister Priscilla Yoder were united in holy matrimony, by Isaac G. Hartzler. May God's richest blessings attend them all through life.

Blosser—Seabold.—On Feb. 12, 1921, Bro. Willard Blosser of North Lima, Ohio, and Sister Caroline Seabold of Middletown, N. Y., were united in marriage. May God's richest blessings attend them through life.

Richard—Graber.—On March 1, 1921, Bro. Noah Richard and Sister Anna R. Graber were married by Bishop Simon Gingerich. They are both members of the Sugar Creek congregation near Wayland, Ia. May the Lord's rich blessings accompany them through life.

Nofziger—Yoder.—On Thursday, Nov. 11, 1920, at the home of the bride's parents, Bro. Clarence Nofziger of Wauseon, Ohio, and Sister Ida Yoder of Leo, Ind., were united in marriage by Bro. Andrew Miller. May their pathway in life be one of peace and happiness.

Brunk—Good.—On Thursday, Feb. 24, 1921, at the home of the bride's parents, Bro. Paul W. Brunk and Sister Minnie W. Good, both of Vincent Church near Spring City, Pa., were united in holy matrimony by Bro. Warren G. Bean. May God's richest blessings go with them through life.

Gnagey—Ropp.—Bro. Elias D. Gnagey and Sister Amanda Ropp were united in marriage at the Pigeon River Church near Bayport, Mich., on Thursday, Feb. 17, 1921, Bro. S. J. Swartzendruber officiating. May heavenly sunshine lead them in the path of humility.

Weaver—Martin.—On Thursday, Mar. 10, 1921, Bro. Jason H. Weaver, son of Bro. David and Amanda Weaver, and Sister Marie E., daughter of Bro. D. R. and Savilla F. Martin, were united in marriage at the home of the officiating Bishop, Lewis Shank. They are both of the Springdale congregation. May peace and happiness attend them through life.

Obituary

Rupp.—Peter J. Rupp, one of the old settlers of Pawnee Co., Kan., died at the home of his daughter, Mrs. S. E. Arnold, 12 miles southwest of Larned. He was born in Ohio Nov. 29, 1843; died Jan. 12, 1921; aged 77 y. 1 m. 13 d. He is survived by his wife, two daughters, one son, and one foster son. One son preceded him in death last November. Funeral services were held Jan. 15, at the home of his daughter, Mrs. S. E. Arnold. Burial was in the Pratt Cemetery, M. Keller having charge of the services.

Halteman.—Mary H. Moyer was born in Montgomery Co., Pa., Nov. 9, 1891; died Feb. 4, 1921; aged 29 y. 2 m. 25 d. She was married to Elmer S. Halteman in December, 1913. She was a faithful member of the Salford Mennonite Church since Aug., 1914. She was the mother of 3 sons and 2 daughters. One son preceded her in death. She leaves husband, 2 sons, 2 daughters, father, mother, and a host of relatives and friends to mourn her early departure. She was sick one month of peritonitis and suffered much but bore it patiently. Funeral services were held at the Lower Salford Mennonite Church Feb. 9, in the presence of a large audience by Bros. Henry Clemmer, Abram Clemmer, and Abraham Derstine.

Lintner.—Barbara H. Lintner, daughter of the late Daniel and Mary Lintner, was born at Millersville, Pa., Aug. 18, 1839; died at the home of her niece (Mary A. Buckwalter) near Witmer, Pa., Feb. 8, 1921; aged 81 y. 5 m. 21 d. She is survived by one sister. Services at the house were conducted by Bro. Sanford Landis and at the Millersville Mennonite Church, of which she was a member almost half a century, by Bros. Daniel Lehman and Daniel Gish. Text, Rev. 22:14. Interment in adjoining cemetery.

Smoker.—Verdna Marie, daughter of Daniel M. and Sadie M. Smoker of near Christiana, Pa., died Mar. 12, 1921; aged 1 y. 2 m. 12 d. Death was caused by scarlet fever followed by pneumonia. She leaves father, mother, and a little sister, Viola. A private funeral was held. Services were conducted at the home by Amos B. Stoltzfus. Interment in Maple Grove Cemetery.

Tho' cast down, we're not forsaken
Tho' afflicted, not alone:
Thou didst give, and thou hast taken:
Blessed Lord, "Thy will be done."

Rohrer.—Enos G., son of Clayton M. and Elsie G. Rohrer, died Feb. 20, 1921, after an illness of one day of catarrhal pneumonia; aged 1 y. 3 m. 20 d. Little Enos was never sick a day before this, and his sudden death was a shock to all. He leaves his loving parents and one sister, Ruth G. Funeral services conducted at Mellinger's Church, near Lancaster, Pa., by Bros. Sanford Landis and David Landis. Interment in adjoining cemetery.

"One little place is vacant
Our little boy has gone to rest;
'Tis but God's own that He has taken
And we too may lean upon his breast."
Parents.

Wenger.—Sister Emma V. Wenger, wife of Bro. John R. Wenger, Dayton, Va., died at the Memorial Hospital, in Harrisonburg, March 6, aged 40 y. 1 m. 16 d. She united with the Mennonite Church at an early age, and remained faithful and true to her profession during her life and died in the hope of a glorious resurrection. She realized that her end was near and selected the words of the Psalmist, "I shall be satisfied when I awake in thy likeness," as her funeral text. She leaves, besides her husband, 3 sons and 1 daughter. Funeral services were conducted Mar. 8 by the brethren H. B. Keener and A. D. Heatwole at the Weaver Church in the presence of a large and sympathizing audience, Burial in the cemetery nearby.

Litwiller.—Joseph B. Litwiller was born Dec. 27, 1864, near Hopedale, Ill.; died Jan. 16, 1921, at his home near Minier, Ill.; aged 56 y. 20 d. He united with the Amish Mennonite Church in his youth and was a faithful member until death. In 1888 he was united in marriage to Barbara Birkey. To this union were born 7 children. He leaves his sorrowful companion, 5 sons, 1 daughter, mother, 3 sisters, 5 brothers, and a host of relatives and friends. His sudden death was caused from hemorrhages of the stomach. Brethren Samuel Gerber and Simon Litwiller conducted the funeral services.

"Father, thou hast left us lonely,
And our loss we deeply feel;
But we hope some day to meet thee,
In that heavenly home beyond."

Custer.—Sister Mary V. Custer, wife of Bro. Walter A. Custer, died at their home near Hummelstown, Pa., Feb. 11, 1921; aged 41 y. 4 m. 21 d. She was born near Dale Enterprise, Va., and spent all of her life near the place of her birth. Nearly a year ago they moved with their family to Pennsylvania. She united with the Mennonite Church at an early age. She is survived by her husband, 5 sons and 2 daughters, one son quite small. Much sympathy is felt for the grief-stricken family. Services were held in their home by Bro. Harry Longenecker from Rev. 14:13 after which her body was brought to Virginia and on Feb. 15 another service was held at the Weaver Church by the brethren S. H. Rhodes, Harry Longenecker and H. B. Keener. Text, Heb. 6:19, 20. Her body was laid to rest in the cemetery nearby.

Custer.—John B. Custer formerly of Dale Enterprise, Va., died in a hospital in Danville, Va., from complications following an operation, Mar. 1, 1921; aged 27 y. 9 m. 18 d. He united with the Methodist Church a short time before his death. He leaves 3 brothers and 3 sisters. His body was brought to the home of his brother-in-law, G. K. Harper, Dayton, Va., accompanied by his brother Roy, and Sister Pearl Custer who were with him at the time of his death. Mar. 3 a funeral service was held at the Weaver Church conducted by ——— Entsler and J. S. Martin. Text, "Fear not, only believe." His body was interred in the cemetery near by. This has been a sorely afflicted family for a little more than two years in which time the mother died Mar. 27, 1919; a son died Dec. 30, 1918; a sister died one week later, leaving 4 children; a daughter-in-law died Feb. 11, 1921, leaving 7 children; a son died Mar. 1, 1921. Truly "God's ways are not our ways."

Brunk.—Frederic Weaver Brunk was born in Rockingham Co., Va., Dec. 31, 1847; died Feb. 1, 1921; aged 73 y. 1 m. 1 d. Bro. Brunk's home was in Virginia for many years. In 1870 he was married to Mary Landis Kreider of Lancaster Co., Pa. To this union were born three daughters and three sons: Adeline who died as a missionary in Turkey, Vera Ellen Woods, Anna Barbara Brode, John Kreider, Harry Tobias, and Enos Clayton (deceased). Bro. Brunk united with the Mennonite Church as a young man and remained faithful to the end. Besides the children now living there survive 3 grandchildren, 4 brothers, and 1 sister (Samuel, Christian, Elias, John, and Mrs. Bettie Rhodes, all of Rockingham Co., Va.). Funeral services were conducted by the brethren J. F. Funk, J. K. Bixler, and W. B. Weaver. Interment in Prairie Street Cemetery, near Elkhart, Ind.

Schwartzentruber. — Mary Bender was born in Waterloo Co., Ont., July 16, 1847; died at her daughter's home, near Milverton, Ont., Mar. 6, 1921; aged 73 y. 7 m. 18 d. She was married to John B. Schwartzentruber April 11, 1865, who preceded her in death 20 y. 9 m. 4 d. To this union were born 2 sons and 4 daughters. One daughter preceded her in death in infancy. She leaves 2 sons, 3 daughters, 5 brothers, 5 sisters and many loving friends. Funeral services were held Mar. 9 at the house by P. Speitler (I Cor. 15) and at the A. M. Church, Poole, Ont., by J. Gerber (John 5:25-29) and N. Nafziger (Rev. 14:12, 13). Burial at cemetery nearby.

Weep not that her toils are over,
Weep not that her race is run;
God grant that we may rest as calmly
When our work, like hers, is done.
—A granddaughter.

Kauffman.—Sister Ellen N. Kauffman (nee Kraybill), wife of Bro. Reuben G. Kauffman, was born in Lancaster Co., Pa., Oct. 10, 1871; died in Lancaster Co., Pa., Mar. 9, 1921; aged 49 y. 4 m. 29 d. She accepted Christ as her Savior while yet in her teens and was a faithful member of the Mennonite Church until death. Her place at church was seldom vacant when health permitted. She was a kind and loving mother and was of a very friendly disposition. Her suffering was at times intense but was willing to bear all her pain, for her trust was placed in Jesus. She is survived by a devoted husband and the following children: Kathryn K., Elizabeth K. (wife of Elam Stauffer) and Reuben K., a step-son (Elmer N. Kauffman), and two granddaughters; also an aged father (Joseph W. Kraybill) and four sisters and a host of friends. She was preceded in death by an infant son 21 years ago. The funeral was held at the East Petersburg Mennonite Church, Mar. 12, 1921, by Bishops Peter R. Nissley and Noah L. Landis. Text, John 14:1-3. Buried in the adjoining cemetery.

"I'm going to live with the angels so fair;
I'll look for you children and wait for you there,
Where tears do not flow and where death cannot come,
Together we'll dwell in that beautiful home."
By a daughter.

Hoover.—Jacob S. Hoover was born in Mahoning Co., Ohio, June 2, 1853; died at the home of his daughter, Mrs. A. R. Purdy, Palmyra, Mich., Jan. 24, 1921; aged 67 y. 7 m. 22 d. At the age of two years he moved with his parents to Elkhart Co., Ind., where he grew to manhood. In 1882 he went to Kansas where he spent all but a few of the remaining years of his life, teaching school and farming near Canton, Kans. In 1883 he was married to Martha Landis, who preceded him in 1911. To this union four children were born (Mrs. Blanche H. Purdy, Mabel Hoover, and Mary Hoover, and Walter L.) Beside these he leaves three grandchildren, two sisters, two brothers, an aged step-mother, four half-brothers, and a host of friends to mourn his departure. At his request he was laid to rest in the Yellow Creek cemetery, Elkhart Co., Ind. He lived an active, unassuming life, always interested in helping those less fortunate than himself.

Bauman.—Mary Ann (Frey) Bauman, wife of Emanuel Bauman, died Mar. 6, 1921, at her home near Floradale, Ont., aged 33 y. 1 m. 14 d. She underwent an operation, about two weeks previous to her death. Human hands did all they could do, to save her life, but God saw fit to take her home. She was a faithful member of the Mennonite Church, and was a kind and loving mother, with a cheery disposition. However we need not mourn, as those that have no hope, as she gave a bright evidence that she was waiting for Jesus to take her home. She leaves a sorrowing husband, and three children (Florence, Orvie, and Howard), also her parents and one sister. Funeral services were conducted at the Elmira Mennonite Church, by Bros. Abram Gingrich and Oliver Snider. Text, Phil. 1:21-23. Buried in adjoining cemetery.

However painful it may be,
To know that she is gone,
The thought is sweeet that we may see
Her in that Heavenly Home.

Moyer.—Samuel, oldest son of John and Barbara Moyer, was born in Columbiana Co., O., Oct. 1, 1833; died near East Lewistown, O., Feb. 17, 1921; aged 87 y. 4 m. 16 d. Death was due to heart trouble and infirmities of old age. Sept. 10, 1857, he was united in marriage to Susanna Cullar, who preceded him in death over 16 years. To this union were born 5 children 2 of whom died in infancy and a daughter (Mrs. Stelvin Coy) died over 4 years ago. Two brothers, Jacob and John, and 2 sisters, Susan and Mrs. Joel Blosser, preceded him to their eternal reward. There remain to mourn his departure 2 brothers, William N., Henry N., 1 sister, Mrs. John Helwig, 2 daughters, Mrs. John C. Bowman (with whom he lived his last 2 years), Mrs. Joel D. Blosser, 11 grandchildren, 17 great-grandchildren. Both he and his companion united with the Mennonite Church in early life and remained faithful until death. Funeral was held at the Midway Mennonite Church near Columbiana, Ohio, by Bros. Enos Detwiler, Allen Rickert, and Albert Steiner. Text, Col. 1:5.

—By a grandson.

Conrad.—Daniel K. Conrad was born March 25, 1852, near Smithville, Ohio; died at his home at Milford, Nebr., Feb. 18, 1921; aged 68 y. 10 m. 23 d. In 1885 with his parents he moved to Noble, Iowa, at which place he grew to manhood. At the age of 16 he united with the Mennonite Church; about five years ago he united with the Pleasant View Mennonite church at Aurora, Nebr., and remained a faithful member until death. April 3, 1873, he was united in marriage to Magdalena Wittmer. In the spring of 1879, together with his wife and family, he moved to Milford, Nebr., where he lived until death with exception of six years. To this union were born eleven children, four sons and two daughters preceding him to their eternal reward. He leaves his loving wife, one son (J. W. Conrad), four daughters (Mrs. Sarah A. Wenger, Mrs. Mary M. Jantzi, Mrs. Susan L. Schlatter, Mrs. Lydia I. Widmer), one brother, one sister, fourteen grandchildren, one preceding him to eternal glory. Funeral service took place at his home Feb. 21, 1921, conducted by Bro. Wiegert and Bro. Ringenburger, after which he was taken to the Amish church where the funeral service was continued by Geo. B. Donner. Text, Phil. 1:21. Remains laid to rest in the cemetery near by.

"Oh can it be that he has left us,
He who always had a smile.
Yes, he's gone, but soon we'll meet him,
'Twill only be a little while."

Herr.—Benjamin F., son of Elias Herr, was born in Lime Valley, Lanc. Co., Pa.; died in Millersville, Pa., with his daughter, Mrs. Mary H. Brenneman, Feb. 25, 1921; aged 75 y. 4 m. 11 d. He was married to Amanda R. Haverstick of New Danville, Pa. Had he lived until Nov. 2 they would have been married 50 years. His wife and 3 daughters survive (Alice H., wife of Joseph M. Nissley; Mary H., wife of Harry Brenneman, with whom the deceased and his wife resided the last few years, and Stella H., wife of John M. Rutter), besides 10 grandchildrn. He was one of the originators of the church and mission Sunday schools of the Mennonite Church in Lancaster City. He was ever ready to do his part in the advancement of God's kingdom and never counted the Lord's work burdensome. He loved to sing the "songs of Zion." In his last years, when his strength failed him to take part as in former years, we have reason to believe he rejoiced in heart while listening to others. We as children can look back with gratefulness for kind Christian parents. As a family we had varied experiences, but God knew just what each of us needed. The circle is broken. One dear one has left us. It may not be long before another one of the circle will follow. It is for each one to be ready when our turn comes. Funeral services were held in Lancaster City at the East Chestnut St. Mennonite Church on Feb. 28 by Bros. John and David Mosemann and Daniel Lehman. Texts, Rev. 14:13; II Sam. 3:38. Interment in Millersville Cemetery.

—The family.

Yoder.—Marian Yoder (nee Shoris) was born in Fulton Co., Ohio, Apr. 25, 1888; died Mar. 10, 1921; aged 32 y. 10 m. 15 d. She was united in marriage to Aaron L. Yoder of Wayne Co., Ohio, Oct. 24, 1909, where they lived the greater part of their married life. To this union were born 3 daughters (Lola, Bulah, and Dortha). She leaves a loving husband, three daughters, father, mother, 5 sisters, 3 brothers with a large circle of near relatives and friends. In early life she confessed and accepted Christ as her Savior and united with the A. M. Church, where she worshiped and served her Master faithfully, always deeply interested in the work of the church, and in humanity in general. She was afflicted for over two years, and bore her suffering with patience and Christian fortitude, resigned to the will of her heavenly Father, looking forward with a longing desire when her Master would call her home. By her departure the husband is suffering the loss of a dear life companion, the children a devoted Christian mother, the church a faithful sister; but we humbly submit it all to Him who doeth all things well and say, "Thy will be done." Services at the home by I. W. Royer and at the Lockport Church by the brethren, S. D. Greaser and J. S. Gerig. Texts, Job 14:14; Psa. 39:7.

Marian, dear, we all do miss thee;
Thou hast gone from us away,
To rejoice with thy dear Savior
In the realms of endless day.
Two long years thy sufferings lasted,
Meekly thou didst bear them all,
Didst not murmur in impatience,
But awaited God's last call.

By Father and Mother.

Eby.—Bro. Amos F. Eby died Feb. 26, 1921, after a short illness of pneumonia; aged 56 y. 4 m. 22 d, leaving a widow, 1 daughter (Rhoda R.), 2 sons (Henry and Charles), and a saddened congregation to mourn their loss, as well as a host of Christian workers wherever he was known. The Mt. Joy-Krabill congregation has suffered the greatest loss of recent years for rarely is found so much in the Church combined with so much activity. He with Bro. Elmer Strickler was superintending the Sunday school for many years and invariably was at his post, full of vigor and zeal for the Master's cause, as well as in the church service. He was the heart and soul of the Mt. Joy Y. P. M., and his sudden taking away leaves a gap that none of us can fill—but God only. Our brother was especially blessed with the gift of song and was ever ready to raise his voice in praise to the Master. He was often called to lead in public gatherings. He was a member of the E. M. B. of M. C. and was greatly interested in all mission work. He not only very cheerfully gave his time but was of the first to open his hand liberally. If our brother had one trait above others, it was to cultivate a disposition to be ready to work with others. While he had strong convictions, he was always ready to sacrifice self because of Jesus' great love. When it came to extending the hand of friendship, he knew no left-handed reservedness but was always ready to share with both hands. We cannot help but think of these things and they cause us to mourn his departure—yet why should we mourn our loss and not think of his gain "which is far better?" When we think of that we lift our eyes to heaven and raise voices in thankfulness and praise for the testimony of his life. His sudden taking away is a loud call for all of us to go forward. Pray for us, for the home, for the congregation, and for the church work everywhere.

A. B. Lutz.

REPORT

Of the Old People's Home, Lancaster, Pa., for January and February, 1921

For the Gospel Herald

Donations.—The following brothers and sisters gave vegetables or clothing: John Mosemann, John G. Herr, Emanuel Neff, Susan Musser, John Shreiner, D. S. Metzler, Henry Miller, Ida Bossert, Bressler Buckwalter.

Cash.—Anna Good, $2.00; Elam Horst, $1.00; J. W. Martin, $1.00; John Shenk, $1.00; Elam Shirk, $5.00; Levi Shirk, .50; Harry F. Eshbach, $1.00; Emma Eshbach, $1.00; Ada Brubaker, $1.00; David Groff, $1.00; Ira Hershey, $1.00; Mary L. Landis, $1.00; Contribution Box, $2.00.

Services.—Jan. 2. Regular services were conducted this afternoon by Bro. John Bucher. Text, Luke 4:18, 19.

Jan. 16. Regular services this afternoon by Bros. D. H. Mosemann and David Weaver. Text, I Jno. 3:1, 2.

Jan. 29. This afternoon we held funeral services over the remains of Bro. David Hengst, who died on the 26th. Bros. John Snavely and Isaac Brubaker conducted the service. Text, I Cor. 15:55. Age, 71 y. 10 m. 21 d.

Jan. 30. Regular services were conducted this afternoon by Bros. Frank Kreider and Seth Ebersole. Text, Luke 12:35-48.

Feb. 7. Regular services ere conducted this afternoon by Bros. Frank Kreider and Amos G. Kauffman. Text, Jno. 1:11, 12, 18.

Feb. 27. Regular services were conducted this afternoon by Bros. D. N. Lehman and Abram Brenner. Text, Col. 1:3-6.

The Home is blessed with good health, with the exception of aches and pains of our aged pilgrims. We have laid one to his resting place this year, reminding us that this is not our home. We should prepare for a better one. We feel thankful for the many rich blessings God is showering upon us. If there is a sister that would feel to give us a helping hand in this work, let us hear from you. We would again ask your prayers for this work.

Gratefully acknowledged,
T. E. Moyer, Supt.

Items and Comments

As an indication of the condition of the railroad system of the country the official report that one-third of the freight cars of Pennsylvania are lying idle at this time is not very cheering news. If the freight rates were not almost prohibitive in price the roads might have more to do.

Philadelphia Methodists, in annual conference assembled, protested against and deplored the modern tendencies toward atheism and a disregard for the Sabbath on the part of officials and press. This is but one of the fruits of present day liberalism. The moment we cut loose from the simple faith we cut ourselves adrift from God. God forbid that any more churches should desert to the liberalist camp.

The report that the United States means to strengthen its fortifications and armies in Panama and the Hawaiian Islands adds another distrubing element to the already ominous sign of a possible world war to come. The consoling element is that the memories of the recent world war are still so fresh and the nations staggering under such a burden of debt and other weakening conditions that the nations will think serously before entering into another war. "Wars and rumors of war" are reminding us continually of what Christ says about the signs of the approaching end of the world. Let us earnestly work and pray for peace.

That the workers for world peace have still some duties before them is made plain by an extract from a speech by Lieutenant-Colonel Theodore Roosevelt, Jr., at Washington, D. C, March 5: "Pacifism is not as dead in this country as I would like to see it. We were unprepared for the last war and we must not forget that wars will come in the future. And yet the pacifists are putting up their heads again with their brittle intellects." There were two great weaknesses in the Colonel's address. (1) He failed to define a pacifist. (2) He was entirely silent on the nonresistant teachings of Christ, the Prince of Peace.

The "wets" of the United States are making another effort to have the prohibition amendment declared null and void. This time they are bringing the contention that since there was a time limit attached to the amendment it was therefore illegal, and they hope to have the supreme court decide in their favor. One would think that in the light of the recent beer ruling by high officials that it would make little difference to the wet elements whether there is a prohibition amendment on the statute books or not. It is the hope and prayer of Christian people and earnest desire of all who have respect for decency and order that not only will that amendment be permitted to remain but that laws might be passed nullifying the recent beer ruling of Palmer and Daugherty.

"The hour is coming, and now is, when all that are in the grave shall hear his voice, and they that hear shall live."

"Shall we continue in sin that grace may abound? God forbid."

CORRESPONDENCE

(Continued from page 1028)

Westover, Md.

(Holley Grove congregation)

Dear Herald Readers, Greeting:—Bro. John Kennell of Gap, Pa., filled the regular appointments at this place Feb. 26 and 27. The sermons were interesting and full of Gospel truths. May the Lord bless the efforts put forth to His honor and glory, is our wish and prayer.

Yours in Christian Love.

March 18, 1921. Ruth Hostetler.

Landisville, Pa.

The program of the Landisville and Salunga Sunday school Workers' meeting to be held at Landisville, Saturday evening, March 26, is as follows:

Lesson for April 3, The Ideal Christian, assigned to Bro. Isaac R. Herr.

Lesson for April 10, Bible Teachings about Health, assigned to Bro. Howard Greider.

Lesson for April 17, Bible Teachings about Work, assigned to Bro. Seth Ebersole.

Lesson for April 24, Poverty and Wealth, assigned to Bro. David Hess.

March 18, 1921.

Clayton B. Erb, Sec.

IMPORTANT PRICE CHANGES

The following changes in prices on VELVET MOTTOES go into effect immediately. We are greatly pleased to be able to make these reductions at this time.

	Old Price	New Price
5000 Series	$ .15	$ .12
5100 "	.20	.18
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5300 "	.35	.30
5400 "	.45	.40
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CONFERENCE ANNOUNCEMENT

Iowa-Nebraska

We, the undersigned Committee, appointed by the Merger Committee to arrange for our first District Conference, wish to announce the following:—

1. That the first District Conference be held at the Lower Deer Creek Church near Kalona, Iowa.
2. That Sept. 14 and 15 be the date for Church Conference and Sept 16 for Sunday School Conference.
3. That more definite announcements be made at some future time.

(Signed) S. C. Yoder, D. G. Lapp, J. E. Zimmerman, P. J. Blosser, C. J. Garber, Simon Gingerich.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., N. J. Litwiller, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

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Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

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Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 316 W. 76th St., D. Parke Lantz, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Allan Freed, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

*Date of organization.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XIII (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, MARCH 31, 1921 (Gospel Witness) Established 1905 No. 53

EDITORIAL

"The Lord is good to all."

Bro Jonathan Kurtz, an aged pillar of the faith, favors us this week with a helpful message on The Unequal Yoke. When we consider how emphatically the Bible teaches this important Christian doctrine and how much depends upon whether we obey or disobey the precept, we wonder why it is so generally ignored.

We are indebted to Bro. Allen Christophel for the well arranged table of contents which appears on the last pages of this issue of the Gospel Herald. Because of the unusual length of this table many of the things which we would otherwise have published this week are held over for the next.

"Spring Fever."—The name is familiar and the peculiar feeling is typical of the spiritual condition of many who profess to be followers of Christ. There is an evident conflict between inclination and duty. The blandishments of this world cause them to be indisposed spiritually — they would like to work but they don't feel like it. They need a tonic. Let them get to where they can inhale the breezes that come from the fountain of life and truth, and the feeling will likely leave them.

Our lessons for next quarter's study in Sunday school are decidedly different from those studied the last six months. They are, however, a part of the same divinely inspired message and as such are interesting to every lover of the truth. The lesson texts are of the kind which many have tortured into a socialistic cast. Our General Sunday School Committee has seen fit to change the titles from what they were named by the International Sunday School Committee, and the comments on the lessons have been made to suit the titles given the lessons by our committee. As viewed from the proper standpoint, these lessons are all practical and inspirational, and we expect to hear of good work done in many schools.

Is the world getting better? As a sidelight on this question, we might repeat a statement made by a writer in an exchange who quotes crime statistics as showing that "in 30 years crime has increased 500 per cent in the United States, four times the increase in population." We might as well face the facts and acknowledge that the drift of the times is an emphatic proof of the Bible assertion that in the latter days "evil men and seducers shall wax worse and worse." But whatever we may have to say on this point, let us not forget the practical duty and responsibility resting upon us that so far as we are concerned we will do all in our power, through precept and example, by prayer and faithful testimony, by holy living and active missionary endeavor, to make the world better—that is, to bring the greatest possible number to Christ, and help strengthen Christian believers in a faithful Christian service.

Gone Home. — Our readers have doubtless been oft impressed with the number of death notices published during the past few years. The death toll has been unusually heavy, not counting those who fell in battle or died because of famines. It is the Lord's way of reminding us that this world is not our home. One by o[illegible] the loved ones are passing over [illegible]iting the resurrection and the [illegible]llow.

While this going over brings sadness to the hearts of those who remain, we should not forget that this is God's plan. More than this, it is the plan which brings the ransomed souls to their eternal inheritance. "Precious in the sight of the Lord is the death of his saints."

The practical thought is, beloved, Which home is meant when the inscription, "Gone home," is written on your tombstone? There need be no question, when the full surrender is made to God. In the language of the poet, "The saint who enters heaven ... is first a saint on earth." Point your neighbor to the heavenly way that leads to the heavenly home.

Gospel Herald, Volume XIII.— With this number of the Gospel Herald we conclude another volume of the paper. About a third of this number is occupied in the table of contents for the year. This table serves not only as an index for the entire volume but gives the reader an idea of the character of the weekly message during the year. It will be noticed that Missions is the most prominent feature of the paper, more space being devoted to this than any other subject. Another thing indicated is that we have moved away from war times but are in the midst of the period when the nations are reaping the harvest of results from the war. Hence, there is not so much given in the way of nonresistant teaching but much space devoted to relief work. The other departments differ little from what they were in former years.

What the table of contents will be for another volume will depend upon the prayers and support of our readers and contributors, and the overruling power and guidance of Him to whom we look for direction and strength.

Doctrinal

THE UNEQUAL YOKE

By Jonathan Kurtz

For the Gospel Herald

Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—II Cor. 6:14.

God, in His infinite wisdom and love to the human family has not only given a plan of salvation but told us how it may be obtained, and how it may be retained unto the end of our journey. To endure we need faith and trust in God, taking heed unto ourselves and the doctrine. They "delivered them the decrees for to keep."

This familiar scripture of the unequal yoke is seemingly looked upon as of little consequence, or possibly not understood. If God in His wisdom, deemed it worth while to give it thru the inspired writer, we certainly should be willing to accept the same as God reveals it to us.

Some think this was intended only for the Corinthian Church as a warning not to yoke in marriage with the heathen people among whom they were living. God does not say that this is intended for a certain congregation, or for just the present age, but He does say emphatically, "Be ye not unequally yoked." **"Ye"** includes Christ's followers today as well. Man makes a difference between an unbeliever and an infidel, agnostic, or heathen. In the sight of God, they are the same. There are only two classes, the righteous and unrighteous, just and unjust, wise and foolish, saint and sinner.

A minister said, "Do you mean to say that my children are unbelievers?" When asked whether they had accepted Jesus Christ as their personal Savior, and were obeying the commandments, he said, "Not yet." A Bible believer is one who has accepted and lives the Bible teachings. How many parents seem to think because there children are not so bad there is hope for them to be saved! One need not necessarily be bad to miss heaven. Saul was considered a good man when anointed king, but because he disobeyed in one thing, he was rejected of God. The noble young ruler whom Jesus admired missed heaven because he neglected just one thing. The five virgins who could not enter when the bridegroom came, had made a good start, but had gotten just a little negligent, just as many are doing in this age.

Some refer to certain portions of God's Word as **essentials,** and others as **nonessentials** There are **fundamentals** in God's Word, but all are **essentials,** else they would not have been given. Why not humbly submit our will to God's, and pray for grace to accept and live the **all things?** There is a judgment day coming when "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who (the wicked) shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His presence." We cannot be neutral. We are either for or against Him—gathering or scattering.

I could never understand how it can be possible for a believer who is on the way to glory, and an unbeliever who is on the way to destruction —who are traveling upon two roads and in opposite directions—can land at the same place. In order to get anywhere, it looks as though the one would have to turn face about and switch upon the other road. Which is it likely to be? One says this has reference only to marriage; another will include secret societies; another business partnerships; another will add that it depends wholly upon the nature of the business; and some reject it altogether. Why so divided? Is it not given in plain language, "Be ye not unequally yoked together with unbelievers?" If it is wrong to be yoked in one thing, why not in another?

Why would God, who is infallible, have given it in such a way that poor mortal man would be justified in putting the kind of construction upon it that suits his case best? We need to take heed that we do not wrest (twist) the Scriptures unto our own destruction. The believer is recognized of God as His child, having His name recorded in heaven, and Jesus calls him friend. The unbeliever is termed as an enemy of God. Surely God must be grieved when His children are yoked with those of His enemies in marriage, business relations, or whatever the case may be. If our children whom we love, would yoke with those who are opposing us, trying to scatter what we are gathering, would we not be grieved?

This is given for our protection, but only by taking heed to the admonitions will it prove a blessing to us in a spiritual way, and in a temporal way as well. Think of the many thousands of dollars that have been lost by investing in [illegible] companies, that would have [illegible] if God's Word, the warnings from the pulpits, and our church papers had been heeded! It is estimated that hundred of thousands of dollars have been lost by members of our beloved church. Sad indeed that this large sum of money has been wasted when there are so many calls for help to feed and clothe the millions of poor and starving, and for the mission cause. The money would have been ample to have supplied all the needs for the missions in India and South America.

My dear people, if the older members fail to heed the admonitions of God's Word and His teachers, who will be to blame if the young members will go wrong along some other line? and what will you say to them? Our ancestors got along without being yoked with the world. Why not we? Listen! do I hear someone say, "Yes, but we are living in a different age, and it is harder to live the separated life?" Has God's Word changed? Has He not the same power to help all those entrusted to Him? The fault is all on our side. We get too near the border line. In fact, some seem to get across and do not realize it.

"Come out from among them and be ye separate, saith the Lord." It is always safest to take God's Word for a guide. "Many chapters of woe have been written because this law of God has been disregarded by people who ought to know better." (Bible Doctrine). I realize that it is not a very popular subject to preach or write about, but it is nevertheless God's inspired Word, and is profitable to the one who willingly accepts it. May this message be the means of helping some of the unequally yoked ones to get out, and a warning to others not to get yoked with unbelievers, is the wish of the writer.

Ligonier, Ind.

"DIGGED IN THE EARTH"

By John L. Horst

For the Gospel Herald

"But he --- went and digged in the earth, and hid his lord's money.—Matt. 25:18.

Know ye not that --- ye are not your own? For ye are bought with a price—I Cor. 6:19, 20.

The man with the one talent is an example of what many people are doing now and have been doing since the beginning of the world. Since the fall man's natural tendency is toward the things of earth, and we dare say there are those of five and two talents as well as those of only one, who bury them in the earth.

Whatever we may take the talents

to represent, we know that we have nothing that does not belong to God. Our very lives belong to Him and for this time we shall consider our lives as something which God has entrusted to our care and for which He will hold us responsible. And how many there are who bury their lives in the things of earth instead of using them in the service of God! History records many examples of such, but we shall pass on and notice some of the things in which people of the present bury their lives. We will first notice

Pleasure

This is an age of pleasure-seeking. The Bible foretells it. "Lovers of pleasures more than lovers of God," is the way Holy Writ characterizes the present time. Modern pleasures assume many forms, but the movie is perhaps the one which has the greatest following. The admittance fee is comparatively low and consequently the patrons are numbered by the millions. Judging from the bill-boards the pictures which are flashed on the screen are mostly such as appeal to the sensual and immoral. They are shocking and disgusting in the extreme. It is not to be wondered at that such is the case when we consider that the lives of the most famous cinema stars are far from exemplary morally and otherwise.

The dare-devil stunts, hold-ups, triangular marriage plots, low, comic, and immoral scenes which are held before our youth from night to night are exerting a powerful influence for evil and sweeping many to ruin.

Imagine one who has attended the movies on Saturday night, getting much out of the sermon on Sunday morning. The experience of those who have tried it conclusively shows that the mind is immersed in the things seen the night before and the sermon rolls off like water on a duck's back. It simply cannot soak in because the mind is preoccupied.

Following as a close second to the movie is the dance. The blaring of the orchestra, the rush of sprightly feet upon the glassy floor, the intimate association of the sexes, the rakish, jazzing movement of the music, and the vigorous applause are all very exciting, appealing and attractive, but thousands of victims are dragged to ruin by this seemingly beautiful siren. How many bright, promising, talented young lives are buried in the avalanche of these as well as other forms of pleasure.

Then there are those who bury their lives in the pursuit of

Riches

Notice the business man who is so immersed in the cares of his office that he has no time for religion. He may go to church (altho he often does not) but while the preacher is declaring the Word of God he is mentally making deals or figuring up accounts. Covetousness, extortion, and kindred sins beset the follower of riches. The farmer, too, who cannot get his stock and crops off his mind on the Lord's day is in danger of being engulfed in the maelstrom of commercialism.

Then there are those who devote their whole lives to the pursuit of the phantom of

Honor or Fame

Just so their names are inscribed in the halls of fame they care little or have no time to see that they are written in the book of life. The multitudes who are seeking fame in the fields of war, science politics, finance, or even religion are following a fleeting bubble which can not stand the test of eternity and may not long exist even in life.

Again there are those whose lives are buried in

Hatred,

Envy, jealousy, suspicion, and similar characteristics. How many a useful life has been engulfed in the abyss of these Satan-sent feelings. Men who have started out well in the Christian life have yielded to these impulses and as a result have been robbed of their spiritual power. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members" (Jas 4:1)? Lack of harmony in Christian work is due to feelings of this kind which have not been kept in subjection. The war spirit which has been and still is rampant among the nations has its origin in the same source.

Then we find those whose lives are buried in

Neglect,

Procrastination, carelessness, and indolence. These are reaping a harvest of frightful proportions. Sometimes the question is asked, "What must a person do to lose his soul?" and quite properly the answer is, "Nothing." The sins of omission are just as damaging to the soul, just as derogatory to real success in life as those of commission. No doubt millions of people will at the judgment have against them "neglect" as the sin that kept them from accepting Christ. "Some more convenient season" they thought to attend to the matter but put it off until too late. The foolish virgins are a striking example of those who neglected to their eternal loss. Included in this heading are those who are too lazy to do their Master's bidding. "Go work," is Christ's command and the lazy man can never stand before the judgment uncondemned.

Again, there are those whose lives are immersed in vice and

Crime

Much is said of the present crime wave. It is an evident fact A glance at the newspaper headlines will suffice to prove it. The vice wave seems to go hand in hand with it, perhaps leading the way. Since the prohibition law has been enacted, and Satan's activities curbed to some extent, along one line he seems to have redoubled his energy in the propagation of vice and immorality, and, oh! the countless lives that have been enmeshed in the debauching net!

Lastly, there are the multiplied millions of lives who are buried in the sin, darkness, superstition, and ignorance of

Heathendom

This is perhaps the most pitiful class of all because they do not hav[illegible] the full knowledge of the light we have. While they have [illegible] ficient that they "are with out [illegible] cuse" yet they do not have the f[illegible] light of God's Word. And will t[illegible] the professed Church to whom entrusted the commission of sending the light be held responsible for the souls that might have been helped and were not? Will not their blood be required at our hands? These are weighty matters for consideration. It is not enough to say we have plenty at home who need spiritual help. "These things ye ought to have done, and not to leave the other undone."

Finally, God has given to each of us a life. He expects that life to be spent in His service and to His glory. Those who hide that life will reap the same reward as the man in the parable who hid that which belonged to his Master.

Those of us who are honestly striving to serve God, can we not do something to help those whose lives are buried in the sinful things of earth, to rise to a higher life? No doubt we are doing something. But are we, like Mary, doing all we can? Are we awake to our responsibilities? If not, let us rouse from our lethargy and haste to the rescue. Souls are dying, hidden away in the rubbish of earth. Only Christ can lift them up, but He works thru human instrumentalities. May He make us a channel of blessing thru which they may be raised to newness of life.

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Knoxville, Tenn.
(709 University Ave.)

Dear Readers of the Herald:—A happy greeting to you all in the name of Him who doeth all things well. The eight children we had of late, are sorry to say, we had to abandon on account of no help in view and the house too small. Four children were of one family. These found a home with their uncle, and the other three of one family (the youngest fourteen months old) the mother took while in charge of keeping house for a man with two small children. The two oldest each found a home with farmers near Concord, and Thelma, my adopted daughter, I will keep as long as the Lord sees

Sister Martha M. Baer, Hagerstown, Md., who so faithfully labored with us, left for her home on the 16th. We appreciated her help much and our prayer is that others may follow her example in doing likewise.

Of late we have been considering the need of a few more missions in this large city. If the good Lord so directs I shall be willing to give myself and household goods for the cause, providing the required help of several strong, qualified workers shall be sent to take the work in charge. Will you pray with us the Lord of harvest to send forth laborers into the great harvest field?

Bro. and Sister A. S. Landis of Florida, on their way home to Goshen, spent several weeks with us which is much appreciated, they were at Concord over last Sunday We invite others to do likewise. And may God bless you all and pray for us and the work at this place.

I remain as ever yours for happiness, Lizzie M. Wenger.

March 21, 192.

AT HOME IN INDIA

For the Gospel Herald

Dhamtari, C. P. India,
February 17, 1921.

Dear brethren and sisters:—Greetings in the Master's name. Our last message was sent by Sister Wenger from Karachi, so I shall continue our voyage from that place. We had almost three days' wait at that place and it was hard for us to be so near home and yet have to stay on the boat but we were thankful for noiseless unloading machinery and cool weather which often make such days almost unendurable.

We left Karachi about 2 P. M. and the sea was so choppy that by suppertime many were feeling very badly and had no desire to eat and some were very much concerned as to how they would ever be able to pack their things the next day in order to get off at Bombay but by morning everything was going smoothly and every one was busy. We had been together just five weeks on the boat and it felt a little like leaving home and friends. The last forenoon was spent in much singing while waiting for our boat to pull up to the docks, which came just as we were going to the midday meal so very few were able to eat much. We hardly expected to see anyone we knew but yet one always feels like being on deck to see those who are on the wharf. One young missionary was so anxious to get across to meet the young lady who had come to meet him that he jumped across from the lower deck and we all were glad she could.

We left the boat at about 2 P. M., just too late for us to be able to make our train for Dhamtari. We had no trouble in getting thru customs, etc., but found that it was impossible for us to get any place to stay over night as the mail boats were going out the next day and all hotels, boarding houses, etc., were full. We went to the railroad station where we learned that no one was allowed to stay there over night so we felt quite out-caste but the station master seeing our circumstances kindly gave us permission to stay in the ladies' waiting room where we could have had a quite comfortable night had there been a few less mosquitos. Well these things were not exactly pleasant but the thought of starting home to Dhamtari next day helped to keep us happy.

The next morning Doctor and Sister Wenger spent in doing some necessary shopping and at 1:30 we boarded our train and had a quite pleasant journey without change to Raipur where we arrived the next day at 5 P. M. Here we were met by Bro. and Sister M. C. Lapp, Dr. Cooprider, and Bro. J. N. Kaufman. Seeing these faces gave us a feeling that we were actually almost home.

We soon found places in the two cars and were on our way to Dhamtari a distance of about 48 miles. The roads are in fine condition and in about two and one-half hours we made our first stop at the medical station, which seemed home to us, but Bro. J. N. Kaufman's are living there so we came on to Sundarganj where we found our home all in readiness for us, thru the kindness of the missionaries and we were grateful to an extent more than words could express. We were welcomed by our Indian brethren and sisters at the medical station as well as all along the road where we arrived in Sundergani. We could have spent several hours shaking hands and talking but we were tired, it was getting late, and Sister Lehman had prepared our evening meal so we had to tell them to come another day. All our missionaries excepting Bro. Friesens' who live 18 miles out, were present at Bro. Lehman's bungalow and after our meal we had a prayer service for we surely felt we owe the Lord much for bringing us together again. While Sister Wenger could not enter into the occasion quite as we did yet I am sure she felt a keen interest and was able to take her place as a new member of the mission family.

On Tuesday after our arrival on Sunday the Annual Business Meeting of the Mission began and lasted, with two sessions each day until Friday noon. While it was hard for us to get settled enough to think we could attend, yet in another way we feel it was a very good way to get an insight into the work as it is now, for there have been many, many changes in the past four years, but we praise God for the growth in every way and feel the field is certainly ripe and ready for work.

We want to again thank all in the homeland for your help and the ever ready sympathy with us in the hard things of the past few years.

We crave your prayers for each day. The battle is not ours but the Lord's and you can help to win it.

Yours in the Master's service,
Mina B. Esch.

"The Church that forgets itself in its passion for others will in that forgetfulness find itself."

"We have no apology about being in earnest about foreign missions and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."

"We have given the Orient warships and telephone, steam cars and sewing machines and silk hats, but they are none the better for these; and except the 'old man' be changed within, all these trappings will make him a more potent force for evil."

Sunday School

For the Gospel Herald

Lesson for April 10, 1921—I Cor. 6: 19, 20; 9:24; Gal. 6:7, 8

GLORIFYING GOD IN OUR BODIES

Golden Text.—Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Introductory.—The subject of this lesson, as found in most lesson helps, is: "Bible Teachings about Health." Believing that the matter of health is not the leading thought in these references, we took the liberty to change the title. "Do all to the glory of God" includes care of the body as well as every other part of our stewardship. The conservation of health is included, but is only one among many things to be considered in the care of our bodies and using them to the glory of God and the advancement of the cause.

Divine Ownership (19, 20).—"Ye are not your own." Christ purchased us with His own precious blood. Without this, we were lost sinners, fit subjects for hell, "without hope and without God in the world." Through the mercies and goodness of God we were redeemed from the curse of the law, Christ dying in our stead, making us both heirs of glory and citizen-subjects in the kingdom of our God. Having been "bought with a price," our lives belong to Him, our bodies are subject to His directions, our highest purpose and duty being to "Glorify God in your body, and in your spirit, which are God's."

There is something inspiring about this matter of divine ownership. "Know ye not that your body is the temple of the Holy Ghost?" Honored, as we are, with the presence of this heavenly Guest, there is the evident duty and privilege of keeping our bodies pure, holy, undefiled, "vessels, sanctified, and meet for the Master's use."

The Race of Life (24-27).—Here Paul compared the journey of life to a race. Evidently he refers to the Olympian games with which the people at that time were very familiar. We have only to say "athletics," and modern readers can easily make the application. Let us note a few things that stand out in comparison:

1. In a natural race but one can be the winner; in the race for glory every believer will succeed.

2. In a natural race the prize is of necessity a corruptible one; the crown in store for the believers is an incorruptible one—"reserved in heaven for you."

3. As the athlete finds it important to keep his body in the very best of condition, so we who are on our journey heavenward owe it as a duty to God to keep our bodies strong and healthy, not injured by excesses, neglect, tobacco, or strong drink.

4. In the expression, "temperate in all things," applied to one running a race, we have the Bible setting of the word temperance. The athlete, when taking a course of training to get his body in the best of shape, abstains from strong drink and tobacco, practices moderation in all that he eats, and avoids violence in exercise. Here is your model for bringing and keeping your body in the best possible shape.

Another thing which Paul did is to be commended to all people today. When he said, "I keep under my body .... lest .... I myself should be a castaway," he gave utterance to two important things: (1) the importance of keeping the body under sanctified control; (2) the probability of falling from grace and being lost, unless we exercise watchful and prayerful oversight of the body, keeping it in its proper place

Sowing and Reaping (7, 8).—The essence of Paul's teaching in these verses is that we should keep our eyes open and not suffer ourselves to be deceived. Many people, acting hypocritically, live the life of worldlings, trying to make people believe that they are true Christians, even making themselves believe that God will accept them as His children tho they live very inconsistent lives. We may deceive men, but we can not deceive God. If there is any deception it is with ourselves and not with God, for God knows us much better than we do ourselves. It is arrant mockery to pretend to serve God when at heart we have our affections set on the things of this world. "God is not mocked." Here is an inexorable law: "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." We deceive no one but ourselves (unless it be a few other people) when we pretend to be what we are not. Walking after the lusts of the flesh, we will suffer the sinner's condemnation. Walking after the Spirit, "life everlasting will be our eternal inheritance.—K.

"Better is little with the fear of the Lord, than great treasure and trouble therewith."

Our Young People

PARABLE STUDY (THE TEN VIRGINS).—Matt. 25:1-13

Topic for April 10

MOTTO

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

THE STUDY HOUR

I. Christ's Teaching on Readiness.—There are many events in life which do not wait on those who are unprepared. We have the seasons of the year which come and go according to the Divine arrangement. We must fit ourselves to the season if we would reap the benefits which the seasons bring. Man has also arranged many of his affairs in society and in government with reference to the general good, and such plans do not wait upon the individual who is not ready. So the Lord of heaven and earth works in ways for the good of the universe of spirits and souls. We who would get the blessings prepared for us must fit ourselves to the plan of God for His appointed times and not expect that God will wait upon us if we neglect so great salvation.

Jesus taught a number of lessons along the line of preparedness. As we read the 24th chapter of Matthew, and the 13th chapter of Mark, and the 17th and 21st chapters of Luke, there is a common strain of thought pressing upon the reader and hearer to be prepared for the great event of Jesus' coming again to the earth for the saints and to bring the wicked and unprepared into judgment. The Parable of the Ten Virgins which we find in the 25th Chapter of Matthew is one of the same class. We cannot readily understand the teaching of this parable without also considering the teaching just preceding it in the 24th chapter. There He referred to unprepared people in the days of Noah, and exhorts that people are to watch for the coming of the Lord. He illustrates it by the blessing upon a faithful servant compared with the sad condition of the unfaithful one.

PERSONAL THOUGHT

Have we that personal concern which makes us careful in every detail of our preparation for the Lord's return?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Watch."**
2. Tell the Story of the Parable of the Virgins.

For Young People

1. The Folly of Neglect
2. The Wisdom of Readiness.
3. Watchfulness.

For Older People

1. The Essential Oil.
2. Watching in Sleep.

SEED THOUGHTS

"The sleep of expectancy is different from the sleep of abandonment. The nurse by the sick bed, the sailor's wife over the embers, sleep; but their heart wakes. A changed breathing of the baby, a step on the gravel, shivers through the nerves, and they are awake."—Benson.

No one can go to heaven on our religion, neither can we go to heaven on someone else's religion. Each one must be individually prepared for the great change.—D. K.

Gospel Herald

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MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, MARCH 31, 1921

Field Notes

Sister Mary Wenger writes from Dhamtari, India, under date of Feb. 14, "Heard my first Hindi sermon yesterday and had my first lesson this morning."

Bro. J. S. Hartzler and wife have recently gone to Rochester, Minn., where Sister Hartzler underwent an operation for gall stones. God grant a speedy recovery and restoration to former vigorous health.

A series of meetings will begin, the Lord willing, in the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., on Sunday evening, April 3, in charge of Bro. John F. Bressler. Remember the meetings in your prayers.
L. S. K.

Change of Address.—Bro and Sister D. Parke Lantz, from 316 W. 76 St., Los Angeles, Calif., to 1010 N. Duke St., Lancaster, Pa. This will probably be their address until they are ready to start for South America.

D. Parke Lantz and wife, prospective missionaries to South America, who have been visiting congregations in the Middle West for some time, spent a day with the brotherhood at Scottdale last week. Bro. Lantz led the devotional meeting at the church on Wednesday evening. They left on Thursday for Altoona, expecting to reach Lancaster Co., by the last of the week.

Bro. C. D. Esch writes from Dhamtari, India, under date of Feb. 15, "Got here Feb. 6. Very busy going thru the business meeting and getting things put in their place. All pretty well but the children have the whooping cough."

Bro. Harvey Shank is the newly ordained minister at Pond Bank, Pa. See letter from that place, elsewhere in this issue. The outlook at Pond Bank seems quite encouraging, and many are the prayers that the efforts put forth at that place may be the means of winning many souls for the Master. The Lord bless our dear brother in his responsible calling.

Los Angeles Mission.—Those interested in the Mennonite Mission at Los Angeles, Calif., will be interested in the following addresses, handed us by the former superintendent, Bro. D. P. Lantz:

Los Angeles Mission, Samuel Bender, Supt., 241 W. 73th St.

J. P. Bontrager, pastor, 241 W. 74 St.

Catherine Kulp, worker, 241½ W. 74 St.

Our Canadian Brethren will please note that the Publishing House is obliged to ask for all remittances to the House to be made in New York funds. Special arrangements had been made to deposit Canadian checks in Canada but we have reached the limit that we can go and will therefore be obliged to return such checks that may be forwarded to us. We also call attention to the fact that Canadian Currency is worth only 80c on the Dollar in the U. S. We can give credit on this basis but it will be more advantageous to the sender to remit in either Money Order or Draft.

Correspondence

Aurora, Oreg.
(Bethel congregation)

Dear Herald Readers, Greeting:—On Feb. 17, Bro. S. G. Shetler came into our midst and labored faithfully among us in a series of meetings which continued until Feb. 27. As one result of these efforts there were six confessions, two of whom had at one time been members of the Church. The Church was also strengthened, and we pray that others who were deeply convicted may soon yield to the pleadings of te Holy Spirit. Later another soul manifested a desire to unite with us, and on March 13, these were received into church fellowship, three upon confession—four by water baptism, and two by letter, Bishop A. P. Troyer officiating.

March 9, 1921. Cor.

Pond Bank, Pa.

Bro. Harvey E. Shank was this day ordained a minister of the Gospel to preach the Word at Pond Bank and elsewhere as opportunity presents. May the Lord richly bless the dear brother and sister in their high calling and may they have the prayers of the Church.

If present plans hold out and the Lord willing, May 15 is the time set for a series of meetings to commence at the Strasburg M. H. in Franklin Co., Pa., to be in charge of Bro. William G. Lauver, Pray for the work.

March 20, 1921. J. S. B.

Lancaster, Pa.
(Chestnut Hill congregation)

Greeting in the Master's Name:—We have many reasons to thank the Giver of both temporal and spiritual gifts. Especially did we rejoice over the class of young soldiers when 13 precious souls sealed their vow with water baptism on Saturday, March 19—and on Sunday following 128 brethren and sisters partook of the communion. This is the first communion held this spring in Bishop Peter R. Nissley's district. Communion services are announced at other places in the district as follows:

Hernley's, March 27 (3 applicants for baptism to be received the day previous).
Erisman's, April 3.
Erb's, April 10 (8 applicants for baptism to be received the day previous).
Petersburg, April 24 (14 applicants to be received the day previously.
Mount Joy, May 8 (10 applicants to be
Manheim, May 1.
received the day previous).
Salunga Aprile 24 (16 applicants to be re-
be received the day previous).

March 21, 1921. S. E. Ebersole.

Job, W. Va.

Dear Herald Readers, Greeting:—Since our last writing three of our little flock have gone to be with Jesus—one at the age of 15 years, one at the age of 38 years, and the other at the age of 106 years—one in the morning of life, one at noonday, and one in the evening. We keenly feel our loss, but rejoice in the fact that we can entertain hopes of meeting them again in the realms of glory.

As the weather is becoming more settled and signs of approaching

spring are here, plans are being laid to resume work that had to be discontinued last fall. There are several places where people of the community are pleading with us to come and conduct Sunday schools and give their children an opportunity to grow up to manhood and womanhood under Christian influence. But under present existing conditions we are obliged to turn them aside, principally because of too light a working force and lack of sufficient means. Our prayers are that the Lord of the harvest may open the way for these needy places to receive the help they need.

On Sunday evening, March 20, we held a singing at the Bethel Church, This was the first one to be held here within the last six years and proved a splendid success. The church was nearly filled and the service was enjoyed by all who attended. There is a growing interest along the line of singing and we hope to be able to secure the services of a competent instructor in music this summer. We would like to hear from any one who could give us a helping hand in this way. Pray for us and the work.

March 21, 1921. R. W. Benner.

Limon, Colo.

Greetings in Jesus' name:—Bro. D. J. Fisher came here on March 19, and preached from II Cor. 8:9, on "Grace." He brought an auto load along from the Springs.

We have enjoyed a very pleasant winter here and would like to see others come here and help in the work of the Lord. We have been to a number of different states in the west and find this place not so dry as some of the western states, and rain enough to grow all kinds of crops. Mission work could be done here.

Any one wishing to know more, write to us.

"Whatsoever thy hand findeth to do, do it with thy might."

Mar. 21, 1921. Sarah Hartzler.

Lansdale, Pa.

(Plain congregation)

Dear Herald Readers, Greeting:—We have great reason to thank God for the many spiritual feasts we have enjoyed recently, from God's Word through the following brethren: Feb. 27, Bro. J. W. Weaver of Union Grove, Pa., broke unto us the bread of life from Heb. 2:1-3. It was surely a time of rejoicing and self-examination for the believer and a solemn warning for sinners.

March 19 we were privileged to have with Bro. Daniel Kauffman and Bro. S. E. Allgyer who broke unto us the bread of life, text, Jno. 1:14, their theme being The Incarnation of Christ. We thank God for the visit of these brethren and wish them God's blessing in their labors for the Master.

There is much sickness and death all about us (both physical and spiritual death) but we praise God that one precious soul has decided to live for Jesus and gave her name to unite with the Church. We are praying and expecting many other dear young souls in this congregation to make the wise choice and serve the One who has loved us with such wonderful love as to give His life blood as a sacrifice for our sins—which should melt the heart of the hardest sinner.

Te Lord willing, we will commemorate the death and sufferings of our blessed Lord, May 8.

A sister in our congregation can bear witness to the power of Jesus to heal a weak, afflicted body as well as save a sin-sick soul. She indeed has a song on her lips and testimony in her heart.

Asking an interest in your prayers for the salvation of the lost, I am,

Yours in His service,

Mar. 21, 1921. Laura F. Fuss.

Chambersburg, Pa

Greeting:—We are made to feel glad to see that spring is again here, and that the Lord has again so abundantly blessed us with health and strength. We are again nearing the time of the year in which our Lord and Savior was crucified on the cross for the atonement of our sins, and we also see this power again manifested on the earth, by the grass shooting forth its small blades and the bushes and trees sending forth their small buds. And it brings real joy to our hearts. In Genesis 8:22 the Lord said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease"

On Sunday, March 12, we reorganized our Sunday school for the coming year, as follows: Supts., J. Harvey Siegrist, Noah C. Lehman; Sec-Treas., Harry L. Lehman, Clayton F. Lehman; Chors., Norman Frey, Samuel H. Horst.

We pray for God's help and guidance in the coming year.

March 22, 1921. Cor.

Mount Joy. Pa.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

The season has again arrived when we partake of the sacred emblems of Christ's body and shed blood. May we do it in all seriousness, simplicity, and love for our Master. We expect the Lord willing, to hold baptismal and preparatory services on May 7, and communion services on May 8. Ten precious souls will be received into the fold. May they prove faithful and shining lights to those about them.

Then angel of death has entered our number and has taken one whose place is not so easily filled; Bro. Amos Eby. He was an active worker in practically all branches of the church, especially is he missed in the song service. We humbly submit to God's will, for He doeth all things well. May God comfort the bereft ones.

Pond Bank, Pa.

Dear Herald Readers, Greetings:—We are thankful to say that since our lest letter from this place there have been two more precious souls made willing to confess Christ as their Savior—a father and mother. Pray for them that they may prove faithful. We also wish to say that Bro. Wm. Jennings of Concord, Tenn., preached for us on Feb. 14, at which time there was one confession.

On Sunday, March 20, Bro. Harvey Shank of Pond Bank was ordained to the ministry, Bro. George Keener officiating. Bro. Shank requested that we all pray for him, and pray for the work at this place.

We have preaching every Sunday evening now. We extend an invitation to ministers when they are traveling this way to stop with us and preach for us. May God bless His work at this place and keep us all faithful, is my prayer.

In His name,

Mar. 21, 1921. J. G. Bumbaugh.

Washington, Ind.

Dear Herald Readers, Greetings:—Bro. David Yoder arrived here Friday the 18th. He preached four interesting sermons while here. On Sunday morning he gave a talk to the Sunday school class and also had service following the Sunday school. He closed his meetings on Sunday evening, taking for his text John 3:16. All were encouraged and spiritually strengthened who were interested. Meetings were well attended. We invite Bro. Yoder back again. On Sunday, March 6, we organized the Sunday school here the following officers being elected: Supts: Bro. Michael Wagler, Bro. Victor Knepp; Chor., Bro. Louis Swartzentruber.

Health is fair in this community.

March 24, 1921. Katie Swartz.

Miscellaneous

RESURRECTED

Resurrected from the thralldom
Of the night of sin and fear;
Resurrected, and I know it,
For I know my Lord is here;
Resurrected from the throngings
Of the hosts of low desire;
Resurrected from the death that
Leads to the eternal fire!

Resurrected! O the fires that
Burn that never, never die,
Far from where the angel harpers
Strike the notes of praise on high:
Sins eternal burn eternal,
There can be but one release—
Christ who suffered crucifixion,
Lives to be the Prince of Peace.

Resurrected from the darkness,
Resurrected to the joy,
Resurrected in the Likeness
Sin shall nevermore destroy;
Resurrected—O the glory!
My Redeemer from all sin,
Take Thy rightful place as Sovereign,
Keep Thy temple pure within!

Resurrected! Holy daybreak
When the sepulchre was rent,
When the dark, dark night of sorrow
For eternal years was spent!—
For the rapture burst its fetters,
And "Rabboni!" quickly claimed
Lips before all forced by sorrow,
Now by holiest inflamed.

Resurrected! O thou Monarch!
Heaven and earth with one accord
Echo and reecho praises
To the glory of the Lord.
Glory! Glory! Hallelujah!
Death is slain, the triumph won,
And the heaven of heavens, adoring,
Bows to worship God the Son.

—Selected.

THE RISEN LORD

(Luke 24:34.)

By Silas Yoder

For the Gospel Herald

Of all the solitary sepulchres wherein have lain the bodies of the great or good, rich or poor, none have equalled the lonely tomb in the hillside near Jerusalem where Jesus rested after the crucifixion. While the world had gone to the grave in the garden, setting a watch, and sealing the stone, congratulating themselves that He would trouble them no more—while the sorrowing disciples, with blasted hopes, whispering to one another, "We had trusted that it had been He which should have redeemed Israel," God had waited for the third morning, then sent a message down the ages with the blest assurance that there is something in the universe higher than its laws, and there is a power stronger than men; namely, a Christ that could not be holden by them, but triumphed over them. He was buried, and rose (I Cor. 15:4) by the mighty power of God (Eph. 1:19, 20), and death is swallowed up in victory (I Cor. 15:54). Death can not hold its Victim, for, "O grave, where is thy victory" (I Cor. 15:55).

Again the resurrection of Christ occupies a fundamental place in the Christian creed, for He arose that we might be counted worthy of eternal life (John 11: 25, 26), and He has given us the assurance that our resurrection is involved in His (John 6:38, 39). He is risen not to return to this life, to its wants, sorrows, and struggles, but it was a resurrection of a life forever beyond death (I Cor. 15:20).

Te result is, the believer is risen with Him (Col. 2:12), He has set his affections on things above, looking for a better country, laying up his treasure there, having this lively hope (I Pet. 3:5), that we can face all struggles in life, remembering "He is risen" and at the right hand of God and there is nothing to harm.

Goshen, Ind.

HE IS COMING AGAIN

By Florence Byler Lauver.

For the Gospel Herald

> And if I go and prepare a place for you, I will come again and receive you unto myself. That where I am, there ye may be also.—Jno. 14:3.

Christ's return means joy to the believer and sorrow to the unbeliever. Paul writes that we will be caught up to "meet the Lord in the air, and so shall we ever be with the Lord."

To be unprepared for death or the time when He comes for us will be to think of it with dread and fear and rightly so. For He is coming to judge the world of wickedness. "The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction" (II Thess. 1:7-10).

We are able to discern natural signs. We look at the clouds and know what kind of weather we will have. Paul tells us, "But of the times and seasons ye know. For ye know perfectly that the day of the Lord so cometh as a thief in the night. But ye brethren are not in darkness, that it should overtake you as a thief."

Jesus said they could tell the kind of weather by the red sky in evening and in morning, and added: "Oh ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

"Blessed is he that readeth and they that hear the words of prophecy and keepeth those things that are written therein for the time is at hand."

There are many signs of this approaching day ("the coming of our Lord"), We will briefly enumerate some of them given in the Word:

I. Travel and Knowledge.

"Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). The condition of the world will be and is one of knowledge and travel. If someone had told people one hundred years ago of the velocity of the travel of automobiles, trolleys, trains and flying machines now they would have accused them of having a mental condition of incapacity to distinguish right from wrong.

There never was a time of more knowledge. People have become so educated **they think they know** more than God and discredit the veracity of the Bible. Just recently I visited the hospital and talked to two men who say they do not believe God's Word; that they have gotten to the place where they reason for themselves, and different instances in the Word they said were impossible, which could not have happened. We told them: "God says, 'If our Gospel be hid, it is hid to them that are lost, whom the god of this world has blinded their eyes.'" They also said God was not the author of the Bible. But no matter what **little weak man** may think or say, it does not change God's Word; and if they do not confess Him on earth, some day every knee shall bow and every tongue confess Him—but too late to then believe and be saved!

II. Perilous Times.

"This know also that in the last days **perilous** times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous," etc. (II Tim. 3:1-16). "Signs in sun and moon and stars, and on the earth distress among the nations, with perplexity....And then shall they see the Son of Man come in a cloud with power and great glory.....Then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:25-28). Just now there has been and is distress among the nations with great perplexity.

III. Seductive Doctrines.

When was there ever a time when there were more false doctrines afloat than now? I Tim. 4:1—"In the latter times, some shall depart from the faith, giving heed to **seducing** spirits

and doctrines of devils." II Tim. 4:3—"The time will come when they will not endure sound doctrine..... but shall heap to themselves teachers having itching ears, and shall turn away from the truth."

This is an age of progress, but traveling along with it is an age of doctrinal and spiritual departure from the faith.

Recently in a doctor's office I picked up and read in a book, by Alice Hubbard, entitled, "The American Bible." In it were named and discussed the most excellent traits of character of the great men of the world. The names of some of these men were the noted infidels—Tom Paine, Robert Ingersoll, and many others; also the great men of our country who were not Christians. The statements made therein about the true and living God were most ridiculous. Some statements were:

1. "Bible," they say, "means just a book. In olden times they only had one book, so they called it a Bible."

2. Man is as great as any God. Morality is best."

3. "Religion is just a fear and superstition of unlearned people."

4. "To believe is foolish. To know is reality."

How we should pray the Lord to deliver us from these false doctrines of which so many are around, and that He may use us to win others for His service. The love of many will wax cold before Jesus comes. May God help us to keep the fire burning in our hearts and our lamps trimmed, for in such an hour as ye think not Jesus will come.

IV. A Falling Away.

II Thess. 2:3—"That day shall not come except there come a .falling away first." Luke 18:8—"When the Son of Man cometh, shall he find faith on the earth?"

Today among the millions of people daily seen thronging the streets few have faith in our Lord and Savior. Many serve Satan or cleave to a false doctrine. Pleasure-seeking everywhere, rather than live the Christ-life. The churches are comparatively empty and theaters are filled and overflowing, as well as all centers of sin and vice. II Pet. 3: 3, 4—"Scoffers, walking after their own lusts, saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation. But the day will come as a thief in the night"

V. World-Wide Evangelism.

The Word tells us the Gospel must "be preached to all nations, then shall the end come." About every nation has the Gospel, but millions of individuals are dying daily without Christ. It is our duty to help see they get it. That is why we are here. Are we doing our part?

Many say the world will keep getting better and finally all be converted when He comes. God says, (Matt. 24:37-42) "As in the days of Noe, so shall it be at the coming of the Son of Man." That means, exceedingly wicked, and it surely is that way today, especially in cities.

We can expect Him any time. What will happen then? Read I Thess. 4:13-18—(1) come in clouds, (2) dead in Christ shall rise first, (3) living will be caught up to meet the Lord in the air—a glorious thought, when the bride meets the Bridegroom after all these years. Then the marriage supper of the Lamb celebrated, what a time this will be—when the bride is ready, not when the world is converted. No more heart-aches. "Thy will be done on earth as it is in heaven."

VI. Moral Corruption.

In this city (and worse in many others) corrupt morality is indescribable. Men with one wife living with another—women are untrue to husbands—immoral men and women everywhere.

VII. Cares of Life.

"Watch ye therefore, and pray lest at any time your hearts be overcharged with the **cares of this life** and the day come upon you unawares."

How true of the present time! Millions so deeply engrossed with their own affairs that they have little or no time for prayer, reading God's Word, or to assemble themselves together at the house of God. Even we are too busy to study and pray as much as our hearts need. Burdens and cares of this life choke out of lives the grace and love of God. This is only the fulfilling of God's Word.

Jesus will bring

To the righteous: much joy and peace; sorrows past forever; he that hath this hope purifies himself (Rev. 22:14). Then we will have a right to the tree of life.

To the wicked: (II Thess. 1:8) Taking vengeance on them and everlasting destruction. Also much sorrow and remorse of conscience. The wish of the wicked will be, "If I only had accepted when I had the chance!"

In Matt. 24 we read much about this time: (1) false prophets will deceive the very elect; (2) wars and rumors of wars, earthquakes, etc.; (3) persecution of believers; (4) Gospel testimony will continue;(5) Jews will go back to Palestine, which they are doing now.

Jesus told us to—"Occupy till He comes;" meaning to work for Him—winning souls—work, watch and wait—for this same Jesus will so come in like manner as the disciples saw Him ascend to heaven in the clouds.

I. Am I ready if He comes tonight?

II. Are those I love ready? Sad for loved ones to part.

III. Have I been faithfully telling others of His love?

Carefully take God's Word and prayerfully consider the days we are living in and know the end draws near. He that shall be faithful to the end shall be saved. The story is told of a maiden whose lover was reported killed in the Holy Land. She refused to believe it, and each night would keep her beacon fire burning at the shore to guide his ship homeward, while the world laughed at her. This beautifully illustrates the Church of God. The world reports a dead Christ. We on the shores of time are waiting with our lamps burning for Him. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Keep your lamps trimmed and burning brightly. Let the Gospel light shine out. We will not be disappointed—Christ will come. Yet a little while, and He shall come. Some night when the world is wrapped in the slumber of sin and is laughing at the Church, Christ will appear over the shores of time with a shout.

"We are watching, we are waiting
For the bright prophetic day,
When the shadows, weary shadows
From the world shall pass away."

Altoona, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

March 29 is the date set for the sailing of the vessel from New York harbor which will carry two more workers to Constantinople to engage in relief work with our Unit there. As noted before, they are Sisters Vinora Weaver and Vesta Zook. They arrived at Scottdale on March 24, going on to Lancaster the next day where they will confer with Bro. Orie Miller regarding the work and who will then accompany them to New York, assisting them with baggage, passport visas, etc. We hope they may be definitely remembered many times as they proceed on their journey.

* * *

Lutherans in Germany are interested in the German Lutheran refugees now at

Constantinople. Some of these refugees desire to go to Germany and steps are being taken by a committee in that country to send them money and secure passport visas. It is probable that the work will be done through our Unit as they have no representatives in Constantinople. The condition of these German Lutheran refugees is very much the same as that of the Mennonite refugees, and our Unit is very glad to help them in every way possible Bro. Orie Miller met with the Lutheran committee while in Germany on his way to this country.

* * *

The Mennonites of Holland are also sending funds to Constantinople in care of our Unit for the purpose of enabling some of the Mennonite refugees to go to Germany, via Holland. They are also sending clothing and other supplies. They express great joy in being able thus to help those who are in need, and appreciate the privilege of working and cooperating with the Mennonites of America.

* * *

According to the latest complete list there are now ninety-six Mennonite refugees in Constantinople who have come in more or less direct contact with our Unit. A small number of these have succeeded in getting employment in or about the city which enables them to support themselves and are therefore no longer cared for at the Mennonite Home. Sixty-three desire to come to America, seven to Germany or Holland, two to Palestine, seven are undecided where to go, and seventeen desire to remain in Constantinople and return to Russia to their families at their earliest opportunity.

* * *

Of the food supplies donated to our Unit by the American Navy at Constantinople, 5000 pounds of flour will be baked into bread for the use of our orphanage by Bro. Leon Meyer, who has charge of the Near East bakery at Constantinople. The supplies are very much appreciated by our Unit and will help out nicely in the food situation there.

* * *

A list of clothing supplies is also being sent to our Unit by a German committee, purchased there with funds sent by Canadian brethren for that purpose. Bro. Stoltzfus writes that they are very much encouraged with the support being given the work from various places. The soup kitchen which is to supply under-nourished children of Constantinople with one warm meal per day was not yet opened at the last writing, but is no doubt busily at work by this time.

* * *

Brethren Orie Miller and Levi Mumaw report that in speaking with one of the officials of the State Department on their trip to Washington recently, they were informed that that department is immediately notified of any Americans who have been taken prisoners by the Soviet government. The fact that no such notification has been received from Bro. Kratz strengthens the hope that he may be safe and unharmed in the Mennonite colony in the vicinity of Halbstadt.

* * *

A Message from Bro. Orie Miller

First, in regard to the desperate need for such work let me say that wherever I have been in the war-stricken countries that need still exists. Neither by letter, words or pictures can it be presented as it really is. The causes for its continuance are largely enonomic and political. These in turn are a heritage from the War. In all of middle or eastern Europe governments are unstable or at best only in the experimental stage and fail to give protection or guidance to the peoples governed. Their negotiable securities consist of worthless currency and outside credits will not be made until governments can be recognized and give a semblance of security. So there is no purchasing power either for buying outside goods or for development of local resources. A few by speculation have become very rich, while the masses are desperately poor, largely underfed, without most of the ordinary comforts of present day civilization, and besides have become utterly hopeless. There is no middle class. In Poland, South Russia, Armenia, Cilicia, Smyrna, and now again in Petrograd recent or now existing Civil War has, by devastation, plunder, and rape added new horrors to the already bad situation.

Relief work by any one society or by all together can in itself not change the situation much. Until governments become stable and recognized and the peoples have faith in them; until credits are extended and money exchange improved and people again profitably employed the need will continue to exist. The remedy for the causes must remain in the hands of these people themselves. Properly organized relief work can save the lives of the children who suffer most in such a situation, of which they are its victims and for which they are not responsible, and thus lessen the evil effects on the next generation. By distribution of clothing, supporting of hospitals and furnishing of employment other lives can be saved. This is noble work in which America can so well help.

In this work our Church now has a definite part. An arm of the Church has been stretched across the sea and in one spot at least in the Ocean of need we are distributing our own gifts directly to those in need. Whether you agree with those who urged and organized this work in the wisdom of an independent Mennonite relief work, whether you consider the work wisely located and directed or whether your answer would be NO in both cases, the fact remains that a definite foreign department of Church activity has been organized. Obligations have been assumed and departments of work are being organized in the name of the Mennonite Church, and as such it is our responsibility and our concern in a similar way in which our Home and Foreign Missions, our Church schools and any of our other Church institutions are.

But the work is only begun. The present desperate need is bound to continue at least over another winter, phases of it much longer. There will probably at all times be the need of an organization which could meet emergencies of this kind as they arise. Our work, to my way of thinking, is at the stage where the next move should consist of a great deal of careful, constructive, and serious thinking on the part of all those interested. Those on the field must do this, and if the work is to be really successful we must help them. Such questions as, How large a relief program can our people reasonably be expected to support? What phases of relief work should our organization particularly emphasize? In what ways could the organization at home be improved to deal with the developing problems? What are the fundamental policies and purposes for an independent relief effort? What should be its relation to the missionary activities of the Church and vice versa—such and other similar questions need a thoughtful, prayerful, and prompt consideration by all who have given and are giving to this work.

March 25, 1921.

REPORT

Of the Annual Meeting of the E. M. B. of M. & Charities

For the Gospel Herald

Another annual meeting of the Eastern Mennonite Board of Missions and Charities has passed into history. It was held at Lititz, Pa., and will long be remembered because of the real Christian zeal and enthusiasm manifested in the meeting.

The thought of millions of souls that are perishing not only for the want of food for the natural body, but for the Gospel of our Lord and Savior Jesus Christ, which alone bringeth salvation, was forcibly presented.

In their addresses and sermons the speakers emphasized the urgent need of carrying Bibles to those who do not have them and of sending more laborers into His harvest. The fact that there are many thousands of dollars in the hands of our people that might be dedicated for this work was presented.

In a resolution which was unanimously adopted, the importance of considering these matters by our church leaders, when in conference assembled, was urged.

A card of condolence was unanimously voted in memory of two members of the Board, viz Bro. Amos F. Eby, Mt. Joy, Pa., and Bro. Samuel Zimmerman, Shiremanstown, Pa., who were called higher during the past fiscal year.

A new feature of the Sunday school work was introduced with a view to educating the children along mission lines; viz., The Board will advance thru its Treasurer, from the general fund, money to be loaned to the children in sums of 25, 50, 75c or $1.00, as the case may be, to be employed in some legitimate way by which some gain or increase may be effected during the year, the principal with one half of the increase or profit to be returned to the Board at the end of the year.

Bro. H. H. Snavely, Willow Street, Pa., one of the members of the Board, has been appointed Supt. of this department of the work, and he would like to get in touch with all the Sunday schools in the Lancaster conference district.

Let the superintendent of each Sunday school appoint a committee of one or more over this work in their immediate Sunday schools and let them call on Bro. Snavely for the funds or any other advice needed for this work. May God bless the work.

H. L. Herr, Secy.

Married

Schlabach—Schmucker.—Bro. Daniel J. Schlabach and Sister Martha E. Schmucker, both of the Townline Church near Shipshewana, Ind., were united in marriage March 14, 1921, at the home of the officiating bishop, Bro. J. P. Miller. May God's richest blessings attend them thru life.

Burkholder—Berkey. — At the Salem Mennonite Church near Tofield, Alta., on Thursday, March 10, 1921, Bro. and Sister Mose Burkholder gave in marriage, their daughter Sarah to Bro. John Berkey of Beaver Crossing, Neb. May the blessings of God be theirs thru life. Bro. N. E. Roth officiated.

Detweiler—Stover.—On Saturday, March 12, 1921, Bro. Jacob H. Detweiler of the Towamencin congregation and Sister Ellen M. Stover of the Blooming Glen congregation were united in holy matrimony at the home of the officiating minister, Bro. I. Frank Swartz of Blooming Glen, Pa. May the rich blessings of God attend them through life.

Hostetler—Yoder.—On Tuesday, Jan. 18, 1921, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, occurred the marriage of Bro. Homer V., son of Sister Amanda Hostetler, to Sister Leah C. Yoder, who has had her home since childhood with Bro. and Sister Amos Y. Hartzler. Bro. and Sister Hostetler are both of the South Union congregation at West Liberty, O. They have the best wishes of a host of friends for a happy and prosperous journey thru life, and the rich blessings of God in their labors for Him.

Per R. E. Y.

Obituary

Souder.—An infant son of Wallace A. and Ella Souder was born Feb. 26, 1921, and died March 1. The parents and two sisters (Margaret and Esther) survive. Two brothers preceded him in death. Interment, March 3, in Rockhill, Pa., cemetery.

Delp.—Wilmer, son of Henry K. and Margaret Delp, died Feb. 11, 1921; aged 1 y. 2 m. 2 d. He took pneumonia in December, which left him in a weakened condition until God called him home. He leaves parents and one brother (Earl). Buried Feb. 17 at Line Lexington, Pa., Mennonite Church. Services conducted by Allen Freed and Mahlon Souder.

Hostetler.—Herbert Burnett Hostetler, only son of Leroy and Pearl Hostetler, was born Dec. 28, 1919; died March 3, 1921, at the home of his grandparents, Middlebury, Ind. He leaves parents, grandparents, and many relatives. Funeral at Mennonite Church in Middlebury, March 6, conducted by Silas Yoder and D. D. Miller. Buried in Grace Lawn Cemetery.

Reeser.—Wilma Irene, daughter of William and Emma Reeser, died near Kingman, Alta., March 5, 1921, aged 1 m. 6 d. Death was caused by pneumonia. She leaves father and mother, one brother, one sister. May God comfort the bereaved ones. Funeral services March 9, 1921, by Bros. N. E. Roth and J. K. Lehman, at the Salem Mennonite Church near Tofield, Alta. Buried in the cemetery near by.

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
Thou didst give, and thou hast taken:
Blessed Lord, 'Thy will be done.'"

Seitz.—Elizabeth N., widow of Jacob Seitz, was born Dec. 5, 1841; died Feb. 17, 1921, at the home of her only daughter (Mrs. Harry M. Lichty) near Mountville, Pa. She was the eldest daughter of the late Pre. Benj. K. and Elizabeth Lehman. She is survived by the following brothers and sisters: John N., Benj. N., Daniel N., Mrs. Kate Neff, and Mrs. P. S. Kraybill, also two foster sons. She united with the Mennonite Church years ago, and enjoyed going to the services as long as health permitted. Services at Habecker's Church conducted by D. E. Long and J. C. Habecker. Text, Psa. 132:14.

Rohrer.—Jacob T. Rohrer was born Jan. 11, 1841, in Seneca Co., Ohio; died in Wakarusa, Ind., Feb. 5, 1921; aged 80 y. 24 d. He was united in marriage to Elizabeth Yoder and to this union were born four sons (Harvey, Henry, Ora and Grant). Elizabeth Rohrer died June 5, 1874. On Jan. 5, 1879, he was married to Adeline Longenecker. He was a member of the Mennonite Church, died in the faith, and prayed in behalf of his children and grandchildren for the saving of their souls. He leaves wife, 4 sons, 3 brothers, one sister, and a host of other relatives and friends. He was a great sufferer for many years, hence he was longing to depart and be with Christ. The funeral at the Olive church conducted by H. M. Schwalm and Silas Weldy. Text, Psa. 116:15.

Heiser.—Little Robert Dale, youngest child of Simon and Barbara Heiser, was born Sept. 28, 1920, near Congerville, Ills.; died Mar. 16, 1921. He came to brighten the home, but only budded on earth to bloom in heaven. He leaves his parents and four sisters, (Margaret, Esther, Lorene and Dorthy); also four grandparents, and 1 great-grandfather. Funeral conducted at the House by Bro. E. B. Yordy (Text, II Sam. 12:23) and at the Baptist Church in Goodfield by Bro. G. I. Gundy from I Sam. 20:3.

"The Lord needed one more angel
Amid his shining band;
And so he bent with loving smile
And clasped our darling's hand."

—His aunt.

Martin. — Sarah Clemmer Martin was born in Waterloo Co., Ont., Oct. 18, 1848; died at her home near Stanton, Mich., March 13, 1921, after a lingering sickness; aged 72 y. 4 m. 26 d. In 1868 she was married to Josiah Martin who preceded her in death. The following children survive: Abraham, Serenus, Josiah, Elam, Lydia, Manasseh, Menno, Sarah, (Mrs. Royal Buskirk) and Simeon, also 19 grandchildren and one sister (Mrs. John Woolner). Funeral services were conducted at the home by J. S. Bauman in German and S. Bollinger in English. Text, II Tim. 4:7, 8. Interment in McBride Cemetery.

"Weep not that her toils are over.
Weep not that her race is run.
God grant we may rest as calmly,
When our life's work is done."

Beller.—John Beller was born Dec. 28, 1854, in Lewis Co., N. Y.; died Feb. 27, 1921; aged 66 y. 1 m. 29 d. He was married to Elizabeth Kennell, Feb. 17, 1885. To this union were born 4 sons and 2 daughters. The two sons died in their infancy. In 1885 he with his companion moved to Holt Co., Neb., where he resided till the time of his death. In his early youth he accepted Christ as his Savior, to whom he remained true until death. He served as a deacon in the Amish Mennonite Church for about 34 years. He leaves his wife, 2 sons, 3 daughters, 10 grandchildren, a brother, a sister, and a host of friends and neighbors. The cause of his death was ulcers of the stomach. Funeral services by Bros. J. H. Birky and L. O. Schlegel. Texts, Matt. 24:42-44; Tit. 2:13. Buried in adjoining cemetery.

"We miss thee, O dear father,
We miss thee from this place;
We do not hear thy footsteps,
Nor see thy smiling face."

Yoder.—Simon J., son of Joseph and Mary Yoder, was born at Nappanee, Ind., Aug. 24, 1883, and was killed near Gervais, Oreg., March 6, 1921; aged 37 y. 6 m. 10 d. He was the proprietor of a garage at Woodburn, Ore., and on the evening of the 6th a stranger asked him for assistance, saying that the axle of his car had been broken. He started with his car towards the supposed broken car, and when near Gervais he was shot in cold blood by the stranger. The stranger escaped with the car, and the corpse was found the next morning. No cause for this rash act is known. Years ago the deceased was baptized and received into the Old Order Amish Church and later united with the Zion congregation near Hubbard, Oreg., but drifted away from his church privileges. Funeral services were conducted by A. P. Troyer and S. G. Shetler in the Methodist Church of Woodburn, where a very large number of people had assembled. The deceased is survived by his wife (Maude Dimick), three children, father, mother, six brothers, and five sisters. Interment in the cemetery near Woodburn.

Stahl.—Elizabeth Eash was born April 4, 1852; died of pleural pneumonia at her home near the Stahl Mennonite Church Somerset Co., Pa., March 5, 1921; aged 68 y. 11 m. 1 d. She is survived by a sorrowing husband, 3 sons, and 2 daughters (Moses, Mary wife of S. R. Miller, Emma wife of Henry Sauder, Joe, and George); also 21 grandchildren, 2 great-grandchildren, 2 brothers, 5 sisters, 1 step-son, 3 step-daughters. She was first married to Jacob Miller who died May 6, 1906. On Dec. 26, 1913, she was married to John Stahl. Sister Miller-Stahl had been a faithful and consistent member of the Mennonite Church for many years and died with a bright hope and a full assurance of the life beyond. Funeral on March 7, 1921, at the Stahl Church. Services by Wm. C. Hershberger and James Saylor. Laid to rest in the Dunmyer Cemetery near Elton besides her former husband.

Sister, thou wast mild and lovely,
Here our loss we deeply feel;
But 'twas God that hath bereft us.
He can all our sorrows heal."

—By her sister.

Egli—John Paul Egli was born Sept. 18, 1905; near Hopedale, Ill.; died Mar. 13, 1921, at Des Moines, Iowa (where he had an operation six days before his death for appendicitis); aged 15 y. 5 m. 25 d. He was the sixth son of Bro. and Sister C. B. Egli living at Blanden, Iowa. He united with the Mennonite Church at Manson, Nov. 12, 1916, and remained a faithful member until death. He had planned to attend school at Hesston, Kan., this coming year, but God in His divine plans saw fit to transplant him in the kingdom above. He leaves father and mother and the following brothers and sisters: Amon, Joe, Louis, Emery, Maud, Samuel, Lawrence, Elsie, Jessie, Ida, and Stanley, also a large circle of relatives and friends. Funeral services were held at the home on March 6, and at the Mennonite Church at Manson. Text, I Sam. 20:3. Services in charge of Bros. D. D. Zehr, J. C. Eigsti, and J. W. Hess. Interment at the Rosehill Cemetery, Manson.

"Weep not for me dear parents.
Tho my face you cannot see,
Think of me as safe with Jesus,
Where you too can some day be."

Neff.—Milton L. Neff, was born near Mountville, Pa., Jan. 31, 1879; died at his home in Millersville, Pa, March 6, 1921; aged 42 y. 1 m. 5 d. In Sept. 1908, he was united in marriage to Barbara Mosemann of Lancaster, Pa. A sorrowing wife and 5 children (John Milton, Paul M., Ruth M., Mahlon Henry, and Lois M.) are left to mourn the loss of a loving husband and a kind affectionate father. There remain also to mourn their loss his mother (Mrs. Kate N. Neff) and the following brothers and sisters: Benjamin L., Cyrus L., Edward L., Emma L., Mrs. Homer Minnich, and Amos L. He was a member of the Mennonite Church for many years, having confessed his Savior when but a young man. He had his home at the Philadelphia Mission for a number of years and was very active in helping along in the mission work. Physically he was not a strong man, being afflicted with curvature of the spine when but a young boy which gradually became worse and for many years suffered a great deal, but bore up with Christian fortitude. His chief aim and concern was to bring the Gospel of Christ to others. He had the joy of seeing two of his boys accepting Christ as their Savior. He started with pneumonia —however, that was checked and his recovery was looked for; but his heart gave way and death came causing a shock to the family. Funeral services at the Millersville Mennonite Church, conducted by Daniel Gish (Text, Jno. 17:4), John H. Moseman (Text, Rev. 1:5). Interment in adjoining cemetery.

"Beloved, if our heart condemn us not, then have we confidence toward God."

"Great peace have they that love thy law; and nothing shall offend them."

MOTHER'S BILL

A ten year old boy overheard a conversation about certain bills for services rendered which had to be paid, and conceived the idea of making out a bill for what work he had done. So the next morning he laid his statement on his mother's breakfast plate: "Mother owes Willie, for carrying coal six times, twenty cents; for bringing water lots of times, thirty cents; for going ten errands, fifteen cents; for being good twice, ten cents; total, seventy-five cents."

His mother read the bill but said nothing about it. That evening Willie found on his plate the seventy-five cents and also another bill, which read as follows: "Willie owes mother, for his happy home for ten years, nothing; for food and clothing, nothing; for nursing him in a long illness, nothing; for being good to him, nothing; total, nothing.

When Willie saw the seventy-five cents he was pleased; but when he read his mother's bill his eyes grow dim and his lips quivered. Then he took the money to his mother, threw his arms about her neck, and begged that she would let him do lots of things for her. Mother's bill is rarely presented, but it will pay each child to think it out and over for himself and then pay it—in loving obedience.—Sel.

The value of a conference resolution sometimes depends more upon the way it is brought before the congregations than upon the wording of the resolution.—S. G. Shetler.

"Blessed are the pure in heart; for they shall see God."

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